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**Doi:**

10.32332/milrev.v3i1.8971

**Dates:**

Received 03 Desember, 2023

Revised 06 Maret, 2024

Accepted 17 Maret, 2024

Published 04 April, 2024

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## REVIVING THE ESSENCE OF *JIHAD* IN THE CONTEMPORARY ERA: ADVOCATING STRUGGLE AND SOLIDARITY FOR PALESTINE THROUGH BOYCOTT OF PRO- ISRAEL PRODUCTS

**Abstract:** The humanitarian plight of the Palestinian people is stirring global sympathy, resulting in various forms of support. Among these actions is the pro-Israel boycott movement, endorsed by Muslim scholars and intellectuals through the issuance of fatwas. Therefore, this research analyzes the conceptualization of boycotting pro-Israel products within the framework of Islamic *Jihad*. The literature discussing the concept of boycotts in Islam and the product movement for humanity is explored using library research methodology. The results show that contemporary *Jihad* includes military, political, economic, and boycott efforts. In addition, the movement is developed as a manifestation of *Jihad* against injustice and human rights violations according to individual capacities and circumstances. This research positions boycotts as a novel facet of *Jihad* in the contemporary era, contributing to the multifaceted nature beyond traditional warfare paradigms.

**Keywords:** Boycott, Contemporary Era, *Jihad*, Palestine, Humanitarian Crisis.

### INTRODUCTION

Boycott is a legitimate form of *Jihad*, as asserted by the Indonesian Ulama Council (MUI) in a fatwa advocating support for the Palestinian cause through abstention from Israeli-affiliated products. In this context, the perpetual discourse surrounding the Israeli-Palestinian conflict shows the enduring nature. The

conflict started in the late 19th century and eluded resolution, rendering the conclusion uncertain.<sup>1</sup> Furthermore, the humanitarian crises instigated by Israel have elicited widespread sympathy from different countries and the gravity of the situation has prompted a collective empathy.

Support for Palestine manifests in diverse forms due to the prominence of boycotted products. A boycott epitomizes the refusal to purchase, use, and engage with individuals, organizations, or nations in expressing dissent or exerting pressure.<sup>2</sup> This Palestinian-related events have obtained extensive media coverage and triggered widespread calls for boycotting brands to endorse aggressive military actions<sup>3</sup> in numerous countries.<sup>4</sup> For certain Muslim communities, the process is perceived as a religious duty, compelling consumers to participate actively.<sup>5</sup> The motivation behind Muslims boycotting Israeli-associated products is from the perceived injustices against Palestine.<sup>6</sup>

The boycott movement obtains widespread support from Muslim scholars through religious doctrine found in the Qur'an and hadith. This endorsement is formalized through the issuance of fatwas, which assert the religious obligation of abstaining from activities related to injustice or unjust entities.<sup>7</sup> Therefore, Muslims are urged, and prohibited from

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<sup>1</sup> Muh. Yunan Putra, "Hukum Ikut Berjihad ke Palestina Membela Islam," *SANGAJI: Jurnal Pemikiran Syariah Dan Hukum* 3, no. 2 (October 14, 2019): 167, <https://doi.org/10.52266/sangaji.v3i2.465>.

<sup>2</sup> Monroe Friedman, "Consumer Boycotts in the United States, 1970-1980: Contemporary Events in Historical Perspective," *Journal of Consumer Affairs* 19, no. 1 (Juni 1985): 96-117, <https://doi.org/10.1111/j.1745-6606.1985.tb00346.x>.

<sup>3</sup> Anas bin Mohd Yunus, Anisah binti Ab. Ghani, dan Saadan bin Man, "An Analysis of Fiqh al-Waqi' (An Understanding of Contemporary Problems) on the Ruling of Compulsory Boycott of KFC (Malaysia)," *International Journal of Humanities and Social Sciences* 3, no. 1 (2013): 194-202.

<sup>4</sup> Ili-Salsabila Abd-Razak dan Asmat-Nizam Abdul-Talib, "Globality and Intentionality Attribution of Animosity: An Insight into the Consumer Boycotts in the Muslim Dominant Markets," *Journal of Islamic Marketing* 3, no. 1 (23 Maret 2012): 72-80, <https://doi.org/10.1108/17590831211206608>.

<sup>5</sup> Nazlida Muhamad, "Fatwa Rulings in Islam: A Malaysian Perspective on their Role in Muslim Consumer Behaviour," dalam *Handbook of Islamic Marketing*, ed. oleh Özlem Sandıkcı dan Gillian Rice (Edward Elgar Publishing, 2011), <https://doi.org/10.4337/9780857936028.00010>.

<sup>6</sup> Lisa Blaydes dan Drew A. Linzer, "Elite Competition, Religiosity, and Anti-Americanism in the Islamic World," *American Political Science Review* 106, no. 2 (Mei 2012): 225-43, <https://doi.org/10.1017/S0003055412000135>.

<sup>7</sup> Muhamad, "Fatwa Rulings in Islam."

engaging in transactions with parties in line with oppression.<sup>8</sup> This religiously motivated boycott shows the deep interconnection between Islamic faith and collective consumer behavior.<sup>9</sup> Therefore, the examination of fatwas becomes important in discerning the consistency of the boycott movement with the values of *Jihad*.

