

Paradigm of Fatwa Boycotting Pro-Israel Products: Implications for Muslim Workers in Makassar City

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Abstract

This study aimed to analyze the implications of the Indonesian Ulama Council (IUC) Fatwa Number 83 of 2023, which recommended a boycott of products affiliated with Israel as a form of religious solidarity with the struggle of the Palestinian people. The main focus of this study was to examine the social, economic, and professional impacts of the fatwa on Muslim workers working in companies affiliated with Israeli products in Makassar City. This study used a phenomenological approach within a qualitative research framework, with data collection through in-depth interviews and participant observation, as well as thematic data analysis. The study findings showed that this fatwa had a direct impact on reducing working hours, layoffs, and income instability for some Muslim workers. In addition, social and psychological pressures arose, including feelings of guilt, anxiety, and relational tensions in the work environment and surrounding community. Workers responded to this situation with various adaptation strategies: new workers tended to look for alternative jobs, while old workers chose to stay in order to maintain the economic stability of their families. This study concluded that this normative-recommendatory fatwa presented an ethical dilemma for Muslim workers between religious obedience and economic survival. Therefore, an inclusive and collaborative policy response was needed from the government, religious institutions, and society to assist affected workers in facing the socio-economic consequences of the fatwa.

Kata Kunci: IUC Fatwa; Boycott; Pro-Israel Products; Muslim Workers.

Abstrak

Penelitian ini bertujuan untuk menganalisis implikasi Fatwa Majelis Ulama Indonesia (MUI) Nomor 83 Tahun 2023 yang merekomendasikan pemboikotan terhadap produk-produk yang terafiliasi dengan Israel sebagai bentuk solidaritas keagamaan terhadap perjuangan rakyat Palestina. Fokus utama penelitian ini adalah menelaah dampak sosial, ekonomi, dan profesional dari fatwa tersebut terhadap pekerja Muslim yang bekerja di perusahaan-perusahaan yang terafiliasi dengan produk Israel di Kota Makassar. Penelitian ini menggunakan pendekatan fenomenologis dalam kerangka penelitian kualitatif, dengan pengumpulan data melalui wawancara mendalam dan observasi partisipatif, serta analisis data secara tematik. Temuan penelitian menunjukkan bahwa fatwa ini berdampak langsung pada pengurangan jam kerja, pemutusan hubungan kerja, serta ketidakstabilan pendapatan

bagi sejumlah pekerja Muslim. Selain itu, muncul tekanan sosial dan psikologis, termasuk perasaan bersalah, kecemasan, serta ketegangan relasional di lingkungan kerja dan masyarakat sekitar. Para pekerja merespons situasi ini dengan strategi adaptasi yang beragam: pekerja baru cenderung mencari alternatif pekerjaan, sedangkan pekerja lama memilih bertahan demi menjaga stabilitas ekonomi keluarga. Studi ini menyimpulkan bahwa fatwa yang bersifat normatif-rekomendatif ini menghadirkan dilema etis bagi pekerja Muslim antara ketaatan religius dan kelangsungan ekonomi. Oleh karena itu, dibutuhkan respons kebijakan yang inklusif dan kolaboratif dari pemerintah, institusi keagamaan, dan masyarakat untuk mendampingi pekerja terdampak dalam menghadapi konsekuensi sosial-ekonomi dari fatwa tersebut.

