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Boycott In The Perspective Of The Quran: Interpretation Of Rejecting Actions That Reflect Justice And Unity Of The Ummah

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Abstract

A boycott is a deliberate collective action to stop supporting a particular entity as a form of peaceful protest. In the Islamic context, the concepts of justice and unity of the people are key principles taught in the Quran. This study aims to examine the concept of boycott from the perspective of the Quran, as well as analyze how this action can be used as a tool to uphold justice and strengthen the unity of Muslims. The research method used is a qualitative approach with text analysis from Quranic commentaries as well as historical and contemporary case studies. The study found that Quranic verses provide clear guidance on the importance of justice and solidarity among the Ummah, which can serve as an ethical basis for the act of boycott. Boycotts in the Quranic perspective can be seen as a form of upholding distributive and retributive justice, as well as a tool to strengthen Muslim solidarity. Historical and contemporary case studies show that boycotts can be an effective tool to garner support and demonstrate the solidarity and unity of the Ummah. The results show that boycotts can have a significant impact in fighting for social justice and human rights, as well as in building unity and solidarity among Muslims. This research implies that boycotts when done appropriately and based on Islamic principles, can be a powerful tool to uphold social justice and strengthen the unity of the Ummah. The research also provides practical guidance for Muslim communities in designing and implementing effective boycotts by Islamic principles.

Keywords: Boycott, Social Justice, Quran, Unity of the Ummah

Abstract

Boikot merupakan tindakan kolektif yang disengaja untuk menghentikan dukungan terhadap entitas tertentu sebagai bentuk protes damai. Dalam konteks Islam, konsep keadilan dan persatuan umat merupakan prinsip utama yang diajarkan dalam Al-Quran. Penelitian ini bertujuan untuk mengkaji konsep boikot dalam perspektif Al-Quran, serta menganalisis bagaimana tindakan ini dapat digunakan sebagai alat untuk menegakkan keadilan dan memperkuat kesatuan umat Islam. Metode penelitian yang digunakan adalah pendekatan

kualitatif dengan analisis teks dari tafsir Al-Quran serta studi kasus historis dan kontemporer. Penelitian ini menemukan bahwa ayat-ayat Al-Quran memberikan panduan yang jelas tentang pentingnya keadilan dan solidaritas di antara umat, yang dapat menjadi landasan etis untuk tindakan boikot. Boikot dalam perspektif Al-Quran dapat dilihat sebagai bentuk penegakan keadilan distributif dan retributif, serta alat untuk memperkuat solidaritas umat Islam. Studi kasus historis dan kontemporer menunjukkan bahwa boikot dapat menjadi alat yang efektif untuk menggalang dukungan dan menunjukkan solidaritas dan kesatuan umat. Hasil penelitian menunjukkan bahwa tindakan boikot dapat berdampak signifikan dalam memperjuangkan keadilan sosial dan hak asasi manusia, serta dalam membangun kesatuan dan solidaritas di kalangan umat Islam. Implikasi penelitian ini adalah bahwa boikot, ketika dilakukan dengan tepat dan berdasarkan prinsip-prinsip Islam, dapat menjadi alat yang kuat untuk menegakkan keadilan sosial dan memperkuat kesatuan umat. Penelitian ini juga memberikan panduan praktis bagi komunitas Muslim dalam merancang dan melaksanakan boikot yang efektif dan sesuai dengan prinsip-prinsip Islam.

Kata kunci: Boikot, Keadilan Sosial, Al-Quran, Kesatuan Umat

Introduction

In the increasingly complex and interconnected dynamics of modern society, boycotts have emerged as an important tool to express disagreement with various forms of injustice and oppression.¹ Boycotts, as deliberate collective actions to reject or stop support for a particular entity, can be seen as an effective form of peaceful protest.² In Islam, the concepts of justice and community unity are the main principles taught in the Quran. The act of boycotting, when done correctly, can be one of the ways to uphold justice and strengthen the unity of Muslims. The theory of social justice in Islam includes distributive justice and retributive justice. Distributive justice refers to the fair distribution of resources and opportunities in society, while retributive justice focuses on providing a just response to acts of injustice.³ In this perspective, boycotts can be seen as a tool to achieve

social justice by boycotting entities deemed to be committing injustice, and thereby encouraging positive social change. The Koran provides clear guidance on the importance of justice and solidarity among the Ummah, which can provide an ethical basis for boycotting.⁴

Several previous studies have discussed this issue. First, the work of Muhammad Risqi et al. With the title: "Analysis of the Influence of Social Media on the Movement to Boycott Israeli Products in Indonesia".⁵ This journal discusses the impact of the Israeli product boycott movement in Indonesia, especially in terms of consumer behavior, economic implications, and corporate responses from pro-Israel countries. Factors such as culture, religion, ethnocentric views, and the influence of social media are the main determinants in consumer decisions.

