

## BOYCOTTING ISRAELI-AFFILIATED PRODUCTS: A SADDU DZARI'AH REVIEW

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### Article Info

#### History :

Submitted : 27-01-2025

Revised : 14-02-2025

Accepted : 22-02-2025

#### Keyword :

*Boycott, Israel, Saddu Dzari'ah.*

#### Kata Kunci

*Boikot, Israel, Saddu Dzari'ah*

#### Doi:

10.21111/jicl.v8i1.13814

### Abstract

*The purpose of this research is to explain the practice of boycotting products affiliated with Israel and to explain the legality of the boycott movement from the perspective of the Saddu Dzari'ah. This research is a qualitative study with a normative Islamic-legal research. The data collection method in this research is documentary study. The result of this research are: 1) Boycotts in society are carried out by minimizing or even completely refraining from purchasing products known to provide aid and support to Israel, with the aim of applying political pressure on Israel to immediately stop its oppression of Palestine. 2) The phenomenon of boycotting products affiliated with Israel has fulfilled the principles of Saddu Dzari'ah. This boycott movement has also met the conditions for the application of Saddu Dzari'ah. However, there are several situations in this phenomenon where Saddu Dzari'ah cannot be applied, including: a. If a greater harm arises from continuing the boycott, because it does not meet the second condition of Saddu Dzari'ah, b. The phenomenon of boycotting music, because it does not align with one of the pillars of Saddu Dzari'ah, called Al-Ma'dzun Fiihi, c. If a boycotted product does not have sufficient evidence that it truly supports or funds genocide in Palestine, because it does not meet one of the pillars of Saddu Dzari'ah, called Al-Ifdha'.*

### Abstrak

Tujuan penelitian ini adalah untuk menjelaskan praktek boikot produk terafiliasi dengan Israel dan menjelaskan hukum gerakan boikot tersebut jika ditinjau dari kaidah *Saddu Dzari'ah*. Penelitian ini merupakan penelitian kualitatif dengan tipologi penelitian normatif hukum Islami. Metode pengumpulan data dalam penelitian ini adalah studi dokumen. Adapun data sekunder didapatkan dari jurnal-jurnal dan penelitian-penelitian terdahulu yang membahas tentang kaidah *Saddu Dzari'ah*. Hasil temuan penelitian ini adalah: 1) Boikot dalam masyarakat dilakukan dengan cara meminimalisir atau bahkan tidak sama sekali membeli produk-produk yang diketahui turut memberikan bantuan dan dukungan terhadap Israel dengan tujuan memberikan tekanan politis kepada pihak Israel agar tindakan penindasan terhadap Palestina segera dihentikan 2) Fenomena pemboikotan produk terafiliasi Israel telah memenuhi rukun *Saddu Dzari'ah*. Gerakan boikot ini juga telah memenuhi syarat-syarat penggunaan *Saddu Dzari'ah*. Namun, ada beberapa situasi dalam fenomena ini dimana *Saddu Dzari'ah* tidak dapat digunakan diantaranya: a. Apabila timbul *mafsadah* yang lebih besar apabila boikot tersebut tetap dilakukan, karena tidak memenuhi syarat kedua dari *Saddu Dzari'ah*, b. Fenomena boikot musik, karena tidak sesuai dengan salah satu rukun *Saddu Dzari'ah* yaitu *Al-Ma'dzun Fiihi*, c. Apabila suatu produk yang diboikot tidak memiliki cukup bukti bahwa produk tersebut benar-benar mendukung atau mendanai genosida di Palestina, karena tidak memenuhi salah satu rukun *Saddu Dzari'ah*, yaitu *Al-Ifdha'*.

## INTRODUCTION

After a massive attack of Palestinian by Israel are highlighted by the media on October 7, 2023, people in various countries, including Indonesia, voiced their support for boycotting several well-known products which affiliated with Israel and known to help fund Israeli attacks on Palestine. The goal of this boycott is to pressure Israel's economy and urge them to cease their aggression against Palestine. However, due to the lack of an official ruling on the legality of this boycott, some people continue to use the boycotted products, reasoning that these products are still labeled halal.

The boycott targets several brands that are clearly supportive of or even fund attacks on Palestinian, including Starbucks, McDonald's, Dunkin' Donuts, Nestle, and popular clothing brands like Zara, along with LVMH subsidiaries like Dior, Louis Vuitton, and others.

Boycott movements are often used by the public to express dissatisfaction or condemnation towards the behavior or decisions of an individual or institution that are considered deviant or incorrect<sup>1</sup>.

Following this phenomenon, *Majelis Ulama Indonesia* or the Indonesian Ulema Council issued a new fatwa regarding support for Palestinian fighters. The fatwa declares that supporting Palestinian fighters is an obligatory for Muslims, and any form of support for Israeli aggression against Palestine are banned. The fatwa also urges Muslims to avoid, as much as possible, transactions and the use of products affiliated with Israel or products that support colonization and Zionism of Palestinian<sup>2</sup>.

The reason these brands are considered affiliated with Israel is due to various Instagram posts and posts on other platforms from these companies that suggest support for Zionist interests. For example, on December 10, 2023, the well-known fashion brand Zara faced backlash after posting an advertisement photoshoot for their products that was perceived as mocking the situation in Gaza. The photoshoot, titled "The Jacket," featured model Kristen McMenamy standing amid the ruins of a building, holding a mannequin covered in a white cloth, along with several mannequins missing limbs. Following public pressure, Zara removed the post and expressed regret for the misunderstanding it caused<sup>3</sup>.

Another example is the Swiss conglomerate Nestlé, which owns several popular brands such as Nescafé, KitKat, Milo, Dancow, Cerelac, and many more, has also become a target of boycott by the BDS movement, or Boycott, Divestment, and Sanction movement, a non-violent movement aimed at pressuring Israel. The reason is that Nestlé

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<sup>1</sup> Susi Nurkholidah, "Tinjauan Maqasid Al-Syari'ah Terhadap Pemboikotan Israel," *Jurnal Hukum Bisnis Islam* 14, no. 1 (2024): 4, <https://jurnalfsh.uinsa.ac.id/index.php/maliyah/article/view/2323>.

<sup>2</sup> Indonesia, "Fatwa MUI No. 38 Tahun 2023 Tentang Hukum Dukungan Terhadap Perjuangan Palestina," *fatwamui.com*, 2023, <https://fatwamui.com/storage/554/Fatwa-MUI-Nomor-83-Tahun-2023-tentang-Hukum-Dukungan-Terhadap-Perjuangan-Palestina.pdf>

<sup>3</sup> Arab News, "Social Media Users Call for Zara Boycott after 'Gaza Destruction-Inspired' Ad Campaign Sparks Uproar Online", *Arab News*, December 10, 2023, <https://arab.news/gkmk8>.

is known to own Osem, the largest food producer and distributor in Israel, which was acquired by Nestlé in 2016 through a deal worth 3.3 billion shekels, or approximately \$876 million. This acquisition gave Nestlé 100% control over the sales of these Israeli food products<sup>4</sup>.

As we all know, these well-known products from the United States are what support the economy of the country. Therefore, it can be concluded that boycotting these products can pressure their economy state and reduce the intensity of aid sent to Israelis.

Meanwhile, in the MUI fatwa mentioned before, it is clearly stated that any form of support for Israeli aggression is prohibited. As a result, public has become more confident in boycotting and refraining from any transactions with these products after the fatwa was issued.

This boycott movement is supported by the majority of the Indonesian citizen and the global community because it has several positive impacts. With the rise of this phenomenon, more and more people around the world are becoming aware that what the Zionists are doing to Palestine is genocide and colonization that must be stopped as soon as possible, one of which is by boycotting those who fund Israel's aggression against Palestine. Because, what is reported by the Western media tends to be pro-Israel biased and deliberately covers up the facts on the ground, making it difficult for those citizens to know what is really happening in Palestine if it weren't for this boycott movement<sup>5</sup>.

However, a frequently debated question regarding this boycott is whether it means that products from companies which affiliated with Israel are considered forbidden (*haram*) to purchase. Is it permissible to prohibit something that is already allowed—specifically, transactions and the buying and selling of Israeli-affiliated products that are labeled *halal*?

To further support that statement mentioned, it is important to remember that the basic legal principle of buying and selling in *Qur'an* is permissible (*halal*), as mentioned in Surah Al-Baqarah, verse 275, which states that trade is allowed (*mubah*), while what is forbidden (*haram*) is usury (*riba*).

However, the movement to boycott Israeli-affiliated products is the contemporary issue where the ruling remains unclear if interpreted solely through the above verse. Therefore, principles from the field of *Usul al-Fiqh* (principles of Islamic jurisprudence) can be applied in determining a ruling for this phenomenon. In *Usul al-Fiqh*, there is a method of deriving rulings (*Istidlal*) known as *Saddu Dzari'ah*, which may be used when no direct rulings are found in the *Qur'an* or *Hadits* regarding a specific issue—in this case, the ruling on boycotting Israeli-affiliated products.

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<sup>4</sup> Market Watch, “Nestle Says Its Sales Are Suffering Due to Israel Boycotts”, MarketWatch, 2024, <https://www.marketwatch.com/story/nestle-says-its-sales-are-suffering-due-to-israel-boycotts-7982f5f7>.

<sup>5</sup> Nahdhatul Ulama, “Bagaimana Bias Pemberitaan Media Barat Mengaburkan Penjajahan Israel atas Palestina?,” *NU Online*, 2023, <https://www.nu.or.id/opini/bagaimana-bias-pemberitaan-media-barat-mengaburkan-penjajahan-israel-atas-palestina-BAbiv>.