Based on the literature search, there is limitation pertaining to the intersection of *Jihad* and boycott. This research is directed towards analyzing the boycott movement, which includes aspects of *Jihad* within Islam. The literature review shows several related research conducted by Suci Rahmawati, Suprihatin Ali, and Ghia Subagja,<sup>10</sup> who delved into the influence of religiosity and product knowledge on the decision-making process regarding boycotting KFC products. Additionally, Nazlida Muhamad, Munirah Khamarudin, and Waida Irani Mohd Fauzi explored religion as a driving force behind consumer motivation to endorse religion-based boycotts.<sup>11</sup> Dessy Kurnia Sari, Dick Mizerski, and Fang Liu scrutinized the motivations prompting Muslim consumers to boycott foreign products. However, there remains a significant gap in comprehensive research addressing boycotts within the context of *Jihad* in Islam.<sup>12</sup> The research analyzes the consistency of pro-Israel product boycott movement in mitigating aggression against Palestine in line with the principles of *Jihad* in Islam.

## RESEARCH METHODOLOGY

This research explores the contemporary framework of *Jihad* and the nexus with the boycott of pro-Israel products through a comprehensive literature review. Furthermore, a

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<sup>8</sup> Khalil Al-Hyari dkk., "Religious Beliefs and Consumer Behaviour: From Loyalty to Boycotts," *Journal of Islamic Marketing* 3, no. 2 (22 Juni 2012): 155-74, <https://doi.org/10.1108/17590831211232564>.

<sup>9</sup> Dessy Kurnia Sari, Dick Mizerski, dan Fang Liu, "Boycotting Foreign Products: A Study of Indonesian Muslim Consumers," *Journal of Islamic Marketing* 8, no. 1 (6 Maret 2017): 16-34, <https://doi.org/10.1108/JIMA-12-2014-0078>.

<sup>10</sup> Suci Rahmawati, Suprihatin Ali, dan Ghia Subagja, "Pengaruh Nilai Religiusitas dan Pengetahuan Produk Terhadap Keputusan Boikot Produk KFC (Studi Pada Konsumen Muslim Bandar Lampung)," *Jurnal Kompetitif Bisnis* 1, no. 1 (2020).

<sup>11</sup> Nazlida Muhamad, Munirah Khamarudin, dan Waida Irani Mohd Fauzi, "The Role of Religious Motivation in an International Consumer Boycott," *British Food Journal* 121, no. 1 (1 Mei 2019): 199-217, <https://doi.org/10.1108/BFJ-02-2018-0118>.

<sup>12</sup> Sari, Mizerski, dan Liu, "Boycotting Foreign Products."

comprehensive narrative is constructed from a diverse array of pertinent sources. The gathered data is meticulously scrutinized and contextualized within the research inquiry. This analytical process shows the synthesis of findings, facilitating the derivation of conclusive insights. The research efforts provide an understanding of the interplay between *Jihad* in Islam and the pro-Israel product boycott movement, contributing to the discourse on contemporary socio-political dynamics in the Middle East.

## RESULTS AND DISCUSSION

### Understanding *Jihad* in the Modern Context

The term “*Jihad*” and the derivatives are frequently cited in the Qur’an, appearing 41 times across nineteen surahs.<sup>13</sup> Even though traditionally *Jihad* has been understood within the context of warfare, including concepts such as *al-qital*, *al-harb*, and *al-ghazwah*, limiting the interpretation obscures the multifaceted essence. According to Muhammad Sa’id Ramadhan al-Buthi, confining the term to the domain of warfare dilutes the profound significance and disregards the diverse manifestations.<sup>14</sup>

In Arabic, *Jihad* originates from “*jahada-yajhadu-jahdan/juhdan*,” signifying seriousness (*al-Taqaqah*), difficulty (*al-Masyaqqah*), and expansiveness (*al-Mubalaqah*). The *masdar* form, derived from “*jahada*,” denotes a comprehensive exertion of effort, including verbal articulation and tangible action.<sup>15</sup> Furthermore, *Jihad* comprises broader connotations, including advocacy (*al-Da’wah*), enjoining what is right and forbidding what is wrong (*amar ma’ruf nahi munkar*), strategic offensives (*gazwah*), self-defense (*qital*), conflict resolution (*harb*), mastery over desires (*Jihad al-Nafs*), and analogous expressions in line with the core principles.<sup>16</sup> Therefore, the analysis of *Jihad* through warfare should be carried out

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<sup>13</sup> Nuzul Iskandar, “*Jihad dan Terorisme dalam Tinjauan Alquran, Hadis, dan Fikih*,” *Al-Qisthu: Jurnal Kajian Ilmu-ilmu Hukum* 17, no. 1 (23 September 2019): 1, <https://doi.org/10.32694/010650>.

<sup>14</sup> Muhammad Sa’id Ramadhan al-Buthi, *Al-Jihad fi al-Islam* (Beirut: Dar al-Fikr Al-Mu’ashir, 1993).

<sup>15</sup> Jamaluddin Muhammad ibn Mukram al-Anshari Ibnu Manzur, *Lisân al-Arab, Jilid III* (Kairo: Dâr al-Misriyyah wa al-Tarjamah, 1997).