Amirul Nahwi and Uswatun Hasanah's article entitled: "Boycott of Products Supporting Israel Based on MUI Fatwa Number 83 of 2023 Viewed from Maslahah".⁶ The general discussion point in this journal is about boycotting products affiliated with Israel based on MUI Fatwa No. 83 of 2023. The discussion includes the validity of boycotting Israeli products in the fatwa which is considered to support emergency benefits, its impact on companies affiliated with Israel, as well as the concept of *maslahah murlah* as a basis for legal considerations in Islamic law.

Journal work by Nila Kurnia Sari and Mulharnetti Syas. With the title: "Practice of Media Hegemony on the Issue of Boycotting French Products in the Trans Media Group".⁷ This research discusses the practice of media hegemony carried out by the Trans Media Group, especially Detik.com, regarding the issue of boycotting French products. Macron's statement about the Prophet Muhammad SAW triggered anger among Muslims, leading to calls for boycotting French products. Although boycotts are widely known and used in various contexts, a deep understanding of how boycotts are viewed and implemented in Islamic teachings is still lacking. Some of the research questions that arise include: How does the Koran view boycotts? What verses in the Koran support boycotts as a form of upholding justice and solidarity?

How can a boycott affect the unity of Muslims? Additionally, it is important to understand how the practice of boycotts in the historical and contemporary contexts of the Islamic world provides insight into their effectiveness and the challenges faced in their implementation.

The main purpose of this research is to study and explain the concept of boycotts from the perspective of the Quran, as well as analyze how this action can be used as a tool to uphold justice and strengthen the unity of Muslims. Specifically, this research aims to:

- a. Identifying and Interpreting Relevant Al-Quran Verses: Find and interpret Al-Quran verses that support boycotts as a form of upholding justice and solidarity.
- b. Analyzing Boycott as a Form of Justice: Explaining how the act of boycott can be seen as a tool to uphold social justice in the perspective of Al-Quran and Islamic ethics.
- c. Studying the Influence of Boycotts on Muslim Unity: Analyzing how boycotts can strengthen or challenge the unity of Muslims based on the principles taught in the Quran.

- d. **Historical and Contemporary Case Studies:** Presents and analyzes historical and contemporary case studies of boycotts in the Islamic world to understand their dynamics and impact.
- e. **Provide Practical Guidance:** Develop practical guidance for Muslim communities in designing and implementing effective boycotts by Islamic principles.

By achieving the above objectives, this research not only contributes to the theoretical understanding of boycotts in Islam but also offers practical insights that can assist Muslim communities in organizing collective action to uphold justice and strengthen the unity of the Ummah. In addition, it is hoped that this research can encourage broader dialogue between Islamic studies and other social science disciplines, as well as influence public policy that supports boycotts as a tool to uphold human rights and social justice. It is also hoped that this research can inspire further studies that explore more deeply various aspects related to boycotts in an Islamic and global context.

Although previous research has discussed various aspects of boycotts, there are significant gaps in understanding how the Koran specifically supports boycott actions and how their implementation can

strengthen the unity of the Muslim community. Most research does not integrate in-depth theological analysis with comprehensive empirical case studies. This research attempts to fill this gap by combining analysis of Al-Quran interpretation with relevant historical and contemporary case studies.

This research offers significant novelty by integrating theological and empirical analysis in exploring the concept of boycott from an Al-Quran perspective. In contrast to previous research which tends to focus on one particular aspect, this research adopts a general approach which includes analysis of Al-Quran interpretation, the history of the use of boycotts in the Islamic world, and contemporary case studies. This approach not only provides a more comprehensive understanding of the ethical and theological foundations of boycotts but also offers practical guidance that can be implemented by Muslim communities in a variety of contexts.

Method

This research aims to explore the concept of boycott from the perspective of the Koran and how this action reflects the principles of justice and unity of the Muslim community. To achieve this goal, the research methodology used will include a qualitative approach with text analysis as the main method.⁸ This section will explain in

detail the research approach, data sources, data collection techniques, and data analysis methods that will be used.