Kata Kunci: *Fatwa MUI; Pemboikotan; Produk Pro Israel; Pekerja Muslim.*

Introduction

The Indonesian Ulama Council (IUC) has a significant role in issuing fatwas related to problems that occur in society, including religious and socio-community problems, especially the Muslim community in Indonesia.¹ The basis of the IUC in issuing fatwas is the *naqli* and *aqli* theorem. Al-Qur'an, Hadith, and the study of the science of *ushul fiqh*.² The fatwa issued by the IUC is a response to *ijtihadiah* problems, including responding to the development of contemporary issues.³ Therefore, a fatwa is one of the products of Islamic law, which results from the *ijtihad* work of scholars, *fiqh* experts, or Islamic law experts.⁴ The productivity of the fatwas produced is an indicator of the progress and dynamism of Islamic law in responding to the challenges of the times. The IUC Fatwa Number 83 of 2023 concerning the Law on Support for the Palestinian Struggle was issued by the Indonesian Ulama Council as a humanitarian response to the Muslim community in Palestine⁵. One of the points that is important to highlight in the fatwa is about the boycott of products affiliated with Israel as a recommendation to be avoided by the community based on aspects of international humanitarian solidarity.

The boycott of Israeli products can have a complex and multi-faceted impact on the Indonesian economy. Some argue that this action can attract attention and support

¹ Ade Rian and Azman Arsyad, "Larangan Salat Jumat Masa Pencegahan Covid-19; Studi Analisis Fatwa MUI Nomor 14 Tahun 2020," *Shautuna: Jurnal Ilmiah Mahasiswa Perbandingan Mazhab* 2, no. 1 (2021): 1–15, <https://doi.org/10.24252/shautuna.v2i1.16918>.

² Jannatin Nisa, Marni Marni, and Lisnawati Lisnawati, "Fatwa Majelis Ulama Indonesia (MUI) Pada Masa Pandemi Covid-19 Dalam Perspektif Ketatanegaraan," *Syarah: Jurnal Hukum Islam & Ekonomi* 11, no. 1 (2022): 37–54, <https://doi.org/10.47766/syarah.v11i1.475>.

³ Dirga Achmad and Azlan Thamrin, "Anomali Fatwa Majelis Ulama Indonesia Dalam Sistem Hukum Indonesia: Telaah Hukum Responsif," *Al-Qisthu: Jurnal Kajian Ilmu-Ilmu Hukum* 22, no. 1 (2024): 23–42, <https://doi.org/10.32694/qst.v22i1.3011>.

⁴ Nur Khaera, Abdul Rahman, and Kurniati, "The Paradigm of Islamic Legal Products in Indonesia; A Critical Review of the Polarization of the Characteristics and Authority of the Madhhab of Thought Products," *Mazahibuna: Jurnal Perbandingan Mazhab* 4, no. 1 (2022): 31–48, <https://doi.org/10.24252/MH.VI.26364>.

⁵ Majelis Ulama Indonesia, *Fatwa Majelis Ulama Indonesia Nomor 83 Tahun 2023 Tentang Hukum Dukungan Terhadap Perjuangan Palestina* (Jakarta: Komisi Fatwa Majelis Ulama Indonesia, 2023).

humanitarian solidarity. While others believe that the boycott of Israeli products can significantly harm the Indonesian economy. The results of Prihandono Wibowo's study revealed that the Young Entrepreneurs Association (*Asosiasi Pengusaha Muda*), Retail Entrepreneurs Association (*Asosiasi Pengusaha Ritel*), and economic researchers considered the fatwa to be less relevant because it threatens the sustainability of the industry, reduces turnover, and even terminates employment for company workers. Sales and income decrease due to the boycott of Israeli products in the retail and restaurant sectors.⁶ There is a decrease in sales of up to 40%, which can affect business performance and people's livelihoods, leading to job losses and income in companies related to Israeli products.⁷ This impact can last in the long term and affect people's quality of life.⁸ Meanwhile, political parties such as the Ummat party, Halal Watch, and several Islamic mass organizations support the boycott with arguments of humanitarian moral support.⁹ In addition, the boycott also functions as a way to help Palestine as well as put pressure on the Israeli economic sector.