<sup>16</sup> Abdul Baqi Ramadan, *al-Jihâd Sabiluna* (Tabuk: Mutabi’ al-Samad al-Qubra, 1986).

as a profound significance, including intellectual, moral, and spiritual dimensions to enhance societal well-being and uphold righteousness.

Ibn Taymiyyah states that *Jihad* constitutes a profound effort aimed at pleasing Allah SWT through sincere faith and righteous deeds, while renouncing actions, such as disbelief, immorality, and disobedience.<sup>17</sup> Sayyid Sabiq reports that *Jihad* emanates from “*al-juhdu*,” denoting exertion and adversity, signifying the dedication to exhaust all efforts and endure hardships in combatting adversaries and withstanding assaults. Therefore, *Jihad* includes the entirety of an effort to eradicate and prevent all forms of misguidance and malevolence.<sup>18</sup> This manifests in various forms, including the restraint of base desires, propagation of faith, philanthropy, and armed conflict. Consequently, *Jihad* epitomizes Islam’s noble pursuit of establishing equity and tranquility for all humankind.

*Jihad* is a fundamental tenet of Islam and extends beyond the connotations of warfare or self-defense. The term includes a multifaceted spectrum of efforts, not confined solely to physical resistance.<sup>19</sup> As stated in the Quran, the expansive nature allows for diverse manifestations through scripture, financial means, and personal introspection. Therefore, *Jihad* transcends narrow interpretations and embodies a comprehensive spiritual and moral struggle.<sup>20</sup>

Jurists divides *Jihad* into four distinct categories, firstly, *Jihad al Nafsi*, which includes the struggle against desires and temptations. Secondly, *Jihad al Shaytan*, referring to the battle against the malevolent influences of Satan. Thirdly, *Jihad* against oppressive rulers and enforcers of injustice. Lastly, *Jihad* against those who oppose Allah, including disbelievers, hypocrites, and allies.<sup>21</sup> Moreover, the term can be categorized based on the means used and this classification includes *Jihad* of the soul, wealth, and rhetoric. Ibn

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<sup>17</sup> Taqiyuddin Ahmad ibn Taimiyyah, *Majmu’ al-Fatawa*, Jilid X (Beirut: Dâr al-Fikr, 1980).

<sup>18</sup> Sayid Sabiq, *Fiqh al-Sunnah* (Beirut: Dâr al-Fikr, 1982).

<sup>19</sup> Abd A’la, *Jahiliyah Kontemporer dan Hegemoni Nalar Kekerasan* (Yogyakarta: LKiS, 2012).

<sup>20</sup> Rohimin, *Jihad: Makna dan Hikmah* (Jakarta: Erlangga, 2006).

<sup>21</sup> Ali Abdul Halim Mahmud, *Rukn al Jihad Fi Fiqhi al Islah wa al Tajdid Inda al Imam Hasan al Banna* (Kairo: Dar al Tawzi’ wa al Irsyad, 1995).

Qayyim al-Jauziah identifies Jihad as comprising battles against personal desires and the influence of Satan, as well as against hypocrites, and those who perpetrate wickedness and injustice.<sup>22</sup>

*Jihad* includes six distinct variations, namely classical doctrine, tool of propaganda, modern defensive *Jihad*, anti-colonial *Jihad*, pacifist *Jihad*, and Islamist *Jihad*.<sup>23</sup> The concept manifests as both an internal struggle, combating personal evils, and an external effort, confronting injustice.<sup>24</sup> Furthermore, *Jihad* is conducted through oral expression, written communication, and technological advancements. Oral Jihad similar to the Prophet's teachings, includes transmitting the message of Allah SWT verbally. Written *Jihad* exemplifies the dissemination of Prophet Muhammad SAW's teachings through writing. Contemporary Jihad embraces technology, facilitating effective outreach and dissemination of Islamic teachings through modern means.<sup>25</sup>

According to Rasyid Ridha, *Jihad* includes two distinct categories. Firstly, there is passive category, which manifests through tangible actions such as spending assets to support others, migrating for the sake of faith, and defending religion. Secondly, active category includes emotional commitment, exemplified by the readiness to forsake possessions for migration, as seen in the journey from Makkah to Medina.<sup>26</sup> *Jihad* transcends mere physical warfare and comprises non-physical battles, including the struggle against desires.<sup>27</sup> In the contemporary era, marked by significant advancements in technology, there arises a pressing need to reassess the concept. With the rapid evolution

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<sup>22</sup> Ibnu Qayyim, *Zadul Ma'ad*, diterjemahkan oleh Kathur Suhardi, *Bekal Menuju ke Akhirat* (Jakarta: Pustaka Azzam, 1999).

<sup>23</sup> Mark Sedgwick, "Jihad, Modernity, and Sectarianism," *Nova Religio* 11, no. 2 (1 November 2007): 6-27, <https://doi.org/10.1525/nr.2007.11.2.6>.

<sup>24</sup> Zakiyuddin Baidhaw, "The Problem of Multiculturalism: Radicalism Mainstreaming through Religious Preaching in Surakarta," *Journal of Indonesian Islam* 4, no. 2 (December 1, 2010): 268, <https://doi.org/10.15642/JIIS.2010.4.2.268-286>.