A qualitative approach was chosen because the focus of this research was to understand the meaning and interpretation of the concept of boycotts in the Al-Quran. This approach allows researchers to dig deeper insights into how the verses of the Al-Quran and existing commentaries view the act of boycotting. Qualitative research is also suitable for analyzing complex social and cultural phenomena,⁹ such as justice and the unity of the people, which cannot be fully explained with a quantitative approach.

Data Source

The main data source in this research is the Al-Quran and relevant commentaries. The Koran will be the main source for identifying verses related to boycott actions.¹⁰ Classic interpretations such as Tafsir Al-Tabari, Tafsir Ibn Katsir, and Tafsir Al-Qurtubi will be used to understand how classical scholars interpret the verses. In addition, contemporary interpretations such as Tafsir Al-Misbah by M. Quraish Shihab, Tafsir Al-Munir by Wahbah Az-Zuhaili, and Tafsir Fi Zilalil Quran by Sayyid Qutb will be used to obtain a more modern and contextual perspective.

Apart from these primary sources, this research will also utilize relevant

secondary literature. This secondary literature includes previous studies on boycotts in various contexts, both secular and religious. Books, journal articles, and other publications discussing topics such as justice in Islam, unity of the ummah, and the history of boycotts in the Islamic world will be reviewed to enrich the analysis.

Data Collection Techniques

Data collection in this research was carried out through literature study and text analysis. Literature study involves searching and collecting various sources relevant to the research topic.¹¹ These sources are then classified and analyzed based on their suitability to the research objectives. Text analysis is the main technique used in this research. This technique involves in-depth reading and interpretation of Quranic texts and tafsir. Each relevant verse will be analyzed to understand its context, meaning, and implications for boycott actions. Classical and contemporary commentaries will be used to provide a broader historical and interpretive context.

Discussion and Analysis

Boycott in the Koran, this concept has long been a strategic tool in social, political, and economic dynamics.¹² From an Islamic perspective, boycotts are not just economic or political actions but also have deep spiritual and moral dimensions. The

Koran, as the main source of Islamic teachings,¹³ provides clear guidance on the principles of justice and unity of the people, which are often the basis for boycotts. This section will explore how the Koran and related commentaries understand the act of boycotting, as well as how this can be applied in a modern context.

Boycott in the Quran

The Qur'an presents various verses which, although not explicitly using the term "boycott", provide basic principles that can be applied in the context of this action. For example, QS. Al-Mumtahanah verse 1 reminds Muslims not to form relationships that could harm the interests of the people: "O you who believe. Do not make My enemies and your enemies loyal friends."¹⁴ This verse contains an important message about the importance of loyalty to the Muslim community and rejecting all forms of cooperation that could harm them.

In addition, QS. Al-Maidah verse 2 emphasizes the importance of helping each other in goodness and piety, and not in sin and enmity: "And help one another in (doing) goodness and piety and do not help one another in committing sins and transgressions."¹⁵ This verse can be interpreted as an encouragement to support collective action aimed at upholding justice and avoiding all forms of injustice, including through boycotts.¹⁶

Boycott as a Form of Justice

In Islam, justice is a fundamental principle that must be upheld in all aspects of life. The Quran consistently teaches the importance of treating all individuals fairly and opposing all forms of injustice. Boycott can be seen as one way to uphold justice,¹⁷ especially when used to oppose practices or policies that are considered unfair or harmful. For example, in QS. An-Nisa verse 135 God said: "O you who believe. Be you upholders of justice, be witnesses for God, even against yourselves or your parents and relatives."¹⁸ This verse emphasizes the obligation of Muslims to uphold justice, even if it conflicts with personal or family interests.

Classical and contemporary commentaries provide various interpretations of how these verses can be applied to boycott actions. For example, Tafsir Ibn Kathir emphasizes that Muslims must stay away from all forms of transactions or relationships that can strengthen injustice or oppression.¹⁹ In a modern context, this may mean boycotting products or companies that are proven to engage in exploitative practices or harm certain communities. Contemporary tafsir, such as that written by M. Quraish Shihab in Tafsir Al-Misbah, also highlights the importance of collective action in upholding

justice and how boycotts can be an effective tool to achieve this goal.²⁰

Boycott and Unity of the People

The unity of Muslims or *ukhuwah Islamiyah* is a central concept in Islam. The Koran emphasizes the importance of unity and solidarity among Muslims, reminding them to always work together for good and support each other. Boycotts can be seen as a means of strengthening the unity of the Ummah, especially when carried out for purposes that are just and beneficial to the Muslim community as a whole.²¹ The most prominent historical example is the Muslim boycott of Bani Qurayzah in response to their betrayal in the Khandaq War.²² This action shows that the boycott can be a valid and effective tool in defending the integrity and unity of the Muslim community. Tafsir Al-Qurtubi explains that this boycott action is not only to uphold justice but also to warn Muslims about the importance of solidarity and loyalty to their community.²³