The Centre of Reform of Economics and Development also revealed that a boycott could reduce the Israeli economy, but, on the other hand, it could also have an impact on the termination of employment for workers in Indonesia.¹⁰ Therefore, although the boycott is considered capable of suppressing the Israeli economy, the long-term negative impact on the Indonesian economy and worker welfare remains a significant concern. The issue that arises from this boycott fatwa is how it affects the rights and conditions of Muslim workers who work in boycotted companies, especially in Makassar City. The IUC fatwa provides support for the struggle of Muslims in Palestine. However, several companies affiliated with Israel also employ Muslim workers. So, Muslim workers may feel trapped in an ethical dilemma between religious obligations and professional demands. On the other hand, boycotted companies may take actions that affect the welfare of Muslim workers, such as termination of

⁶ Wardayani Wardayani, "Analisis Kinerja Keuangan PT Fast Food Indonesia Tbk Pasca Cancel Culture," *Management Studies and Entrepreneurship Journal (MSEJ)* 5, no. 2 (2024): 6811–25, <https://doi.org/10.37385/msej.v5i2.5353>.

⁷ Salsabilla Nur Sahara Daviqna and Restu Gilang Ramadhan, "Boikot Produk Afiliasi Pro Israel: Pro Dan Kontra," n.d.

⁸ Marissa Grace Haque, Puspita Puspita, and Zulfison Zulfison, "Antisipasi Pemasaran Saat Boikot Produk Di Lingkungan Konsumen Muslim Dunia Dan Indonesia Terjadi: Studi Literatur," *Jurnal Ekonomi Dan Bisnis* 4, no. 1 (2024): 189–212, <https://doi.org/10.56145/jurnalekonomidanbisnis.v4i1.176>.

⁹ 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): 382–95, <https://doi.org/10.35817/publicuho.v7i1.371>.

¹⁰ Fatkhiyatus Su'adah, "Boycott, Divestment, Sanctions (BDS) Movement of Israel Product: Indonesian Response to Palestinian-Israeli Conflict of Religious Moderation Perspective," *Al-Mada: Jurnal Agama, Sosial, Dan Budaya* 7, no. 1 (2024): 140–51, <https://doi.org/10.31538/almada.v7i1.5823>.

employment or reduction of working hours. Therefore, a deeper understanding is needed to see how this fatwa has implications for Muslim workers both economically and socially.

The literature on legal fatwas supporting the Palestinian struggle shows variations and different responses from each level of society. Previous study has examined how the impact caused after the issuance of IUC fatwa number 83 of 2023 concerning the law on support for Palestinian fighters did not have a significant negative impact, business actors made efforts to prevent losses by providing free products to buyers, in addition to selling products at fixed prices.¹¹ Then, from the aspect of sentiment towards the controversy over the existence of a fatwa supporting the Palestinian struggle through boycotting products affiliated with Israel, it provides an overview of the public response to the IUC Fatwa with three types of responses, namely agreeing, disagreeing, and being neutral towards the Fatwa.¹² Furthermore, from the aspect of the *Maslahat* study, boycotting Israeli-affiliated products is a form of moral support for Palestine. Boycott is a type of passive resistance that supports the active resistance being carried out by the community for Palestine.¹³ By conducting a study on the aspects of implications for Muslim workers, this study is expected to identify the impacts, perceptions, and challenges faced by Muslim workers who work in boycotted companies. Furthermore, the results will provide broader insights into the welfare of the Muslim community in Palestine and the perceptions of Muslim workers who work in boycotted companies regarding the welfare and implications arising from the Fatwa.

This study aims to analyze the implications of the IUC Fatwa Number 83 of 2023 on Muslim workers in Makassar City who work in companies affiliated with products recommended for boycott, with the main focus of this study being to see the implications of the fatwa for Muslim workers in Makassar City. In addition, this study also attempts to explore the perceptions of Muslim workers regarding the dilemmas they face and the strategies they use to respond to the fatwa. The scientific contribution of this study is the disclosure of the relationship between religious fatwas and their impact on the socio-economic aspects of Muslim workers empirically, especially in the local context in Makassar City. This study

¹¹ Khotimatul Husna and Anwar Hafidzi, "Dampak Pemboikotan Produk Pro Israel Fatwa Dsn Mui Nomor 83 Tahun 2023 Bagi Warung Rumahan Di Kota Banjarmasin," *Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory* 1, no. 4 (2023): 868–76, <https://doi.org/10.62976/ijjel.v1i4.229>.

