

Public Chaos: Alleged Fatwa on Boycotting and the Fear of Missing Out on Israeli Products in Indonesia

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Abstract

The following text presents a synopsis of the abstract. As the conflict between Israel and Palestine intensifies, the Indonesian Ulama Council (MUI) has issued a fatwa that has generated controversy in various mass media, particularly on social media platforms. The objective of this study is to examine whether the "fatwa" issued by the Indonesian Ulama Council (MUI) constitutes a legitimate threat against Israeli products or a misinterpretation of the fatwa within the community. The research method employed is qualitative, with a descriptive-analytical approach. The secondary data set comprises social media platforms, including Instagram, Twitter, and YouTube, as well as websites relevant to the author's research. The primary data was obtained through interviews with various stakeholders, including consumers, MUI members, pro-Palestinian activists, and digital communication experts. The results indicated that misinterpretations of the fatwa led to public disorder, characterized by ambiguity in public perception, social pressures encouraging boycott conformity, and exacerbated consumer confusion due to digital misinformation. This research highlights the importance of religious literacy and the need to establish information authority within the digital landscape.

Abstrak

Seiring memanasnya konflik antara Israel dan Palestina, Majelis Ulama Indonesia (MUI) mengeluarkan fatwa yang menuai kontroversi di berbagai media massa, khususnya media sosial. Tujuan penelitian ini adalah untuk mengkaji apakah fatwa yang dikeluarkan oleh Majelis Ulama Indonesia (MUI) tersebut hanya sekadar ancaman bebas terhadap produk Israel atau merupakan kesalahpahaman terhadap fatwa tersebut di tengah masyarakat. Metode penelitian yang digunakan adalah kualitatif dengan pendekatan deskriptif-analitis; data sekunder meliputi media sosial seperti Instagram, Twitter, YouTube, dan situs web yang terkait dengan penelitian penulis; dan data primer diperoleh melalui wawancara dengan berbagai pemangku kepentingan, meliputi konsumen, anggota MUI, aktivis pro-Palestina, dan pakar komunikasi digital. Hasil penelitian menunjukkan bahwa terjadi kesalahpahaman mengenai fatwa yang menimbulkan kekacauan di ruang publik, yang berujung pada ambiguitas persepsi publik terhadap fatwa tersebut, tekanan sosial yang mendorong konformitas dalam aksi boikot, serta peran misinformasi digital yang memperparah kebingungan konsumen. Penelitian ini menyoroti pentingnya literasi agama dan penguatan otoritas informasi dalam konteks digital.

Keywords:

Fatwa; public disorder; Israel; Indonesia.

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Introduction

In the context of Israel, the term "israeled" holds particular significance. This neologism, which was first documented in October 2023, was introduced by Urban Dictionary, an online dictionary. A user named someone else number 3 proposed "Israeled" as a verb, defining it as the expulsion of the legal owner by violators. The act of inviting acquaintances and friends to various public places and subsequently requesting that other individuals present in those locations vacate the premises to accommodate the larger group. According to the prevailing definition, "Israeled" signifies the act of claiming something that belongs to another as one's own (Dictionary, 2023).

The current conditions in Palestine have garnered the attention of various countries worldwide, including Indonesia. Indonesia has established diplomatic relations with Palestine, a nation with a Palestinian population of 14.5 million as of mid-2023 (Annur, 2023). The discord that transpired between Palestine and Israel, the government and Indonesian citizens, did not remain silent when they witnessed the atrocities committed by Israel against Palestinians, who perpetrated massive massacres indiscriminately, resulting in numerous casualties. On Thursday, December 21, 2023, the Ministry of Health of the Gaza Strip declared that it had achieved a total of 20,000 deaths for 10 weeks of meetings (Sarwindaningrum, 2023).

The substantial number of child fatalities in Palestine led the education minister in Gaza to take the drastic measure of closing schools and concluding the academic year prematurely (Indonesia, 2023). Consequently, Gaza requested the intervention of the UN, prompting the convening of an emergency meeting to address the humanitarian ceasefire resolution, which was designed to ensure the safety of civilians. The results of the meeting culminated in a vote of 120 members in favor of the ceasefire, 14 opposed, and 44 who abstained from expressing their opinion on the UN General Assembly Resolution (United Nations, 2023).

The attack by Israel on Palestine was intended to be a strike on a Muslim country, to seize the holy land of Muslims, specifically the Al-Aqsa Mosque. This attack entailed the expulsion of residents, the destruction of homes, and the violation of human dignity, resulting in significant destruction to the environment (Laili, 2023). The actions taken by Israel against Palestine have prompted religious leaders worldwide, particularly in Indonesia, to call for a boycott of Israeli products. In response, the Indonesian Ulama Council issued Fatwa No. 83 of 2023, which addresses the legal implications of supporting the Palestinian struggle.

