



Fatwa Communication Literacy Related to The Law of Boycotting Pro-Israel Product Transactions in Indonesia

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ABSTRACT

The movement to boycott pro-Israel products as a form of condemnation of Israel's aggression against Palestine demands the attention of all elements of society, government and religious leaders in various countries, including in Indonesia. This qualitative study with a content analysis approach aims to identify the construction of mass communication functions in the fatwa of the Majelis Ulama Indonesia (MUI) Number 83 of 2023 related to the boycott of pro-Israel products. The mass communication function theory constructed by Harold Lasswell became the foundation of the perspective. This study found the construction of mass communication functions in the MUI's fatwa literacy related to the boycott of pro-Israel products, including the function of environmental monitoring related to various events, such as Israeli aggression against Palestine which received financial assistance from various pro-Israel companies, and public questions from Muslims regarding the law of supporting the Palestinian cause. Then, the function of social correlation, such as the appeal for Muslims to do philanthropy for humanitarian solidarity for the struggle of the Palestinian people, and avoid using various pro-Israel products. Furthermore, the function of social transmission is in the form of MUI's role in disseminating Islamic legal norms that can guide Muslims in responding to the boycott movement of Israeli products. This study confirms the importance of constructing a holistic mass communication function involving the synergy of the roles of the community, religious leaders, and the government in disseminating fatwa literacy related to social religious problems, such as the fatwa related to the boycott of pro-Israel products. The focus, perspective and implications of the findings of this study are also novelty to the findings of previous studies which generally focus more on the formal legal aspects related to fatwas related to the boycott of pro-Israel products. However, this study does not examine the economic impact on Muslims in Indonesia of the MUI fatwa related to the boycott.

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1. Introduction

Israel's aggression against Gaza in 2023 has triggered various actions, condemnations, and criticisms by various Islamic countries against the Israeli government. Even at the global level, there are public movements that voice resistance to Israel's existence. One of them is in the action of the boycott movement of pro-Israel products movement that campaigns for a transaction boycott of products affiliated with Israel. The boycott movement also occurred in Indonesia. There are many groups that are active and massive in the boycott movement against various products in Indonesia that are pro-Israel.¹ This is not surprising, because historically, the Indonesian government has also long to support the independence of the Palestinian before being colonized by Israel.² Therefore, it is not an exaggeration to say that Indonesia has been consistently supporting the independence of Palestine for a long time.³

The existence of boycott movement in Indonesia requires the importance of serious and massive handling through socio-cultural norms, state and religious teachings. For Muslims in Indonesia, for example, it is important to have fiqh (Islamic law) guidelines that are responsive to the boycott movement. This is because fiqh can be a legal footing for Muslims in acting to address existing problems.⁴ The existence of fiqh for Muslims is also expected to display a legal construction that is solutive to the problems that occur.⁵ In this context, the presence of fatwas related to the response of Muslims in Indonesia to global problems is urgent.⁶

In response to the pro-Israel boycott movement in Indonesia, the Majelis Ulama Indonesia (MUI) has also issued MUI Fatwa Number 83 of 2023 concerning the Law of Supporting the Palestinian Struggle.⁷ The fatwa also urges Indonesian Muslims to avoid transactions and the use of various products affiliated with Israel and Zionism. The appeal

¹ Prihandono Wibowo, Renitha Dwi Hapsari, and Muchammad Chasif Ascha, "Respon Publik Terhadap Fatwa Boikot Produk Israel Oleh Majelis Ulama Indonesia," *Journal Publicuho* 7, no. 1 (2024): 382, <https://doi.org/10.35817/publicuho.v7i1.371>.

² Yuli Andriansyah, "Indonesia on Palestinian Destiny: Perspectives from the Government and Scholars," *Millah: Journal of Religious Studies* 23, no. 1 (2024): xii–xviii, <https://doi.org/10.20885/millah.vol23.iss1.editorial>.

³ Hasnan Bachtiar, Muneerah Razak, and Soni Zakaria, "Indonesian Progressive Muslims and the Discourse of the Israeli-Palestinian Peace: Soekarno's, Abdurrahman Wahid's and Ahmad Syafii Maarif's Thoughts," *Journal of Social Studies (JSS)* 17, no. 1 (2021): 1, <https://doi.org/10.21831/jss.v17i1.34843>.

⁴ Siti Astri et al., "FIQH TEACHING ACTION AMONG ISLAMIC EDUCATORS," *TATHO: International Journal of Islamic Thought and Sciences* 1, no. 3 (2024): 169, <https://doi.org/10.70512/tatho.v1i3.9>.

⁵ A Islamy et al., "Reviewing the Fatwa of Digital Da'wah in Indonesia Based on the Paradigm of Contemporary Islamic Law," *Al-Banjari: Jurnal Ilmiah Ilmu-Ilmu Keislaman* 23, no. 1 (2024): 75, <https://jurnal.uin-antasari.ac.id/index.php/al-banjari/article/download/12825/4005>.