<sup>25</sup> Lajnah Pentashihan Mushaf Al-Qur'an, *Jihad; Makna, dan Implementasinya (Tafsir Tematik)* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2012).

<sup>26</sup> Muhammad Chirzin, "Reaktualisasi Jihad Fî Sabil Al-Lâh Dalam Konteks Kekinian Dan Keindonesiaan," *Ulumuna* 10, no. 1 (4 November 2017): 59-80, <https://doi.org/10.20414/ujs.v10i1.432>.

<sup>27</sup> Kasjim Salenda, *Terorisme dan Jihad dalam Perspektif Humum Islam* (Jakarta: Badan Litbang dan Diklat Departemen Agama RI, 2009).

of society, a paradigm shift in the implementation of teachings becomes important. The dynamic nature of times inevitably prompts a reevaluation of the essence. Prominent contemporary Muslim scholars argue that *Jihad* should not be exclusively equated with warfare (*qital*). This is because the concept primarily aims at improving human welfare and transcending the realm of armed conflict. Therefore, *Jihad* is developed as an enduring obligation for Muslims, resonating throughout lives.

In the context of the contemporary world, the exploration of *Jihad* includes three distinct dimensions. Firstly, eco-political dimension consists of efforts aimed at reforestation, preservation of endangered species, anti-pollution initiatives, and the advancement of environmental policies. Secondly, humanist dimension focuses on combating tyranny, oppression, and human rights violations. Thirdly, *Jihad* against international terrorism includes efforts to combat terrorism and address issues such as violence, ethnic cleansing, and global pandemics.<sup>28</sup> The interpretation in the modern era, as a quintessential Islamic concept, has become increasingly intricate, manifesting disparities in the conceptualization and practical application within religious life. Experts offer diverse perspectives on the definition, manifestation, objectives, functions, and interpretations of *Jihad*. Therefore, the historical evolution has witnessed shifts and varying emphases on the meanings over time.<sup>29</sup>

According to Quraish Shihab, *Jihad* includes the earnest effort of a believer to excel in respective vocations. This signifies the scientist's dedication to applying knowledge, the teacher's commitment to imparting flawless education, the leader's pursuit of justice, and the businessman's adherence to honesty. *Jihad* manifests in students' diligent study and doctors' proficient practice, among others.<sup>30</sup> Therefore, contemporary scholars state that the essence transcends narrow confines as a religious duty on every Muslim. *Jihad* is

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<sup>28</sup> Chirzin, "Reaktualisasi Jihad Fi Sabîl AL-Lâh Dalam Konteks Kekinian Dan Keindonesiaan."

<sup>29</sup> Rohimin, *Jihad: Makna dan Hikmah*.

<sup>30</sup> Quraish Shihab, *Tafsir Al-Mishbah Pesan, Kesan, dan Keserasian Al-Qur`an*, Vol. VII (Tangerang: Lentera Hati, 2017).



anticipated to commence from the innermost level of the heart progressing to tongue and pen in the highest form against non-believers on the battlefield.

The contemporary importance of *Jihad* extends beyond military confrontation. This encapsulates the relentless pursuit of truth, combatting falsehood through cogent arguments, fortified by strength and perseverance. The ongoing struggle is important in improving human progress and societal development. *Jihad* includes diverse forms of activism, adapting to prevailing circumstances through political, economic, or boycott initiatives.<sup>31</sup> Therefore, the concept transcends conventional notions of armed conflict, evolving into a multifaceted effort to improve positive change and advancement.<sup>32</sup>

### **Supporting Product Boycotts as a Means of Advocacy Against Israeli Policies**

Boycott is a strategy including the deliberate abstention from buying, using, or engaging with a particular entity to express dissent or exert pressure.<sup>33</sup> In the context of Islam, this practice is termed “*mahjur*,” originating from the Arabic words “*al-hajr*” or “*al-man’u*.” The practice signifies prohibition, challenge, prevention, or hindrance, and “*al-hajru*” denotes guardianship within Islamic jurisprudence.<sup>34</sup>

References to boycotts, or “*mahjur*,” are found in the Qur’an, within Surah An-Nissa and Al-Baqarah verses 5 and 282, respectively.<sup>35</sup> Contemporary instances of boycotts are directed against products associated with or supportive of Israeli actions concerning Palestine. Historically, the movement to boycott Israel traces back to 1920s, gaining momentum in the 1950s following a meeting of Arab League members in Damascus in 1957.

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<sup>31</sup> Chirzin, “Reaktualisasi Jihad Fi Sabîl AL-Lâh Dalam Konteks Kekinian Dan Keindonesiaan.”

<sup>32</sup> Asnan Purba dan Imam Kamaluddin, “Urgensi Jihad Masa Kini dalam Perspektif Islam,” *Ijtihad: Jurnal Hukum dan Ekonomi Islam* 13, no. 2 (2019), <https://ejournal.unida.gontor.ac.id/index.php/ijtihad/article/view/3538>.

<sup>33</sup> Friedman, “Consumer Boycotts in the United States, 1970–1980.”

<sup>34</sup> Abdul Aziz Muhammad Azzam dkk., *Fiqih Ibadah Thaharah, Shalat, Zakat, Puasa, dan Haji* (Jakarta: AMZAH, 2015).