The public's understanding of the fatwa is to engage in a boycott of products associated with Israel. Consequently, they assert that the Indonesian Ulama Council prohibits the purchase of Israeli products. This boycott was met with intervention from various groups, including activists and academics (al-Hamdi, 1982). This phenomenon aligns with the circulation of "fatwa" on social media, which many commentators have noted is not released by the MUI. This has the effect of hindering buyers' ability to replace products and reducing the electability of existing Micro, Small and Medium Enterprises (UMKM) (Zulkarnain et al., 2020).

In the current era, characterized by the proliferation of social media, individuals find themselves perpetually connected and informed. This phenomenon, known as the fear of missing out (FOMO), has emerged as a pervasive psychological dynamic within society. Its implications extend to various aspects of well-being, including happiness and life satisfaction. Moreover, FOMO has been shown to play a significant role in the formation and maintenance of social relationships among social media users. For these individuals, the assessments of others carry significant weight. However, in everyday life, individuals often experience symptoms of depression and anxiety due to a perceived absence of social engagement, particularly in the context of events that are extensively promoted and disseminated on social media platforms, such as the recent cessation of hostilities between Israel and Palestine. This

phenomenon, which has been widely publicized, has led to a social media campaign urging individuals to refrain from purchasing products associated with Israel.

Several previous studies have examined the impact of the Israel-Hamas conflict on economic behavior, particularly regarding stock prices and consumer attitudes toward products associated with Israel. Research consistently indicates that the conflict has led to a significant decline in stock prices and a reduced interest in purchasing Israel-supporting products (Rahmani, 2023; Laili & Fasa, 2023). These studies also highlight the rise of consumer boycotts and the redirection of public sentiment toward supporting domestic products, especially in the Indonesian context. Some studies further emphasize the economic benefits of this redirection, showing increased consumption and production of local goods, which in turn contribute to job creation and national economic growth (Mentari et al., 2023; Santosa, 2024). In addition, other research investigates the political and historical underpinnings of international support patterns, such as Austria's stance, which is shaped by collective memory and historical trauma (Khairunisa & Rosyidin, 2022). While these studies employ varying methodologies and scopes, ranging from quantitative surveys to qualitative political analyses, they collectively demonstrate that the Israel-Hamas conflict has multidimensional impacts, spanning from market fluctuations and consumer behavior to national policy and identity politics.

As demonstrated in the preceding studies, the movement to boycott products associated with Israel is a salient phenomenon that merits further investigation. However, a thorough review of the extant literature reveals a dearth of research that is both relevant and analogous to the author's research topic, which concerns the purported "fatwa" and its repercussions in the public sphere concerning Israeli products in Indonesia. This research is of significant importance in fostering a more nuanced understanding of the concept of the "fatwa" that is currently in circulation, thereby ensuring that individuals do not erroneously claim to have issued a "fatwa."

Method

This study employs a qualitative approach, utilizing a descriptive-analytical method to facilitate a comprehensive understanding of the phenomenon within a specific social and cultural context (Moleong, 2021). This approach was selected because it is capable of capturing the dynamics of discourse and social representations that emerge in digital media and public perception. The data sources utilized in this study are classified into two categories: secondary data and primary data. Secondary data were obtained from various social media platforms, including Instagram, Twitter, YouTube, and websites relevant to the object of study (Sugiyono, 2015). The data were then subjected to a rigorous analysis to discern prevalent public narratives, forms of media representation, and digital interactions that reflect the social and ideological positions of specific actors. Concurrently, primary data were obtained through semi-structured interviews with a diverse array of stakeholders, encompassing consumers, members of the Indonesian Ulema Council (MUI), pro-Palestine activists, and digital communication experts. This interview technique facilitates in-depth and reflective data mining (Creswell, 2017). The collected data were then subjected to thematic analysis, a method of data interpretation that seeks to identify patterns of meaning and relationships between thematic categories within the informants' narratives.

Alleged Fatwa on Israeli Products in Indonesia

The academic literature suggests that the boycott of Israeli products has been in effect since the 2000s. This boycott action is also known as the Boycott, Divestment and Sanctions (BDS) movement, which was created by 170 groups supporting Palestinian independence. The

group is led by a central figure, namely Omar Barghouti (Fakhriansyah, 2023), who founded BDS. The ongoing conflict between Israel and Hamas has prompted a range of actions to advocate for Palestine around the globe, notably in Indonesia and the United States Embassy. Furthermore, London, England, engaged in congregational prayers and other similar activities. Meanwhile, other countries, including Brazil, Malaysia, and the United States, opted for demonstrations as a means of expressing their concerns (Rochmah et al., 2023).