This phenomenon can be judged using *Saddu Dzari'ah*, because basically, according to *Saddu Dzari'ah* view, anything that serves as a medium to a sin or harm (*mafsadah*), or leads to things prohibited by Allah, then that medium will also become *haram*<sup>6</sup>. Meanwhile, this phenomenon has met that definition, is that buying products affiliated with Israel is an intermediary (*dzari'ah*) for a harm (*mafsadah*), which is that the income from the sale of these products will be used to fund the genocide against the Palestinian.

However, just like other methods, for a case to be judged by *Saddu Dzari'ah*, the case must fulfil the several conditions and pillars of *Saddu Dzari'ah*. Therefore, to determine the ruling on several cases in the phenomenon of boycotting products affiliated with Israel according to *Saddu Dzari'ah*, the author sees the necessity of conducting this research.

This research will use a qualitative method with a juridical-normative research typology. The data collection method in this research is documentary study. Primary data was obtained from the documentation of several news portals discussing the boycott movement of products affiliated with Israel, as for secondary data will obtained from journals and previous research that discuss about the boycott movement, while the legal sources will be *Turath* books discussing the principle of *Saddu Dzari'ah*.

The problem formulation in this research is as mentioned:

1. How is the act of boycotting Israeli-affiliated product?
2. What the ruling on boycotting products affiliated with Israel according to *Saddu Dzari'ah*?

This research is expected to explain the perspective of the *Saddu Dzari'ah* method on the phenomenon of boycotting products affiliated with Israel that occurs in society.

## DISCUSSION

### 1. Boycotting Product Affiliated with Israel and Its Impact on Society

#### 1.1. The Concept of BDS (Boycott, Divestment, and Sanction)

In July 2005, the BDS National Committee (BNC) or the civil society coalition that works to lead and support the BDS Movement for Palestinian rights, launched the BDS movement, which stands for Boycott, Divestment, and Sanction, as a non-violent movement aimed at pressuring Israel. The BDS movement is supported by 170 Palestinian organizations, including refugee networks, women's organizations, professional associations, popular resistance committees, and other Palestinian society organization<sup>7</sup>.

The Boycott movement, according to the official BDS website, is the cessation of all assistance for Israel, including support for academic, artistic, and athletic institutions as well as international organizations that violate Palestinian human rights.

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<sup>6</sup> Abu Zahrah, *Ushul Fiqh* (Beirut: Dar al-Fikri al-Islami, 1958), pg. 288.

<sup>7</sup> BDS National Committee (BNC), "What Is BDS? | BDS Movement," *BDS Movement*, 2024, <https://bdsmovement.net/what-is-bds>.

The Divestment movement aimed at urging all institutions in various fields, such as banks, local councils, churches, pension funds, universities, and so on, to withdraw their investments from Israel and all companies in Israel that support Israel's aggression against Palestine.

Lastly, the Sanction movement pressure the government to fulfill their legal obligations to end the genocide in Palestine, by banning business in illegal Israeli settlements, ending military trade and free trade agreements, and suspending Israel's membership in international forums such as the UN, FIFA, and others<sup>8</sup>.

This campaign also calls on the United Nations or UN to suspend Israel's membership. This sanction aims to exert political pressure to immediately stop the oppression against Palestine<sup>9</sup>.

This movement is inspired by the anti-apartheid in South Africa and urges the Israeli side through non-violent until they complies with International Law by fulfilling three demands:

1. Putting an end to the colonization and occupation of all Arab territories. The West Bank, Palestine, which includes Gaza, East Jerusalem, and the Syrian Golan Heights, is recognized under international law. However, Israel has taken control of these regions. Israel takes over territory and makes the Palestinians live in ghettos, which are open-air prisons encircled by illegal walls, settlements, checkpoints, and watchtowers. Additionally, Israel frequently commits crimes against humanity by launching major attacks on Gaza.
2. Recognizing the basic rights of Arab-Palestinian citizens in Israel to achieve full equality. One-fifth of Israeli citizens are Palestinians who remained within the ceasefire lines after 1948. They face a system of institutionalized racial discrimination enshrined in more than 50 laws that affect every aspect of their lives, as well as the forcible expulsion of Palestinian communities in Israel from their land.
3. Respecting, protecting, and promoting the rights of Palestinian refugees to return to their homes as stipulated in the 1948 UN resolution. Since the establishment of Palestine in 1948, Palestine has experienced ethnic cleansing against more than half of its original population. Israel strives to seize as much land as possible and displace as many Palestinians as possible<sup>10</sup>.

The Executive Director of the Indonesian Muslim Consumer Foundation (*Yayasan Konsumen Muslim Indonesia*), Ahmad Himawan, during the commemoration of the one-year anniversary of the genocide in Palestine, reminded the Indonesian Muslim

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<sup>8</sup> BDS National Committee (BNC), "What Is BDS?: BDS Movement," *BDS Movement*, 2024, <https://bdsmovement.net/what-is-bds>.

<sup>9</sup> CNN Indonesia, "Mengenai Fenomena BDS, Gerakan Boikot Perusahaan Pendukung Israel," *CNN Indonesia*, 2023, <https://www.cnnindonesia.com/ekonomi/20231114123743-92-1023951/mengenai-fenomena-bds-gerakan-boikot-perusahaan-pendukung-israel>.

<sup>10</sup> BDS National Committee (BNC), "What Is BDS?: BDS Movement," *BDS Movement*, 2024, <https://bdsmovement.net/what-is-bds>.

consumers of the list of 10 products that must be boycotted or at least avoided, such as Starbucks, Danone, Nestle, Zara, Kraft Heinz, Unilever, Coca-Cola Group, McDonald's, Mondelez, and Burger King. The reason is that besides supporting Israel's crimes in Palestine, these ten products also openly channel profits to pro-Israel countries, such as the United States and France<sup>11</sup>.

## **1.2. The Effect of the BDS (Boycott, Divestment, Sanction) Movement on Society**

From the losses that incurred by impacted enterprises to the revival of domestic products, this boycott movement is beginning to manifest its effects globally. On the other hand, some effects are more widely perceived.

According to sources from Al-Jazeera, an Israeli date company named Medjool is trying to hide its origin due to the threat of a boycott ahead of Ramadan. Another impact felt by Israel is that there are only 45 airlines operating in Israel compared to the previous 250 airlines. This makes Israel the most isolated country in the world. This is certainly a pressure on Israel, which is happening to urge Israel to immediately stop the genocide they are committing against the Palestinian people.

Another impact felt is that the Starbucks franchise company, which has also been targeted by the boycott movement for being accused of affiliating with Israel, reportedly laid off 2,000 employees in the Middle East and North Africa as a result of the boycott movement. Not only that, McDonald's, which is also a target of the boycott, is feeling the impact of the boycott as well. Brand sales in the Middle East, India, and China only increased by 0.7 in the final quarter of 2023, far below their previous target of 5.5%.

Another impact is also felt by Nestle company, which stated in its latest trade report that their products are experiencing a slowdown in sales due to "geopolitical tensions" resulting from the ongoing BDS movement. In the third quarter of 2024, RIG or Real Internal Growth decreased from 2.2% in the second quarter to 1.3% in the third quarter<sup>12</sup>.

"The Financial Times" also reported that equity firms, General Atlantic and CVC, have halted the sale of shares worth millions of dollars in companies operating American fast-food brands in Indonesia and Malaysia. This step was taken in response to protests and boycott campaigns that negatively impacted the franchise business. General Atlantic halted the sale of its 20% stake in Starbucks operator, Map Boga Adiperkasa, in December 2023, while CVC Capital Partners stopped the sale of its 21% stake in QRS Brands Malaysia, which operates KFC and Pizza Hut<sup>13</sup>.

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<sup>11</sup> Antara, "YKMI ajak masyarakat konsisten boikot produk terafiliasi Israel," *Antara News*, 2024, <https://www.antaranews.com/berita/4380338/ykmi-ajak-masyarakat-konsisten-boikot-produk-terafiliasi-israel>.

<sup>12</sup> Market Watch, "Nestle Says Its Sales Are Suffering Due to Israel Boycotts," *MarketWatch*, 2024, <https://www.marketwatch.com/story/nestle-says-its-sales-are-suffering-due-to-israel-boycotts-7982f5f7>.

<sup>13</sup> Republika, "Dampak Global Boikot Terhadap Perusahaan Terkait Israel," *Republika*, 2024, <https://republika.id/posts/54940/dampak-global-boikot-terhadap-perusahaan-terkait-israel>.

Additionally, in the United States, which is Starbucks' largest and most important market, sales at stores open for at least a year fell by 3%, marking the largest decline in several years outside of the pandemic and the U.S. economic crisis from 2007 to 2009. Even some of the company's most loyal customers experienced a 4% decline compared to the previous quarter, which is rarely happen.

Same as Starbucks and many fast food brands are also reporting a decline in sales, such as McDonald's, Wendy's, and Burger King. These companies announced massive discounts to attract the attention and revive the consumer enthusiasm<sup>14</sup>.

According to Ahmad Himawan, Executive Director of YKMI, this boycott action is effective in stopping the flow of funds to Israel. Proven by the request from America for Israel to ceasefire. There is new information regarding French President Emmanuel Macron requesting a ceasefire in Gaza and Lebanon<sup>15</sup>.

In addition, there are several positive effect felt after this boycott phenomenon, that since Western products were boycotted, local residents have preferred domestic products as alternatives to the boycotted products, which automatically increases the profits of domestic products. It has been reported that several soda products in the Middle East have seen a surge in customers after Western brands were boycotted. Not only that, but also several local coffee shop companies in Malaysia have recorded a profit increase of up to 30% since foreign products were boycotted<sup>16</sup>.

Not only impact the financial aspect of a company brand, this movements are also directly damage their image and reputation. Companies affected by the boycott are facing a tough challenge to rehabilitate their image and rebuild their reputation<sup>17</sup>.

