

## Boycott of Israel Products in Islamic Economic Perspective: An Analysis of Muslim Consumers in Makassar City

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### Abstract

*This study analyzes the perceptions and actions of Muslim consumers in Makassar City towards the boycott of Israeli products in the perspective of Islamic economics. The results show that the boycott is seen as a form of solidarity with Palestine and as a manifestation of the religious, moral, and social values espoused in Islam. The main motivations for participation in the boycott include religious obligation, socio-political solidarity, social media influence, and awareness of consumer rights. The boycott led to significant changes in consumption behavior, with increased preference for local products or alternatives not associated with Israel, as well as increased awareness of product origins and adherence to halal principles. Overall, this study shows that the economic decisions of Muslim consumers in Makassar are not only based on material factors, but also on ethical and religious considerations, with boycotts seen as a way to express protest against injustice and support socio-economic change in accordance with Islamic values.*

**Keywords:** *Boycott, Israel Products, Muslim Consumers*

### Abstrak

Penelitian ini menganalisis persepsi dan tindakan konsumen Muslim di Kota Makassar terhadap boikot produk Israel dalam perspektif ekonomi Islam. Hasil penelitian menunjukkan bahwa boikot ini dilihat sebagai bentuk solidaritas terhadap Palestina dan sebagai manifestasi dari nilai-nilai agama, moral, dan sosial yang dianut dalam Islam. Motivasi utama partisipasi dalam boikot meliputi kewajiban religius, solidaritas sosial-politik, pengaruh media sosial, dan kesadaran akan hak-hak konsumen. Boikot ini menyebabkan perubahan signifikan dalam perilaku konsumsi, dengan peningkatan preferensi terhadap produk lokal atau alternatif yang tidak terkait dengan Israel, serta peningkatan kesadaran akan asal-usul produk dan kepatuhan terhadap prinsip-prinsip halal. Secara keseluruhan, penelitian ini menunjukkan bahwa keputusan ekonomi konsumen Muslim di Makassar tidak hanya didasarkan pada faktor material, tetapi juga pada pertimbangan etis dan religius, dengan boikot dipandang sebagai cara untuk mengekspresikan protes terhadap ketidakadilan dan mendukung perubahan sosial-ekonomi sesuai dengan nilai-nilai Islam.

**Keywords:** *Boikot, Produk Israel, Konsumen Muslim*

### INTRODUCTION

The Palestine-Israel conflict has caused around 4,900 fatalities and more than 25,000 injuries. Countries such as the United States, Thailand and the United Kingdom have reported their citizens being killed or injured. The boycott of Israeli products by Muslim



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consumers in various parts of the world, including Indonesia, has become a significant phenomenon. These actions are often driven by political and social solidarity with the Palestinian cause, and influenced by religious teachings and Islamic economic principles that promote justice and social welfare (Satria et al., 2024).

The Israel-Palestina conflict is not only limited to physical combat, but has also evolved through social media. Negative campaigns or black campaigns about boycotting Israeli products have long existed, but in 2014, product boycotts intensified due to the circulation of photos of Palestinian children killed by Israeli attacks. Live coverage from journalists who were at the scene of the incident also reinforced this sentiment (Safitri, 2015).

The development of social media that facilitates access to information also increases consumer participation in acts of resistance and anti-consumption, such as boycotts of certain products or brands. Boycott is an act of refusal to cooperate, while boycotting is the process or act of rejecting something that is considered inappropriate. Internationally, the Boycott, Divestment, Sanctions (BDS) movement has grown rapidly since 2005, especially among Muslims who boycott foreign products that conflict with their values (Mokobombang et al., 2023).

Purba & Kamaluddin (2019) boycotting Israeli products is a form of jihad in the modern era. Anisa Jaelani (2024) this boycott activity includes refusing to use or buy products originating from or related to Israeli entities as a form of protest against certain political, humanitarian or conflict policies involving Israel. The world's scholars have issued a fatwa that the boycott of Israeli products is a step by Muslims to fight the injustices committed by those fighting Muslims. Buying Israeli products is considered to contribute to the suffering of Muslims in various countries who are currently experiencing oppression.

Several companies, such as Starbucks, McDonald's, and Disney, are said to support Israel's military aggression against the Palestinian people. Starbucks showed its support by declaring Hamas a terrorist organization and condemning all acts of terrorism and violence committed by Hamas. McDonald's provided free food to Israeli military personnel in Gaza. Similarly, Disney raised donations to help Israel.