The armed conflict between Palestine and Israel prompted a response from the Indonesian populace via social media, thereby becoming an integral component of the expanding global support (Witro, 2024). The emergence of a boycott movement against products affiliated with Israel demonstrates that the expression is not individual but rather universal, due to the development of a social phenomenon that occurs across various social media platforms, including Twitter, Instagram, and TikTok (Rochmah et al., 2023).

In the contemporary era of globalization, the role of social media is of significant importance and has become inextricably intertwined with social life. The medium of communication in question is not merely a platform; rather, it aspires to construct a virtual life for each individual. Its function extends beyond that of traditional print and electronic media (Kagee, 2020). It has been observed that the medium appears to be capable of assuming the role of legal experts in the discourse surrounding a particular issue. In contemporary society, an individual's trust in others is influenced by the rapid development of information systems on social media platforms (Purwantini & Anisa, 2019).

The significance of social media in shaping public opinion and disseminating it transparently, particularly in the context of boycotting Israeli products, is noteworthy. This medium has emerged as a primary platform for disseminating information regarding the ongoing conflict between Palestine and Israel (Pratama, 2023). The aforementioned boycott initiative garnered support from the Indonesian government as well, which declared its solidarity with Palestine and vehemently condemned Israel's attacks on the nation. The government has developed a range of products in response to Fatwa Number 83 of 2023, which concerns the legal framework governing support for the Palestinian struggle. However, the specific fatwa fails to explicitly prohibit the use of Israeli products (Refendy, 2022). This assumption is disseminated through social media channels via a "fatwa." Fatwa decision number 83 contains the following information (MUI, 2023).

The international community must provide support for the struggle for Palestinian independence against Israeli aggression. As previously mentioned, support for the Palestinian people's struggle includes the distribution of zakat, infaq, and alms. In essence, zakat funds are to be allocated to *mustahiq* who are within the zakat-liable demographic. In the event of an emergency or urgent need, zakat funds may be allocated to those in need (*mustahiq*) who are geographically distant, such as for the Palestinian struggle. Supporting Israeli aggression against Palestine or parties supporting Israel, either directly or indirectly, is considered haram." (MUI, 2023).

As stated in the fatwa decision, the legal provision is as follows:

“Muslims are encouraged to support the Palestinian struggle, including participating in fundraising efforts, offering prayers for victory, and engaging in spiritual practices for the benefit of Palestinian martyrs. The government is urged to take firm steps to help the Palestinian struggle, such as through diplomacy at the UN to stop the war and sanctions on Israel, sending humanitarian aid, and consolidating OIC countries to pressure Israel to stop aggression. Muslims are advised to avoid transactions and products affiliated with Israel and those that support colonialism and Zionism to the greatest extent possible” (MUI, 2023).

As indicated by the aforementioned statement, the recommendation "Muslims are advised to avoid as much as possible transactions and use of products affiliated with Israel" is a directive issued by the Indonesian Ulama Council itself, rather than a determination concerning legal provisions that deem it haram. The haram statement in the fatwa is that "supporting Israel, either directly or indirectly, is haram." In direct or indirect terms, the MUI does not explicitly state that the haram is an Israeli product.

Due to misinterpretations on social media, the Indonesian Ulama Council issued a statement. The council's head of the fatwa division, Asrarun Niam Sholeh, stated, "Muslims are advised to avoid transactions and the use of products affiliated with Israel and those that support colonialism and Zionism as much as possible." Subsequently, the secretary of the MUI fatwa commission, Miftahul Huda, also issued a statement. MUI has repeatedly asserted that it has never released a list of Israeli products and their affiliates that must be boycotted. Moreover, the MUI has never formally prohibited the importation of products from Israel and its affiliates. The MUI has not yet determined whether the products in circulation on the internet are, in fact, products from Israel and its affiliates. The release of a comprehensive list of these products was never forthcoming. According to him, the product list was created by another party and not by MUI (Indiraphasa, 2023).

The aforementioned statement elucidates that the MUI does not explicitly declare the act of boycotting Israeli products as haram (Yunus et al., 2018). This assertion is corroborated by the Secretary of the MUI Fatwa Commission, who has stated that the MUI does not possess the prerogative to do so, even in instances where the public requests such a list. Furthermore, the list of releases that have been in circulation is not directly issued by the MUI (Wahidul Anam, 2024). The fatwa, in essence, constitutes a legal opinion, which is an assessment of an event. The authority of the fatwa does not extend to the public, obligating them to adhere to the stipulated rules. For those interested in pursuing this topic further, it is recommended to do so. Conversely, those who find the content unsatisfactory may seek out alternative fatwas (Indiraphasa, 2023). For instance, certain opinions explicitly prohibit the purchase of Israeli products. One notable example is that of Yusuf Qardhawi, who, in his book *Fatawa al-Muashirah* (Akbar, 2012), explicitly states his stance against the acquisition of products associated with Israel.