⁶ Tri Harnowo and Fachry Hasani Habib, "Islamic Law and Environment Issues: Indonesian Ulama Council's Fatwas on Climate Change," *Ahkam: Jurnal Ilmu Syariah* 24, no. 1 (2024): 101, <https://doi.org/10.15408/ajis.v24i1.34161>.

⁷ FATWA MAJELIS ULAMA INDONESIA Nomor: 83 Tahun 2023 Tentang HUKUM DUKUNGAN TERHADAP PERJUANGAN PALESTINA.

is intended so that the Jewish nation loses its source of income and becomes weak due to the disconnection from consumption of Jewish, Israeli and American products.⁸

The presence of MUI fatwa related to the boycott of pro-Israel products shows that the role of MUI through its fatwa literacy can be a mass communication tool that can function to guide Muslims on how to act according to the norms of Islamic law (fiqh) in responding to Israeli aggression against Palestine and the boycott movement against various pro-Israel products in Indonesia. Although it is undeniable that there are differences of opinion among Muslim intellectuals in seeing the relationship between the conflict between Palestine and Israel.⁹ But despite the differences in views, the conflict between Israel and Palestine is a conflict between countries that has many adverse effects on humanity.¹⁰ Therefore, the presence of MUI fatwa related to the boycott of pro-Israel products should be appreciated, because the fatwa can be a medium of mass communication between scholars, government, and Muslims in addressing the impact of resistance to Israeli aggression against Palestine, such as the response to the boycott movement in Indonesia.

Through a content analysis approach, this qualitative study aims to identify the construction of mass communication functions in the literacy of MUI's fatwa on the boycott movement against various pro-Israel products in Indonesia. The function of mass communication constructed by Harold Lasswell in the form of environmental observation, group correlation, and transmission of social heritage as an analysis theory in answering the focus of the study, namely in identifying the construction of mass communication functions in MUI fatwa literacy.

Related to the focus of this study, there are previous studies that were found, including the studies of Wibowo, Hapsari, and Ascha, conclude that although there are pros and cons among the public against the MUI fatwa related to the boycott, those who support the fatwa are more dominant.¹¹ Then a study by Faishal, Azmi, and Rohmanan stated that MUI's fatwa regarding the boycott had an impact on the national economic growth rate.¹² The study's conclusion is reinforced by Laila, Mariani, Fakhriani, and

⁸ Syafruddin Syam, "Fatwa MUI Nomor 83 Tahun 2023 Terkait Pemboikotan Produk Israel (Tinjauan Aspek Ekonomi, Sosial Dan Politik)," *LEGAL STANDING: Jurnal Ilmu Hukum* 9, no. 1 (2025): 1, <https://doi.org/10.24269/ls.v9i1.11140>.

⁹ J. M. Muslimin and Mahmoud Mohamed Hosny, "ON THE NORMALIZATION OF DIPLOMATIC RELATIONSHIP BETWEEN ISRAEL AND MUSLIM COUNTRIES A Study of Classic Fiqh and Contemporary Fatwas," *Al-Jami'ah: Journal of Islamic Studies* 59, no. 2 (2021): 375, <https://doi.org/10.14421/ajis.2021.592.375-422>.

¹⁰ Fadhila Inas Pratiwi, M. Aryo Rasil Syarafi, and Demas Nauvarian, "Israeli-Palestinian Conflict beyond Resolution: A Critical Assessment," *Jurnal Ilmu Sosial Dan Ilmu Politik* 26, no. 2 (2022): 168, <https://doi.org/10.22146/jsp.66935>.

¹¹ Wibowo, Hapsari, and Ascha, "Respon Publik Terhadap Fatwa Boikot Produk Israel Oleh Majelis Ulama Indonesia."

¹² Faishal Agil Al Munawar, Miftahudin Azmi, and Mohammad Rohmanan, "Diskursus Fatwa MUI No . 83 Tahun 2023 Tentang Dukungan Terhadap Palestina Dan Seruan Boikot Produk Pro-Israel The Discourse on MUI Fatwa Number 83 Year 2023 Regarding Support for Palestine and The Call to Boycott Pro-Israel Products," *Jurnal Bimas Islam* 17, no. 2 (2024): 354.