In the perspective of Islamic Economics, it not only covers financial transactions, but also includes ethics and morals in doing business and consuming. Islamic economic principles, such as justice ('adl), honesty (sidq), and social welfare (maslahah), strongly influence the economic behavior of individual Muslims. In the context of boycotts, Muslim consumers may be guided by these principles to reject products that are perceived to support injustice or oppression. This suggests that economic decisions are not only based on material profit factors, but also on ethical and religious considerations (Zamzam, H. F., & Aravik, H., 2020).

Indonesia is committed to supporting humanitarian values by providing US\$ 2 million in aid for Palestinians who are victims of Israeli attacks. In addition, Indonesia also supports the boycott of pro-Israel products as a form of economic support. Audra Laili stated that if Muslims around the world agree not to consume Jewish, Israeli and American products, then



Jews will lose their source of funds and their influence will weaken (Audra Laili, Muhammad Iqbal Fasa, 2023).

Responding to the Israeli military aggression against the Palestinian people, the people of Makassar held a solidarity rally for Palestine. This action involved various levels of society in the city. Quoted from *antaranews.com* in 2021, thousands of Makassar residents were involved in the action to defend Palestine. Furthermore, in 2023, the Indonesian Ulema Council (MUI) issued fatwa number 83 which recommends avoiding transactions and using Israeli products. In addition, Muslims in Makassar also called for the boycott of Israeli products. Therefore, looking at the background above, researchers are interested in conducting research on the Boycott of Israeli Products in the Perspective of Islamic Economics: analysis of Muslim Consumers in Makassar City.

## **LITERATURE REVIEW**

### **Israel and Palestine Conflict**

The Israel-Palestina conflict is one of the longest and most complex conflicts in modern history, rooted in historical, national and religious claims to the same territory by two groups (Putra, B. A., & SIP, M., 2021). A review of the literature on the conflict reveals multiple perspectives spanning history, politics and human rights. Since the early 20th century, the Palestinian territories have been the center of tension between the Palestinian Arab population and Jewish immigrants, especially after the Balfour Declaration of 1917 which supported the establishment of a Jewish "homeland" in Palestine. The 1948 Arab-Israeli War, which followed Israel's declaration of independence, led to the displacement of hundreds of thousands of Palestinians and marked the start of a protracted conflict involving a series of wars, intifadas (uprisings), and negotiations that often ended without a definitive solution.

The literature on the conflict also includes analysis of the role of international and regional actors, such as the United States, the European Union and Arab states. These studies highlight how foreign policy and international interventions have influenced conflict dynamics. For example, the 1993 Oslo Accords mediated by the United States was a major attempt to achieve peace, but its implementation proved difficult. It also shows how domestic political changes in Israel and Palestine, including government policies, Jewish settlements in the West Bank, and the dynamics of groups such as Hamas and Fatah, have complicated efforts to achieve a two-state solution. In addition to the political and historical aspects, a review of the literature on the Israeli-Palestinian conflict also takes into account its enormous humanitarian impact. The conflict has caused deep suffering to civilian populations on both sides, with thousands of fatalities, psychological trauma, and deteriorating living conditions, especially in Gaza and the West Bank (Firdaus Sultan Mamad, Johan Septian Putra, Reni Saaulia, 2019).

## Product Boycott

Boycott was named after Captain Charles Boycott, an English land agent who managed various estates in Ireland for the landlord Earl Erne. Tenants in Ireland refused to deal with Captain Boycott in any way, including not supplying food or working for him, until he reduced the rent. From here, the meaning of boycott developed as an act of not using, buying, or dealing with a person or organization as a form of protest or coercion. A boycott can be defined as a collective action to refuse to deal with a particular person, shop, or organization in order to express disapproval or force them to accept certain conditions (Refendy, 2022).

In the context of consumer behavior, a boycott means stopping the purchase of a product, service, or service from a company when one disagrees with certain actions or policies, or even with the entire set of actions of the company. A boycott is an action taken by one or more parties with a specific purpose, namely to pressure not to purchase a product or not to use a particular service. So, a product boycott is an act of refusal to buy a particular product because of the specific reasons, both social and economic, behind the refusal (Giyarsi, Lim Fahimah, 2022).

## Consumption Behavior

Consumption behavior refers to the way individuals or groups select, purchase, use, and dispose of goods and services to meet their needs and wants. These behaviors are influenced by a variety of factors, including cultural, social, personal and psychological. For example, cultural preferences can determine the type of food consumed, while social factors such as the influence of friends and family can affect purchasing decisions. In addition, economic conditions and income levels also play an important role in determining spending patterns. Understanding consumption behavior is essential for companies and marketers to design effective marketing strategies and better meet consumer needs.