The utilization of every dirham, riyal, and similar currency units to procure Israeli or American products will rapidly be converted into a means of inflicting harm upon Palestinian civilians, including children and the elderly. Consequently, Muslims are prohibited from purchasing products from entities that are in opposition to Islam. The procurement of the product in question engenders automatic participation in the acts of cruelty and colonialism that transpired in Palestine. The objective of these acts was to exterminate and usurp the Aqsa Mosque from its Muslim proprietors (Akbar, 2012).

The subject of the alleged fatwa is inextricably linked to the various countries that have also emerged, such as Saudi Arabia, where there is a divergence of opinions regarding the question of whether music is considered un-Islamic. In contrast, other clerics advocate for the provision of breast milk to adults and the practice of mixed prayer. Hamad al-Qadi, a member of the Saudi Shura Council, characterized the conflict surrounding the fatwa as a "chaos" within society (Shuhufi et al., 2022). It has been asserted that fatwas should not be regarded as a form of entertainment; rather, they are a societal force that serves to identify the whole society. Consequently, the assertion that "fatwas create conservatives or encourage moderation" is made (News, 2010).

The Egyptian government has expressed concerns regarding the dissemination of unregulated fatwas in the Egyptian media. This concern has led to the Egyptian Fatwa Institution, *Dār al-Iftā'*, taking measures to regulate the issuance of fatwas. The institution has observed an increase in the number of muftis appearing on television channels, and their

discussions have been noted to exceed established boundaries, particularly in the domains of politics, worship, morality, and the issuance of fatwas. In response, Egypt has adopted a policy for individuals who appear without authorization, which includes a prison sentence and a fine of 100,000 Egyptian pounds (Rahman, 2017).

The freedom of expression of Palestinians is not yet fully guaranteed, and the Cyber Crimes Law imposes restrictions on this freedom, including those of journalists, activists, and others (Rights, 2017). The crisis of freedom of expression and the escalation of violence in Palestine, disseminated through various media channels, has led to a heightened global awareness. This is due to the fundamental nature of freedom of expression, which is inviolable for individuals across these platforms. Whereas awareness of this issue is increasing, the solidarity of social media activists and individuals who speak out worldwide is also on the rise (Plus, 2021). Consequently, social media activists and vocal individuals on Instagram must engage in the communication activities surrounding the boycott of Israeli products and respond to government inquiries (Supriyanto et al., 2022).

The practice of issuing fatwas has existed since the advent of Islam, with the Prophet Muhammad SAW serving as the inaugural mufti. This practice was subsequently perpetuated by his associates and then by the ulama who met the necessary criteria to be considered a mufti. This mufti must fulfill the requirements of competence and accuracy in carrying out his functions, as fatwas pertain to all aspects of life and thus bring all human actions within the purview of Islamic jurisprudence. As noted by Negm (2019), human actions are the only constant in the world, and they are capable of change.

Abdulahadi Khalaf, a lecturer at the Faculty of Social Sciences, has provided commentary on this fatwa, a novel form of communication that emerged with the advent of the Industrial Revolution (Khalaf, 2016). This development empowered adherents of diverse Islamic interpretations to engage in public discourse (Hamzah & Mustafa, 2019). An increasing number of Muslims have the capacity to select from these competing authorities and opt for the relevant fatwa to address challenges in their daily lives and to enable adaptation to life in a novel environment. Despite these changes, the role of the state and institutions must continue to dominate this issue, and Muslim countries must be able to mobilize the capacity to maintain their control over the public sphere in general (Khalaf, 2016).

This study compiled a list of products disseminated on social media in the context of the boycott campaign. The list was derived from secondary data obtained from various online news sources and online media that documented brands targeted by boycott calls during the 2023 Israel–Hamas conflict. A review of news articles and media reports revealed that several products were frequently mentioned in viral posts, boycott hashtags, and digital campaigns on social media platforms, including Twitter, Instagram, and TikTok. Consequently, the list is not the result of direct social media content analysis conducted by the researcher; rather, it is derived from third-party documentation that has previously collected the data.

Given that the product list is generated using information from news sources rather than direct study of social media activity, there is a risk of bias in the representation of the businesses featured. The authenticity of this list is determined by the extent and accuracy with which the media reports on digital dynamics.

