

# The Influence of MUI Fatwa Number 83 of 2023 on the Purchase Intention of Israeli Products Among the Muslim Community in Makassar City from the Perspective of Sharia Economic Law

**Rafiq Rachman N. L. Lewonamang**  
UIN Alauddin Makassar

**Muhammad Shuhufi**  
UIN Alauddin Makassar

**Abdul Wahid Haddade**  
UIN Alauddin Makassar

**Alamat :**

Program Pascasarjana  
UIN Alauddin Makassar  
Jl. Sultan Alauddin No.63, Romangpolong, Kec. Somba Opu, Kabupaten Gowa, Sulawesi Selatan 92113

Korespondensi penulis: rafiqlewonamang@gmail.com

**Abstract.** *This study examines the influence of the MUI Fatwa Number 83 of 2023 concerning the Legal Ruling on Supporting the Palestinian Struggle on the purchasing interest in Israeli products among the Muslim community in Makassar City, from the perspective of Islamic economic law. The main issue addressed is the low level of public awareness and understanding of the fatwa, amid challenges in identifying products affiliated with Israel and the dominance of global consumer culture. Using a quantitative method within the framework of Islamic economic law, this research involved 156 respondents selected through purposive sampling and analyzed using a Likert scale questionnaire, validation and reliability tests, and regression techniques. The findings indicate that the MUI Fatwa Number 83 of 2023 has a positive and significant effect on purchasing interest ( $p = 0.000$ ); however, the positive direction of the effect reveals a contradiction between the substance of the fatwa which calls for a boycott and the community's consumption behavior, which continues to maintain an interest in Israeli-affiliated products. This condition reflects a weak awareness of Islamic economic law among the Muslim community in Makassar City. These findings underscore the need to strengthen education, socialization, and the provision of Sharia-compliant product alternatives to enhance the fatwa's implementation. Thus, the study concludes that the effectiveness of the fatwa in influencing consumer behavior remains suboptimal and requires ongoing strategic support so that the principles of *maslahah*, *hisbah*, and Islamic consumption ethics can be realized in community economic practices.*

**Keywords:** *MUI Fatwa Number 83 of 2023; Purchase Intention; Israeli Products; Islamic Economic Law; Makassar City*

**Abstrak.** Penelitian ini mengkaji pengaruh Fatwa MUI Nomor 83 Tahun 2023 tentang Hukum Dukungan Terhadap Perjuangan Palestina terhadap minat beli produk Israel di kalangan masyarakat Muslim Kota Makassar dalam perspektif hukum ekonomi syariah. Permasalahan utama yang diangkat adalah rendahnya tingkat kesadaran dan pemahaman masyarakat terhadap fatwa tersebut, di tengah tantangan dalam mengidentifikasi produk-produk yang berafiliasi dengan Israel serta dominasi budaya konsumsi global. Penelitian ini menggunakan metode kuantitatif dalam kerangka hukum ekonomi syariah, dengan melibatkan 156 responden yang dipilih melalui purposive sampling dan dianalisis menggunakan kuesioner skala Likert, uji validitas dan reliabilitas, serta teknik regresi. Hasil penelitian menunjukkan bahwa Fatwa MUI Nomor 83 Tahun 2023 berpengaruh positif dan signifikan terhadap minat beli ( $p = 0.000$ ); namun, arah pengaruh yang positif tersebut menunjukkan adanya kontradiksi antara substansi fatwa yang menyerukan boikot dengan perilaku konsumsi masyarakat yang tetap mempertahankan minat terhadap produk-produk berafiliasi dengan Israel. Kondisi ini mencerminkan lemahnya kesadaran hukum ekonomi syariah di kalangan masyarakat Muslim Kota Makassar. Temuan ini menegaskan perlunya penguatan edukasi, sosialisasi, dan penyediaan alternatif produk yang sesuai dengan prinsip syariah untuk meningkatkan implementasi fatwa. Dengan demikian, penelitian ini menyimpulkan bahwa efektivitas fatwa dalam memengaruhi perilaku konsumsi masih belum optimal dan memerlukan dukungan strategis berkelanjutan agar prinsip masalah, hisbah, dan etika konsumsi Islam dapat terwujud dalam praktik ekonomi masyarakat.

**Kata kunci:** Fatwa MUI Nomor 83 Tahun 2023; Minat Beli; Produk Israel; Hukum Ekonomi Syariah; Kota Makassar

## INTRODUCTION

The boycott movement against Israeli products emerged as a response to Israel's aggression toward Palestine, which sparked widespread outrage in Indonesia (Syam, 2025) and was manifested through calls for a boycott as a form of non-military pressure. The Indonesian Ulema Council (MUI) formally reinforced this stance through Fatwa No. 83 of 2023, which declares that supporting Israel's aggression is forbidden (Muth'iyah et al., 2024). The boycott is understood as a rejection of actions that deviate from Islamic law, by prohibiting activities or ownership that contribute to injustice (Majid et al., 2019). Although boycotts can lead to unemployment and declining demand, potentially hindering economic growth, their effectiveness often faces obstacles due to regional and international economic cooperation agreements that continue to allow Indonesia to maintain trade relations with Israel (Oktavia et al., 2023).