In the contemporary context, boycotting products or companies that support the oppression of Muslims can be a form of solidarity and collective strength. For example, boycotts of products from companies involved in the occupation of Palestine are often carried out as a form of support for Muslim brothers and sisters in Palestine. This kind of boycott not only shows solidarity but also serves as economic

and political pressure to end unfair practices. Salamuddin in his book states that the only possible and strategic way other than diplomacy is a boycott, with the hope of reducing revenue turnover which results in weakening diplomatic, lobbying, political, and war capabilities.²⁴

Case Study

To provide a deeper understanding of how boycotts can be applied in a modern context, several case studies will be analyzed. One example is the boycott carried out by Muslims against products from companies that support Israel in the Palestinian conflict. This boycott aims to pressure these companies to stop their support for practices that are considered unfair and detrimental to the Palestinian people. This case study shows how boycotts can be used as a tool to uphold justice and strengthen the unity of the community.²⁵

Another case study is the boycott of products from companies involved in labor exploitation in developing countries. This action was carried out as a form of protest against exploitative practices that harm workers and violate the principles of justice in Islam. By boycotting these products, Muslims can demonstrate their commitment to social and economic justice, as well as solidarity with persecuted workers.²⁶ The findings from this study have several important implications. *First*, this research

shows that boycotts can be used as an effective tool to uphold justice and strengthen the unity of the people. In the context of globalization and increasing interconnectivity, boycotts can have a significant impact and become a peaceful but effective form of protest. *Second*, this research emphasizes the importance of a deep understanding of the principles of justice and unity in Islam to implement boycott actions effectively and according to Islamic teachings.²⁷

Boycott in the Koranic perspective is an action that has deep spiritual, moral, and social dimensions. Based on the principles of justice and unity of the Ummah, boycotts can be an effective tool to oppose injustice and strengthen solidarity among Muslims. Through an in-depth analysis of Al-Quran verses and existing commentaries, this research provides a more comprehensive understanding of the role and importance of boycotts in Islam.²⁸ It is hoped that the findings from this research can make a significant contribution to academic literature and social practice, as well as become a useful guide for Muslims in facing the various social and political challenges they face.

Boycott in the Quran as a Form of Justice, Analysis of Tafsir and Application

Boycotts in Islam, although not explicitly mentioned in the Koran in the terms we know today, have a strong foundation in the principles taught by that holy book. Several verses in the Koran indirectly highlight principles that can be linked to boycotts, both from the perspective of justice and community solidarity. Identifying and interpreting these verses is crucial to understanding how Islam views boycotts as a strategic tool in upholding justice and strengthening the unity of the Ummah.

One of the sentences that is often associated with the concept of boycott is QS. Al-Mumtahanah Verse 1 which reads: "O you who believe. Do not make My enemies and your enemies your loyal friends."²⁹ This verse instructs Muslims not to ally with parties that are clearly against or harm Muslims.³⁰ Tafsir Ibn Katsir explains that this verse was revealed in the context of a warning to Muslims not to form alliances with polytheists who are hostile to Islam,³¹ indicates that maintaining distance and not supporting parties who harm Muslims is part of Islamic teachings.

QS. Al-Maidah Verse 2 also provides important guidance on collective action: "And help one another in (doing) virtue and piety, and do not help one another in sin and transgression."³² Tafsir Al-Qurtubi states that this verse encourages

Muslims to always work together in things that bring goodness and prevent cooperation in things that are detrimental.³³ This implicitly supports the idea of boycotting entities or individuals involved in injustice, to uphold justice and prevent further harm.

Another relevant verse is QS. At-Taubah Verse 71: "And the believers, men, and women, some of them help others. They enjoin (doing) what is good and forbid what is bad."³⁴ This verse emphasizes the importance of helping each other upholding goodness and preventing evil among Muslims. Tafsir At-Tabari interprets that this verse requires Muslims to support each other in things that bring benefits and reject all forms of cooperation that have the potential to bring harm or injustice.³⁵ In the context of a boycott, this means that Muslims must unite in rejecting products, services, or policies that harm them or violate the principles of justice.³⁶

Boycott as a Form of Justice: An Analysis of the Quranic Perspective

Justice is one of the fundamental principles in Islamic teachings. The Koran mentions the importance of justice in many verses, emphasizing that justice must be upheld in all aspects of life.³⁷ Boycott actions can be seen as one way to uphold justice, especially when used as a tool to oppose injustice or oppression.³⁸ From the

perspective of the Koran, the boycott is not only a political or economic act but also has deep moral and spiritual dimensions.