Table 1.
Products spread on social media

No	Criteria	Description
1	• Belvita • Burger King • Cadbury • Carrefour	Foods

	• Dairy milk • KFC • KitKat • Cornetto ice cream • Magnum Ice Cream • Walls Ice Cream • McDonald's • Nestle • Oreo • Pizza Hut • Snickers • Unilever	
2	• Coca-Cola • Nestle • Fanta • Danone • Pepsi • Fanta • Oasis • Sprite • Starbucks	Drinks

Source: <https://boycott.thewitness.news/categories/>

The product list was compiled using information from various news sources and internet media outlets that covered the boycott campaign against firms perceived to support Israel from October to December 2023. The data is secondary and is based on media coverage of viral posts on multiple social media platforms (The Witness, 2023). However, Miftahul Huda, Secretary of the Fatwa Commission of the Indonesian Ulama Council, asserts that the Indonesian Ulama Council has never issued a list of products that exclude those from Israel or its affiliates. Consequently, the Indonesian Ulama Council (IUC) lacks the authority to release Israeli products or those affiliated with Israel. Huda further stated that the Indonesian Ulama Council has not yet determined whether the products circulating on the internet are indeed Israeli products and their affiliates. The Indonesian Ulama Council has not released those products (Naufa, 2023).

As indicated by the aforementioned statement, the fatwa of the Indonesian Ulama Council concerning point three, which advises Muslims to refrain from utilizing products associated with Israel to the greatest extent possible, has given rise to a range of opinions among the public (Hidayati et al., 2023). This phenomenon can be attributed to the fact that Fatwa Number Three from the Indonesian Ulama Council, which prohibits the use of products affiliated with Israel, is identical.

Those who advocate for the Indonesian Ulama Council's fatwa assert that this religious decree symbolizes the unity of Indonesian Muslims in their support of Palestine. Those who oppose the fatwa, particularly its third recommendation, argue that it poses a threat to Indonesia's national economy. This assertion is based on the circulation of products associated with Israel, the provenance of which is not known, in conjunction with the Indonesian Ulama Council's fatwa.

A potential solution to the ambiguity surrounding fatwas is the implementation of state oversight of the fatwa process. The objective is not to restrict the fatwa, but rather to regulate it in a manner that ensures its adherents adhere to the established principles. This approach aims to cultivate muftis who, within their broader community, are regarded as authoritative figures and whose insights are given due consideration.

This theme emerged from the in-depth interviews conducted with both consumers and members of the Indonesian Ulama Council (MUI). A 25-year-old consumer expressed:

"I know about the MUI fatwa that calls for a boycott, but I have not read the rest of the MUI fatwa. Most of the information comes from social media, where people say that MUI does not allow its members to buy Israeli products." (Fujar, 2024)

This response reveals a broader issue of misinformation and interpretive ambiguity. The fatwa is acknowledged, but its content is often unfamiliar, as individuals rely on digital platforms for interpretation rather than accessing official sources. Social media acts as the dominant filter through which religious decrees are received and repurposed. According to an article published by NU Online, the Indonesian Ulema Council (MUI) has indeed issued a fatwa encouraging a boycott of Israeli products. The article states: "According to official reports, the MUI has issued a formal decree (fatwa) calling for a boycott of Israeli products. However, the MUI has never formally prohibited products associated with Israel; instead, it has focused its efforts on curbing activities that support it." (NU Online, 2023)

This reinforces the notion that while the fatwa does exist, public interpretation tends to emphasize consumption bans, even though the original text centers more on moral responsibility and avoiding support for aggressors.

This theme was identified through interviews with students and activists engaged in boycott campaigns. One student activist explained:

"If I were in a position to do so, I would participate in the boycott, as many of my acquaintances are actively campaigning for it." I feel worried that people will think I don't care about what's happening in Palestine" (Puspita, 2024).

This illustrates how participation in the boycott is driven not only by political or religious motivations but also by social dynamics, such as peer pressure and the fear of social exclusion. The notion of *moral conformity* appears central, where public stance becomes a signal of ethical awareness. A pro-Palestinian activist further stated:

"We from the organization are indeed organizing a boycott as a form of moral pressure against the aggressor" (Puspita, 2024).

Here, the boycott is framed as a symbolic form of resistance beyond religious obligation; it becomes a collective moral and political statement. The interview data indicate that the boycott is understood as a strategy for public alignment with global solidarity movements.

The issuance of the Indonesian Ulema Council's (MUI) Fatwa Number 83 of 2023 has elicited diverse public responses, particularly in the context of social media and boycott campaigns targeting products associated with Israel. Although the fatwa does not explicitly declare Israeli products haram, public interpretations, especially those disseminated through social media, often suggest otherwise. The information circulating online tends to simplify the fatwa's content, and in some cases, even misrepresents it. (Fahmi et al., 2024). This phenomenon reflects a broader trend in which most people receive information about religious edicts not through official documents or religious authorities, but via digital platforms. In other words, a collective interpretive process occurs that is not necessarily grounded in the textual meaning of the fatwa itself, but is shaped by public opinion, influencers, and the algorithms of social media. As a result, a kind of "virtual fatwa" emerges in the digital realm one that may differ significantly from the normative or juridical meanings intended by the MUI.