<sup>35</sup> Muhammad Amin Al-Syahir Ibnu Abidin, *Hasyiyatu Raddi Al-Mukhtar* (Mesir: Dar al Kutub al Ilmiyah, 2003).



A seminal resolution titled “The Boycott of Zionist Goods and Products” was developed from a gathering of seven Arab League members on March 22, 1945. This resolution implored all Arab entities, including institutions, organizations, merchants, general commissars, and individuals, to refrain from engaging in any transactions of Zionist products.<sup>36</sup>

The Boycott, Divestment, Sanctions (BDS) movement, which gained momentum in 2005, has spurred Muslims worldwide to actively avoid Israeli and associated products. This collective action has found resonance among Indonesian Muslims, who use various platforms such as news portals, blogs, and social media such as Facebook and Twitter to advocate for the BDS campaign. Major brands, including KFC, McDonald’s, A&W, Baskin & Robbins, Marlboro, Avon, and Revlon have been targeted. This boycott serves as a tangible demonstration of solidarity and duty towards fellow Muslims struggling with crises.<sup>37</sup>

A boycott founded on religious principles serves as a potent catalyst for consumer engagement.<sup>38</sup> Shared religious affiliations stand as the primary force behind endorsement of the concept<sup>39</sup> and the enduring nature of religious ties fortifies the movement with resilience.<sup>40</sup> Certain Muslim communities perceive the boycott of pro-Israel goods as a religious duty, igniting a commitment to avoid the associated brands.<sup>41</sup> Religious precepts assume an important role, exerting multifaceted influences such as social, economic, moral,

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<sup>36</sup> Jack G. Kaikati, “The Arab Boycott: Middle East Business Dilemma,” *California Management Review* 20, no. 3 (April 1978): 32–46, <https://doi.org/10.2307/41165280>.

<sup>37</sup> Maya F. Farah, “The Arab Consumer Boycott of American Products: Motives and Intentions,” dalam *Handbook of Islamic Marketing*, ed. oleh Özlem Sandıkcı dan Gillian Rice (Edward Elgar Publishing, 2011), <https://doi.org/10.4337/9780857936028.00030>.

<sup>38</sup> Bryant Simon, “Not Going to Starbucks: Boycotts and the out-Scouring of Politics in the Branded World,” *Journal of Consumer Culture* 11, no. 2 (Juli 2011): 145–67, <https://doi.org/10.1177/1469540511402448>.

<sup>39</sup> Naomi A. Gardberg dan William Newburry, “Who Boycotts Whom? Marginalization, Company Knowledge, and Strategic Issues,” *Business & Society* 52, no. 2 (Juni 2013): 318–57, <https://doi.org/10.1177/0007650309352507>.

<sup>40</sup> Renate Ysseldyk, Kimberly Matheson, dan Hymie Anisman, “Religiosity as Identity: Toward an Understanding of Religion From a Social Identity Perspective,” *Personality and Social Psychology Review* 14, no. 1 (Februari 2010): 60–71, <https://doi.org/10.1177/1088868309349693>.

<sup>41</sup> Muhamad, Khamarudin, dan Fauzi, “The Role of Religious Motivation in an International Consumer Boycott.”

and cultural realms to shape consumer conduct.<sup>42</sup> Sensitivity to actions affecting the Muslim populace runs deep, particularly concerning producer behavior. Therefore, instances such as Israeli aggression against Palestine prompt swift reactions from Muslim consumers, who promptly boycott products to sustain policies in solidarity with the brethren.<sup>43</sup> The intensity of religiosity significantly amplifies the drive behind boycott decisions, wielding unparalleled influence over participation determinations.<sup>44</sup>

The call for a Muslim boycott of pro-Israel products, spearheaded by Islamic scholars, is deeply rooted in religious obligation as outlined in a Fatwa. These religious decrees show the prohibition of Muslims from engaging in activities that perpetuate injustice.<sup>45</sup> Therefore, devout Muslims, driven by intrinsic religious motivation, are more inclined to support the boycott of foreign products for religious reasons.

Sheikh al-Qaradhawi, a prominent scholar, has issued a compelling fatwa asserting that “all Muslims worldwide must boycott products originating from Israel and America.”<sup>46</sup> Muslims are expected to engage in the defense of religion and homeland through various means of resistance. This directive mandates action according to individual capacity through physical efforts, verbal advocacy, heartfelt sentiments, or economic boycotts. The strategy aimed at undermining the adversary and diminishing the power must be pursued diligently to the fullest extent of capabilities and within the bounds of feasibility.<sup>47</sup> These efforts were spearheaded by Indonesian scholars affiliated with the Indonesian Ulema Council (MUI). In 2023, MUI issued a fatwa concerning the Law of Supporting the Palestinian Struggle, asserting the obligatory nature of backing the quest for independence in the face of Israeli aggression. This shows that supporting Israeli aggression against

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<sup>42</sup> Rahmawati, Ali, dan Subagja, “Pengaruh Nilai Religiusitas dan Pengetahuan Produk Terhadap Keputusan Boikot Produk KFC (Studi Pada Konsumen Muslim Bandar Lampung).”

<sup>43</sup> Baker Ahmad Alserhan, “On Islamic Branding: Brands as Good Deeds,” *Journal of Islamic Marketing* 1, no. 2 (25 Juni 2010): 101–6, <https://doi.org/10.1108/17590831011055842>.