## **2. Concept of *Saddu Dzari'ah***

### **2.1. Definition of *Saddu Dzari'ah***

*Saddu Dzari'ah* consists of 2 words, *Sadd* which means barrier, and *Dzari'ah* which means intermediary. *Saad* linguistically means 'prohibition' or 'assertion' or 'closure'. Meanwhile *Dzariah* according to Ibn Taymiyyah means 'a purpose to something'<sup>18</sup>.

*Saddu Dzari'ah* means to obstruct or block all ways leading to corruption or sin, even if the path to sin is permissible<sup>19</sup>. *Saddu Dzari'ah* is one of the *Shari'ah* proofs that

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<sup>14</sup> BBC, "Israel-Palestina: Apakah aksi boikot berpengaruh pada bisnis Starbucks?," BBC News Indonesia, 2024, <https://www.bbc.com/indonesia/articles/cgrn178464o>.

<sup>15</sup> Antara, "YKMI ajak masyarakat konsisten boikot produk terafiliasi Israel," *Antara News*, 2024, <https://www.antaranews.com/berita/4380338/ykmi-ajak-masyarakat-konsisten-boikot-produk-terafiliasi-israel>.

<sup>16</sup> Republika, "Satu Dari Tiga Orang Boikot Produk Terafiliasi Israel, Indonesia Tiga Besar Survei Global," *Republika*, 2024, <https://republika.co.id/share/sf7d07409>.

<sup>17</sup> Amelia Yeza Pradhipta, "Crisis Communication Strategy in the Face of Consumer Boycott: Exploring the Boycott Case of Israel-Affiliated Companies and Brands," *Research Gate*, (2024): 141, <https://www.researchgate.net/publication/387394616>.

<sup>18</sup> Ibrahim Bin Mahnaa Bin Abdullah al-Mahanna, *Saddu Dzari'ah Inda Syaikh al-Islam Ibn Taimiyah* (Riyadh: Dar al-Fadhilah, 1999), pg. 27.

<sup>19</sup> Mushtofa Daib al-Bagha, *Atsar Al-Adillah al-Mukhtalaf Fiiha Fii al-Fiqh al-Islamiy*, (Damaskus: Dar al-Imam al-Bukhari, n.d.), pg. 567.

is disputed (al-Adillah al-Mukhtalaf fiha) in the science of Usul Fiqh, aimed at facilitating the achievement of a benefit or preventing the possibility of sinful acts. This is in accordance with the general purpose of Sharia in establishing commands, both those that can be implemented directly and those that cannot be implemented directly<sup>20</sup>.

The word *al-dzari'ah* was before, used for the camel that the Arabs used in hunting. the camel is released by the hunter so that it can approach the wild animal being hunted. The hunter hides next to the camel so that he is not seen by the hunted animal. When the camel is close to the hunted animal, the hunter releases his arrow. Therefore, according to Ibn al-'Arabi, the word *al-dzari'ah* was then used as a metaphor for anything that brings one closer to something else<sup>21</sup>.

Some Ulama interpret *saddu dzari'ah* differently, while the understanding of *Saddu Dzari'ah* according to several Ulama is as follows.

*Saddu Dzari'ah* according to Ibn Qayyum is anything that serves as an intermediary or path towards an action. Meanwhile, Asy-Syaukani defines *Saddu Dzari'ah* as something that is actually permissible but, if done, can become an intermediary for a prohibited action. According to Al-Qarafi, *Saddu Dzari'ah* is cutting off the path of an intermediary leading to damage, and to prevent something bad from happening<sup>22</sup>.

Ahmad Faraj Husain divides *saddu dzari'ah* into two definitions: a general definition (*'aam*) and a specific definition (*khusus*).

1. In general (*'aam*), he defines *saddu dzari'ah* as any action that serves as a means to another action, whether permissible or impermissible, and must be stopped (the intermediary action) if it causes harm (*mafsadah*) and is allowed if it brings benefit.
2. Specifically (*khusus*), he defines *saddu dzari'ah* as any action that is originally permissible (*halal*) but becomes a means to actions that cause harm (*mafsadah*), if the action

supports the occurrence of harm, or is deemed to cause more harm than benefit<sup>23</sup>.

The conclusion from the definitions of *Saddu Dzari'ah* above is that *Saddu Dzari'ah* serves as a safeguard to protect people from actions that may lead to harm. It does so either by prohibiting something initially permissible if it may result in sin or by restricting actions that could cause more harm than benefit.

## 2.2. The Division of *Saddu Dzari'ah*

*Dzari'ah* based on its consequences is divided into 4:

1. A *Dzari'ah* that causes absolute harm (*mafsadah*), for example, building a well in a dark place, is not prohibited in Islamic law, but because many residents pass by

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<sup>20</sup> Mohammad Bahrudin, *Ilmu Ushul Fiqh* (Bandar Lampung: Anggota IKAPI, 2019), hal. 75

<sup>21</sup> Nasrullah, "Teori *Sadd Al-Dzari'ah* Dan *Fats al-Dzari'ah* Sebagai Pertimbangan Penentuan Hukuman Pada Peraturan Tindak Pidana Korupsi Di Indonesia," *Jurnal Ijtihad* 19, no. 2, (2019): 226, <https://ijtihad.iainsalatiga.ac.id/index.php/ijtihad/article/download/2863/1388>.

<sup>22</sup> Muhammad ahmad Muhammad, *Saddu Dzari'ah Fi al-Fiqh al-Islamiy* (Ghaza: Kuliyatu al-Huquq Jami'ah al-Qahirah, 1996), pg. 9.

<sup>23</sup>Ibid, pg. 10



at night and there is a concern that many might slip into it, prohibiting the construction of a well in such a place is a necessity.

2. *Dzari'ah* that, if it remains, will cause harm (*mafsadah*) but such harm rarely occurs, for example, like building a well in a place that does not endanger anyone, then it can be judged as permissible or not permissible, depending on the decision of the regional leader.
3. A *dzari'ah* that can cause damage (*mafsadah*) based on a strong assumption (*dzon*), not reaching certain conviction (*ibnul yaqin*) but not rare either (*nadhir*)<sup>24</sup>, such as selling grapes to a wine maker. Logically, it is not a certain thing that a wine maker buys grapes only to make wine, but as long as the assumption is valid (*raajih*), it is permissible to prohibit the sale of grapes to that person. Because in this case, the sale of grapes, which is actually allowed, could be a means for someone to commit wrongdoing. (making *khamr* which is clearly *haram* in Islamic law)
4. *Dzari'ah* that mostly causes damage (*mafsadah*) but the suspicion of the occurrence of *mafsadah* is not that strong<sup>25</sup>. For example, prohibition of women and men gathering alone in a secluded place<sup>26</sup>.

Whereas if viewed from the object or aspect of the consequences it causes, Ibn Qayyim also divides *dzari'ah* into four parts:

1. A *dzari'ah* whose original ruling is *haram* and causes damage, for example, the prohibition of drinking *khamr* because it will lead to the loss of sanity and the prohibition of *zina* because it will cause an unclear lineage.
2. A *Dzari'ah* whose original ruling is permissible or recommended (*mustahab*), but causes harm (*mafsadah*), for example, a person who engages in buying and selling with the intention of committing *riba*'.
3. A *dzari'ah* whose original ruling is permissible and can cause either harm (*mafsadah*) or benefit (*manfa'ah*), but is more likely to cause harm than benefit, even if it's unintentionally. For example, mocking people from other religions God, as it can cause damage by disrupting interfaith relations.
4. *Dzari'ah*, which is originally permissible and can cause either harm (*mafsadah*) or benefit (*manfa'ah*), but is more likely to cause benefit than harm. For example, seeing the face of the woman you intend to marry in front of family witnesses or criticizing the government<sup>27</sup>.

Whereas, based on the consensus of *Ulamas*, al-Qara'fi and asy-Syatibi categorize *dzari'ah* into three types:

1. Something that has been agreed upon to not be prohibited even though it serves as an intermediary for something that is prohibited. For example, planting grapes, although grapes may be used as the base for wine, planting grapes is still permitted<sup>28</sup>

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<sup>24</sup> Zahrah, *Ushul Fiqh*, pg. 290-291.

<sup>25</sup> Wahbah Az-Zuhaily, *Al-Wajiz Fi Ushul Fiqh*, (Damaskus: Dar al-Fikri, 1999), pg. 108-109.

<sup>26</sup> Zahrah, *Ushul Fiqh*, pg. 475.

<sup>27</sup> Muhammad, *Saddu Dzara'i Fi al-Fiqh al-Islamiy*, pg. 15.

<sup>28</sup> Shihabuddin Al-Qara'fi, *Tanqih Al-Fushul Fii Ilmu al-Ushul* (Beirut: Dar al-Fikri, n.d.), pg. 319.

2. Something that is agreed to be prohibited. For example, mocking the God of another religion because they will cursing Allah as a revenge.
3. Something that is still debated by some *Ulama* to be forbidden or permitted, for example, the ruling on men looking at women because it can lead to *zina*<sup>29</sup>.

From the various classifications of *dzari'ah* above, it can be concluded that the measure of whether a *dzari'ah* can be permitted or prohibited is based on the consequences that arise from that means. If it is more likely to cause harm, then the intermediary must be prohibited, and if it is more likely to bring about benefits, then it is not prohibited.

### 2.3. The Legal Basic of *Saddu Dzari'ah*

The urge of using *Saddu Dzari'ah* is certainly based on several arguments which found in the Qur'an, the Sunnah of the Prophet Muhammad (*Hadith*), and the actions of the *Shahabab*. These three foundations state that all intermediaries can lead to harm are prohibited by law and should not be practiced.