Social media not only affects public perceptions of the fatwa but also shapes collective social action. Many individuals are motivated to join boycott movements not solely due to religious beliefs, but also due to social pressure or a sense of solidarity with a particular cause. In this context, the fatwa serves as a marker of group identity, in which the non-consumption of certain products becomes a symbolic act of moral allegiance to the Palestinian struggle (Hamdani, 2023).

This is evident in interviews with student activists and young consumers. One university student admitted feeling anxious about being perceived as indifferent to the situation in Palestine if they did not participate in the boycott. This reveals the presence of moral pressure and a desire to express concern as part of one's social and political identity. On the other hand, a 25-year-old consumer acknowledged having heard about the fatwa but admitted to not fully understanding its content, as their knowledge came primarily from social media. This highlights that access to information does not automatically translate into deep comprehension; instead, it may result in superficial yet socially impactful readings (Fikri & Abdullah, 2024).

From MUI's own perspective, there is an awareness that the fatwa has been interpreted differently by the public. MUI has repeatedly clarified that it never released an official list of Israeli or affiliated products to be boycotted. This statement underscores the limitations of MUI's formal authority in controlling how its fatwas are circulated and interpreted in today's fast-paced, unregulated digital environment. Moreover, there is an ongoing dilemma regarding the legal status of fatwas themselves (Suaedy et al., 2023). Technically, a fatwa is a non-binding legal opinion. That is, individuals are free to follow or disregard it. However, in practice, many people treat fatwas as authoritative commands, especially when they pertain to sensitive issues such as humanitarian solidarity or geopolitical conflicts. Public trust in religious institutions like the MUI gives fatwas a high normative weight in society, despite their lack of formal legal enforceability.

Furthermore, the boycott movement is increasingly framed not only as a religious obligation but also as a form of global solidarity. Pro-Palestinian activists argue that a boycott is a moral and political pressure tactic against aggressors. In this framework, the fatwa can be viewed as a legitimizing instrument for broader, international initiatives such as the BDS (Boycott, Divestment, and Sanctions) campaign. Thus, the fatwa serves not only as an ethical and religious guide but also as a political tool supporting anti-colonial narratives. The dual character of the fatwa, both religious and political, creates ambiguity (Ichsan, 2024). Some groups interpret the fatwa as a symbol of Muslim unity in supporting Palestine, while others see it as a potential threat to national economic stability. The lack of clarity regarding what constitutes an "Israel-affiliated" product leads to confusion and concern in the business and trade sectors, especially in the absence of formal criteria or an authoritative reference list.

In such situations, the state may play a role in bridging the gap between religious authorities and the public by establishing more systematic mechanisms for regulating the production and dissemination of fatwas (Fahmi et al., 2024). This does not mean limiting the freedom to issue fatwas, but rather ensuring that such religious-legal products are managed with accountability and understood proportionally by the public. One possible approach would be to promote digital religious literacy and provide easy access to official documents issued by religious institutions (Wahid, 2024).

Ultimately, MUI's fatwa regarding support for Palestine and the call to avoid Israeli products reflects the complex social-religious dynamics at play. It serves as a convergence point of religious norms, moral imperatives, social pressure, and global political narratives. Understanding this fatwa requires not only examining its textual content but also analyzing how it is constructed, transformed, and responded to within broader social spaces especially those shaped by digital media.

Fear of Missing Out (FOMO) on Social Media and the Boycott of Israeli Products

A close examination of the respondents' responses suggests that the easing of the boycott campaign's intensity on social media after the ceasefire may have contributed to the re-emergence of the desire to purchase products that had previously been subject to a boycott. This phenomenon can be interpreted as a form of Fear of Missing Out (FOMO), which is the tendency to re-follow dominant or normal consumption behavior in the digital social environment. However, as this study did not include direct analysis of social media content, the interpretation of the FOMO phenomenon is descriptive and based on the subjective perceptions of respondents, rather than empirical measurements of social media behaviour.

In the current era, characterized by the proliferation of social media, individuals find themselves perpetually connected and informed. This phenomenon, often referred to as "Fear of Missing Out" (FOMO), has emerged as a prevalent psychological concern in contemporary society. Its impact on various aspects of well-being, including happiness and life satisfaction, has garnered significant attention. The prevalence of FOMO has also been observed to extend beyond individual users, profoundly influencing the nature and extent of their interactions with others on social media platforms. For these individuals, the assessments of others play a significant role in their self-perception (Sorek, 2022). However, in everyday life, individuals often experience symptoms of depression and anxiety due to a perceived absence of social engagement or opportunities, particularly those that are extensively promoted and disseminated on social media platforms, particularly on the ceasefire platform carried out by Israel against Palestine, which prioritizes media users. This phenomenon is exemplified by the social media campaign urging individuals to refrain from purchasing products associated with Israel (Alutaybi et al., 2020).