¹² Muhammad Yasir, Marissa Grace Haque, and Robertus Suraji, "Analisis Sentimen Terhadap Kontroversi Fatwa MUI Nomor 83 Tahun 2023 Tentang Pemboikotan Produk Yang Terafiliasi Israel," *Jurnal Ekonomi Manajemen Sistem Informasi* 5, no. 4 (2024): 409–22, <https://doi.org/10.31933/jemsis.v5i4.1845>.

¹³ Amirul Nahwi Padang and Uswatun Hasanah, "Pemboikotan Produk Pendukung Israel Berdasarkan Fatwa MUI Nomor 83 Tahun 2023 Ditinjau Dari Maslahah," *As-Syar'i: Jurnal Bimbingan & Konseling Keluarga* 6, no. 2 (2024): 1866–75, <https://doi.org/10.47467/as.v6i2.6742>.

broadens the scope of Islamic law studies with a phenomenological approach. Thus, this study is expected to provide a clearer picture of the implications of the IUC Fatwa No. 83 of 2023 on Muslim workers in Makassar City.

Research Methods

This study used a qualitative research type with a phenomenological approach to explore the subjective experiences of Muslim workers in Makassar City who were affected by the Indonesian Ulema Council (IUC) Fatwa Number 83 of 2023 concerning the boycott of products affiliated with Israel. The phenomenological approach was chosen to deeply understand the meaning and perceptions of workers towards the fatwa in the context of their social, economic, and religious lives.

The data collection was conducted through three main techniques: participant observation, in-depth interviews, and documentation studies. Participatory observation was conducted by directly observing the dynamics in companies affiliated with the boycotted products, including the responses of workers and the surrounding community. In-depth interviews were conducted with key informants, consisting of Muslim workers in related companies, local clerics, academics, and representatives of religious and economic institutions. Informants were selected using purposive sampling techniques based on the criteria of direct involvement in the context of the boycott. Documentation studies included analysis of fatwa documents, Islamic literature, news, and regulations and policies related to economic boycotts.

The data analysis was conducted descriptively-analytically with a multidisciplinary approach, combining Islamic law, economics, and sociology perspectives. The analysis process involved data reduction, thematic categorization, interpretation of meaning, and preparation of analytical narratives. Data validity was maintained through triangulation of sources and methods to ensure the accuracy and depth of the findings. With this approach, the study was expected to provide a comprehensive understanding of the socio-economic implications of the boycott fatwa for Muslim workers in the local context of Makassar City.

Results and Discussion

1. Paradigm of IUC Fatwa Number 83 of 2023 Concerning the Law of Support for the Palestinian Struggle

The problems faced by Muslims require explanation and guidance from a religious perspective, and a fatwa is one effective way to solve them. A fatwa is issued through deep thought and *ijtihad* of scholars, who consider the context and dynamics of life. Therefore, a fatwa has a significant position in Islamic law. Although a fatwa is not binding, the decision resulting from the fatwa remains one of the bases for judges in making decisions.¹⁴ This shows that a fatwa has a great influence on legal practice and the daily lives of Muslims.

Israel's aggression and annexation of Palestine have resulted in loss of life, injuries, and damage to thousands of homes, buildings, and public facilities, which are the main considerations for the IUC Fatwa Commission to issue a Fatwa regarding Support for the Palestinian Struggle.¹⁵ The second provision of point three in the Fatwa, the IUC recommends that Muslims maximize the avoidance of the consumption and use of Israeli products and parties that support Israeli aggression against Palestine.¹⁶ Through this fatwa, the IUC calls for the collective responsibility of Muslims in taking a consistent stance against Israeli aggression.