In the Qur'an, Surah Al-An'am verse 108:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ الْعِلْمِ...<sup>30</sup>

The verse above explains the prohibition against disparaging the God of non-Muslims, as it will lead them to disparage Islam and denigrate Allah *Ta'ala*.

Another verse in the Qur'an is in Surah An-Nur, verse 31:

...وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ...<sup>31</sup>

The verse above explains the prohibition for a woman to stomp her feet so that the sound of the jingling jewelry she wears can be heard, as it may cause *syahwat* to the men<sup>32</sup>.

Prophet Muhammad also stated several things that explain the concept of *Saddu Dzari'ah*, including:

1. Prophet Muhammad once prohibited mingling between the opposite sex, even in a gathering of *Majlis Qur'an*, because it could lead to *fitnah* (temptation).
2. He once forbid a father from cursing his child, because it would cause the rebellion of the cursed child and join in disparaging their parents<sup>33</sup>.
3. Prophet Muhammad once prevented his *Shahabab* from killing the hypocrites (*munafiqin*) who were clearly spreading *fitnah* among the Muslims during a disaster, because killing them would be a pretext for saying that the Prophet

<sup>29</sup> Muhammad Takhim, "Saddu Dzari'ah Dalam Muamalah Islam," *Jurnal Ekonomi Dan Bisnis* 14, no. 1 (2019): 22, <https://publikasiilmiah.unwahas.ac.id/AKSES/article/view/3264>.

<sup>30</sup> Q.S. Al-An'am: 108

<sup>31</sup> Q.S. An-Nur: 31

<sup>32</sup> Abu Fida' Ismail Bin Katsir, *Tafsir Al-Qur'an al-Karim*, (n.p.: Dar al-Jiil, n.d.), pg. 319

<sup>33</sup> Muhammad, *Saddu Dzari'ah Fi al-Fiqh al-Islamiy*, pg. 19.

Muhammad was killing his own *Shahabah* and would weaken the strength of the Muslims.

4. Prophet Muhammad once prohibited cutting off the hands of thieves during wartime who were not allied with the polytheists (*musyrikin*)<sup>34</sup>.

*Saddu dzari'ah* also occurred during the time of the *Shahabah*, one example being that Abu Bakar and Umar bin Khattab did not perform the Dhuha prayer because they were afraid that people would think that Dhuha prayer was obligatory. The *Shahabah* also once prohibited the implementation of *qisas* on a group of people just because of the actions of one person, with the aim of valuing human life<sup>35</sup>.

Some of the verses above are considered as clues that legislate *Saddu Dzari'ah* because it has the same pattern: prohibiting something that is actually permissible because it serves as a means that causes harm. In this case, the legal reasoning for some *Ulama* is that every action contains two sides: the first is the encouragement to act, and the second is the target or the goal that results from the action, whether good or bad. If the consequence of the action is good, then everything that intermediates it is obligatory and required to be done. Conversely, if the consequence of the action is bad, then everything that intermediates it is forbidden<sup>36</sup>.

It should be noted that most of the examples above are aimed at avoiding *mafsadah*, whereas there are also *dzari'ah* used to attract *manafi'* or benefits. Imam Al-Qarafi said that just as *dzari'ah* is closed in its presence, it is also obligatory to open and accept its presence. It can be judged as *makruh*, *mandub*, or *mubah*. He also explained that *dzari'ah* is essentially an intermediary, and the intermediary of an obligatory act is indeed an obligatory, such as walking to the mosque for Friday prayers, and importing essential goods during a famine. The example mentioned earlier is an example of *dzari'ah* that opens the door to something that is commanded (*fathu dzari'ah*)<sup>37</sup>.

Besides the examples mentioned above, there are *fiqh* rules that can serve as the basis for *Saddu Dzari'ah* as a method of deriving legal rulings, that is:

درء المفسد أولى من جلب المصالح<sup>38</sup>

This principle explains that preventing harm or *mafsadah* is more important than achieving good or *mashlahah*. Another principle that can serve as the basis for the use of *Saddu Dzari'ah* is:

إذا اجتمع الحلال والحرام غلب الحرام<sup>39</sup>

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<sup>34</sup> Zahrah, *Ushul Fiqh*, pg. 289-290.

<sup>35</sup> al-Bagha, *Atsar Al-Adillah al-Mukhtalaf Fiiha Fii al-Fiqh al-Islamiy*, pg. 594.

<sup>36</sup> Hifdhotul Munawaroh, "Sadd Adz-Dzari'at Dalam Permasalahan Fiqh Kontemporer," *Jurnal Ijtihad* 12, no. 1 (June 2018): 7, <https://ejournal.unida.gontor.ac.id/index.php/ijtihad/article/view/2584>.

<sup>37</sup> al-Bagha, *Atsar Al-Adillah al-Mukhtalaf Fiiha Fii al-Fiqh al-Islamiy*, pg. 105.

<sup>38</sup> Imam Tajuddin Abdul Wahab Bin Ali, *Al-Ayya' Wa al-Naza'ir*, 1, (Beirut: Dar al-Kitab al-Ilmiyah, 1991), pg. 105.

<sup>39</sup> Ibid.

This principle explains that if a matter falls between the laws of *halal* and *haram*, then prohibiting that matter takes precedence over its permissibility.

*Saddu Dzari'ah* can be based on these two principles because in *Saddu Dzari'ah* there is an element of *mafsadah* that must be avoided, as well as certainty in matters that will cause harm.

Logically, when something is permitted, then every intermediaries should also be permitted. Meanwhile, the intermediarie of prohibited things should be prohibited. Ibn Qayyim argued that when Allah forbids something, He will also prevent all means and intermediaries to achieve that forbidden thing. This happens to emphasize the prohibition. However, if Allah allows all means and intermediaries, of course, this would contradict the established prohibition<sup>40</sup>.

In addition, one of the objectives of implementing Islamic law is to avoid *Mafsadah* and to achieve *maslahah*. If an action is strongly suspected to produce goodness and realize benefits, then anything that serves as a means or intermediary for that action must be established. Conversely, if an action is strongly suspected to result in harm and create mischief, then anything that serves as a means or intermediary for that action must be eliminated<sup>41</sup>.

#### 2.4. *Saddu Dzari'ah* According to the Ulama Perspective

*Saddu Dzari'ah* and several other principles from disputed *Shari'ah* evidence (*al-Adillah al-Mukhtalaf fiha*) such as *Istihsan*, *al-Urf*, *Aqwal ash-Shahabah*, and others, can be used as a form of *Ijtihad* on the condition that a ruling cannot be found in the definitive *Shari'ah* evidence (*al-Adillah al-Muttafaq fiha*) such as in the Qur'an and *Hadith* of the Prophet. If a ruling has been clearly found in these sources, then disputed *Shari'ah* evidence (*al-Adillah al-Mukhtalaf fiha*) should not be used, because the ruling on the matter is already clear<sup>42</sup>.

In general, the opinions of the *Olama* of the 4 shoolar (*Imam al-Madzhab al-Arba'ah*) are divided into 2 categories: those who fully accept the *Saddu Dzari'ah* and those who do not fully accept it.

The first category is those who accept *Saddu Dzari'ah* as a method in the law establishment broader. This section includes the Maliki and Hanbali. The reason is according to Surah Al-An'am, verse 108 mentioned above. Scholars among the Maliki school even developed this method in various discussions of *Fiqh* and *ushul fiqh* so that it could be applied more broadly. For example, Imam al-Qara'fi developed the *Saddu Dzari'ah* method in his work '*Anwar al-Buruq fi Anwa' al-Furuq*'. Similarly, Imam al-Syatibi elaborated on this method in his book '*al-Muwafaqat*'. Imam al-Qurtubi stated that

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<sup>40</sup> Munawaroh, "Sadd Adz-Dzari'at Dalam Permasalahan Fiqh Kontemporer.", hal. 70

<sup>41</sup> Zulfikri, Imam Kamaludin, and Rosyad Syahidin, "Tinjauan Sadd Dzari'ah Terhadap Penghapusan Tujuh Kalimat Dalam Piagam Jakarta," *Journal of Indonesian Comparative of Syari'ah Law (JICL)* 4, no. 1, (2021): 26, <https://ejournal.unida.gontor.ac.id/index.php/jicl/article/view/4331>.

<sup>42</sup> Muhammad Hisyam al-Burhani, *Saddu Dzari'ah Fii Syari'ah Al-Islamiyah*, (Damaskus: Dar al-Fikri, 1985), pg. 29.

“adhering to and applying *Saddu Dzari'ah* is the Maliki school and its followers”<sup>43</sup>. The Hanbali school also follows this, as Ibn Qudamah said that *Saddu Dzari'ah* is used as previously mentioned proofs (*Dalil*). Ibn Taymiyyah also stated that Allah Ta'ala closes the paths leading to something *haram*. Ibn Taymiyyah and Ibn Qayyum expanded their discussion of *Saddu Dzari'ah* in their works, *Ilam Miqi'in* by Ibn Qayyum and *Majmu' Fatawa* by Ibn Taymiyyah<sup>44</sup>.

An example of the use of *Saddu Dzari'ah* by the Maliki scholars is in the law of *ba'i ajal*. In the Maliki, *ba'i ajal* is not permitted because *ba'i ajal* can become a means (*dzari'ah*) leading to what is forbidden, such as the occurrence of *riba* in the transaction<sup>45</sup>.

An example of the implementation of *Saddu Dzari'ah* by Hanbali scholars is in the case of a husband's inheritance when he divorces his wife while in a critical illness. If a husband divorces his wife, and the husband is in a critical illness, then he may make a will to give an inheritance to his former wife, with the condition that the inheritance in his will should not exceed her rights as his wife, and it must be based on the approval of the heirs' family. The reason the inheritance in the will should not be more than her rights as a wife is to avoid the suspicion that the divorce was done so that the former wife could receive more inheritance than she should have received<sup>46</sup>.