The term "FOMO" (fear of missing out) refers to the apprehension that an individual experiences when confronted with the prospect of missing out on a potentially rewarding event. This phenomenon is characterised by a psychological state in which an individual experiences feelings of anxiety or restlessness due to the perception that others may be having a more favourable, engaging, or pleasurable experience than they are (Alfina et al., 2023). Within the social media paradigm, the phenomenon of FOMO is frequently triggered by observing others' activities, events, or accomplishments on the platform. Consequently, individuals may experience a perpetual sense of comparison with others, leading to feelings of being left behind or falling short of the standards set by their social environment (Malik & Ginano, 2023).

The adverse psychological consequences of Hustle Culture and related phenomena include the elicitation of stress and emotional distress. In an era where information and social interactions are readily available through digital technology, individuals often find themselves engrossed in social comparison and the pursuit of external validation (Akbari et al., 2021). This can result in feelings of inadequacy or worthlessness when they perceive being excluded or overlooked in their social environment.

This social comparison has the potential to exert a direct or indirect influence on an individual's psychological fatigue in the context of societal interactions (Mao & Zhang, 2023). The term "FOMO," which stands for "fear of missing out," has been coined to describe the anxiety or fear of missing out on an ongoing social experience or opportunity. This phenomenon is presented as a challenge that needs to be overcome, as many of the social media users who post about the Israel-Palestine boycott are aware of the legal implications of "jumping on the boycott bandwagon." The presence of fear of missing out (FOMO) is evidenced by the absence of social media platforms that promote boycotted products during the period of the Israeli-Palestinian ceasefire. After the cessation of hostilities between Israel and Palestine, the sense of FOMO will dissipate (Fershtman & Gandal, 1998).

A close examination of Indonesian consumers reveals three dominant traits: rationality, conformity, and universality. These traits are deeply entrenched in Indonesian society, shaping its cultural and social fabric. The tendency to perceive the rationale behind Israel's actions as cruel, thereby inciting a boycott, can be considered rational. Conformity, defined as the adherence of individuals to the norms of their group, involves the acceptance of ideas or rules that govern their behavior. Consumer behavior that prioritizes the human aspect can be regarded as universal (Intan, 2023).

As the conflict between Israel and Palestine intensifies, resulting in a humanitarian crisis and a grave crime, there has been a notable rise in calls from domestic consumers for a boycott of products or brands associated with the state of Israel. This development prompted the Indonesian Ulama Council (MUI) to promulgate Fatwa Number 28 of 2023 on the Law of Supporting the Palestinian Struggle. In the issued fatwa, the Indonesian Ulama Council (MUI) called upon the global Muslim community to refrain from conducting financial transactions and utilizing products that offer support to Israel. This fatwa aligns with the global social movement known as Boycott, Divestment, and Sanctions (BDS) that has been in effect since 2005. This movement is not solely directed towards goods or services; it also encompasses culture, aiming to exert pressure on Israel from economic, social, cultural, and political perspectives (Dou et al., 2023).

Recently, social media has been inundated with the slogan "All Eyes on Rafah," which translates to "All eyes are on Rafah." It is evident that this hashtag is not merely a label for content; instead, it functions as a conduit for the articulation of the collective sentiments of the global community in response to the heinous attack that transpired in the Land of Rafah, situated within the southern periphery of the Gaza Strip, on the night of May 26, 2024. The attack that targeted the Tel al-Sultan camp, which is inhabited by 1.4 million refugees, extended the list of victims of the atrocities of the Israel-Hamas war. As the 243rd day since the onset of the war elapsed, the Palestinian Central Bureau of Statistics (PCBS) reported that 36,690 Palestinians had perished. According to PBC, 36,171 people were killed in the Gaza Strip, and 519 people were killed in the West Bank. The number of casualties resulting from Israeli attacks has been documented to be 15,162 individuals, including 10,018 women who perished in the attacks and 7,000 others who are currently missing. Furthermore, Israeli attacks have resulted in the deaths of hundreds of professionals, including 492 health workers, 246 educators, and 147 journalists (Safitri, 2024).

A notable limitation of this study is the absence of quantitative data from social media to support the identification of the FOMO phenomenon or the changing narrative of the boycott. The findings related to this tendency are entirely based on the subjective perceptions of respondents, thus having limitations in terms of external validity. It is recommended that further research be conducted, entailing a systematic analysis of social media content. This would allow for the confirmation of these findings more objectively.