The Fatwa of the Indonesian Ulema Council (MUI) Number 83 of 2023 on the Legal Status of Supporting the Palestinian Struggle does not explicitly prohibit the purchase, consumption, or use of products affiliated with Israel. However, through its recommendations, the MUI urges Muslims to avoid products that support Israeli aggression as an expression of humanitarian solidarity and a commitment to justice in accordance with Islamic teachings (Majelis Ulama Indonesia, 2023). This fatwa emerged in response to the ongoing Palestinian-Israeli conflict and serves as both a moral and economic guideline for Indonesian Muslims, encouraging them to be more selective in their consumption, particularly regarding products linked to entities that support Israel (Nurhaliza et al., 2024). Nevertheless, the implementation of this fatwa within society including in Makassar City faces challenges, especially regarding consumers' difficulties in identifying products affiliated with Israel, many of which are

already embedded in everyday lifestyles. This situation raises questions about how effective the fatwa is in influencing the consumption behavior of Muslim communities amidst diverse needs and modern living patterns.

This fatwa touches not only on religious and economic aspects but is also closely linked to the social and cultural conditions of the Muslim community in Makassar. The diversity of religious understanding results in varying levels of acceptance: some people comply, while others maintain their previous consumption habits due to limited information or the difficulty of finding alternative products. The global consumer culture attached to certain brands also creates a dilemma for Muslim consumers in aligning their lifestyle with the provisions of the fatwa (Makrufah, 2024). In addition to a growing awareness to comply, resistance persists, mainly due to the absence of an official list of products to avoid (Antaranews, 2023), as well as the gap between religious idealism and economic reality, given that Israel-linked products often excel in quality and price (Eva Rianti, n.d.). The fatwa's impact is also felt by business actors, especially in the food, beverage, and daily consumer goods sectors, who must adapt their business strategies to remain aligned with the fatwa or even leverage it to promote local products.

The main issue that arises is the low level of awareness and understanding among some Muslim communities in Makassar City regarding the MUI fatwa on products linked to Israel. Limited access to information, the lack of local product alternatives, and considerations of quality, availability, and price have led many people to continue purchasing these products despite the fatwa's prohibition. In the context of Islamic economic law, the decision to avoid or continue using such products is not solely a matter of moral and religious obligation but is also closely related to the application of the concepts of *maslahah* (Junaidi, n.d.), *hisbah*, and Islamic consumer ethics (Herianto et al., 2017), which emphasize the welfare of the community, oversight in trade, and ensuring that economic activities do not conflict with Islamic principles. Therefore, it is important to examine the extent to which the Muslim community in Makassar understands and applies these principles in their consumption behavior following the issuance of the fatwa.

According to recent data, Makassar City's population, estimated at around 1.48 million in 2024 (Agus Dwi Darmawan, n.d.), is predominantly Muslim, accounting for approximately 87.19% of the total population. This indicates a significant potential for the implementation of the Indonesian Council of Ulama (MUI) Fatwa Number 83 of 2023, which prohibits supporting products affiliated with Israel as a form of solidarity with the Palestinian struggle. However, the effectiveness of this fatwa does not lie in its formal legal force, but rather in the awareness and compliance of Muslims in practicing it, especially from the perspective of Islamic economic law, which emphasizes ethical and solidarity aspects in consumption (Johar, 2019). A study on the impact of this fatwa on the purchasing interest of Makassar's Muslim community is important as it can provide an overview of how effective the fatwa is in influencing Muslim consumption behavior. In addition, this research can offer insights into how Sharia-based regulations interact with the broader economic system. By understanding the factors that affect the implementation of this fatwa, more effective strategies may be developed to enhance awareness and compliance with Islamic economic principles in daily life.

Previous studies show that research on MUI Fatwa Number 83 of 2023 has generally been limited to analyzing its impact on specific groups or institutions and discussing the underlying legal concepts. For instance, Nurhaliza et al. focused on the fatwa's influence on

the purchasing interest of civil servants in Lampung Province (Nurhaliza et al., 2024), while Muhammad Wildan examined the fatwa's legal basis from the perspective of *Sadd Az-Zari'ah* and its implications for transactions involving Israeli-affiliated products in general (Muhammad Wildan, 2024). Rifqi Andrio explored the effects of the boycott of Israeli products within the business units of UIN Jakarta (Andrio, 2024). However, no research has specifically investigated the impact of MUI Fatwa Number 83 of 2023 on the purchasing interest in Israeli products among Makassar's Muslim community, particularly using an analytical approach rooted in Islamic economic law that emphasizes Sharia compliance, halal consumer behavior, and the sustainability of the Muslim economy. Therefore, this study seeks to fill that gap by providing empirical insights into the extent to which the fatwa influences the consumption behavior of Makassar's Muslim community while analyzing its relevance within the framework of Islamic economic law to support more ethical, just, and Sharia-compliant consumption awareness.

## METHOD

### Type and Approach of the Research

This research employs a quantitative method with an Islamic economic law approach to analyze the influence of the MUI Fatwa Number 83 of 2023 on the purchasing interest of the Muslim community in Makassar City towards products affiliated with Israel. This method combines numerical data and statistical analysis with an examination of Sharia norms such as justice, public benefit (*maslahah*), and the prohibition of supporting oppression. Supported by empirical data on the community's understanding, attitudes, and behavior, this study is both normative and applicative, aiming to address the phenomenon of consumption among Muslims in an ethical and responsible manner.

### Population and Sample

The population of this study includes the entire Muslim community of Makassar City as the generalization area, characterized by specific traits aligned with the research focus. The sample is drawn as a representative subset of the population through purposive sampling, with criteria including respondents who are Muslim, reside in Makassar City, are aware of or have heard about the MUI Fatwa Number 83 of 2023, and have purchased or have the potential to purchase products affiliated with Israel. The sample size is determined using the Slovin formula with a margin of error of 8% from the total population of approximately 1,289,412 people. Based on the Slovin formula (Dodi Sukma R.A et al., 2021):

$$n = \frac{N}{1 + N(e^2)}$$

Where:

n = sample size

N = total population

e = margin of error (8% in this study)

According to 2024 data, the Muslim population of Makassar City is approximately 1,289,412 people (Agus Dwi Darmawan, n.d.).

$$n = \frac{1.289.412}{1 + 1.289.412 (0,08)^2}$$

$$= \frac{1.289.412}{8.253,2368} = 156,28 \text{ or } 156 \text{ respondents}$$

Using the Slovin formula and based on the Muslim population of Makassar City, which in 2024 is estimated at approximately 1,289,412 people, with an error margin of 8%, the sample size determined for this study is 156 respondents.