In Surah An-Nisa Verse 135 states: "O you who believe. Be you upholders of justice, be witnesses for God, even against yourselves or your parents and relatives."³⁹ This verse emphasizes that upholding justice is an obligation that must be fulfilled, even if it conflicts with personal or family interests.⁴⁰ Tafsir Al-Misbah by M. Quraish Shihab highlights that this verse teaches Muslims to always stand on the right side, even if it means facing personal risk or loss.⁴¹ For the sake of upholding justice and prioritizing public interests rather than personal interests, which in this fiqh principle is known as *Presented by Mashalih Al-Ammah* (Putting public interests before personal interests).⁴² In the context of a boycott, this means that Muslims must have the courage to boycott products or entities involved in injustice, even though such action may be difficult.

In addition, Surah Al-Hadid Verse 25. Emphasizes the importance of justice as the purpose of the messengers of the prophets: "Indeed We have sent Our messengers with clear proofs and We have sent down with them the Book and the balance (justice) so that people can do justice."⁴³ Sheikh Nawawi in his Tafsir Marah Labid li Kasyfi Ma'na Al-Qur'an

Majid explained that this verse shows that justice is the main purpose of the teachings brought by the prophets.⁴⁴ Thus, actions that support justice, such as boycotting unjust practices, are in line with the mission of the prophets and the teachings of Islam as a whole.⁴⁵

Boycott can also be seen as a form of *Amar makruf nahi munkar* (ordering what is good and forbidding what is bad). QS. Al-Imran Verse 104 states: "And let there be among you a group of people who call to virtue, enjoin what is good and forbid what is bad."⁴⁶ Tafsir Al-Thabari explains that this verse emphasizes the importance of the Muslim community being active in upholding goodness and preventing evil.⁴⁷ In the context of a boycott, this means that Muslims have a collective responsibility to boycott entities that commit harm or injustice, as part of their efforts to uphold the principles of goodness and justice.⁴⁸

Boycott also reflects the principles of social justice in Islam. QS. Al-Mumtahanah Verses 8-9 guide relationships with non-Muslims who do not fight Muslims: "Allah does not forbid you to do good and be just towards those who do not fight you because of religion and do not (also) expel you from your country."⁴⁹ This verse shows that justice must be maintained in relations with all people, including non-Muslims, as long as they do

not show hostility. Tafsir Ibn Kathir interprets that this verse teaches the importance of justice in all social relations and that actions such as boycotts must be based on the principles of justice, not unfounded hostility or hatred.⁵⁰

As a concrete example, the boycott of products from companies involved in the oppression or exploitation of workers shows how the principles of justice can be applied in concrete action.⁵¹ Muslims who boycott these products are acting in line with the Quran's teachings on social justice and protecting the rights of the oppressed. This is not only an economic act, but also a moral statement about the rejection of injustice. In the current context of globalization, boycotts can be a very effective tool to suppress positive change. By boycotting products or services that engage in unfair practices, Muslims can exert significant economic and political pressure, forcing those entities to change their practices. This shows that boycotts can serve as a powerful tool to uphold justice and promote social change by Islamic values.⁵²

Boycott in the perspective of the Koran is an action that has a strong moral and spiritual basis. By identifying and interpreting the relevant verses, we can see how this action is in line with the principles of justice and unity of the people taught in

Islam. Boycotts are not only an economic or political tool, but also actions that reflect the commitment of Muslims to uphold justice and reject all forms of injustice. Thus, boycotts can be an effective tool in Muslims' efforts to create a more just and harmonious society, by the teachings of the Koran.⁵³

Boycotts and Community Unity: Analyzing the Impact and Case Studies

The unity of Muslims, or what is known as *Ukhuwah Islamiyah*, is a fundamental concept in Islamic teachings. *Ukhuwah Islamiyah* emphasizes the importance of unity, solidarity, and cooperation among Muslims throughout the world. Boycotts, as a form of collective action, can play a significant role in strengthening or, in some cases, testing the unity of Muslims.⁵⁴ Boycott actions, when based on principles of justice and the common good, can be a powerful tool to demonstrate solidarity and commitment to Islamic values.