Misinformation and fear of missing out (FOMO) also surfaced strongly in interviews, particularly with MUI representatives. One informant stated:

"About the products that have been circulating on social media, the MUI has not yet ascertained whether these products are, in fact, from Israel and its affiliates. We have not issued a definitive list of these products." (Naufa, 2023)

This insight reveals a critical issue: the absence of an official, authoritative list creates an informational vacuum that social media then fills often inaccurately. As a result, consumers may mistakenly target local or unrelated brands, causing unintended consequences such as harm to domestic producers (Tandon et al., 2021). Moreover, the spread of misinformation erodes the credibility of religious-based activism. The lack of coordination between

authoritative institutions and digital publics complicates the ability of movements to maintain coherence and legitimacy.

The absence of an official list of products suspected of supporting Israel from authoritative institutions such as the Indonesian Ulema Council (MUI) has created an informational vacuum that narratives created by social media users quickly fill. In the digital ecosystem, information spreads not based on authority, but on its virality, speed, and emotional appeal. This causes fatwas, which are essentially authoritative products based on in-depth Islamic legal studies, to be marginalized or even reinterpreted by the public in a populist and often simplistic form (Tandon et al., 2021).

As a result, the phenomenon of overreach emerged, namely, the public reactively and emotionally boycotting local products that have no direct affiliation with Israel. This impact is not only detrimental to domestic business actors, but also creates resistance to the boycott movement because it is considered inaccurate or unfair (Lv & Wang, 2023). When the fatwa loses a transparent and accountable reference foundation, religious legitimacy is delegitimized in the perception of the digital community.

The phenomenon of disinformation also contributes to the fragmentation of the boycott narrative. Unverified information, whether misleading (misinformation) or intentionally spread for manipulative purposes (disinformation), blurs the line between fatwas and public opinion. Some social media accounts with large followings even produce their own lists of “haram to buy” products, in a populist style, without providing source clarification. This creates an overlap between religious authorities and digital influencers, who are often more trusted by the public due to the emotional closeness and visualization of their content (Hamdani, 2023). In this context, fatwa is no longer understood as a collective *ijtihad* that originates from the scholarly capacity of scholars, but as a discourse that can be negotiated, debated, and redefined by social media actors. There is a disintermediation between authority and the people: the public no longer waits for an official fatwa, but takes action based on social perceptions that are formed horizontally and virally (Othman, 2024).

To maintain the effectiveness of fatwas and the credibility of socio-religious movements, a more systematic synergy is needed between religious institutions and digital actors (Whyte, 2022). For example, the MUI can collaborate with media monitoring institutions, information technology experts, and digital communication researchers to establish an official information task force that can effectively explain, correct, and disseminate fatwas on social media in a targeted manner. This is important to prevent polarization, misperception, and potential backfire against the boycott movement which is intended as a form of solidarity and moral struggle.

Fatwas in the digital era face new challenges: not only about legal validity, but also social validity (Fikri & Abdullah, 2024). Without a careful and participatory public communication strategy, fatwas can lose their function as a guide for the community. Therefore, in addition to scientific authority, fatwas now require participatory legitimacy built through active engagement with digital audiences. An approach is needed that is not only normative but also adaptive to the dynamics of social media, so that the moral, ethical, and religious messages in fatwas continue to guide the community's behaviour in an appropriate, directed, and productive manner in defending humanity.

Conclusion

As elucidated in the preceding discussion, it can be concluded that the "fatwa" disseminated through various media channels is merely an alleged fatwa that has the potential to incite controversy among diverse groups. The aforementioned boycott releases, which have been circulating, are not issued by the Indonesian Ulama Council and therefore lack the authority to prohibit the sale of products affiliated with Israel. In its official statement, the Indonesian Ulama Council did not mention the prohibition of conducting transactions or the implementation of a boycott against products associated with Israel. The fatwa that has been disseminated thus far is also an expression of public discontent regarding Israeli products in Indonesia. As a result, there has been a proliferation of misinterpretations of the concept of "fatwa" on social media, which has become a predominant means of expression in contemporary society. This has led to a state of unrest, precipitated by what has been purported to be a "fatwa."

The present study found that social media, rather than official documents, has a significant influence on the public perception of the boycott fatwa. Moral or religious imperatives do not solely drive the implementation of boycotts; social pressure and conformity also play a significant role in this phenomenon. Fear of missing out (FOMO) and misinformation have emerged as predominant factors that perpetuate public uncertainty regarding the adoption of action. It is imperative to implement educational initiatives that focus on information literacy and to fortify institutional communication. These measures are crucial to ensure that unverified digital narratives do not have a significant influence on the public.

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