The IUC Fatwa Number 83 of 2023 confirms the position of the Indonesian Ulama Council in providing guidelines for Muslims regarding the Palestine-Israel conflict. This fatwa states that supporting the struggle of the Palestinian people against Israeli colonization and aggression is a moral and religious obligation for all Muslims. The referenced argument is Q.S. Al-Maidah/5:2.¹⁷ This verse emphasizes the importance of cooperation in goodness and piety and prohibits involvement in sinful and hostile acts. This fatwa directs Muslims to be consistent in fighting for justice and rejecting all forms of contributions that can strengthen the aggressor, both economically and morally.

¹⁴ Dewi Suryani Sentosa and Novi Indriyani Sitepu, "Descriptive Analysis of Israeli Product Boycott Action: Between Fatwas and The Urgency of Compliance," *International Journal of Kita Kreatif* 1, no. 1 (2024): 12–19, <https://doi.org/10.24815/ijkk.v1i1.37608>.

¹⁵ Firly Innayah and Akmal Bashori, "Konstruksi Nalar Hukum Fatwa Pemboikotan Produk Terafiliasi Israel Di Indonesia," *At-Ta'awun: Jurnal Mu'amalah Dan Hukum Islam* 3, no. 1 (2024): 102–30, <https://doi.org/10.59579/atw.v3i1.7919>.

¹⁶ Majelis Ulama Indonesia, *Fatwa Majelis Ulama Indonesia Nomor 83 Tahun 2023 Tentang Hukum Dukungan Terhadap Perjuangan Palestina*.

¹⁷ Kementerian Agama RI, *Al-Qur'an Dan Terjemahnya* (Jakarta: PT. Darma Karsa Utama, n.d.).

Sayyid Ramadhan Al-Buthi argued that the law of boycotting American and Israeli food and trade is a *jihad* carried out by Muslims in facing Israeli aggression.¹⁸ This argument links the concept of *jihad* with non-violent efforts such as economic boycotts, which are a form of resistance to injustice. The IUC fatwa is also based on the *fiqh* principle of *dar'ul mafasid muqaddam 'ala jalbil masalih*. This *fiqh* approach reflects a responsible and cautious sharia policy, especially in a global context such as the Palestine-Israel conflict.¹⁹ "Boycotting Products Supporting Israel Based on IUC Fatwa Number 83 of 2023 Reviewed from *Maslahah*." Preventing economic support for countries or entities involved in aggression is also a form of contribution from Muslims to international peace and justice, in line with the Islamic principle that rejects involvement in sin or hostility.

Boycotting Israeli-affiliated companies is also a political and economic strategy used to provide and support a peace solution between Israel and Palestine.²⁰ Economic pressure on Israel provides hope that both countries will take constructive steps towards peace.

2. Implications of IUC Fatwa No. 83 of 2023 for Muslim Workers in Makassar City

The Israeli-Palestinian conflict can affect Indonesia through global economic influences. Boycotts can harm companies directly involved in the production and distribution of pro-Israeli products, and have the potential to threaten related jobs.²¹ One of the main impacts of a boycott is the potential for decreased sales of targeted products or services.²² If consumers and certain groups decide not to buy products from the company, the company may experience a decrease in revenue.

The boycott movement has not had a significant impact on the economy of Israeli-affiliated companies. However, after the IUC Fatwa No. 83 of 2024, the decline in income of Israeli-affiliated companies had a significant impact. This fatwa provides clear and firm

¹⁸ Annisa Fitrah, Asrizal Saiin, and Anwar M Radiamoda, "Call for Boycott of Pro-Israel Products in MUI Fatwa: An Analysis of Tafsir Maqasidi," *Al-Qudwah* 2, no. 2 (2024): 172–86, <https://doi.org/10.24014/alqudwah.v2i2.29786>.