Consumption habits, which include the frequency and preference of utilizing goods and services, are influenced by various factors inherent in human life. This study shows that environmental conditions and community elements have a significant role in influencing individual consumption patterns. In line with this, Society Uncertain conditions have consequences that have prolonged implications for consumption patterns. The relationship between consumption patterns and conditions that do not create social cohesion and the economic and political instability of a region has an impact on changes in people's consumption patterns. Studies show that consumption patterns at the collective level are strongly influenced by cultural values and trends in society. Therefore, trends in frequency and preferences emerge that can reflect values and support for conflict. The complexity of factors, including economic, social, and political aspects, seen in the consumption patterns of Palestinians and Israelis in the conflict, influence the consumption pattern habits of the society

## RESEARCH METHODOLOGY

This research employs a qualitative approach, with data collected through analysis and interviews. Qualitative data consists of sentences, words, or images, and is part of a research



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procedure that produces descriptive data. The purpose of descriptive research is to provide information that is as accurate as possible about humans, circumstances, or other phenomena. The type of research used is a case study, which involves a detailed examination of a particular setting, individual, situation, document storage location, or event. This research is conducted in the field through observation of phenomena in real conditions, without selecting certain factors or variables. It is called field research because direct observations are made of Muslim consumers in Makassar City regarding boycotted products.

The research data sources include primary and secondary data. Primary data is obtained directly from the respondents studied, while secondary data comes from literature studies such as official documents, books, and previous research relevant to the research title. Data collection techniques include observation, documentation, and interviews. Direct observation was conducted to analyze consumer behavior and attitudes related to boycotts, while documentation involved reviewing written materials, such as reports and social media campaigns, that are relevant to the topic. The interviews were semi-structured, allowing for flexibility to explore participants' perspectives while maintaining a focus on key research questions.

The study involved 20 informants who were selected purposively based on their relevance to the research objectives. These informants included members of the public who participate in boycotts, business actors such as owners and managers of businesses affected by the boycott, and experts specializing in Islamic economics and consumer behavior. The data analysis process includes three main stages: data reduction, which involves summarizing and focusing on key information from interviews and observations; data presentation, which organizes the data into coherent narratives, tables, or themes; and conclusion drawing, which identifies patterns, relationships, and insights that answer the research questions. By elaborating on these aspects, this methodology provides a clear and detailed understanding of how data was collected and analyzed to address the research objectives.

## **RESULT AND DISCUSSION**

### **Muslim Consumers' Perception of Boycott of Isarel Products**

To uncover how Muslim consumers in Makassar City perceive and respond to the boycott of Israeli products, this study investigates various aspects of their perceptions. The main focus of this research is to understand the views, attitudes and motivations underlying consumers' decision to participate in the boycott. By exploring these perceptions, this research seeks to provide in-depth insights into the factors that influence consumers' attitudes towards Israeli products, including religious, moral and social aspects. The following explanation will outline the research results regarding the perceptions of Muslim consumers in Makassar towards boycotting Israeli products, providing a comprehensive picture of their views in the context of Islamic economics and global solidarity. The majority of Muslim consumers see this boycott as a form of solidarity with the Palestinian people and a way to express approval of Israel's military actions. The results of an interview with an informant, a religious teacher in Makassar, confirmed this view:

*"As Muslims, we have a moral obligation to help our brothers in Palestine. If we cannot help directly, at least we can show solidarity by not buying products that support Israel."*

Research also shows that consumers have a heightened awareness of product origins and prefer to avoid products associated with Israel. One student expressed his opinion about the importance of knowing the origin of the product:

*"Now I read labels more often and look for information about companies before buying products. I want to make sure the money I spend doesn't support injustice."*

There is a growing sense of social responsibility among consumers, demonstrated in their efforts to choose products that are not only halal but also ethical."

A small business person in Makassar said this:

*"We try to promote local, halal and ethical products to customers. Consumers are now more concerned about the social impact of what they buy."*

The results revealed that the perception of Muslim consumers in Makassar City towards the boycott of Israeli products is strongly influenced by religious, moral, and social factors. The majority of Muslim consumers see this boycott as a form of solidarity with the Palestinian people and a way to express rejection of Israeli military actions. This view is driven by Islamic economic principles that teach justice and solidarity between people. Research also shows that consumers have a heightened awareness of product origins and choose to avoid products associated with Israel. In addition, there is an increased sense of social responsibility among consumers, which is reflected in their efforts to choose products that are not only halal but also ethical. Overall, these perceptions suggest that boycotting Israeli products is not only seen as an economic act, but also as a manifestation of strong religious and moral values among Makassar Muslim consumers.