### Data Collection Method

The data collection method in this study involves the use of questionnaires and documentation. The questionnaire was distributed to residents of Makassar City to gather information regarding their perceptions and purchase intentions for Israeli products following the issuance of MUI Fatwa Number 83 of 2023. The survey takes into account respondent characteristics such as gender, age, education, and occupation. Meanwhile, documentation was carried out by collecting data from various written sources, such as vision and mission statements, websites, and social media, to ensure the completeness and accuracy of the research data.

### Research Design and Instruments

This study employs a quantitative design with an associative approach to analyze the influence of MUI Fatwa Number 83 of 2023, which concerns support for Palestine, on the purchase intentions of Muslim communities in Makassar City toward products affiliated with Israel from the perspective of Islamic economic law. Data were collected using surveys and questionnaires with a Likert scale, which was used to measure respondents' perceptions, attitudes, and opinions regarding their understanding of the fatwa, its impact on their consumption behavior, and its legal implications. To assess respondents' opinions, the researcher used the Likert scale, which is commonly used to measure an individual's or group's perception, attitude, or opinion toward a particular event or social phenomenon (Pranatawijaya et al., 2019). The detailed criteria are presented below:

**Table 2.1.** Respondent Assessment Criteria

Criteria	Symbol	Score
Strongly Agree	SS	5
Agree	S	4
Undecided	RG	3
Disagree	TS	2
Strongly Disagree	STS	1

### Instrument Validity and Reliability

In quantitative research, the quality of a measurement tool is determined by its validity and reliability. Validity ensures that the collected data truly measures the intended variables. This is tested by comparing the item scores with the total score using the corrected item-total correlation and the critical value from the correlation table. Reliability indicates the consistency of the measurement results and is tested using Cronbach's Alpha formula. An



instrument is considered reliable if its coefficient exceeds 0.7(Erida, 2021). The reliability index criteria are as follows:

**Table 2.2.** Reliability Index Criteria

Interval	Reliability Criteria
0.200	Very Weak
0.200-0,399	Weak
0,400-0,599	Moderately Weak
0,600-0,799	Strong
0,800-1,000	Very Strong

## Data Processing and Analysis Techniques

The quantitative data processing technique is carried out through systematic stages, starting from editing, coding, data entry, and tabulation to ensure that the data are ready for analysis. The data collected through questionnaires using a Likert scale are analyzed descriptively to illustrate the actual conditions, and then tested using classical assumption tests such as normality and heteroscedasticity to ensure the validity of the regression model. Hypothesis testing is conducted using regression analysis, both partially (t-test) and simultaneously (F-test), along with the calculation of the coefficient of determination ( $R^2$ ) to determine the extent to which the independent variables influence the dependent variable. The research conclusions are drawn by comparing the statistical results with the critical values or probabilities at a 5% significance level, so that it can be ascertained whether there is a significant effect, both partially and simultaneously, between the independent and dependent variables.

## RESULTS AND DISCUSSION

### Analysis of Respondents' Gender

Based on the research findings, it is shown that female respondents dominate, accounting for 62.82% of the total 156 respondents, while male respondents make up only 37.18%. This indicates that more than half of the respondents in this study are women, meaning that the characteristics and behavioral tendencies of female consumers significantly shape the overall research results particularly in understanding how respondents perceive MUI Fatwa Number 83 of 2023 and its relation to the intention to purchase Israeli products.

#### a. Male Respondents

The following is an analysis of the influence of MUI Fatwa Number 83 of 2023 on the intention to purchase Israeli products, based on the responses from male participants.

**Table 3.1** Male Respondents' Answers

Description	Y1	Y2	Y3	Y4	Y5	Y6	Y7
Strongly Disagree	33	17	27	5	6	6	4
Disagree	14	3	14	3	4	2	3
Neutral	5	21	8	10	14	4	5
Agree	5	14	8	20	20	13	21
Strongly Agree	1	3	1	20	14	33	25

Based on the frequency distribution in Table 3.1, it can be concluded that, in general, male respondents show a tendency to reject purchasing Israeli products following the issuance of the MUI fatwa. This is reflected in the dominant “Strongly Disagree” and “Disagree” responses for variables related to purchase intention and consumption habits of Israeli products (Y1 and Y3). Nevertheless, some respondents still face challenges in finding alternative non-Israeli products (Y2) and show hesitation when it comes to proactively researching producers’ backgrounds (Y5). On the other hand, the fatwa’s influence is quite significant in increasing selectiveness regarding product origins (Y4), supporting the boycott movement (Y6), and encouraging concrete actions such as product substitution (Y7). Therefore, it can be concluded that male respondents tend to support the MUI fatwa and the boycott movement, although their level of awareness and initiative to investigate producer information still varies.

#### b. Female Respondents

The following is an analysis of the influence of MUI Fatwa Number 83 of 2023 on the intention to purchase Israeli products, based on the responses from female respondents.