¹⁹ Imad Imran et al., "Analyzing the Applicability and Limitations of International Law in Resolving the Israel-Palestine Territorial Dispute," *International Journal of Contemporary Issues in Social Sciences* 2, no. 4 (2023): 171–80, <https://ijciss.org/index.php/ijciss/article/view/130>.

²⁰ Anne Margareth et al., "Boikot Barang Israel: Strategi Perlawanan Dan Solidaritas Global Dalam Mendukung Perjuangan Palestina," *Atmosfer: Jurnal Pendidikan, Bahasa, Sastra, Seni, Budaya, Dan Sosial Humaniora* 2, no. 3 (2024): 19–32, <https://doi.org/10.59024/atmosfer.v2i3.871>.

²¹ Gina Hikmatul Ula et al., "Impact of Boycott, Divestment, and Sanctions Movement on Indonesia's Economy," *Greenation International Journal of Economics and Accounting (GIJEA)* 2, no. 1 (2024): 22–29, <https://doi.org/10.38035/gijea.v2i1.156>.

²² Fauziah Ahsyam et al., "The Impact Of The Pro-Israel Product Boycott On Stock Prices Companies Registered On Bei," *International Social Sciences and Humanities* 3, no. 1 (2024): 75–80, <https://doi.org/10.32528/iss.v3i1.453>.

guidance for Muslims regarding economic practices that are in accordance with Sharia principles.²³ This influence is because the majority of people in Indonesia are Muslim and tend to obey the Fatwa, which is the result of the views of Indonesian scholars.²⁴ The compliance of the majority of Indonesian people with the fatwa of scholars reflects the importance of moral authority in religious life.

Boycotting all products affiliated with Israel has an impact on decreasing company income due to decreased sales turnover.²⁵ This decrease in income can have a direct impact on worker welfare. Workers face several impacts including reduced salaries, benefits, or even the risk of losing their jobs. In addition, they are also faced with a moral dilemma between maintaining compliance with the fatwa and maintaining their jobs.

The results of this study reveal that the Fatwa of the Indonesian Ulama Council (IUC) has a real impact on the behavior and decisions of Muslim workers in Makassar City, especially regarding compliance with religious rules in carrying out daily work and facing moral dilemmas in the work environment.

UG, one of the Muslim workers in a company affiliated with Israel in Makassar City, revealed the dilemma he faced after working for decades at the company and even becoming a branch manager. UG revealed that there was a very decreasing impact from the Fatwa that appealed to Muslims to avoid transactions and use of products affiliated with Israel, such as the reduction in the number of workers, which initially numbered 60 people; now only 13 people remain.²⁶ The dilemma faced by UG reflects the great challenge for workers who are trapped between loyalty to the company as a financial support for life and obedience to religion.

UG's commitment to the workplace that had been an important part of his life for many years ran counter to religious teachings that required avoiding relationships with entities deemed to contribute to injustice. The reduction in the number of workers as a result of the Fatwa creates tension between financial needs and spiritual obedience.

²³ Agung Prayogo et al., "Political Economy and MUI Fatwa No. 83 of 2023: Literature Review," *Indonesian Journal of Innovation Multidisipliner Research* 2, no. 2 (2024): 291–99, <https://doi.org/10.69693/ijim.v2i2.138>.

²⁴ Raihan Sultani Matondang and Annio Indah Lestari Nasution, "The Impact of the Boycott on the Fall on Stock Price of PT. Unilever," *Al-Mashrafiyah: Jurnal Ekonomi, Keuangan, Dan Perbankan Syariah* 8, no. 1 (2024): 41–54, <https://doi.org/10.24252/al-mashrafiyah.v8i1.46081>.