Rinjanja's study, which explains that the fatwa boycott has both positive and negative impacts on national economic conditions. The fatwa encourages the growth of local products. However, on the other hand, it has the potential to increase unemployment due to a decrease in the activities of companies affiliated with Israel.¹³ In this case, Syafruddin's study also concluded that MUI's fatwa regarding the boycott has the potential to reduce the revenue of various Israeli companies that rely on exports to international markets, including Indonesia.¹⁴

Furthermore, the study by Hanifah highlighted more on the legal aspect as the impact of MUI's fatwa related to the boycott of pro-Israel products, Hanifah's study stated that the movement to boycott is not a violation of the law, because it is a choice for the community.¹⁵ Furthermore, a study by Fitrah, Asrizal, and Radiamoda viewed that MUI's fatwa regarding the boycott can contribute to maintaining national stability and influencing international policies in support of peace.¹⁶ Then Safdhinar's study through the perspective of fiqhsiyasah concluded that boycotting is obligatory. However, if it brings violence and harms Muslims themselves, then the law is not obligatory. This is because anticipating damage takes precedence over.¹⁷

The focus of this study is to identify the construction of mass communication functions in the MUI fatwa literacy related to the boycott of pro-Israel products, both from the aspects of environmental monitoring functions, correlation and social transmission. This focus becomes an important object to be studied in seeing the strategic role of MUI as part of an Islamic da'wah institution whose function is to guide Muslims on how to act according to the norms of Islamic law (fiqh) in responding to the pro-Israel product boycott movement in Indonesia. Therefore, this study is urgent to do.

2. Legal Material and Methods

This study is categorized as qualitative research in the form of a literature study. The content analysis approach is used in this study. The manuscript document of Fatwa of the Majelis Ulama Indonesia (MUI) Number 83 of 2023 concerning the Law of Supporting the Palestinian Struggle is used as primary data in this study, and various scientific literature that is correlative to the focus of the study as secondary data. Meanwhile, the three functions of mass communication constructed by Harold Lasswell in the form of

¹³ Ibtisamah Laila, Mira Mariani, and Rakhmah Fakhriani, "Analisis Dampak Sosial Boikot Produk Pro-Israel," *Moral: Jurnal Kajian Pendidikan Islam* 1, no. 4 (2024): 324.

¹⁴ Syam, "Fatwa MUI Nomor 83 Tahun 2023 Terkait Pemboikotan Produk Israel (Tinjauan Aspek Ekonomi, Sosial Dan Politik)."

¹⁵ Hanifah Indriyani Anhar, "Judicial Review of the Boycott of Israeli Products Based on Fatwa Indonesian Ulama Council (MUI) Number 83 of 2023," *Jurnal Gagasan Hukum* 5, no. 02 (2024): 92–99, <https://doi.org/10.31849/jgh.v5i02.17413>.

¹⁶ Annisa Fitrah and Anwar M Radiamoda, "Call for Boycott of Pro-Israel Products in MUI Fatwa : An Analysis of Tafsir Maqasidi," *Al-Qudwah: Jurnal Studi Al-Quran Dan Hadis* 2, no. 2 (2024): 172, <https://doi.org/10.24014/alqudwah.v2i2.29786>.

¹⁷ Safdhinar Muhammad An Noor, "Fiqh Siyâsah Shar'iyah Analysis of the Boycott of Pro-Israel Products Based on MUI Fatwa No. 83 of 2023 Concerning the Law of Support for the Palestinian Cause," *Journal of International Multidisciplinary Research* 2, no. 4 (2024): 74, <https://doi.org/10.62504/jimr404>.

environmental observation, group correlation, and transmission of social heritage as an analysis theory in answering the focus of the study, namely in identifying the construction of mass communication functions in MUI fatwa literacy which is the main object of study. In the realm of analytical praxis, the existence of the three communication functions will be used to identify the typology of various explanation components contained in the MUI fatwa literacy studied. Furthermore, the data of this study was collected by documentation, and the analysis technique was through reduction, presentation, and verification.

3. Results and Discussion

3.1. Functions of Mass Communication

Mass media in the realm of practice can be a source of reference about public knowledge related to various issues. In this context, mass media can function as a medium for disseminating knowledge.¹⁸ This is where the theory of mass communication functions becomes urgent to understand, study and develop. In addition, the function of mass communication can also be an important object for positioning communication in communication activities in people's social lives.¹⁹

The functions of mass communication can generally be classified into several purposes. First, the information function. The existence of this function is the most urgent component in the objectives of mass communication. This information function has an orientation to provide information about events or conditions that occur while showing their relationship to power, adaptation actions, progress, and others. Second, the educational function. The role of this function has an orientation to provide education for the wider community through various forms of teaching values, ethics and norms in society. Third, the influence function. This function has an orientation to influence society through various forms, such as strengthening attitudes, beliefs, offering certain value systems, and so on. Fourth, the entertainment function. The existence of this function has an orientation to provide entertainment to the community.²⁰

According to Harold D. Lasswell, the occurrence of mass communication processes in social life can play various functions, such as the functions of environmental supervision, correlation, and social transmission.²¹ Furthermore, the role of the environmental monitoring function is in the form of disseminating information and objective interpretations of events that occur in the social environment with the aim of providing social control, so that various undesirable things do not occur. Then, the social

¹⁸ Abdul Halik, *KOMUNIKASI MASSA* (Makassar: Alauddin University Press, 2013), [http://repositori.uin-alauddin.ac.id/338/1/KOMUNIKASI MASSA full.pdf](http://repositori.uin-alauddin.ac.id/338/1/KOMUNIKASI%20MASSA%20full.pdf).