**Table 3.2** Female Respondents’ Answers

Description	Y1	Y2	Y3	Y4	Y5	Y6	Y7
Strongly Disagree	34	18	32	8	4	8	5
Disagree	37	20	33	10	6	3	6
Neutral	22	35	24	18	20	10	18
Agree	2	20	7	36	45	26	33
Strongly Agree	3	5	2	26	23	51	36

Based on the responses shown in Table 3.2, it can be concluded that female respondents tend to demonstrate a firmer and more consistent stance compared to male respondents in supporting the MUI fatwa regarding the boycott of Israeli products. For variable Y1, most female respondents reject buying Israeli products, as indicated by the dominant responses of Strongly Disagree and Disagree, which reflect a significant decrease in purchase intention. Although for variable Y2, some female respondents find it challenging to source alternatives to Israeli products, their rejection remains strong in variable Y3, consistently refusing even when considering product quality or habitual use. The fatwa’s influence (Y4) is also evident, as the majority of female respondents refer to it when making purchasing decisions. Moreover, women tend to be more proactive in researching producers’ backgrounds (Y5) and show high enthusiasm in supporting the boycott movement (Y6). For variable Y7, the willingness to replace Israeli products with alternatives is more dominant among female respondents. Overall, these findings suggest that women have greater awareness, consistency, and concrete action in supporting the MUI fatwa and practicing the boycott of Israeli products.

The comparative results indicate that women generally exhibit a firmer and more consistent attitude in rejecting the purchase of Israeli products whether due to concerns over quality or consumption habits and are more proactive in seeking alternative products. The MUI fatwa appears to exert a stronger influence on women’s attitudes and behaviors, including their efforts to research producers. In addition, support for the boycott movement is higher among women, as seen from the dominant Strongly Agree responses. Meanwhile, male respondents also support the fatwa and the boycott, but their intensity and consistency

tend to be slightly lower than that of their female counterparts.

These findings have practical implications, highlighting women's strategic role as agents of education and drivers of boycott action within their families and communities. Educational campaign programs regarding the fatwa should also be targeted at men to encourage more consistent behavior in line with the boycott's objectives. Furthermore, support from local governments and relevant institutions is crucial to ensure the availability of non-Israeli alternative products so that barriers to product substitution can be minimized..

### Respondents' Age Analysis

Based on the research findings presented, it is evident that the majority of respondents are aged between 20 and 25 years old, with 117 out of 156 respondents falling within this age group, representing 75% of the total sample. This indicates that the study is predominantly characterized by young adults, specifically those in the early adulthood stage.

**Table 3.3** Respondents' Answers (Aged 20–25 Years)

Description	Y1	Y2	Y3	Y4	Y5	Y6	Y7
Strongly Disagree	47	25	42	11	8	13	9
Disagree	38	15	34	10	10	3	6
Neutral	23	47	27	25	28	12	21
Agree	6	22	12	45	47	31	43
Strongly Agree	3	8	2	26	24	58	38

The dominance of the 20–25 age group highlights a firm stance in supporting the boycott of Israeli products, although some variation in attitudes is apparent. Most respondents reject the intention to purchase Israeli products (Y1) and no longer maintain consumption habits based on product quality or long-standing preferences (Y3). However, regarding the variable of difficulty in finding alternatives (Y2), neutral responses prevail, indicating uncertainty or practical obstacles in switching to substitute products. The fatwa's influence on consumption behavior (Y4) is notably significant, accompanied by a high level of critical awareness to investigate producers' backgrounds (Y5). Support for the boycott movement (Y6) also appears very strong, matched by a clear tendency to actively replace products (Y7). These findings suggest that young adults not only express support for the boycott in principle but also begin to implement it in their purchasing behavior, despite facing challenges related to the availability of alternatives. Respondents aged 20–25 show the strongest rejection of Israeli products, consistent support for the fatwa, and a proactive approach to replacing products, although some hesitation remains regarding the accessibility of alternatives.

**Table 3.4** Respondents' Answers Aged 26–35 Years

Description	Y1	Y2	Y3	Y4	Y5	Y6	Y7
Strongly Disagree	18	9	15	2	2	1	0
Disagree	12	7	12	3	0	2	3
Neutral	4	9	5	3	6	2	2
Agree	1	11	3	11	16	7	10
Strongly Agree	1	0	1	17	12	24	21



The 26–35 age group generally shows a relatively positive attitude towards the fatwa, although not as strong as the 20–25 age group. This is evident from the high number of negative responses for variables Y1 and Y3, indicating a rejection of purchasing despite arguments about product quality. Meanwhile, perceptions regarding the difficulty of finding alternative products under variable Y2 are more varied, with answers ranging from strongly disagree to agree. The influence of the fatwa on product selection behavior (Y4) is quite significant, with the majority agreeing or strongly agreeing, and variable Y5 shows many respondents actively seeking information about producers. Support for the boycott (Y6) and the tendency to switch products (Y7) are also strong in this age group, indicating a commitment to follow through with the fatwa through concrete actions. Overall, respondents aged 26–35 reject purchasing Israeli products, support the boycott, and demonstrate a significant influence of the fatwa, although their stance is slightly more moderate than the 20–25 age group.

**Table 3.5** Respondents' Answers Aged 36–45 Years

Description	Y1	Y2	Y3	Y4	Y5	Y6	Y7
Strongly Disagree	1	1	1	0	0	0	0
Disagree	1	1	1	0	0	0	0
Neutral	0	0	0	0	0	0	0
Agree	0	0	0	0	1	1	1
Strongly Agree	0	0	0	2	1	1	1

Based on this data, it can be concluded that this age group consists of relatively few respondents, resulting in limited response distribution. This is evident in variables Y1 and Y3, which each have only one respondent selecting Strongly Disagree and Disagree, respectively. For variable Y4, which relates to the fatwa's influence, only two respondents chose Strongly Agree. Support for the boycott (Y6) is also minimal, with only one respondent selecting Strongly Agree, as is the case for variable Y7 regarding product substitution. These findings suggest that the preferences and attitudes of this age group cannot yet be generalized due to the limited sample size. Despite the small number of respondents, the tendency still leans towards supporting the fatwa and boycott, although not as strongly as the younger age groups.