²⁵ Doli Witro, "State Islamic University Students' Perceptions of Israel Affiliated Products: A Study After the Fatwa of Indonesian Ulema Council No. 83 of 2023 Concerning the Law on Support for the Palestinian Struggle," *Al-Manahij: Jurnal Kajian Hukum Islam*, 2024, 145–60, <https://doi.org/10.24090/mnh.v18i1.10554>.

²⁶ UG, Pekerja Muslim, *Wawancara* (Makassar, 7 Oktober 2024)

In contrast to UG, ND, a Muslim worker who also worked at an Israeli-affiliated company in Makassar City, also expressed the dilemma he faced. ND worked for 9 months and chose to resign because of considerations of obedience to religious teachings. In addition, ND felt pressure from the people around him because of his position as a Muslim worker working at an Israeli-affiliated company, and was even considered part of them.²⁷ The dilemma faced by ND provides a view of the complexity of the situation for Muslim workers operating in Israeli-affiliated companies. Social pressure and religious considerations can drive the decision to resign in order to maintain personal integrity and beliefs.

Based on the results of interviews with the two informants, a dilemma was found faced by Muslim workers in Makassar City, namely the dilemma between adherence to religious teachings and professional demands in the world of work. Although the IUC Fatwa provides direction, it does not have a binding nature for all Indonesian people, so its implementation cannot be forced on everyone. A fatwa is an answer given by the mufti based on questions asked by the *mustafti*.²⁸ Even for those who ask for a fatwa, there is no obligation to follow or carry out the fatwa.²⁹ The non-binding nature of the fatwa provides space for workers to choose their attitude based on their personal and professional context, but also adds complexity to decision making, because they must consider religious values without sacrificing responsibilities in the world of work.

Conclusion

The Fatwa of the Indonesian Ulema Council (IUC) Number 83 of 2023 represents the religious commitment of Muslims in supporting the struggle of the Palestinian people through the instrument of boycotting products affiliated with pro-Israeli entities. This fatwa not only reflects the solidarity of the community but also articulates the fundamental principles of Islamic law, such as justice, humanity, and rejection of oppression. Although it is recommendatory and does not have positive legal force, this fatwa has significant normative influence in shaping the social and economic behavior of Muslims at the local level. The results of this study indicate that the fatwa has real implications for the conditions of Muslim workers

²⁷ ND, Pekerja Muslim, *Wawancara* (Makassar, 21 Oktober 2024)

²⁸ Popi Adiyas Putra, Sudirman Suparmin, and Tuti Anggraini, "Fatwa (Al-Ifta'); Signifikansi Dan Kedudukannya Dalam Hukum Islam," *Al-Mutharahah: Jurnal Penelitian Dan Kajian Sosial Keagamaan* 19, no. 1 (2022): 27–38, <https://doi.org/10.46781/al-mutharahah.v19i1.394>.

²⁹ B Umar and Qadir Gassing, "Problematika Fatwa MUI Sebagai Produk Hukum Islam," *GOVERNANCE: Jurnal Ilmiah Kajian Politik Lokal Dan Pembangunan* 10, no. 4 (2024): 357–67, <https://doi.org/10.56015/gjiklp.v10i4.243>.

in Makassar City, especially those who work in companies associated with boycotted products. The impacts identified include reduced working hours, termination of employment, and the emergence of social and psychological pressures due to the dilemma between compliance with religious norms and demands for economic stability. Workers' responses to the fatwa vary, ranging from adaptive strategies such as seeking alternative jobs to choosing to stay for the sake of the family's economic survival. These findings underscore the complexity of fatwa implementation in a modern socio-economic context, where religious authorities interact with labor market realities.

This study recommends the need for synergy between religious institutions, government, and the private sector in formulating policies that are more inclusive and responsive to the impacts of fatwas, especially in the form of social protection and facilitation of work transitions for affected groups. This effort is important to ensure that the values of solidarity and humanity underlying fatwas can go hand in hand with protecting the economic welfare of Muslim communities.

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Interview

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