The second category is the section that does not fully accept the *Saddu Dzari'ah* as a method in legal determination. Included in this category are the Hanafi and Shafi'i. This section rejects *Saddu Dzari'ah* as a method of *istinbath al-ahkam* (determining law) in certain cases, but continues to use it in other cases. For example, A Hanafi scholar, Ibn Najim wrote a jurisprudential principle in his book *al-Asybah wa Nadzha'ir*, the principle of *adb-Dhararu Yuzaal*, which is a fundamental principle with several branches, such as the principle of *dar'u al-mafasid awlaa min jalbi al-mashaalih*, which is closely related to *Saddu Dzari'ah*<sup>47</sup>.

Meanwhile, Imam Syafi'i in his book *al-Umm* uses *Saddu Dzari'ah* in one case and rejects it in another case. An example of a case that uses the *Saddu Dzari'ah* is when he prohibited someone from preventing water from flowing to fields or rice paddies, because according to him, such an action is a means (*dzari'ah*) to prohibit something that Allah has allowed, as water is a blessing from Allah and can be used by anyone. However, in another case, he permitted the sale of pregnant animals, because in his view, it did not invalidate the sales contract and was done with mutual consent (*bi-l-ridha*)<sup>48</sup>. From both examples, it can be seen that Imam Syafi'i used *Saddu Dzari'ah* very cautiously, if the harm (*mafsadah*) that arises will truly occur or at least is highly likely (*galabah al-dzan*) to happen.

Furthermore, Imam Syafi'i rejected *Saddu Dzari'ah* on the grounds that the basis of the *Saddu Dzari'ah* thought is included in *ijtihad bil ra'yi*, which Syafi'i does not accept

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<sup>43</sup> Bin Abdullah al-Mahanna, *Saddu Dzara'i Inda Syaikh al-Islam Ibn Taimiyah*, pg. 29.

<sup>44</sup> Ibid, pg. 70-74

<sup>45</sup> al-Bagha, *Atsar Al-Adillah al-Mukhtalaf Fiiha Fii al-Fiqh al-Islamiy*, pg. 580.

<sup>46</sup> Ibid, pg. 583-584.

<sup>47</sup> Bin Abdullah al-Mahanna, *Saddu Dzara'i Inda Syaikh al-Islam Ibn Taimiyah*, pg. 75-78.

<sup>48</sup> Ibid, pg. 79-81

except for *qiyas*. The second reason is that the *shari'ah* is established based on apparent meanings (*dẓawahir*)<sup>49</sup>.

One example of the application of *Saddu Dẓari'ah* by Hanafiyah scholars is the prohibition of fasting on *yaumu syakke* or the day between the last day of Sya'ban and the first day of Ramadan, except for compensatory fasting (*qadha'*) and sunnah fasting. As for the intention of fasting Ramadan, it is not allowed<sup>50</sup>.

And an example of the application of *Saddu Dẓari'ah* by the Shafi'i scholars is the recommendation for men who are unable to attend Friday prayers (due to illness or travel) to perform the congregational Dhuhr prayer, because it is feared that performing the Dhuhr prayer alone when not attending the Friday prayer will lead someone to be suspected of neglecting the obligation of Friday prayer<sup>51</sup>.

However, there are two types of *dẓari'ah* that are not debated by the *fuqaha* regarding the law of whether these intermediaries should be closed or prevented:

1. Something that is certain to lead to harm, such as digging a well in a place where many people pass by.
2. Something that is originally haram and leads to what is forbidden, such as *ẓina* which leads to the mixing of lineage<sup>52</sup>.

Some examples of cases agreed upon by all *fuqaha'* in the first and second categories (Hanafi, Maliki, Shafi'i, Hanbali) are as follows.

1. The ruling on marrying women of the People of the Book (*ahlul Kitab*), which is permissible according to the Quranic text, but disliked if following the words of Umar ibn al-Khattab and agreed upon by other *Shahabab*. In the book *al-Atsar*, Imam Abu Hanifah mentions that Umar ibn al-Khattab prohibited marrying women of *Ahlul-Kitab*, although the marriage is still considered valid, he would not take action to annul it.
2. The case of a husband bequeathing inheritance to his wife while in a serious illness. If a husband divorces his wife while he is seriously ill, he may make a will to bequeath inheritance to his former wife, provided that the inheritance in the will does not exceed her rights as his wife, and it must be based on the approval of the heir's family. The reason the inheritance in the will cannot be more than her rights as a wife is to avoid the accusation that the divorce was done solely so that the former wife could receive more inheritance than she was entitled to<sup>53</sup>.
3. The ruling on married couples kissing while fasting, which is fundamentally permissible, is agreed upon by the four *Ulama* that it is *makruh* (discouraged) for those who cannot control their desires, as it is feared that it may awaken the urge

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<sup>49</sup> Su'ud bin Muluh Sulthan al-'Anzi, *Saddu Dẓara'i Inda al-Imam Ibn Qayyum al-Jauziyah Wa Atsaruhu Fii Ikbriyaarihi al-Fiqhiyah*, (Amman: Dar al-Atsariyah, 2007), pg. 60.

<sup>50</sup> al-Bagha, *Atsar Al-Adillah al-Mukhtalaf Fiiha Fii al-Fiqh al-Islamiy*, pg. 586-587.

<sup>51</sup> Ibid, pg. 589.

<sup>52</sup> Muhammad Sulaiman al-Asyqar, *Ushul Fiqh Tingkat Dasar*, (Jakarta: Ummul Qura', 2018), hal. 209.

<sup>53</sup> al-Bagha, *Atsar Al-Adillah al-Mukhtalaf Fiiha Fii al-Fiqh al-Islamiy*, pg. 583-584.

to engage in sexual intercourse while fasting, which of course can invalidate the fast<sup>54</sup>.

## 2.5. Conditions (Main Principle) and Pillars for the Use of Saddu Dzari'ah

Here are 3 Conditions for using Saddu Dzari'ah according to the opinion of Abu Bakar Ibnu Arabiy.

The first condition is that the means (*dzari'ah*) to be stopped is a path leading to a clear and explicit harm (*mafsadah*) as stated in the text (*nash*). If the consequence of an action does not fall into the clear and explicit harm mentioned in the *nash*, then the principle of Saddu Dzari'ah cannot be used to derive a ruling from that means or intermediary. This is in accordance with Surah Al-Baqarah, verse 220:

وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ....<sup>55</sup>

"And Allah knows who does bad and who does good." (al-Baqarah: 220)

The second condition is that the harm (*mafsadah*) that will arise if a means or dzari'ah is not obstructed is a more dominant and provable harm, meaning that the *dzari'ah* will certainly cause harm. If the harm suspected to result from the action is still unclear and cannot be proven, then Saddu Dzari'ah cannot be used to derive a ruling from that *dzari'ah*<sup>56</sup>.

The third condition is that the obstruction of *dzari'ah* or intermediary must not prevent the achievement of the main purpose or objective of a *sharia*. That mean, this *dzari'ah* must not hinder the attainment of a greater goal or even cause a more serious *mafsadah*<sup>57</sup>.

Meanwhile *dzari'ah* is also has it specific pillars. According to Hasyim al-Burhani, the pillars of *dzari'ah* are three:

- 1) *Al-Ma'dzun Fiihi* or cases that are not prohibited by themselves (as intermediaries or means), which are divided into 3 conditions:
  - a. The purpose and intention of that action are for another action (example: *bai'ul ajal*)
  - b. The purpose and intention of the act are for the act itself. (for example, it is insulting someone else's worship)
  - c. That action serves as the basis for making him an intermediary or medium (for example, the prohibition against women stomping their feet to show off their jewelry).
- 2) *Al-Ifdha'* or a valid accusation against it, or a strong accusation that the act will bring about harm (*mafsadah*).

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<sup>54</sup> al-Burhani, *Saddu Dzari'ah Fii Syari'ah Al-Islamiyah*, pg. 607-609.

<sup>55</sup> Q.S. Al-Baqarah: 220

<sup>56</sup> Abdullah Ibn Bayh, *Saddu Dzari'ah Wa Tathbiqubu Fii Majaal al-Mu'amalat*, (Jeddah: Maktabatu al Fahd al-Wathaniyah, 1982), pg. 56.

<sup>57</sup>Ibid, pg. 60.

- 3) *Al-Mutawasil Ilaib / al-Mamnu'* or prohibited actions. If the action is not prohibited or is permissible, then the means (*dzari'ah*) are not prohibited<sup>58</sup>.

### 3. Act of Boycotting Israeli-Affiliated Products

According to Al-Qurtuby, boycott is one method of *jihad* with property, which no transactions involved goods released by enemy or those who support him. Instead, switching to purchase goods produced by Muslims or those who support them<sup>59</sup>.

Among the society, the boycott movement is directed against multinational products suspected of being affiliated with Israel<sup>60</sup>. Not only that, many are also calling for a boycott of several musicians who have been accused of being Zionists or supporters of Israel<sup>61</sup>. This boycott movement are carried out by minimizing or even completely refraining from purchasing products that are known to provide aid and support to Israel.

This boycott movement is a public action in response to the genocidal situation between Israel and Palestine which was again in the spotlight of the media to spread the widest possible awareness about this boycott movement, one of which is using social media<sup>62</sup>.

Boycotted products that are spreading among the society are divided into several categories. Here is the list of categorization of boycotted products based on several categories.

Based on the intensity of human needs, boycott products are divided into 3 categories: primary, secondary, and tertiary needs products.