¹⁹ Kun Wazis, *Komunikasi Massa: Kajian Teoritis Dan Empiris, Jurnal Ilmu Komunikasi* (Jakarta: UIN KHAS Press, 2022).

²⁰ Qudratullah, "Peran Dan Fungsi Komunikasi Massa," *Jurnal Dakwah Tabligh* 17, no. 2 (2016): 43–44, <https://doi.org/10.2452/jdt.v17i2.6024>.

²¹ Harold D. Laswell, "The Structure and Function of Communication in Society," *Iletisim Kuram ve Arastirma Dergisi Sayl Kis-Bahar*, 2007, 228.

correlation function is in the form of providing interpretations and information that link one social group with another social group so that there can be consensus on actions as a collective response to social community events that occur. Furthermore, the social transmission function is in the form of disseminating norms, education, morals, or ethical values as the basis for society in responding to social events that occur.²²

Furthermore, Harold D. Lasswell, a figure known as an expert in the field of mass communication studies, also explained that there are three groups that have a strategic role to carry out the various functions of mass communication above, including the function of environmental monitoring can be played by diplomats, foreign correspondents, and other parties as conservation of the social environment. Then the social correlation function can be played by editors, journalists and spokespersons as an internal response liaison. Furthermore, the function of social transmission can be played by academics in disseminating norms, habits and values to society.²³ This description shows that the three functions of mass communication are correlative in realising the objectives of social communication in an effort to address issues that occur in society. In this study, the various functions of mass communication are used as a perspective approach to identify the construction of mass communication functions in the MUI fatwa literacy related to the boycott of pro-Israel products.

3.2. Construction of Mass Communication Function in MUI Fatwa Literacy on Boycott of Pro-Israel Products

The phenomenon of the pro-Israel product boycott movement in Indonesia requires the importance of a set of norms as a guideline for the attitude of Muslims in responding to them. Therefore, the presence of the MUI fatwa related to the boycott of pro-Israel products is part of religious literacy that can be used as a reference basis for Indonesian Muslims in responding to the boycott movement. This is because the literacy of the MUI fatwa related to the boycott contains various literacy components that show the function of mass communication by the MUI related to the importance of paradigmatic awareness and the attitude of Muslims in responding to the boycott movement, both in the form of environmental supervision functions, social correlations, and social transmission. The explanation is as follows.

3.2.1. Environmental Supervision Function

The rise of demonstrations in various major cities in Indonesia condemning Israel's aggression against Palestine is manifested in various forms, such as support for military shipments to Palestine, and even the boycott movement of pro-Israel products. The boycott is in the form of a refusal to use or purchase products originating from or affiliated with Israel. The action is a form of protest against certain political, humanitarian, or conflict

²² Abdul Halik, *KOMUNIKASI MASSA*.

²³ Wazis, *Komunikasi Massa: Kajian Teoritis Dan Empiris*.

policies involving Israel. Not only that, due to the boycott movement, international companies that are considered pro-Israel are also affected economically, and have implications for a decline in the value of their shares.²⁴

It is undeniable that from the aspect of economic implications, the boycott of pro-Israeli products can have a direct impact on the economy of various companies (countries) that support Israel's colonial policy towards Palestine. In addition, the boycott movement could also raise global awareness of the situation in Palestine, as well as put pressure on large pro-Israel companies to pay more attention to the social and political impact of their business decisions.

Although the pro-Israel product boycott movement does not necessarily directly end the Israeli-Palestinian conflict, it can be a strategic way to show solidarity and build global awareness about the importance of respecting the safety and human rights of the Palestinian people. Therefore, the boycott movement is not only a symbolic act, but also a form of real solidarity that shows that the Indonesian people as consumers have the power to oppose colonialism and human rights violations.

As for responding to the boycott movement in Indonesia, in the lirains of the MUI fatwa on boycotting Israeli products, various considerations were also stated that are important aspects to be aware of, and known by Muslims in Indonesia itself. These various considerations include the following. First, Israel's aggression and miscellaneous actions against Palestine have caused many casualties, injuries, thousands of displaced people, and also damage to houses, buildings, and public facilities. Second, support for Palestine is carried out by many parties with various forms of assistance, such as sending manpower, weapons, finance, and prayers as a form of humanitarian solidarity. Third, Israel's act of aggression against Palestine turns out to be in the realm of its praxis, it also receives support, such as weapons and personnel assistance to Israel, financial assistance from various companies affiliated with Israel and Zionism. Fourth, the emergence of public questions of Muslims Indonesia.²⁵

If viewed from the perspective of the mass communication function, the various considerations above can be said to be a form of fatwa literacy that shows the function of environmental supervision by the MUI against Israel's aggression against Palestine and various forms of public response to such aggression. In other words, this form of function is realized through various considerations that encourage the birth of the MUI fatwa which can be a medium for religious literacy in the dissemination of information and messages to the public, especially Muslims in Indonesia in responding to the boycott movement.