**Table 3.6** Respondents' Answers Aged >45 Years

Description	Y1	Y2	Y3	Y4	Y5	Y6	Y7
Strongly Disagree	1	0	1	0	0	0	0
Disagree	0	0	0	0	0	0	0
Neutral	0	0	0	0	0	0	0
Agree	0	1	0	0	1	0	0
Strongly Agree	0	0	0	1	0	1	1

Based on these findings, it can be concluded that respondents aged over 45 constitute the group with the lowest level of active rejection, support for the boycott, or product replacement behavior likely due to the small number of respondents or different perceptions of the fatwa. By contrast, the 20–25 age group shows the highest levels of support and tangible action, followed by the 26–35 age group, which, although more moderate, still displays a positive tendency. Meanwhile, the 36–45 and over 45 age groups tend to have

more stable consumption preferences and are less engaged in boycott actions. This pattern indicates that the younger the respondents, the higher their commitment to supporting the fatwa and taking concrete action. Therefore, educational and campaign strategies should focus on younger age groups, with reinforced outreach to young adults and a more adaptive, personal communication approach for older age groups.

### Analysis of Respondents' Educational Background

The respondents in this study were predominantly Bachelor's degree (S1) graduates, accounting for 46.15%, followed by high school graduates or equivalent at 41.03%, Diploma holders at 1.92%, and Master's degree holders at 10.90%.

**Table 3.7** Responses of High School/Equivalent Graduates

Description	Y1	Y2	Y3	Y4	Y5	Y6	Y7
Strongly Disagree	28	14	27	5	4	9	5
Disagree	19	9	17	5	4	2	4
Neutral	12	23	11	11	15	6	9
Agree	1	13	7	27	24	14	18
Strongly Agree	4	5	2	16	17	33	28

This group shows a relatively strong pattern of rejection toward Israeli products. This is evident from the majority of respondents who stated they strongly disagree or disagree with continuing to buy Israeli products (Y1) and refuse to purchase them even for reasons of quality or habit (Y3). Although on the variable of difficulty in finding alternatives (Y2) there are still respondents who feel neutral or agree, this does not weaken the overall rejection trend. Conversely, the influence of the fatwa (Y4) and the willingness to investigate the producers' background (Y5) indicate a high level of awareness and religious consideration in their consumption choices. Support for the boycott movement (Y6) and willingness to switch products (Y7) are also very strong, reaffirming that most members of this group are committed to rejecting Israeli products by seeking alternatives as an expression of solidarity and adherence to their principles.

**Table 3.8** Responses of Bachelor's Degree Graduates

Description	Y1	Y2	Y3	Y4	Y5	Y6	Y7
Strongly Disagree	28	15	22	6	3	3	2
Disagree	26	11	25	6	5	2	4
Neutral	12	26	17	14	16	6	12
Agree	6	17	7	25	35	22	31
Strongly Agree	0	3	1	21	13	39	23

The bachelor's degree group generally shows a clear stance of rejecting Israeli products, with responses dominated by Strongly Disagree and Disagree categories for key indicators (Y1 and Y3), as well as strong support for the boycott (Y6) and switching products (Y7). However, regarding the availability of product alternatives (Y2), there remains some hesitation, reflected in the dominance of Neutral responses. The fatwa's influence is also proven significant in reinforcing their rejection (Y4) and encouraging greater caution in

transactions (Y5). Overall, it can be concluded that respondents with a bachelor's degree tend to consistently support the boycott and product replacement, even though they still consider the availability of alternatives in the market.

**Table 3.9** Responses of Postgraduate Respondents (Master's/Doctorate)

Description	Y1	Y2	Y3	Y4	Y5	Y6	Y7
Strongly Disagree	9	4	8	1	2	1	1
Disagree	5	3	4	2	1	1	1
Neutral	2	6	3	2	2	1	1
Agree	0	3	1	3	5	2	4
Strongly Agree	0	0	0	8	6	11	9

Although the number of postgraduate respondents is smaller, they demonstrate a consistent and positive attitude towards the fatwa and the boycott action. This is reflected in the dominance of Strongly Disagree responses for the rejection indicators (Y1 and Y3) and a tendency to respond Neutral to Y2. Meanwhile, in terms of the fatwa's influence (Y4) and awareness (Y5), the majority strongly agree, as do their support for the boycott (Y6) and product replacement (Y7). These findings confirm that the postgraduate group maintains a strong commitment to upholding the fatwa, participating in the boycott, and switching products despite their smaller representation compared to other groups.

A comparison of results based on educational level shows that respondents with a bachelor's degree and high school education have the highest levels of rejection and support for the boycott, while postgraduate respondents consistently support the fatwa despite being fewer in number. Meanwhile, Diploma holders do not yet display a clear pattern of attitude. In general, the higher the educational level (Bachelor's and Postgraduate), the stronger the tendency to support the boycott and replace Israeli products with greater consistency than the Diploma group. These findings imply that Bachelor's and Postgraduate groups can be prioritized as key targets to strengthen the boycott movement, given their higher commitment, while educational programs on alternative products should focus on groups that remain neutral or face difficulties in switching products.