- a. The category of primary needs that is being boycotted consists of various essential products that must be met immediately for the survival of human life<sup>63</sup>, such as food, beverages, soaps, and various other basic necessities. Examples of

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<sup>58</sup>al-Burhani, *Saddu Dzari'ah Fii Syari'ah Al-Islamiyah*, pg. 103-122.

<sup>59</sup> Mohd Nour, N.A, Mohamed Anuar, M., and Abdullah, Z., "Consumer Boycott: The Effect of Religiosity and Consumer Attitudes," *Global Journal Al-Thaqafah*, (2024): 88, [https://www.researchgate.net/publication/383517236\\_Consumer\\_Boycott\\_The\\_Effect\\_of\\_Religiosity\\_and\\_Consumer\\_Attitudes](https://www.researchgate.net/publication/383517236_Consumer_Boycott_The_Effect_of_Religiosity_and_Consumer_Attitudes).

<sup>60</sup> Tempo, "Aksi Boikot Produk Terafiliasi Israel Dorong Masyarakat Beralih ke Produk Lokal," *Tempo*, 2024, <https://www.tempo.co/iklan/aksi-boikot-produk-terafiliasi-israel-dorong-masyarakat-beralih-ke-produk-lokal-14841>.

<sup>61</sup> Pikiran Rakyat, "Selain Bruno Mars, Ini Daftar Penyanyi yang Dituduh Zionisme dan Pendukung Israel," *Pikiran Rakyat*, 2024, <https://www.pikiran-rakyat.com/entertainment/pr-018255524/selain-bruno-mars-ini-daftar-penyanyi-yang-dituduh-zionisme-dan-pendukung-israel?page=all>.

<sup>62</sup> Yolanda Tristania Ashari and Lusy Mukhlisiana, "The Construction of The Meaning of the Boycott According to the Boycotters on the Israeli-Palestinian Issue," *Indonesian Journal of Social Technology* 5, no. 12, (2024): 5659, [https://www.researchgate.net/publication/387472194\\_The\\_Construction\\_of\\_the\\_Meaning\\_of\\_the\\_Boycott\\_According\\_to\\_the\\_Boycotters\\_on\\_the\\_Israeli-Palestinian\\_Issue](https://www.researchgate.net/publication/387472194_The_Construction_of_the_Meaning_of_the_Boycott_According_to_the_Boycotters_on_the_Israeli-Palestinian_Issue).

<sup>63</sup> CNN Indonesia, "3 Kebutuhan Manusia Menurut Intensitasnya: Primer, Sekunder, Tersier," *CNN News*, n.d., <https://www.cnnindonesia.com/edukasi/20230417122649-569-938721/3-kebutuhan-manusia-menurut-intensitasnya-primer-sekunder-tersier>.



products that fall into this category include McDonald's, Burger King, Nestle, Vaseline, Dove, and many more. This boycott aims to deprive these products of revenue to be donated to Israel.

- b. The category of secondary needs that are boycotted consists of various types of needs that are required after all primary or essential needs have been met, which are not urgent and only serve as complemen<sup>64</sup>, such as the need for entertainment (movies, music, etc.), electronics, vehicles, and so on. Some musicians who were also boycotted include Bruno Mars and Madonna<sup>65</sup>. Meanwhile from the film industry, there is Disney, which has also been added to the BDS boycott list<sup>66</sup>. The boycott against musicians and film producers is carried out by not listening to their songs or enjoying any of their works. This aims to deprive the musicians and film industry of the royalty income from their works, which would otherwise be donated to Israel. Examples of secondary products that are boycotted from the electronics and vehicle categories include Hyundai, Chevron, Siemens, and others.
- c. The category of tertiary needs that are boycotted consists of various needs that can only be met once primary and secondary needs have been fulfilled, and do not affect a person's survival because they are merely for pleasure<sup>67</sup>. Examples of products in this category include Zara, PUMA, and LVMH subsidiaries, such as Dior, Louis Vuitton, and so on. The tertiary needs that are boycotted can also take the form of buying concert tickets for artists known to be Zionists. The goal is still the same as before: to prevent more funds from flowing into Israel.

Meanwhile, based on their form, boycott products are divided into 2: products that are concrete and those that are abstract.

- a. Concrete products are all products that we can see, hear, and feel<sup>68</sup>. The main objective of this concrete product boycott is to reduce the money from product sales that will later be donated to Israel. Examples of boycott products that fall

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<sup>64</sup> CNN Indonesia, "3 Kebutuhan Manusia Menurut Intensitasnya: Primer, Sekunder, Tersier," *CNN News*, n.d., <https://www.cnnindonesia.com/edukasi/20230417122649-569-938721/3-kebutuhan-manusia-menurut-intensitasnya-primer-sekunder-tersier>.

<sup>65</sup> Pikiran Rakyat, "Selain Bruno Mars, Ini Daftar Penyanyi yang Dituduh Zionisme dan Pendukung Israel," *Pikiran Rakyat*, 2024, <https://www.pikiran-rakyat.com/entertainment/pr-01825524/selain-bruno-mars-ini-daftar-penyanyi-yang-dituduh-zionisme-dan-pendukung-israel?page=all>.

<sup>66</sup> Akurat Jakarta, "Ini Dia Alasan Mengapa Disney Jadi Salah Satu Target Boikot Pro Israel, Jadi Jawaban Mengapa Netizen Sentil Keras Nanda Arsyinta," *Akurat Jakarta*, 2024, <https://jakarta.akurat.co/lifestyle/1315204712/ini-dia-alasan-mengapa-disney-jadi-salah-satu-target-boikot-pro-israel-jadi-jawaban-mengapa-netizen-sentil-keras-nanda-arsyinta>.

<sup>67</sup> CNN Indonesia, "3 Kebutuhan Manusia Menurut Intensitasnya: Primer, Sekunder, Tersier," *CNN News*, n.d., <https://www.cnnindonesia.com/edukasi/20230417122649-569-938721/3-kebutuhan-manusia-menurut-intensitasnya-primer-sekunder-tersier>.

<sup>68</sup> Soedjito and Djoko Saryono, *Seri Terampil Menulis: Kosakata Dalam Bahasa Indonesia*, (Malang: Aditya Media Publishing, 2011), hal. 70.

into this category include various food products such as Nestle, McDonald's, Pizza Hut, and others, beauty products like Vaseline, Dove, L'Oreal, Garnier, and others, clothing products like Dior, Louis Vuitton, Zara, and others, and various types of products that we can see and feel.

- b. Whereas abstract products are all products that consist only of ideas and works created by someone, referring to nature, concepts, and notions<sup>69</sup>, such as music and film. The main goal of boycotting these abstract products is to reduce the royalties from works created by Zionists, which are later used to support Israel. The more people listen to the songs or watch the films, the more royalties are earned by the people behind the creation of the music/film. Examples of abstract products in the music category that are boycotted include songs by Zionist musicians, such as 'Talking To the Moon' and 'Finesse' by Bruno Mars, and 'Material Girl' by Madonna. The society are also voiced a boycott against songs produced by Zionists, such as Uv Killin Em, a producer and samplemaker who comes from Tel Aviv, Israel<sup>70</sup>, and Johnny Goldstein, a former IDF soldier who works as a music producer and songwriter<sup>71</sup>. Disney films, including the Marvel Cinematic Universe (MCU), "Star Wars," "Beauty and the Beast," "Frozen," "Toy Story," and others, are an example of an abstract product in the cinema genre.

The BDS movement also categorizes the companies targeted for boycott into 4 categories:

- a. First, the consumer boycott targets a total boycott of companies involved in human rights violations committed by Israel. The boycott targets include Siemens, PUMA, Carrefour, AXA, Hewlett Packard Inc (HP Inc), SodaStream, Ahava, and RE/MAX. Siemens is the main contractor for the Euro-Asia Interconnector, an undersea electricity cable between Israel and the European Union. This connection is planned to link illegal Israeli settlements in Palestinian territories to Europe. Meanwhile, PUMA is known to sponsor the Israel Football Association<sup>72</sup>.
- b. Second, divestment targets pressure governments, institutions, and investment funds to divest or withdraw investments from companies, especially arms manufacturers, banks, and others. Some of the targeted companies include Elbit System, HD Hyundai, Volvo, Barclays, CAF, Chevron, HikVision, and TKH Security. Elbit Systems is the largest weapons company in Israel. The company "tests" its weapon products on the Palestinian people, including in the ongoing

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<sup>69</sup> Ibid, hal. 70.

<sup>70</sup> Genius, "UV Killin Em", *Artist Connect*, 2024, <https://blog.artistconnect.de/uv-killin-em/>.

<sup>71</sup> Wayback Machine, "About | Johnny Goldstein," *Wayback Machine*, 2020, <https://web.archive.org/web/20200619224930/https://www.johnnygoldstein.com/about>.

<sup>72</sup> CNN Indonesia, "Mengenai Fenomena BDS, Gerakan Boikot Perusahaan Pendukung Israel," *CNN Indonesia*, 2023, <https://www.cnnindonesia.com/ekonomi/20231114123743-92-1023951/mengenai-fenomena-bds-gerakan-boikot-perusahaan-pendukung-israel>.

brutal aggression in Gaza. Meanwhile, machines from HD Hyundai and Volvo have been used by Israel in the war.

- c. Third, non-boycott pressure targets. The BDS movement actively calls for pressure campaigns beyond boycotts against certain companies or products due to their involvement with Israel, including Google, Amazon, Airbnb, Booking.com, Expedia, and Disney. Google and Amazon are said to have signed contracts worth 1.22 billion US dollars to provide cloud technology to the Israeli government and military, which indirectly helps Israel bomb the homes of residents in Gaza.
- d. Fourth, the target of the organic grassroots boycott is not actually aimed at these companies to be boycotted. However, people in several countries are also boycotting the products of these companies because they support Israel by providing donations in the form of goods and military services to Israel. Some of these companies include McDonald's, Burger King, Papa John's, Pizza Hut, and WIX<sup>73</sup>.