### **Factors that Encourage Muslim Consumer Participation in Boycotts**

To understand why Muslim consumers in Makassar City choose to participate in the boycott of Israeli products, this study explores the various factors that motivate such decisions. The research aims to identify key elements that influence participation, including religious, social, political, and economic factors. By analyzing the motivations behind the act of boycotting, this research provides deeper insight into the dynamics that drive consumer solidarity and awareness in the context of global conflict and Islamic economic principles. The following is an explanation of the research results regarding the factors that encourage Muslim consumers in Makassar to participate in the boycott of Israeli products. Religious and ethical values play an important role; many Muslim consumers feel a moral and religious obligation not to support products or companies that are deemed inconsistent with Islamic principles. A local cleric in Makassar expressed his views on this religious obligation:

*"As Muslims, we are taught not to support those who oppress or commit injustice. Buying products that support Israel is the same as providing financial support for injustice."*



Social and political solidarity drives boycott participation, especially regarding issues such as the Israeli-Palestinian conflict. A social activist explained the reasons for his participation in the boycott:

*"I joined this boycott because I wanted to show solidarity with our brothers in Palestine. In this way, we can show that the global community is not silent."*

The influence of social media is very significant in shaping opinions and mobilizing boycotts. A student who is active on social media described his role in spreading information about the boycott:

*"I first learned about this boycott campaign from social media. From there, I started sharing information with my friends and supported this action."*

Awareness of consumer rights and a desire to make a difference through purchasing choices are also important factors. A housewife who is also an active consumer shares her experience:

*"I am aware that every purchasing choice I make can make a difference. By not purchasing products associated with Israel, I feel more socially responsible."*

Research into the factors driving Muslim consumers' participation in boycotts reveals several key motivations. First, religious and ethical values play an important role; many Muslim consumers feel morally and religiously obligated not to support products or companies that are perceived to be inconsistent with Islamic principles. Second, social and political solidarity drives boycott participation, especially in relation to issues such as the Israeli-Palestinian conflict. Muslim consumers often engage in boycotts as a form of support for fellow Muslims and as a protest against actions they perceive as unjust or oppressive. Third, the influence of social media is significant in shaping opinions and mobilizing boycotts. Online campaigns and information spread on social media platforms can quickly influence consumer perceptions and actions. Finally, awareness of consumer rights and the desire to make a difference through purchasing choices are also important factors. Muslim consumers are increasingly aware of their collective power to affect social and economic change through boycotts. This research highlights the complexity and depth of motivations behind Muslim consumers' participation in boycotts, showing that such actions are driven by a combination of religious, social, political and technological factors.

### **Impact of Boycott on Consumption Behavior**

To understand how the boycott of Israeli products affects the consumption behavior of Muslim consumers in Makassar City, this study examines various aspects of changes in purchasing habits and product use. The research aims to provide a comprehensive picture of the extent to which participation in the boycott has changed consumers' consumption patterns, awareness, and attitudes towards certain products. Focusing on social and economic impacts, the research also explored how the boycott affected consumer preferences and support for local industries. The following is an explanation of the research results that reveal the impact of the boycott on the consumption behavior of Muslims in Makassar. Muslim consumers tend to prefer local products or alternatives that do not come from Israel as an

expression of solidarity with Palestine. One housewife interviewed shared her experience regarding changes in product preferences:

*"Now I prefer local products, even if they are a little more expensive. At least I know my money is not supporting companies that support Israel."*

Research also reveals increased consumer awareness of the origins of products and the presence of brands involved in regional conflicts or political controversies. A student who is active in social campaigns expressed his views:

*"I always find out about the origins of the products I buy. A lot of information about brands supporting this conflict is available on social media, so I'm more careful now."*

There has been a shift in consumer values and attitudes, with the emergence of a stronger sense of involvement in social movements and religious identity becoming important factors in purchasing decisions. A local small business owner explains his observations about customers:

*"I noticed that many customers were starting to ask about which products were not related to Israel. They said this was part of their responsibility as Muslims and to support local businesses like mine."*

Economic and social implications of changes in consumption behavior were also discovered, including increased support for local industries that adhere to Islamic economic principles. A local industry player shares his experience on increasing sales:

*"We feel the positive impact of this boycott. Many consumers now support local products, not only because they are halal, but also because they want to help the local industry grow."*

The results of the study highlight the significant impact of the boycott of Israeli products on the consumption behavior of Muslim communities in Makassar City. The analysis shows that participation in the boycott has led to marked changes in purchasing patterns and product usage. Muslim consumers tend to prefer local or alternative products that do not originate from Israel as an expression of solidarity with Palestine. The research also revealed increased consumer awareness of product origins and the presence of brands involved in regional conflicts or political controversies. In addition, there is a shift in consumer values and attitudes, where an emerging sense of involvement in social movements and a stronger religious identity are important factors in purchasing decisions. Economic and social implications of the changes in consumption behavior were also found, including increased support for local industries that adhere to Islamic economic principles. Thus, the results of this study illustrate how the boycott of Israeli products not only affected purchasing patterns, but also created shifts in the values, attitudes and awareness of Muslim consumers in Makassar City.