In the context of the Quran, the unity of Muslims is held in high esteem and is considered one of the main pillars of a strong Muslim community. QS. Al-Hujurat Verse 10 states: "Indeed the believers are brothers; so make peace between your two brothers (who are at odds) and fear God so that you may receive mercy." Ar-Razi in his *Tafsir Mafatih Al-Ghaib* explains that this verse emphasizes the importance of unity

and cooperation among Muslims.⁵⁵ Boycotts, when used judiciously, can be a tool to unite Muslims in the face of injustice or common threats.⁵⁶

Boycotts Can Strengthen The Unity Of The People In The Following Ways:

First. Increasing Solidarity: Boycott actions are often carried out as a response to injustice or oppression experienced by Muslims in a particular place. By participating in the boycott, Muslims around the world show their solidarity and support for their oppressed brothers and sisters.⁵⁷ This can strengthen the sense of brotherhood and unity among Muslims, as they feel that they are part of a global community that supports and protects each other.

Second. Gathering Collective Support: Boycotts can serve as a tool to rally collective support from Muslims in various parts of the world. For example, boycotts of products from companies involved in the oppression of Muslims in Palestine have succeeded in garnering support from Muslim communities in many countries. By carrying out a joint boycott, Muslims show their collective strength and increase pressure on those involved in injustice.⁵⁸

Third. Strengthening Political and Social Awareness: Boycotts can also serve to increase political and social awareness

among Muslims.⁵⁹ By engaging in boycotts, Muslims become more aware of the global issues that affect them and more active in fighting for justice. This can strengthen the unity of Muslims as they become more informed and involved in issues that are important to their community.

However, boycotts can also challenge the unity of the people if not managed well. For example, if there is no clear consensus on the aims and strategy of a boycott, or if a boycott is used for purposes that are not in line with Islamic principles, this can lead to division and conflict among Muslims.⁶⁰ Therefore, it is important to ensure that the boycott is based on the principles of justice and mutual interest, and is supported by broad understanding and agreement among the Muslim community.

Case Study: Examples Of Boycotts In The Islamic World

To understand more about how boycotts can affect the unity of Muslims, here are some historical and contemporary examples of boycotts in the Islamic world:

- a. Boycott of the Quraish in Mecca:
One famous historical example is the boycott carried out by the Quraish against the Muslims in Mecca. This boycott lasted for three years and involved breaking social

and economic ties with Muslims. Although this boycott aimed to pressure Muslims to stop preaching Islam, the effect was quite the opposite. This boycott strengthened solidarity and unity among Muslims because they had to work together to survive in very difficult conditions. This boycott also received sympathy and support from several members of the Quraysh who felt that this action was unfair.⁶¹

- b. Boycott of Israeli Products: A significant contemporary example is the boycott of Israeli products as a form of protest against the Israeli occupation of Palestine. The Boycott, Divestment, and Sanctions (BDS) Campaign is a global movement calling for a boycott of products, institutions, and companies that support the Israeli occupation.⁶² This campaign succeeded in gathering support from various Muslim communities throughout the world, strengthening the unity and solidarity of Muslims in supporting the struggle of the Palestinian people. This boycott also shows how collective action can exert significant economic and political pressure on those perceived to be committing injustice.

c. **Boycott of Products from Myanmar:**

As a form of protest against the unfair treatment and violence against Rohingya Muslims in Myanmar, several Muslim communities in various countries have boycotted products from Myanmar.⁶³ This action is intended to put pressure on the Myanmar government to stop the oppression of Rohingya Muslims and treat them fairly. This boycott shows the solidarity of Muslims with their oppressed brothers and sisters in Myanmar and strengthens the unity of the Ummah in opposing injustice.

Boycotts in Islam have great potential to strengthen the unity of the people and uphold justice, as long as they are carried out based on the principles of justice and solidarity taught by the Koran. By identifying relevant verses of the Koran and analyzing their interpretations, we can see how boycotts can be used as a tool to strengthen *ukhuwah Islamiyah* and oppose injustice. Historical and contemporary case studies show that boycotts have been successfully used by Muslims in a variety of contexts to show solidarity, raise awareness, and exert significant economic and political pressure on those who perpetrate injustice. Therefore, boycotts can be a powerful tool in Muslims' efforts to create a more just and harmonious society, by Islamic teachings.

Theoretical and Practical Implications

Theoretical Implications

This research on boycotts from the perspective of the Koran brings several important theoretical contributions that enrich the literature on Islamic ethics, social justice, and collective action. These theoretical contributions are not only relevant to Islamic studies but also have a broad impact on theories of social movements, distributive justice, and collective action in broader contexts.