What falls within the 'boycott' category among these four categories are the first, second, and fourth categories. Because the third category is only a target of non-boycott pressure.

#### **4. Boycotting Israeli-Affiliated Product: a *Saddu Dzari'ah* Review**

Before exploring the perspective of *Saddu Dzari'ah* on the phenomenon of boycotting products affiliated with Israel, the author will first categorize several boycott product categories, as previously mentioned, into *dzari'ah* categories according to the *Ulama* mentioned in the previous chapter.

As mentioned in the previous chapter, Wahbah Az-Zuhaily categorizes *dzari'ah* based on the consequences it made: *dzari'ah* that absolutely causes *mafsadah* or harm, *dzari'ah* that causes harm but such *mafsadah* rarely occurs, *dzari'ah* that causes *mafsadah* based on strong assumptions, and *dzari'ah* that can cause *mafsadah* based on weaker assumptions<sup>74</sup>.

If the categories created by the BDS movement are paired with the *dzari'ah* classification made by Wahbah Az-Zuhaily, the result will be as follows.

- a. The category of product boycott targets and divestment targets falls into the first group, namely *dzari'ah* that absolutely causes *mafsadah*. Because, based on the official website of the BDS movement, these products have been proven to directly assist and even be involved in the genocide occurring in Palestine. And buying products that fall into these two categories will serve as an intermediary (*dzari'ah*) in funding the humanity violence committed by Israel.

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<sup>73</sup> CNN Indonesia, "Mengenal Fenomena BDS, Gerakan Boikot Perusahaan Pendukung Israel," CNN Indonesia, 2023, <https://www.cnnindonesia.com/ekonomi/20231114123743-92-1023951/mengenal-fenomena-bds-gerakan-boikot-perusahaan-pendukung-israel>.

<sup>74</sup> Az-Zuhaily, *Al-Wajiz Fi Ushul Fiqh*, pg. 108-109.

The grassroots boycott category falls into the third group, namely *dzari'ah* that causes *mafsadah* based on strong assumptions. Because the products in this category are boycotted based on the strong assumption of the society that these products also provide donations in the form of military goods and services to Israel. And buying these products is a *dzari'ah* in funding the humanity violence committed by Israel.

Meanwhile, Ibn Qayyim, as explained in the previous chapter, categorizes *dzari'ah* based on its object and consequence into 4 groups: *dzari'ah* whose original ruling is *haram* and causes *mafsadah*, *dzari'ah* whose original ruling is *mubah* but causes *mafsadah*, *dzari'ah* whose original ruling is *mubah* but can cause either *mafsadah* or *maslahah*/benefit, but is more likely to cause *mafsadah*, and *dzari'ah* whose original ruling is *mubah* but can cause either *mafsadah* or *maslahah*, but is more likely to cause *maslahah*<sup>75</sup>.

If several categories of the previously mentioned boycott products are paired with the groups created by Ibn Qayyum, the result will be as follows.

- a. Those included in the first group or *dzari'ah*, which is originally *haram* and causes *mafsadah*, are the category of boycotting abstract products, namely boycotting music and films. Because music itself has been agreed upon by the *imam madzhab al-arba'a* as something *haram*<sup>76</sup>. Likewise with films, the only films that are permissible to watch are those that do not deviate and do not distance a servant from Allah<sup>77</sup>. And listening to music and watching films created by Zionists is a medium (*dzari'ah*) for those Zionists to donate the royalties from those works to Israel.
- b. Those included in the second group or *dzari'ah*, which is originally *mubah* but causes *mafsadah*, are all categories of boycott products that refer to the sale and purchase of halal products. Because based on Surah Al-Baqarah verse 275, Allah has permitted trade. However, buying those boycotted products is a *dzari'ah* through which donations flow to Israel.

Although based on Ibn Qayyum's classification, a *dzari'ah* whose originally *haram* is still categorized as a form of *Saddu Dzari'ah* method, according to the principles of *Saddu Dzari'ah* established by Hisyam al-Burhani, a *dzari'ah* whose originally *haram* cannot use *Saddu Dzari'ah* as a method for legal determination.

This is because this pillar consists of *al-ma'dzuun fihi* (permissible actions), *al-ijdba'* (strong accusations), and *al-mutawasil ilaihi* (forbidden actions)<sup>78</sup>. So, if this *dzari'ah* is originally *haram*, then it does not fulfill the first pillar or *al-ma'dzuun fihi*. So, the point is that boycotting music and films created by Zionists cannot be judged using *Saddu Dzari'ah*.

If the principle of *Saddu Dzari'ah* is paired with the boycott product categorization created by the BDS movement, then the result will be summarize as follows.

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<sup>75</sup> Muhammad, *Saddu Dzari'ah Fi al-Fiqh al-Islamiy*, pg. 15.

<sup>76</sup> Al-Manhaj, "Haramnya Musik," *Al-Manhaj*, 2019, <https://almanhaj.or.id/12559-haramnya-musik-2.html>.

<sup>77</sup> Antara, "Hukum menonton film dalam agama Islam," *Antara News*, 2024, <https://www.antaranews.com/berita/4334791/hukum-menonton-film-dalam-agama-islam>.

<sup>78</sup> al-Burhani, *Saddu Dzari'ah Fii Syari'ah Al-Islamiyah*, pg. 102-133.

BDS Categories	Pillars of <i>Saddu Dzari'ah</i>		
	<i>Al-Ma'dzun Fiihi</i>	<i>Al-Ifdha'</i>	<i>Al-Mutawasil Ilaihi</i>
Total consumer boycott target	the act of buying and selling products that fall within this category	the strong accusation that the proceeds from selling these products will be directly involved in human rights violations and genocide against the Palestinian	the human rights violations and genocide against the Palestinian people by Israel
Diversion target	the buying and selling of products in this category	the accusation that if the sale of products in this category increases, more investors will invest in these products, and more funds will be used by these products to facilitate genocide against the Palestinian.	the human rights violations and genocide against the Palestinian by Israel
Organic grass-root boycott target	the buying and selling of products in this category.	the allegation that these products have donated military goods and services to Israel	genocide and human rights violations against the Palestinian.

For the first category, which is the target of total consumer boycott. In this category, what falls under the definition of *Al-Ma'dzun Fiihi* or 'matters that are not inherently forbidden' is the act of buying and selling products that fall within this category, because the legal basis for buying and selling is halal. As for what falls under the definition of *al-ifdha'* (strong accusation) in this category, it is the strong accusation that the proceeds from selling these products will be directly involved in human rights violations and genocide against the Palestinian. As for what falls under the definition of

*al-Mutawasil Ilaih* (forbidden act) in this category, it is the human rights violations and genocide against the Palestinian people by Israel, which is certainly prohibited by law.

This first category, if following the application of *Saddu Dżari'ah* by the Maliki and Hanbali scholars who fully accept the use of *Saddu Dżari'ah*, then the sale and purchase of such products is prohibited, and boycotting these product is a must. Because of the strong accusation or the possibility of *mafsadah* occurring if the buying and selling of products in this category continues.

Imam Qurtubi, who is an Imam of the Maliki school, explains that what can be considered as *dżari'ah* are actions that are prohibited based on explicit *nash*<sup>79</sup>. As for the prohibition against killing harming living beings without a justified reason, it is found in Surah Al-Isra, verse 33:

80 وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ...

"Do not kill anyone whom Allah has forbidden (to be killed), except for a justifying reason..." (Al-Isra': 33)

Whereas, if we follow the application of *Saddu Dżari'ah* from the Hanafi and Shafi'i scholars who have not fully accepted the use of *Saddu Dżari'ah* and still need to selectively apply it in certain cases, then the buying and selling activity remains prohibited, and boycotting these product is a must. The reason is the same as the Maliki and Hanbali scholars, which is the strong accusation or the possibility of *mafsadah* occurring if the sale and purchase of products in this category continue. And also the clear evidence that products in this category have directly contributed to facilitating Israel in committing genocide against the Palestinian, which is a consideration for the use of *Saddu Dżari'ah* among the Hanafi and Shafi'i scholars.

As for the second category, which is the target of diversion. In this category, as in the first category, what falls under the definition of *Al-Ma'dżun Fiihi* or 'matters that are not inherently prohibited' is the buying and selling of products in this category. Then, what falls under the definition of *al-ifda'* (strong accusation) in this category is the accusation that if the sale of products in this category increases, more investors will invest in these products, and more funds will be used by these products to facilitate genocide against the Palestinian. Meanwhile, what falls under the definition of *al-mutawasil ilaih* (prohibited act) in this category is the human rights violations and genocide against the Palestinian by Israel, which is unlawful.

If we follow the use of *Saddu Dżari'ah* by the Maliki and Hanbali scholars, then the sale and purchase of products in this category is haram, and boycotting these product is a must, due to strong allegations of *mafsadah*, which is that if the sale of products in this category increases, more investors will invest in these products, and more funds will be used by these products to facilitate genocide against the Palestinian.

If we follow the provisions explained by Imam Qurtubi earlier, then the *dżari'ah* in this category must also be based on a clearly written prohibition in the *nash*. The *nash*

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<sup>79</sup> Zahrah, *Ushul Fiqh*, pg. 294.

<sup>80</sup> Q.S. Al-Isra': 33

that explains the prohibition of cooperating in wrongdoing (which in this phenomenon is cooperating with Israel in killing and oppressing the Palestinian) is Al-Maidah verse 2:

81 .....وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ...