<sup>44</sup> Fawzi Dekhil, Hajer Jridi, dan Hana Farhat, “Effect of Religiosity on the Decision to Participate in a Boycott: The Moderating Effect of Brand Loyalty – the Case of Coca-Cola,” *Journal of Islamic Marketing* 8, no. 2 (12 Juni 2017): 309–28, <https://doi.org/10.1108/JIMA-01-2013-0008>.

<sup>45</sup> Muhamad, “Fatwa Rulings in Islam.”

<sup>46</sup> Yusuf Qardhawi, *Fatwa-fatwa Kontemporer jild III* (Jakarta: Gema Insani Press, 2002).

<sup>47</sup> Yusuf Qardhawi, *Fatwa-Fatwa Mutakhir* (Jakarta: Yayasan Al Hamidy, 2000).

Palestine or the endorsers is considered as haram. Therefore, MUI advocates for Muslims to minimize engagement in transactions and consumption of products associated with Israel, along with those supporting colonization and Zionism, through a boycott.<sup>48</sup>

After the development of fatwa, several companies indicated to be pro-Israel affiliated and targeted by the boycott started to worry. The boycott movement has reportedly had an impact on the number of customers. Even though there is no information on the latest losses suffered by Israel, an Al Jazeera report in 2018 stated that the movement had the potential to cause losses of up to US\$11.5 billion or around Rp180.48 trillion, assuming an exchange rate of Rp15,694 / US\$ for Israel.

As reported by The Jerusalem Post, Israel denied the haram nature of the boycott movement. However, data from the World Bank shows that exports of "intermediary" goods experienced a sharp decline from 2014 to 2016, causing losses of around US\$6 billion or Rp94.16 trillion.

### **The Role of Boycott in Islamic *Jihad*: A Critical Perspective**

Religiosity, inherently ingrained in individuals, serves as a catalyst propelling adherents in line with the doctrines of faith.<sup>49</sup> This includes fulfilling religious duties such as worship and interpersonal conduct, exemplified by acts of compassion and assistance.<sup>50</sup> The altruistic ethos is palpable within the Muslim community, particularly in the solidarity with the Palestinian cause, a shared religious affinity amplifying support. Muslims worldwide manifest commitment to reduce the plight of the Palestinian brethren through

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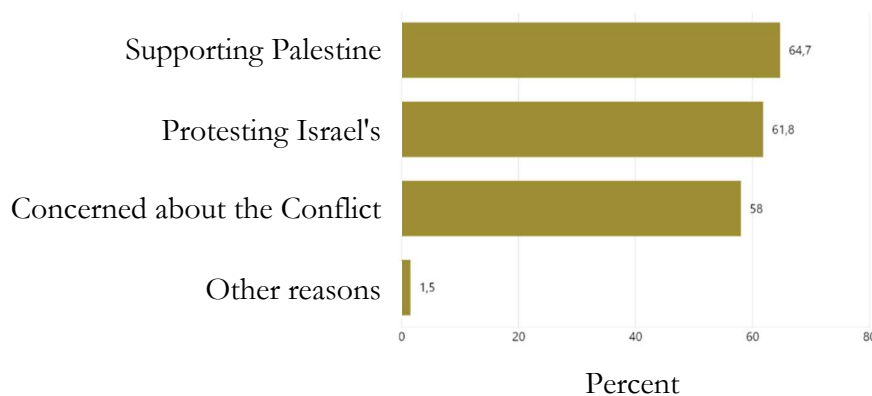
<sup>48</sup> MUI, "Fatwa Majelis Ulama Indonesia Nomor: 83 Tahun 2023 Tentang Hukum Dukungan Terhadap Perjuangan Palestina [Fatwa of the Indonesian Ulema Council Number: 83 of 2023 Regarding the Law of Supporting the Palestinian Struggle]," 83/23 § (n.d.).

<sup>49</sup> Rouza Fakriza dan Ridwan Nurdin, "Pengaruh Religiusitas Terhadap Boikot dengan Loyalitas Merk Sebagai Variabel Moderasi pada KFC Banda Aceh," *Jurnal Ilmiah Mahasiswa Ekonomi Manajemen* 4, no. 1 (2019), <https://jim.usk.ac.id/EKM/article/view/9068>.

<sup>50</sup> Visca Mirza Vristiyana, "Pengaruh Religiusitas dan Pengetahuan Produk Halal terhadap Penilaian Produk Halal dan Minat Pembelian Produk Halal (Studi Kasus Pada Industri Makanan)," *Jurnal Ekonomi Dan Bisnis* 20, no. 1 (January 10, 2019): 85, <https://doi.org/10.30659/ekobis.20.1.85-100>.

multifaceted approaches including direct aid provision, financial contributions, vocal advocacy on social platforms, and participation in boycott initiatives.

The movement, driven by abstaining from purchasing, using, or endorsing products in line with the Israeli movement against Palestine is a powerful manifestation of resistance.<sup>51</sup> In an Islamic narrative, this resonates deeply as a facet of the broader struggle against oppression. Endorsed by esteemed Muslim scholars or Ulama,<sup>52</sup> who issue fatwas in support of the boycott, the concept galvanizes the Muslim community, framing participation as an importance of faith.<sup>53</sup> After the issuance of the fatwa on boycotting Israeli products, there are at least several factors prompting an individual to follow the action.