²⁴ Agustina Ni Made Ayu Darma Pratiwi, Anak Agung Adi Lestari, and Ni Made Rai Sukardi, "Boikot Produk Israel Di Indonesia Berdasarkan Perjanjian Yang Dilarang Dalam Undang-Undang No 5 Tahun 1999 Tentang Larangan Praktek Monopoli Dan Persaingan Usaha Tidak Sehat," *Jurnal Ilmiah Raad Kertha* 7, no. 2 (2024): 9–10, <https://doi.org/10.47532/jirk.v7i2.1164>.

²⁵ FATWA MAJELIS ULAMA INDONESIA Nomor : 83 Tahun 2023 Tentang HUKUM DUKUNGAN TERHADAP PERJUANGAN PALESTINA.

The existence of a component of the environmental supervision function in the literating of the MUI fatwa related to the boycott of pro-Israel products is in accordance with the role of the MUI itself.²⁶ MUI institution through its authority of social fatwa has contributed a lot in answering the problem of Islamic law in the society.²⁷ This can be seen from the MUI fatwa products, which are often closely related to the problems of Islamic law that are crucial to the Indonesian people. This role then makes it important for the MUI to play an active role in paying attention to and observing Islamic law problems that occur as a form of environmental supervision.

The discovery of the existence of an environmental supervision function in the MUI fatwa literacy related to the boycott of pro-Israel products is something that should be appreciated. This shows that the MUI has a strong concern for the phenomenon of the boycott movement against pro-Israeli products in the community which is a form of support for the Palestinian people's struggle.²⁸ In addition, the boycott movement also shows solidarity among various global communities that support social justice for the Palestinian cause as part of the universal human rights struggle.²⁹ In other words, the boycott movement is not just a rejection of Israeli policies, but an affirmation of commitment to the principles of justice and equality for all nations.³⁰

Furthermore, the existence of an environmental supervision function in the literacy of the MUI fatwa related to the boycott of pro-Israel products shows that the MUI disseminates information and objectively interprets various events or occurrences that are the impact of the boycott as a form of resistance to colonialism in the lives of the Palestinian people, so that the presence of fatwas related to the boycott of pro-Israel products is expected to be a social control for Muslims in particular, and Indonesian society in general.

3.2.2. Social Correlation Function

The presence of the MUI fatwa related to the boycott of pro-Israel products can be seen as an official stance as well as an appeal from the MUI institution to Muslims in Indonesia. The emergence of the fatwa shows MUI's support for the struggle of the

²⁶ Ansori, "Position of Fatwa in Islamic Law: The Effectiveness of MUI, NU, and Muhammadiyah Fatwas," *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 22, no. 1 (2022): 55, <https://doi.org/10.18326/ijtihad.v22i1.53-71>.

²⁷ La Jamaa, "Fatwas of the Indonesian Council of Ulama and Its Contributions to the Development of Contemporary Islamic Law in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 8, no. 1 (2018): 30, <https://doi.org/10.18326/ijims.v8i1.29-56>.

²⁸ Ramah Awad, "Bds as the Baseline of Solidarity: Toward a Model of Co-Struggling with Palestinians in Their Movement for Justice and Liberation," *Human Geography* 14, no. 3 (2020): 326–72, <https://doi.org/10.1177/1942778620972354>.

²⁹ Julia Chaitin, Shoshana Steinberg, and Sharon Steinberg, "Polarized Words: Discourse on the Boycott of Israel, Social Justice and Conflict Resolution," *International Journal of Conflict Management* 28, no. 3 (2017): 270–294, <https://doi.org/10.1108/IJCM-05-2016-0029>.

³⁰ Dito Alif Pratama, "Revisiting the Thought of Yusuf Al-Qaradawi on the Boycott of Pro-Israel Brands," *MIZANUNA: Jurnal Hukum Ekonomi Syariah* 1, no. 2 (2023): 40–52, <https://doi.org/10.59166/mizanuna.v1i2.135>.

Palestinian people while still paying attention to the impact of holistic benefits, not limited to Indonesian Muslims, but also the entire Indonesian community, so that the ideal consensus in responding to the presence of the MUI fatwa related to the boycott of pro-Israeli products is important to be pursued by all elements of Indonesian society.³¹

The role of cooperation between Muslims, religious leaders (ulama), and the government is very important in supporting the boycott movement as a form of solidarity with the Palestinian people's struggle. Muslims can strengthen the boycott movement with a collective awareness not to use products from companies that support colonialism. In this context, Muslims as consumers have a major role in shifting their purchasing power to more ethical products and do not support Israel's aggression against Palestinians. Meanwhile, religious leaders have a strategic role in educating the people about the urgency and moral value of this movement, as well as building collective awareness that the boycott movement is part of a form of economic jihad that can have a real impact. Then, the role of respected clerics in the Islamic community has a strategic role to provide directions and fatwas that affirm that supporting the Palestinian cause is part of moral and religious obligations. Meanwhile, the government's role through its authority can provide formal support in policies that limit imports of products from companies involved in Israeli funding, as well as encourage the strengthening of the local economy as an alternative. This collaboration will build a pro-Israel product boycott movement to be more structured, massive, and empowered in fighting for justice for the Palestinian people.