### Analysis of Respondents' Occupations

Based on Table 4.4, The 39.74%, followed by private-sector employees at 28.85%. The remaining respondents consisted of entrepreneurs, civil servants, housewives, and other occupations in smaller proportions.

**Table 3.10** Student Respondents' Answers

Description	Y1	Y2	Y3	Y4	Y5	Y6	Y7
Strongly Disagree	29	15	27	4	3	8	4
Disagree	17	8	14	6	5	2	4
Neutral	12	24	12	11	16	7	10
Agree	1	11	7	22	18	11	15

Strongly Agree	3	4	2	19	19	34	29
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The findings indicate that the student group demonstrates a strong rejection of Israeli products. Most respondents strongly disagree with continuing to purchase Israeli products despite being interested (Y1) and reject purchasing solely based on product quality (Y3). Although some remain neutral or agree that they have difficulty finding alternatives (Y2), the majority support the fatwa that influences product selection (Y4) and actively seek information about producers' backgrounds (Y5). The highest levels of agreement can be seen in their support for boycott movements (Y6) and their commitment to replacing these products (Y7). This shows that students consistently support the fatwa, reject Israeli products, and make real efforts to find substitutes.

**Table 3.11** Private-Sector Employee Respondents' Answers

Description	Y1	Y2	Y3	Y4	Y5	Y6	Y7
Strongly Disagree	21	11	18	6	5	5	4
Disagree	12	7	14	3	1	2	3
Neutral	8	15	9	9	14	6	7
Agree	3	12	3	15	18	10	18
Strongly Agree	1	0	1	12	7	22	13

The data show that private-sector employees also exhibit a negative attitude toward Israeli products, with the majority rejecting the purchase of such products (Y1, Y3), supporting the fatwa prohibiting their use (Y4), and endorsing boycott efforts and the replacement of Israeli products with alternatives (Y6, Y7). This is reflected in the high number of respondents selecting "Strongly Disagree" and "Strongly Agree" on related indicators. Nonetheless, the intensity of their stance appears to be slightly more moderate compared to students, yet it still indicates awareness and active participation in supporting the fatwa and the boycott of Israeli products.

**Table 3.12** Entrepreneurs' Responses

Description	Y1	Y2	Y3	Y4	Y5	Y6	Y7
Strongly Disagree	2	0	2	0	0	0	0
Disagree	5	0	5	0	0	0	0
Neutral	2	4	3	2	1	0	1
Agree	1	2	0	6	8	3	6
Strongly Agree	0	1	0	2	1	7	3

Although the number of entrepreneurial respondents is relatively small, their responses show a diverse distribution with a positive tendency to support the fatwa. This can be seen, for example, in variable Y4, where six respondents agreed and two strongly agreed, indicating that the fatwa's influence is beginning to be felt. In addition, for variable Y6, seven respondents strongly agreed to support the boycott, while for variable Y7, six respondents agreed and three strongly agreed to switch products. Nevertheless, this level of support is still not as high as that demonstrated by the student or employee groups.

**Table 3.13** Private School Teachers' Responses

Description	Y1	Y2	Y3	Y4	Y5	Y6	Y7
Strongly Disagree	3	1	2	0	0	0	0
Disagree	3	3	3	3	2	1	1
Neutral	3	4	3	2	2	1	4
Agree	1	1	2	3	4	3	3
Strongly Agree	0	1	0	2	2	5	2

Based on the data above, although the number of private school teachers who participated as respondents is relatively small, the majority expressed support for the fatwa and the boycott action. This is evident in several items, such as Y4 and Y7, where most respondents stated they agreed or strongly agreed, and in Y6 where all respondents strongly agreed to support the boycott. Therefore, it can be concluded that, overall, the surveyed private school teachers support the boycott movement despite the limited sample size.

**Table**

**3.14**

Description	Y1	Y2	Y3	Y4	Y5	Y6	Y7
Strongly Disagree	3	2	1	1	1	1	1
Disagree	3	2	4	1	1	0	0
Neutral	0	1	1	1	0	0	0
Agree	1	2	1	2	4	3	4
Strongly Agree	0	0	0	2	1	3	2

Housewives' Responses

Based on the responses from housewives, it can be concluded that the majority of respondents support the fatwa, as reflected in the scores for indicators Y4, Y6, and Y7, which show a strong agreement. This is also evident in their real actions, such as replacing products, although indicator Y1 still shows a relatively high level of disagreement. Overall, housewife respondents display a positive tendency to comply with the fatwa through relevant actions.

**Table 3.15** Responses from Civil Servant Respondents

Description	Y1	Y2	Y3	Y4	Y5	Y6	Y7
Strongly Disagree	4	2	4	1	1	0	0
Disagree	2	2	2	0	0	0	0
Neutral	1	2	0	1	0	0	0
Agree	0	1	1	1	4	1	2
Strongly Agree	0	0	0	4	2	6	5

Based on the data above, it is evident that civil servants tend to show a positive inclination in supporting the fatwa, as reflected in various indicators. Although there were four respondents who strongly disagreed with indicator Y1, the other indicators show a dominant tendency towards support. Four respondents strongly agreed that the fatwa has a significant influence (Y4), six respondents strongly agreed with supporting a boycott (Y6), and five respondents strongly agreed to switch products (Y7). This indicates that the civil



servant respondents consistently support the fatwa and are committed to translating this support into concrete actions such as boycotting and product substitution.