Source: Author's Interpretation

Based on the Kurious-Katadata Insight Center (KIC) survey in November 2023, 36% of the 2,554 Indonesian respondents are actively boycotting, and 47% support the action. In the group of respondents who are active and support the boycott of pro-Israel products, 64.7% support Palestine. Meanwhile, 61.8% have the motives of protesting Israel's actions, and 58% are concerned about the situation of the Israeli-Palestinian

<sup>51</sup> Admin, "Islam Membolehkan Boikot," *hidayatullah.com* (blog), 25 Juni 2014, <https://www.hidayatullah.com/kajian/oaseiman/read/2014/06/25/23904/islam-membolehkan-aksi-boikot.html>.

<sup>52</sup> Leor Halevi, "The Consumer Jihad: Boycott Fatwas and Nonviolent Resistance on The World Wide Web," *International Journal of Middle East Studies* 44, no. 1 (February 2012): 45-70, <https://doi.org/10.1017/S0020743811001243>.

<sup>53</sup> Farah, "The Arab Consumer Boycott of American Products."

conflict. The Kurious-KIC survey included 2,118 respondents who claimed to be active and support the boycott of pro-Israel products, where 58.9% and 41.1% were female and male. A total of 63.7%, 15.1%, and 13.9% respondents were located in Java Island, DKI Jakarta, and Sumatra Island, respectively. The proportion of respondents from Kalimantan, Sulawesi, Bali-Nusa Tenggara, and Maluku-Papua ranged from 0.2-4%.

Sheikh Yusuf al-Qaradhawi has reported the nature of boycotting products originating from Israel and America as a religious obligation for Muslims globally<sup>54</sup> since the fatwa explicitly prohibits the purchase of the items. This directive resonates widely, with mosques, educational institutions, markets, and other public spaces disseminating informational materials for adherence to the boycott. The slogan “Boycott US and Israeli products, you are saving the life of a Muslim” pervades various spheres of society, showing the significance of the action in the Muslim community.<sup>55</sup>

The passage asserts the fundamental obligation for every Muslim to engage in various forms of struggle against adversaries of faith and nation. This duty is incumbent on individuals to execute according to the capabilities through physical exertion, verbal persuasion, heartfelt conviction, and economic boycotts. The objective is to show the adversary’s strength and hinder the operations, to the extent feasible and permissible within the confines of the circumstances.<sup>56</sup>

Beyond the economic implications, the boycott movement serves multifaceted purposes for Muslims. This serves as an educational tool to liberate from external influences. Moreover, the concept enhances solidarity and cohesion among Muslims, reinforcing the concept of brotherhood. The boycott constitutes a form of passive resistance, complementing the active resistance efforts of the Palestinian counterparts.

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<sup>54</sup> Qardhawi, *Fatwa-fatwa Kontemporer jild III*.

<sup>55</sup> Yusuf Qardhawi, “Al fatwaa: Wujub Al muqataeat Lil badayie Wal muntajat Al’amrikiat Wal’iisrayilyia” (2000).

<sup>56</sup> Qardhawi, *Fatwa-Fatwa Mutakhir*.

Yusuf al-Qardhawi fervently shows the crucial nature of *Jihad* in Palestine for Muslims globally. Positioned as a sacred duty, *Jihad* unfolds as a moral obligation transcending geographical boundaries from the indigenous populace and extending to all adherents of Islam. Palestine, revered as the initial *Qibla* and the site of *Isra' Mikraj*, particularly enshrines the sanctity of Masjid al-Aqsa and the environs. Therefore, *Jihad* against those who usurp the hallowed land, expel the inhabitants, perpetrate violence, desecrate dignity, destroy dwellings, ravage fields, and sow chaos is obligatory and important among the responsibilities of Muslims, spanning from the farthest reaches of the East to the West.<sup>57</sup>

*Jihad* epitomizes the utmost exertion of strength and dedication toward eradicating any manifestation of misguidance, malevolence, or oppression. The concept includes a spectrum of actions, ranging from self-restraint to advocacy, charitable contributions, and armed conflict.<sup>58</sup> Rooted in Islamic doctrine, *Jihad* is ordained with the noble purpose of combating injustice and aiding the vulnerable, as stated in the Quran, Surah An-Nisa, verse 75,

“Why do you hesitate to engage in the noble cause of Allah, defending the vulnerable, regardless of gender or age? They fervently pray, ‘O Lord, liberate us from the oppression inflicted upon us in this land of Mecca. Grant us protection and assistance from Your divine mercy.’ Embrace this opportunity to champion justice and compassion, fulfilling the sacred duty entrusted upon you” (Q.S. An-Nisa: 75).

In contemporary discourse, *Jihad* includes internal and external struggles.<sup>59</sup> Internally, the concept denotes the perpetual battle against vices and shortcomings, while externally, *Jihad* signifies the fight against injustice and is manifested in various forms, reflecting the diverse challenges faced by humanity.

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<sup>57</sup> Qardhawi, Al fatwaa: Wujub Al muqataeat Lil badayie Wal muntajat Al'amrikiat Wal'iisrayiylia.