Seeing the importance of synergy between the government and all elements of society in dealing with various problems from global climate change, the MUI fatwa on global climate change control laws also emphasizes the importance of various collective efforts made by the government and all components of society in overcoming them. This can be seen from several recommendations in the fatwa aimed at Muslims and the Indonesian government, including the following. First, Muslims should carry out Islamic philanthropic activities for humanitarian solidarity and the struggle of the Palestinian people. In addition, Muslims also pray for all Palestinian Muslims who died. Second, the Indonesian government should be able to take firm and strategic steps in order to help the Palestinian cause, such as through diplomatic steps at the United Nations to stop the war and sanctions on Israel. In addition, it is also for the government to send humanitarian aid, and consolidate with various OIC countries to pressure Israel to stop aggression. Third, so that Muslims can avoid the consumption and use of various products affiliated with Israel and products from parties that support Israel's aggression against Palestine.³²

The various forms of recommendations in the MUI fatwa literacy above when viewed from the perspective of the mass communication function, can be said to be a form

³¹ Munawar, Azmi, and Rohmanan, "Diskursus Fatwa MUI No . 83 Tahun 2023 Tentang Dukungan Terhadap Palestina Dan Seruan Boikot Produk Pro-Israel The Discourse on MUI Fatwa Number 83 Year 2023 Regarding Support for Palestine and The Call to Boycott Pro-Israel Products."

³² FATWA MAJELIS ULAMA INDONESIA Nomor : 83 Tahun 2023 Tentang HUKUM DUKUNGAN TERHADAP PERJUANGAN PALESTINA.

of fatwa literacy that shows as a function of social correlation by the MUI on the importance of awareness of Muslims and the government in order to cooperate in responding to the boycott movement. This is parallel to the paradigmatic foundation of the MUI institution's activities which also function to build cooperation between Muslims and the government in responding to social problems that occur.³³ In addition, the MUI fatwa literacy in the perspective of new media can also be understood as a medium for the formation of community collaboration related to the implementation of the da'wah message contained in the fatwa.³⁴

The function of social correlation in the literacy of the MUI fatwa related to the boycott of pro-Israel products shows that the MUI wants the importance of synergy between all elements of society and the government so that this can build greater strength in voicing justice and human rights for the Palestinian people.³⁵ Not only that, the form of synergy can strengthen the message of this boycott among the wider community, thereby increasing public awareness and participation to participate.³⁶

The conclusion of the existence of a social correlation function in the literacy of the MUI fatwa related to the boycott of Israeli products is further strengthened by the existence of various forms of MUI recommendations addressed to Muslims and the Indonesian government. These various recommendations show that the MUI through its fatwa authority is trying to provide interpretation and information that aims to harmonize one social group with another social group in realizing the consensus of praxis actions against the boycott movement of pro-Israeli products in the community.

3.2.3. Social Transmission Function

The phenomenon of boycott of pro-Israel products has been carried out in many countries, including Indonesia. The boycott is generally based on the attitude of support for Palestine from the conflict with Israel. The purpose of the boycott is to stop the production of goods from Israel, so that in the hope that the Israeli economy will decline. Although in the realm of praxis, there are also other options for action, such as emphasizing the use of various local products as a substitute for products affiliated with Israel.³⁷ In this context,

³³ Muhammad Maulana Hamzah, "Peran Dan Pengaruh Fatwa Mui Dalam Arus Transformasi Sosial Budaya Di Indonesia," *Millah: Journal of Religious Studies* 17, no. 1 (2017): 133–35, <https://doi.org/10.20885/millah.vol17.iss1.art7>.

³⁴ Adeni Adeni and AbdulJurnal Ilmu Dakwah for contemporary da'wah in Indonesia Karim, "Implications of the Meeting of Religion and New Media For Contemporary Da'wah in Indonesia," *Jurnal Ilmu Dakwah* 44, no. 1 (2024): 202.

³⁵ Fitrah and Radiamoda, "Call for Boycott of Pro-Israel Products in MUI Fatwa : An Analysis of Tafsīr Maqāṣidi."

³⁶ Anisa Jaelani, "Perilaku Konsumen Islam Terhadap Boikot Produk Israel," *Karimatauhid* 3, no. 2 (2024): 2312–27, <https://doi.org/10.30997/karimatauhid.v3i2.12162>.