First. *Enrichment of Literature on Islamic Ethics:* This research adds a new dimension to the understanding of Islamic ethics, especially in terms of collective actions such as boycotts. By identifying and interpreting relevant verses of the Koran, this research shows how boycotting can be in line with the moral and ethical principles taught in Islam. This strengthens the argument that Islam has a comprehensive ethical framework that can be applied in various social and economic contexts, including in dealing with injustice and oppression.⁶⁴

Second. *Theory of Justice in Islam:* This research makes a significant contribution to the theory of justice in Islam. By analyzing how boycotts can be seen as a form of upholding justice according to the Koran, this research shows

that the concept of justice in Islam is not only individual but also collective. Boycott as a collective action reflects the commitment of Muslims to uphold justice together, which is a fundamental principle in Islamic teachings.⁶⁵ This adds a layer of complexity to the theory of justice in Islam, suggesting that collective social action is an integral part of the implementation of justice.

Third. The Role of Collective Action in Islamic Social Movements: This research also enriches the literature on social movements in the Islamic context. By analyzing historical and contemporary examples of boycotts in the Islamic world, this research shows that collective actions such as boycotts have been an effective tool in upholding justice and demonstrating solidarity among Muslims. It provides new insights into how social movements in Islam operate and how they can be organized to achieve common goals.

Fourth. Integration of Al-Quran Perspectives with Contemporary Social Theory: This research succeeded in integrating Al-Quran perspectives with contemporary social theories about boycotts and collective action. By linking the principles taught in the Koran with theories about social movements and distributive justice, this research shows that Islamic teachings can contribute to a broader

understanding of social and economic dynamics in modern society.⁶⁶ This opens up opportunities for deeper dialogue between Islamic studies and other social science disciplines.

Practical Implications

In addition to theoretical contributions, the results of this study also have significant practical implications. The findings of this research can be applied in various real contexts to uphold justice, strengthen community solidarity, and encourage positive social change.

First. Guidelines for Effective Boycott Actions: This research provides clear guidance on how boycott actions can be designed and implemented by Islamic principles. By understanding the relevant verses of the Koran and their interpretations, Muslims can organize effective and ethical boycotts. This guide includes the identification of boycott targets, objectives to be achieved, and implementation strategies. This ensures that boycott actions are carried out in a manner that is by Islamic teachings and is effective in achieving its objectives.

Second. Increased Awareness and Education: The findings of this research can be used to increase awareness and education among Muslims about the importance of collective action in upholding justice.

Educational materials can be developed based on the results of this research to teach the principles of ethical and effective boycotts to Muslim communities. This will strengthen understanding of how Islamic teachings can be applied in contemporary social and economic contexts to create positive change.

Third. Response to a Global Crisis: In the context of a global crisis, such as human rights violations or conflicts involving Muslims, boycotts can be an effective tool to apply international pressure and encourage change.⁶⁷ This research shows that boycotts can be used as a collective response to global crises affecting Muslims. By organizing an effective boycott, Muslims can demonstrate their solidarity and exert significant economic and political pressure on those involved in the crisis.

Fourth. Economic Empowerment of the Ummah: This research also highlights the potential of boycotts to empower the economy of Muslims. By boycotting products or services from entities involved in injustice, Muslims can shift their support to businesses and products that support Islamic principles of justice and ethics. This not only puts pressure on unjust entities but also strengthens the Muslim community's economy by supporting ethical and sustainable businesses. This economic empowerment can contribute to the

prosperity and economic independence of Muslims.⁶⁸

Research on boycotts from an Al-Quran perspective provides significant theoretical contributions and has broad practical implications. Theoretically, this research enriches the literature on Islamic ethics, social justice, and social movements, and integrates Al-Quran perspectives with contemporary social theory. Practically, the findings of this research provide guidance for effective boycott action, increase awareness and education, encourage the formation of alliances and coalitions, and support advocacy and public policy. This research also shows that boycotts can be used as a response to the global crisis and as a tool to empower Muslims economically. Thus, this research is not only relevant to Islamic studies but also provides insights and guidance that can be applied in real contexts to uphold justice and strengthen the unity of the Ummah.

Summary of Findings and Final Reflections

Summary of Findings

Research on boycotts from an Al-Quran perspective has produced several significant main findings, which include theoretical analysis and practical implications. The following is a summary of the main findings of this research:

First. Identification of Relevant Al-Quran Verses: This research identified several Al-Quran verses that are relevant to the concept of boycotts. These verses show that boycotting can be in line with Islamic principles, especially when used to uphold justice and show solidarity. For example, QS. Al-Hujurat Verse 10 emphasizes the importance of unity and cooperation among Muslims, which can be translated into the form of collective action such as boycotts to fight injustice.