"....And help one another in goodness and piety, but do not help one another in sin and enmity...." (Al-Ma'idah: 2)

If we follow the use of *Saddu Dzari'ah* by the Hanafi and Shafi'i scholars, then the ruling on buying and selling products in this category is *haram* and boycotting these product is a must. Because, as the Maliki and Hanbali scholars argue, the phenomenon of buying and selling products in this second category has a strong accusation of causing *mafsadah*, meaning that if the sale of products in this category increases, more investors will invest in these products, which means more funds will eventually be used to facilitate genocide against the Palestinian. Another reason is the clear evidence from reliable sources that products in this category have been involved in facilitating Israel's genocide against the Palestinian people, which is a consideration for the Hanafi and Shafi'i scholars in the use of *Saddu Dzari'ah*.

As for the fourth category, namely the target of an organic grass roots boycott. In this category, as in the first and second categories, what falls under the definition of *Al-Ma'dzun Fiihi* or 'matters that are not inherently prohibited' is the buying and selling of products in this category. Meanwhile, what falls under the definition of *al-ifda'* (strong accusation) is the allegation that these products have donated military goods and services to Israel. What falls under the definition of *al-mutawasil ilaih* (forbidden act) is genocide and human rights violations against the Palestinian.

If we use *Saddu Dzari'ah* according to the Maliki and Hanbali scholars, then the phenomenon of buying and selling in this category is *haram* and boycotting these product is a must. Because there is an accusation of harm potential. That is, the proceeds from the sale of these products will be used to provide donations in the form of military goods and services to the Israeli side to carry out genocide against the Palestinian.

If we follow the provisions explained by Imam Qurtubi in the previous two categories, then the *dzari'ah* in this category must also be based on a clearly written prohibition in the *nash*. The text that explains the prohibition of cooperating in wrongdoing (which in this phenomenon is cooperating with Israel in killing and oppressing the Palestinian people) is Al-Maidah verse 2 as in the second category. This verse explains the prohibition of helping one another in sin and transgression.

Whereas, if using the *Saddu Dzari'ah* approach of the Hanafi and Shafi'i scholars, buying and selling products in this category is *haram* and boycotting these product is a must, with the condition that the involvement of a product in donating to Israel must be re-confirmed. This is because the products that fall into this fourth category are numerous, whether they only imply support indirectly or actually donate to Israel. It must be re-confirmed that these products truly donate their profits to Israel, which is committing genocide against the Palestinian. Because one of the pillars of *Saddu Dzari'ah*

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<sup>81</sup>Q.S. Al-Ma'idah: 2

is *al-ifdha'* or a strong suspicion of the occurrence of *mafsadah*. So, if there is a product in this category that is boycotted without a strong reason, then the boycott of that product cannot be judged by *Saddu Dzari'ah*.

For example, in 2023, the CEO of a skincare brand 'Scarlett', Felicya Angelista, faced public criticism due to her statement, which was considered insufficiently firm regarding the Israel-Palestine issue. After the incident, many people called for a boycott of Scarlett's products because they were considered to support genocide<sup>82</sup>.

A few months later, in 2024, Scarlett launched the "Scarlett Beauty Impact" program, which contributes to community welfare, including providing humanitarian aid to Palestine<sup>83</sup>. However, because the public has lost their trust in the CEO, there are still some people who choose to boycott the product.

A situation like this cannot be judged with *Saddu Dzari'ah*. Because, as explained earlier, that phenomenon does not have *Al-Ifdha'* or strong accusations.

Besides the pillars, as explained in the previous chapter, *Saddu Dzari'ah* has conditions that must be met, including:

1. *Dzari'ah* used when it causes damage within the provisions based on *nash*. Therefore, closing *dzari'ah* is done because of the *mafsadah* known based on *nash*. This has a reason, that the *mafsadah* known based on *nash* can be assured of its truth.
2. Cases related to the mandate in *Shari'a* law, does not mean ignoring the possibility of *khiyanah* occurring in certain situations. Because the danger resulting from closing the access to means (*dzari'ah*) is greater than the danger that can be avoided by leaving the access open to means (*dzari'ah*)<sup>84</sup>.
3. That the obstruction of *dzari'ah* or intermediary must not prevent the achievement of the main purpose or objective of a *sharia*.

These principles apply to the boycott targets of primary, secondary, and tertiary needs.

The target of boycotting all primary necessity products is crucial for human life, such as food, beverages, hygiene products, health products, and others. Meanwhile, the products circulating in Indonesia that are on the boycott list are very numerous. Boycotting all those products may have fulfilled the first principle of using *Saddu Dzari'ah*, which is that the consequence of engaging in this buying and selling will cause the *mafsadah* that has been written in the *nash*.

However, it is a common thing for more significant problems to arise when someone boycotts all products on this primary needs boycott list, such as resource limitations because living in an isolated place that leave no alternative products other than

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<sup>82</sup> Tirto, "Benarkah Scarlett Pro Israel dan Apa Kata Felicya Angelista?," *Tirto.id*, 2023, <https://tirto.id/benarkah-scarlett-pro-israel-gRWM>.

<sup>83</sup> Kompas, "Scarlett Luncurkan 'Scarlett Beauty Impact': CSR Jangka Panjang Untuk Kesejahteraan Masyarakat, Termasuk Bantuan Kemanusiaan Untuk Palestina," *Kompas.com*, 2024, <https://money.kompas.com/read/2024/07/04/072900426/scarlett-luncurkan-scarlett-beauty-impact-csr-jangka-panjang-untuk>.

<sup>84</sup> Zahrah, *Ushul Fiqh*, pg. 295.



the boycotted products, or someone experiencing allergies/certain diseases if they do not consume or use specific products on the boycott list. These situation does not meet the second principle, which is that the harm caused by closing the *dzari'ah* should not be greater than the harm that can be avoided by closing the *dzari'ah*. Therefore, if such urgent situations occur, it is permissible for someone to buy and use the boycotted products in this category.

This also applies to the target of boycotting secondary necessity products, especially in the categories of electronic devices and automotive. In the report of "Digital Indonesia 2024," Indonesia is recorded to have 353.8 million people using mobile devices connected to the internet in 2024<sup>85</sup>, shows that in this era, electronic devices are quite an important necessity to support daily life. *Korlantas Polri* in February 2024 also recorded that the total number of private vehicles dominates the population of motorized vehicle types across all regions of Indonesia in 34 provinces, totaling 19,906,353 units<sup>86</sup>. The figure shows that the automotive industry is equally important in supporting life in this era.

And due to limited resources, many electronic and automotive devices circulating in Indonesia are imported goods that are on the boycott list. So, if someone really needs that electronic device or vehicle, but the product is on the boycott list and there is no substitute product available, then it is permissible to buy it. Because that situation does not meet the second principle of the use of *Saddu Dzari'ah*.

As for the boycott of tertiary needs products, products in this category are purely for entertainment and do not have a negative impact on human life if not fulfilled. Therefore, boycotting tertiary needs products affiliated with Israel according to *Saddu Dzari'ah* is a necessity. Because both principles of *Saddu Dzari'ah* usage in this category have been met, and it has also fulfilled the requirements of *Saddu Dzari'ah* usage.

## Closing

The practice of boycotting products affiliated with Israel in society includes various multinational products suspected of being affiliated with Israel, whether they fall into the categories of primary, secondary, or tertiary needs, whether they are concrete or abstract products, and whether they are targets of consumer boycotts, divestment targets, non-boycott pressure targets, or organic grassroots boycott targets. Boycotts in society are carried out by minimizing or even completely refraining from purchasing products known to provide aid and support to Israel

The boycott movement against the sale of products affiliated with Israel has fulfilled the conditions of *Saddu Dzari'ah*, namely *al-ma'dzuun fiihi* (permissible action), *al-ijlba'* (strong suspicion of potential harm), and *al-mutawasil ilaihi* (prohibited action). This

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<sup>85</sup> Andi. Link, "Hootsuite (We Are Social): Data Digital Indonesia 2024 | Dosen, Praktisi, Konsultan, Pembicara/Fasilitator Digital Marketing, Internet Marketing, SEO, Technopreneur Dan Bisnis Digital," *Andi.Link*, 2024, <https://andi.link/hootsuite-we-are-social-data-digital-indonesia-2024/>.

<sup>86</sup> Oto Driver W. Adj, "Inilah Jumlah Kendaraan Di Indonesia Dua Bulan Pertama 2024," *otodriver.com*, 2024, <https://otodriver.com/berita/2024/inilah-jumlah-kendaraan-di-indonesia-dua-bulan-pertama-2024-iniddjba024>.

boycott movement has also met the conditions for the application of *Saddu Dzari'ah*, namely that the boycott is carried out to prevent the harm explicitly mentioned in the text, that this boycott does not cause greater harm than the harm resulting from the sale and purchase of Israel-affiliated products, and that this boycott does not obstruct the primary purpose or objective of a legal ruling. There for, the boycotting product affiliated with Israel according to *Saddu Dzari'ah* is a must.

The phenomenon of boycotting music and films cannot be judged using *Saddu Dzari'ah* because it does not fulfill one of the pillars of *Saddu Dzari'ah*, namely *al-ma'dzuun fihi*, whereas music according to the four *Imams* of the *Madzhab* is *haram*, and films that deviate and distance someone from their religion are also *haram*. If someone is in urgent need of a product that is being boycotted, but they have not yet found a substitute due to limited resources, or if diseases arise from not using those products, then that situation cannot be judged by *Saddu Dzari'ah*, because the situation does not meet one of the conditions for using *Saddu Dzari'ah*, which is 'the harm caused by closing the medium should not be greater than the harm that can be avoided by closing the medium'. So it is okay to buying the boycotted product.

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