³⁷ Herli Antoni et al., "IMPLIKASI HUKUM DAN EKONOMI GERAKAN BOIKOT PRODUK PRO-ISRAEL TERHADAP PERINDUSTRIAN DI INDONESIA," *Pakuan Law Review* 10, no. 4 (2024): 6, <https://doi.org/10.21580/jdmhi.2023.5.2.20166>.

Muslims in Indonesia want a set of norms, such as fiqh (Islamic law) guidelines that are responsive to the boycott movement.

The importance of a set of Islamic laws, such as fatwas, in responding to the boycott for Muslims in Indonesia is significant, as fatwas can provide a clear and religiously legitimate basis for such actions. The fatwa is a clear direction from clerics so that Muslims can understand that supporting the Palestinian cause is not only a political issue, but also a moral and religious obligation. With the fatwa related to the boycott, Muslims will get clear guidance on the law and the urgency of boycotting from a sharia perspective. In addition, fatwas can provide legal certainty for Muslims in determining their attitudes, as well as encourage the government and the business world to be more selective in establishing economic cooperation. In other words, like MUI fatwas in general, the fatwa related to the boycott of Israeli products also contains legal provisions that become practical guidelines for Indonesian Muslims.³⁸

Considering the importance of transmitting educational values, social, cultural and legal norms for Muslims in responding to the boycott of Israeli products, the MUI fatwa related to the boycott also stipulates various legal provisions that can be a guideline for Muslims, among others, as follows. First, supporting the Palestinian independence struggle against Israeli aggression is mandatory. Second, support for the struggle for Palestinian independence is included in the form of Islamic philanthropy for the struggle of the Palestinian. Third, zakat funds must be distributed to mustahik (zakat recipients) whose position is around muzakki (zakat payers). However, in emergency conditions, zakat funds can be distributed to mustahik who are in a more distant position, such as for the Palestinian cause. Fourth, supporting Israeli aggression against Palestine or supporting those who support Israel is haram.³⁹

As for when viewed from the perspective of the mass communication function, the various legal provisions above can be said to be a form of religious literacy that shows the function of social transmission related to the importance of planting legal norms that can be a guideline for Muslims in dealing with the boycott movement of Israeli products. The existence of the social transmission function in the literacy of the MUI fatwa related to the boycott of pro-Israel products shows that the MUI wants to emphasize the importance of a set of Islamic legal norms that can become legal ethics for Muslims in responding to the boycott movement, so that the presence of the MUI fatwa is expected to form habits, values, ethics and rules for the social life of Muslims in the face of the boycott movement.

³⁸ Aulia Laila Safitri, Fitri Fadlilah, Indy Fathina Izza, Ahmada Ghina Ghoniah, Alyah Dwi Soraya, Naila Zakiyatun Nafsiyah, and Naura Zahrania. "COMMUNICATION PATTERNS OF THE INDONESIAN ULEMA COUNCIL'S FATWA ON FRIDAY PRAYERS VIRTUALLY." *TATHO: International Journal of Islamic Thought and Sciences* 2, no.1, (2025): 60. <https://doi.org/10.70512/tatho.v2i1.76>

³⁹ FATWA MAJELIS ULAMA INDONESIA Nomor : 83 Tahun 2023 Tentang HUKUM DUKUNGAN TERHADAP PERJUANGAN PALESTINA.

In this context, the role of MUI fatwa can contribute to the construction of Indonesian Muslims' religiosity.⁴⁰

The existence of a literacy component in the MUI fatwa which shows the dissemination of legal norms that can be a guideline for religious attitudes for Muslims in the face of the pro-Israel product boycott movement also strengthens the view that the value of character education and Islamic law can be integrated in the MUI fatwa.⁴¹ Various philosophical foundations in the determination of fatwas (Islamic law), such as sharia maqasid can be the value as well as the orientation of the implementation of humanist law.⁴² Moreover, the existence of sharia maqasid has also begun to be widely involved in the Human Development Index in Indonesia.⁴³ However, it is undeniable that the MUI fatwa in the realm of praxis does not have binding legal force, but various socio-political factors surrounding the MUI fatwa can affect the Muslim public's view of the legal opinion of the MUI fatwa, and can even be considered authoritative.⁴⁴ In this context, the harmony between Islamic legal principles and social norms is urgent in realizing social justice.⁴⁵ This also strengthens the view that the relationship between the foundations of the application of law cannot be dichotomized with the social and cultural values that surround it.⁴⁶

The dissemination of Islamic legal norms (fatwas) by the MUI related to the pro-Israel product boycott movement can play an important and complex role. Moreover, given the ideology of Indonesian society, which prioritises religiosity, the position of religious norms or values has a position of legitimacy as public guidelines.⁴⁷ Therefore, the existence of MUI fatwa is not just a legal instrument, but can be an effective social mobilisation tool in supporting the struggle of the Palestinian people at the local and global

⁴⁰ R N Pratama et al., "Dissemination of Religious Formation in The Fatwa of The Indonesian Ulema Council on Digital Da'wah Etichs," *TATHO: International Journal of Islamic Thought and Sciences* 1, no. 2 (2024): 85, <https://doi.org/10.70512/tatho.v1i2.20>.