<sup>58</sup> Farid Naya, “Mengungkap Makna dan Tujuan Jihad dalam Syariat Islam,” *Tahkim* 11, no. 2 (2015), <http://dx.doi.org/10.33477/thk.v11i2.19>.

<sup>59</sup> Baidhaw, “The Problem of Multiculturalism.”

Firstly, there is eco-political *Jihad*, which includes dedicated efforts aimed at environmental preservation. This includes concerted actions to mitigate the adverse effects of human activities on the planet, safeguarding ecosystems for future generations.

Secondly, the notion of humanist *Jihad* reports the collective effort to combat injustices and uphold the fundamental rights of individuals. The concept includes movements to oppose any form of oppression, discrimination, or violation of human dignity.

Thirdly, there exists *Jihad* against international terrorism, which includes multifaceted efforts to address violence, ethnic cleansing, and global pandemics.<sup>60</sup> The term comprises collaborative initiatives at national and international levels to counter extremism and promote peace and stability. In this context, the Boycott Movement is developed as a potent tool within the broader spectrum of *Jihad* to combat injustices and human rights violations. According to Quraish Shihab, contemporary *Jihad* requires adaptability and strategic utilization of capabilities and resources to effect positive change. Therefore, the Boycott Movement serves as a tangible manifestation of *Jihad* in line with the objective of improving a more just and equitable world.<sup>61</sup>

The contemporary importance for *Jihad* lies in the relentless pursuit of truth, countering falsehood through cogent arguments and explanations.<sup>62</sup> This is improved by gradual efforts, supported by media platforms as to enhance benevolence and societal progress.<sup>63</sup> The concerted action adapts to prevailing circumstances, as advocated by Yusuf al-Qaradhawi that economic boycotts constitute a form of *Jihad*.<sup>64</sup> A critical examination

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<sup>60</sup> A'la, *Jahiliyah Kontemporer dan Hegemoni Nalar Kekerasan*.

<sup>61</sup> Shihab, *Tafsir Al-Mishbah Pesan, Kesan, dan Keserasian Al-Qur'an*, Vol. VII.

<sup>62</sup> A. Salim, N.U. Khan, dan M. Kaleem, "Contemporary Digital Age and Dynamics of E-Jihad in the Muslim World: Case Study of Pakistan," *Pakistan Journal of Criminology* 11, no. 4 (2019): 102-14.

<sup>63</sup> Isna Fitria Agustina dkk., "Political Hoaxes in the Post-Truth Era: An Islamic Political Analysis," *Al-Istinbath: Jurnal Hukum Islam* 8, no. 2 November (28 November 2023): 645, <https://doi.org/10.29240/jhi.v8i2.8457>.

<sup>64</sup> Anas Mohd Yunus, Najihah Abd Wahid, dan Wan Saifuldin Wan Hassan, "Hukum Boikot Barangan Israel Berdasarkan kepada Fiqh Al-Jihad," *Journal of Fatwa Management and Research* 4, no. 1 (9 Oktober 2018): 135-60, <https://doi.org/10.33102/jfatwa.vol4no1.98>.



shows that abstaining from Israeli and American goods may include personal hardships or inconveniences. However, these measures do not universally manifest as the optimal or all-encompassing solution, considering the availability of alternative products.

Boycotts represent a modern manifestation of *Jihad*, particularly evident in the aftermath of the Israeli-Palestinian conflict. This strategic tool, historically underutilized by Muslims, gained prominence after the crisis. Directives issued by influential bodies such as the Arab League, OIC, Fatwa Council, and various NGOs carry a collective importance for adherence. Even though individual acts may lack impact, communal compliance shows the significance within the framework of obedience. Therefore, boycotting is developed as a feasible recourse for Muslims considering the limitations in direct engagement due to constraints in resources and security. This principle extends to other Islamic regions, translating individual duties into collective prosperity. In essence, Muslims offer support through financial contributions or by shunning products endorsing Israeli aggression. These actions should be promoted as a moral obligation towards aiding the Palestinian cause.

## CONCLUSION

In conclusion, the concept of *Jihad* was reported to necessitate a reinterpretation in the contemporary era, marked by significant technological. This exploration showed three distinct facets, firstly, eco-political *Jihad* included efforts such as reforestation, wildlife preservation, anti-pollution initiatives, and the formulation of environmental policies. Secondly, humanist *Jihad* comprised a movement against tyranny, oppression, and the infringement of human rights. Lastly, *Jihad* against international terrorism constituted the efforts to combat terrorism, as well as mitigate violence, ethnic cleansing, and global pandemics. The importance of *Jihad* was related to the relentless pursuit of truth, combating falsehood through reasoned discourse and incremental progress, leveraging media support as necessary. This manifested through military aggression as well as political, economic, and boycott strategies. In essence, contemporary *Jihad* was a multifaceted efforts

to improve human development and progress through concrete actions tailored to prevailing circumstances.

The concept of *Jihad* included internal and external struggles, where individuals combated personal evils or societal injustices. Participating in the Boycott Movement constituted a form of *Jihad* aimed at addressing injustices and human rights violations. The current *Jihad* comprised championing truth and combating falsehood, with boycotts representing an important aspect of the importance. These boycotts exemplified modern manifestations of *Jihad*, leveraging economic pressure to confront adversaries.

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