### **Muslim Consumers' Alternative to Boycott Products**

Boycotting products that support Israel is not a quick way to protest against Israel. It has an unsatisfactory impact on the level of Muslim consumption of israel-supporting products. For this reason, such efforts are more effective when they are organized with the aim of reducing dependence on products that support Israel. The impact of implementing this program requires measurability in planning and takes less time. Many local products are



no less good than products from supporting Israel. Our country is rich in resources, both human and natural, and this is a start that can be made to develop local businesses. This strategy is not just about economics, but also about trade politics. When examined from an economic perspective, the government can create jobs. Related to this policy, the nation will be less dependent on foreign products, as a result it can support the improvement of Indonesia's bargaining position more broadly.

In other areas, there are various imitations of products supporting Israel, which have similar naming, appearance, packaging, flavors and services. However, these products do not directly use the original product. For this reason, the efforts undertaken do not legally violate patent rights. This imitation effort has significantly reduced the consumption of Israeli-supported products and increased their income, as they actually use copycat products from Israeli-supported industrial franchises. Indonesia is also attempting to create imitations of Israeli-supporting industries that are tailored to local content, in which case domestically available materials are used. One of the main alternatives taken is to increase awareness of the origins of products and look for halal labels as a guarantee of compliance with religious principles. One Muslim consumer interviewed emphasized the importance of the halal label:

*"I always check the halal label before purchasing. This is not only a matter of religion, but also to ensure that the product does not support an oppressive country."*

Consumers tend to prefer local products or alternatives that are not associated with Israel as an expression of solidarity with Palestine. A housewife explained her experience about switching to local products:

*"I now prefer to buy locally made products, such as cooking oil and soap. Apart from supporting Palestine, this also helps the Indonesian economy."*

Research also finds that consumers tend to prefer products from countries or brands that are not involved in political controversies or regional conflicts. A student who is active in social campaigns expressed his opinion:

*"I avoid international brands that have ties to Israel. Instead, I look for products from countries that are neutral or support Palestine."*

Increasing access and knowledge about halal and trusted products is an important factor in making purchasing decisions. A local trader gave his views on the growing interest in halal products:

*"We see that many customers are now more selective. They often ask whether our products are truly halal and come from companies that are not involved in conflicts."*

The results show that Muslim consumers in Makassar adopt various strategies and alternatives in dealing with products that are the object of boycott. One of the main alternatives taken is to raise awareness of the origin of the product as well as seeking halal labels as a guarantee of compliance with religious principles. Consumers tend to prefer local products or alternatives that are not associated with Israel as an expression of solidarity with Palestine. In addition, the study also found that consumers tend to prefer products from countries or brands that are not involved in political controversies or regional conflicts.

Increased access to and knowledge about halal and trusted products is an important factor in purchasing decisions. Thus, the results of this study indicate that Muslim consumers in Makassar are actively seeking alternatives and strategies to support the boycott of Israeli products in accordance with their religious values and principles, while still considering the quality and availability of products that meet their needs.

## CONCLUSION

This study found that Muslim consumers in Makassar City view the boycott of Israeli products as a form of solidarity with Palestine and an expression of religious, moral and social values in Islamic economics. Their main motivations include religious obligation, socio-political solidarity, social media influence, and awareness of consumer rights. The boycott influences consumption behavior by encouraging preference for local or alternative products that are not associated with Israel, as well as raising awareness of the origin of products and the importance of compliance with halal principles. Overall, the boycott of Israeli products by Muslim consumers in Makassar shows that their economic decisions are not only based on material factors, but also on ethical and religious considerations. Boycotts are seen as a way to express protest against injustice and support broader socio-economic change, in line with Islamic values.

Future research is recommended to expand the scope by conducting comparative studies between cities or other regions to understand differences in motivation, perception, and the impact of boycotts on consumption behavior. In addition, research could focus on a more in-depth evaluation of the effectiveness of social media campaigns in shaping public opinion and their impact on the success rate of boycotts. Studies that integrate quantitative and qualitative approaches can also be carried out to measure the direct economic impact on companies targeted by boycotts, as well as their influence on local industrial growth. With this approach, it is hoped that the research results can provide more comprehensive insight into the role of Islamic economics in supporting the global solidarity movement.

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