⁴¹ Athoillah Islamy et al., "Integration of Social Sufim Education and Fiqh in Fatwa on Digital Da'wah Ethics in Indonesia," *Briliant: Jurnal Riset Dan Konseptual* 9, no. 2 (2024): 333, <https://doi.org/10.28926/briliant.v9i2.1810>.

⁴² Karlin Permata Suri and Hamidullah Marazi, "ANIMATION IN HADITH PROHIBITION MAQASID SYARIAH PERSPECTIVE," *TATHO: International Journal of Islamic Thought and Sciences* 1, no. 2 (2024): 118, <https://doi.org/10.70512/tatho.v1i2.17>.

⁴³ Gerald Fikri Putra Pradita and Darwanto, "INTEGRATION OF MAQASHID SHARIA AND HUMAN DEVELOPMENT: CASE STUDY IN INDONESIA," *Indonesian Interdisciplinary Journal of Sharia Economics (IJSE)* 8, no. 1 (2025): 1091.

⁴⁴ Mohammad Syifa Amin Widigdo and Homaidi Hamid, "The Power of Fatwā in Indonesia: An Analysis of MUI's Controversial Fatwās," *Afkaruna* 14, no. 2 (2018): 146–47, <https://doi.org/10.18196/aijjs.2018.0085.146-165>.

⁴⁵ Dian Rusmana, Tajul Arifin, and Ine Fauzia, "Self-Responsibility for Legal Rights and Freedoms: A Perspective of Fiqh and the Universal Declaration of Human Rights," *Jurisprudensi: Jurnal Ilmu Syari'ah, Perundang-Undangan Dan Ekonomi Islam* 17, no. 1 (2025): 106–7.

⁴⁶ Muhammad Tsaqib Idary et al., "PLURALITY OF INHERITANCE LEGAL SYSTEM FOR INDONESIAN MUSLIMS: A SOCIOLOGICAL REVIEW," *TATHO: International Journal of Islamic Thought and Sciences* 1, no. 4 (2024): 252, <https://doi.org/10.70512/tatho.v1i4.55>.

⁴⁷ Bunga Melanie Wibowo, "DISSEMINATION OF INDONESIAN NASIONALISM AND ISLAMIC RELIGIOSITY TROUGH PODCAST," *TATHO: International Journal of Islamic Thought and Sciences* 2, no. 1 (2025): 13, <https://doi.org/10.70512/tatho.v2i1.54>.

levels. In other words, the role of mass media has a central role in strengthening the authority of religious thought regarding the form of public policy.⁴⁸

The above explanation emphasizes that the MUI through the fatwa authority it has set can be said to have tried to transmit Islamic legal norms that can be the basis and guideline for Muslims in responding to the boycott movement. As a form of social transmission, literacy related to the legal provisions in the MUI fatwa can guide Muslims from generation to generation.

4. Conclusion

This study found the construction of mass communication functions in the literacy of the fatwa of the MUI regarding the boycott of pro-Israel products. First, the function of environmental monitoring related to various events, such as Israeli aggression against Palestine that received support, financial assistance from various pro-Israel companies, and public questions from Muslims in Indonesia regarding the law of support for the Palestinian cause. Second, the function of social correlation, such as the appeal for Muslims to conduct philanthropic activities for humanitarian solidarity and the struggle of the Palestinian people, and avoid the consumption and use of various pro-Israel products. Third, social transmission function in the form of MUI's role in disseminating Islamic legal norms that can guide Muslims in responding to the boycott movement of pro-Israeli products.

The study confirms that the importance of the construction of a holistic mass communication function involves the synergy of the roles of the community, religious leaders, and the government in disseminating fatwa literacy related to social religious problems, such as the fatwa related to the boycott of pro-Israel products. Meanwhile, the focus, perspective and implications of the findings of this study are novelty on the various findings of previous studies which generally focus more on the formal legal aspects related to the fatwa related to the boycott of pro-Israel products. The limitation of this study is that it has not reviewed the economic impact for Muslims in Indonesia on the presence of the MUI fatwa related to the boycott. This is important for further study.

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⁴⁸ Lailiyah, N., Maula, I. F., Hapsari, F., Mujaharoh, D., Karimah, A., Septiansyah, A. A., Leksono, C., & Nusantara, A. C., "A Communication Literacy Study of The Indonesian Ulema Council's Fatwa on Plastic Surgery," *TATHO: International Journal of Islamic Thought and Sciences*, 2, 1(2025): 101. <https://doi.org/10.70512/tatho.v2i1.70>

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