**Table 3.16** Responses from Non-Permanent Staff Respondents

Description	Y1	Y2	Y3	Y4	Y5	Y6	Y7
Strongly Disagree	3	3	2	0	0	0	0
Disagree	2	0	1	0	1	0	1
Neutral	1	2	2	1	0	0	0
Agree	0	1	1	3	3	3	2
Strongly Agree	0	0	0	2	2	3	3

Based on the data, the non-permanent staff respondents show a relatively consistent attitude in supporting the fatwa and the boycott action. This is evident from the majority of respondents who agreed or strongly agreed with statements supporting the boycott and product substitution, as indicated by Y4, Y6, and Y7. Although there was one respondent (Y1) who strongly disagreed, the majority of non-permanent staff generally support the boycott effort as a form of compliance with the issued fatwa.

**Table 3.17** Responses from Government Contract Staff (PPPK)

Description	Y1	Y2	Y3	Y4	Y5	Y6	Y7
Strongly Disagree	0	0	0	0	0	0	0
Disagree	3	0	2	0	0	0	0
Neutral	0	1	1	0	1	0	0
Agree	0	2	0	2	2	1	2
Strongly Agree	0	0	0	1	0	2	1

From the PPPK respondents' data, although the number of respondents is very limited, the majority show a positive attitude toward the issue presented. This is demonstrated by two respondents who strongly agreed to support the boycott (Y6) and two who strongly agreed to switch products (Y7). Additionally, for indicator Y4, two respondents agreed and one strongly agreed, despite three respondents disagreeing with Y1. Overall, the PPPK respondents tend to support positive actions related to this issue.

**Table**

**3.18**

Description	Y1	Y2	Y3	Y4	Y5	Y6	Y7
Strongly Disagree	1	0	1	0	0	0	0
Disagree	1	0	0	0	0	0	0
Neutral	0	1	1	0	0	0	0
Agree	0	1	0	1	2	1	1
Strongly Agree	0	0	0	1	0	1	1

Responses from Lecturer Respondents

Based on the responses from the lecturers, although the number of respondents is relatively small, there is a tendency to support the fatwa and the boycott action. This is shown by the majority of respondents indicating Agree to Strongly Agree on several indicators (Y4,

Y6, Y7), despite some disagreement on other indicators (Y1). Overall, these data indicate that support for the fatwa and the boycott among lecturer respondents appears relatively consistent.

**Table 3.19** Responses from Unemployed Respondents

Description	Y1	Y2	Y3	Y4	Y5	Y6	Y7
Strongly Disagree	0	1	1	0	0	0	0
Disagree	2	0	1	0	0	0	0
Neutral	0	1	0	1	0	0	1
Agree	0	0	0	0	2	2	0
Strongly Agree	0	0	0	1	0	0	1

The group of respondents who were unemployed showed support for the statements presented, although their number was very small. This is evident from the majority of responses tending towards the “agree” and “strongly agree” categories, with one respondent strongly agreeing with item Y4, two respondents agreeing with item Y6, and one respondent strongly agreeing with item Y7. Only one respondent disagreed with item Y1. These findings indicate that, in general, this group tends to be supportive, although the data representation is limited.

Based on the comparison across occupations, it can be concluded that students demonstrated the highest levels of rejection, support for boycotts, and willingness to switch products, followed by private-sector employees, who also showed a consistently positive attitude. Meanwhile, other professional groups such as teachers, civil servants, contract workers, and housewives tended to support the fatwa, albeit with varying intensity, while entrepreneurs supported the boycott but not as strongly as students or private employees. These findings imply that students and private-sector employees can be considered strategic groups for disseminating the fatwa, whereas consumer education and the provision of alternative products should be targeted at groups that remain neutral, such as entrepreneurs and the general public. However, for professions with a small number of respondents—such as lecturers, PPPK (government contract employees), and those who are unemployed—further research is needed to produce more representative results.

Interestingly, the results of a simple linear regression test show that MUI Fatwa Number 83 of 2023 actually has a positive and significant influence on the intention to purchase Israeli products. This means that the higher the perception of this fatwa, the higher the tendency of the public to continue purchasing Israeli products.

Based on these findings, it can be concluded that there are several factors explaining why MUI Fatwa Number 83 of 2023 has not yet fully succeeded in suppressing the consumption of Israeli products. This phenomenon may be influenced by the emergence of psychological reactance when individuals feel their freedom of choice is restricted, the strong social norms and consumption habits already entrenched, the lack of comprehensive socialization and in-depth understanding of the fatwa’s substance, the limited availability of equivalent substitute products, as well as the conflict between the value of religious solidarity and pragmatic considerations such as price and quality. Statistically, although perceptions of the fatwa show a positive and significant relationship with purchase intention (coefficient  $B = 0.226$ ,  $p = 0.000$ ), the direction of this influence is contrary to the fatwa’s intended purpose.

In other words, there is a gap between symbolic awareness and actual behavioral change, indicating the need for more comprehensive and persuasive intervention strategies, supported by capacity building within the community, so that the fatwa can be internalized and consistently implemented in daily consumption behavior.

### **Changes in the Consumption Patterns of the Muslim Community in Makassar City after the Issuance of MUI Fatwa Number 83 of 2023: A Sharia Economic Law Perspective**

The Indonesian Ulema Council (MUI) Fatwa Number 83 of 2023 explicitly stipulates a prohibition for Muslims from supporting Israeli aggression, either directly or indirectly, by emphasizing the obligation to refrain from transactions and the use of products affiliated with Israel. This is framed as an act of compliance with the teachings of the Qur'an, as reflected in Surah Al-Maidah verse 2, Surah Al-Baqarah verse 193, and Surah Al-Hajj verse 40, as well as relevant Hadiths and Islamic legal maxims that call for the elimination of harm and the prioritization of greater public benefit (*maslahah*). This provision underscores the importance of solidarity and the moral responsibility of Muslims in their patterns of consumption to support the Palestinian struggle. However, research findings indicate that the fatwa has not yet significantly transformed the consumption patterns of the Muslim community in Makassar City, as evidenced by the continued positive correlation between perceptions of the fatwa and the intention to purchase products supporting Israel (Sig. = 0.000; B = 0.226). This reveals an ongoing challenge in consistently applying Sharia principles within the community's economic behavior.