Second. Boycott as a Form of Justice: Other findings show that boycotts can be seen as a form of upholding justice according to the Koran. Boycott actions carried out to protest injustice or oppression demonstrate the commitment of Muslims to the principles of social justice. Boycotts allow Muslims to participate in collective action aimed at correcting injustice and supporting the rights of the oppressed.

Third. Effect of Boycotts on Ummah Unity: This research also found that boycotts can strengthen Muslim unity. By participating in boycotts, Muslims show their solidarity and support for their oppressed brothers and sisters, which can strengthen the sense of brotherhood and unity among the ummah. However, boycotts can also challenge the unity of the community if not managed well, especially if

there is no clear consensus on the goals and strategy of the boycott.

Fourth. Historical and Contemporary Case Studies: This research presents several historical and contemporary examples of boycotts in the Islamic world, such as the boycott of the Quraysh in Mecca, the boycott of Israeli products, and the boycott of products from Myanmar. This case study shows how boycotts have been used as a tool to uphold justice and show solidarity among Muslims, as well as providing insight into the factors that influence the success and challenges of implementing boycotts.

Fifth. Theoretical and Practical Implications: This research provides important theoretical contributions to the literature on Islamic ethics, social justice, and collective action. Practically, the findings of this research guide how boycotts can be designed and implemented by Islamic principles, as well as show how boycotts can be used to raise awareness, mobilize collective support, and encourage positive social change.

Final Reflection

This research has several important final reflections in the context of science and social practice. Here is a final reflection on the importance of this research:

First. Contribution to Islamic Studies: This research makes a significant contribution to Islamic studies by showing how the teachings of the Koran can be applied in the context of collective action such as boycotts. It enriches our understanding of Islamic ethics and shows that Islam has a comprehensive ethical framework that can be used to respond to contemporary social and economic challenges. By identifying and interpreting relevant verses of the Koran, this research shows that Islamic teachings support actions aimed at upholding justice and showing solidarity.

Second. Raising Awareness about Collective Action: This research raises awareness about the importance of collective action in upholding justice and strengthening the unity of the Muslim Ummah. By showing how boycotts can be used as a tool to achieve this goal, this research encourages Muslims to be more active in fighting for social justice and the rights of the oppressed. It also shows that effective collective action requires a deep understanding of Islamic principles and a well-coordinated strategy.

Third. Practical Guidelines for Implementing Boycotts: The findings of this research provide practical guidelines that can be used by Muslim communities to organize and implement boycotts. This

includes identifying the targets of the boycott, objectives to be achieved, implementation strategies, and evaluating the impact of the boycott. By following these guidelines, Muslim communities can ensure that their boycott actions are effective and according to Islamic teachings. It also helps in ensuring that boycotts are carried out ethically and fairly, as well as strengthening solidarity and unity among Muslims.

This research makes a significant contribution to science and social practice. The main findings of this research show that boycotts can be an effective tool for upholding justice and strengthening the unity of Muslims, by the teachings of the Koran. Final reflections from this research highlight the importance of a deep understanding of Islamic principles, effective cooperation, and coordinated strategies in implementing boycotts. Thus, this research is not only relevant to Islamic studies but also provides practical guidance and insights that can be applied in real contexts to create positive change and uphold justice throughout the world.

Conclusion

This research has highlighted the important role of boycotts in the perspective of the Koran as a tool to uphold justice and strengthen the unity of the Muslim community. By identifying and

interpreting relevant verses, this research confirms that collective actions such as boycotts have a strong ethical basis in Islamic teachings. These findings make a significant contribution to the literature on Islamic ethics and social justice and offer practical guidance for Muslim communities in organizing effective boycotts by Sharia principles.

Boycotts as a form of upholding justice have proven effective in several historical and contemporary cases. The case study presented in this research shows how boycotts can be used to pressure entities involved in injustice and demonstrate Muslim solidarity. However, the success of a boycott depends largely on good coordination, clear consensus on goals and strategy, and broad support from the Muslim community. This shows that a deep understanding of the local, social, and political context is critical in designing and implementing boycotts.

This research also shows that boycotts can strengthen the unity of Muslims by building collective solidarity and support for their oppressed brothers and sisters. However, some challenges need to be overcome, such as the potential for division if there is no clear agreement on the aims and implementation of the boycott. Therefore, the Muslim community needs to develop a well-coordinated strategy and

involve all interested parties in the decision-making process.

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