From the perspective of Islamic Economic Law, this phenomenon can be examined more comprehensively through the following four key principles:

#### **a. The Prohibition of Assisting Injustice**

Islam unequivocally forbids any form of assistance whether direct or indirect that contributes to injustice (Ningsih Randiyah Nasution, 2024), as stated in the Qur'an, Surah Al-Maidah verse 2, which commands believers not to cooperate in sin and transgression. Purchasing products from companies that support or are affiliated with Israel's occupation of Palestine may be categorized as a form of economic support for injustice, as the profits from such transactions could potentially strengthen aggression and oppression. Although this spirit has been articulated through the MUI fatwa, the research findings show that most respondents have not yet internalized this value in their daily consumption behavior. This condition illustrates that the prohibition of assisting injustice is still understood mainly as a theoretical concept and has not yet fully become a fundamental consideration in the community's purchasing decisions.

#### **b. *Maqashid al-Shari'ah* (Objectives of Islamic Law)**

Islamic law establishes five fundamental objectives (*maqashid*): the preservation of religion, life, intellect, lineage, and wealth. In the context of consumption, these aims are realized through the use of wealth for lawful (*halal*) purposes, promoting the welfare of the community, and avoiding wastefulness or support for entities that contradict Islamic values (Hidayat et al., 2024). However, the finding that the majority of respondents remain interested in purchasing Israeli products despite being aware of the fatwa indicates that the *maqashid* have not yet been fully internalized in the community's consumption behavior. Therefore, a more intensive and practical effort in Islamic economic preaching (*dakwah*) is needed so that the values of *maqashid* can be genuinely implemented in everyday

consumption decisions.

c. The Concept of Hisbah and Consumer Ethics

*Hisbah* in Islam refers to a principle of moral oversight intended to maintain economic and social life in accordance with Sharia by obligating the promotion of good (*amar ma'ruf*), the prevention of evil (*nahi munkar*), and the regulation of markets and consumption behavior (Hajar, 2021). The MUI fatwa can be viewed as a form of modern *hisbah*, serving as a moral reminder for the Muslim community to avoid consumption that indirectly supports aggression (Drahman & Ab. Rahman, 2019). However, without sufficient public education, effective dissemination, and tangible support from financial institutions, media, and society at large, the fatwa remains passive. This study's findings reveal that consumption patterns have not undergone significant change because the *hisbah* principle has yet to be implemented as a collective movement, and there remains a lack of supporting social control instruments.

d. Prohibition of *Israf* (Excessiveness) and *Tabdzir* (Wastefulness)

Allah explicitly prohibits excessive consumption (*israf*) and the wasteful use of wealth (*tabdzir*) (Nadhifah & Syakur, 2025), as stated in QS. Al-A'raf verse 31. In practice, however, many consumers still prioritize convenience and product quality without considering moral, political, or religious alignment. Purchasing products from companies that support Israel, while alternatives more aligned with Sharia exist, constitutes a form of *tabdzir* because the use of wealth contradicts Islamic principles (Haque et al., 2024). Therefore, more intensive education is necessary to instill Islamic consumer ethics so that people are encouraged to buy products that are lawful, blessed, and beneficial for the community, thus avoiding *israf* and *tabdzir* in daily life.

Based on these four principles of Islamic economic law, it can be concluded that the consumption patterns of the Muslim community in Makassar City have not yet fully shifted towards Sharia compliance following the issuance of the fatwa. Although the fatwa has been declared, significant behavioral change has not occurred due to a lack of deep understanding, weak public education, and the prevailing influence of consumerist culture and brand loyalty. Hence, a comprehensive approach rooted in *maqashid al-shari'ah*, the strengthening of *hisbah* functions, and consumer ethics education are necessary as concrete strategies to ensure the fatwa effectively shapes the community's economic behavior in accordance with Sharia principles.

## CONCLUSIONS

The Indonesian Ulema Council (MUI) Fatwa No. 83 of 2023 has a positive and significant influence on the purchase intention of Israeli products among the Muslim community in Makassar City, with a significance value of 0.000 ( $p < 0.05$ ) and a regression coefficient of 0.226. However, this positive direction of influence reveals a contradiction between the substance of the fatwa which calls for a boycott and the community's consumption behavior, which continues to show purchasing interest. This indicates that the fatwa has not yet been fully effective in altering the community's consumer behavior. One of the main obstacles limiting the fatwa's impact is the lack of public dissemination and understanding of its content and purpose, including the distinction between its legal provisions and its moral recommendations. Additionally, limited availability of alternative products, deeply rooted consumption habits, and dependency on certain brands further hinder the practical implementation of the fatwa's recommendations. Some respondents are even unaware that the products they consume are affiliated with Israel, or they find it difficult to

replace them with comparable alternatives. From the perspective of Islamic economic law, these findings point to a weak awareness of Sharia economic principles within the community. Although the fatwa was issued as collective guidance to uphold ethical consumption, the reality shows that people's purchasing choices are still more strongly driven by habit, brand preference, and convenience rather than religious considerations. This poses a challenge to positioning the fatwa as an effective instrument for driving social change.

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*Tentang Hukum Dukungan Terhadap Perjuangan Palestina.*

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