

Social Boycott as a Form of Solidarity: An Analysis from the Perspective of Hadith

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Abstract

This article examines the relationship between the principle of solidarity embodied in the hadith and its application through boycott actions as a means of fostering social awareness within society. In an increasingly complex social context, boycotts are often used as a tool to oppose policies or practices perceived as harmful to specific groups. This study analyzes various hadiths emphasizing the importance of solidarity and social concern, and how these principles can be applied in the practice of boycotts. The article explores several hadiths that contain principles of solidarity and highlights how these principles can be implemented in the context of social boycotts. Using textual analysis and literature review methodologies, this article demonstrates that a boycott is not merely an act of rejection but an integral part of a collective struggle for justice and communal well-being. The findings reveal that boycotts can be seen not only as a negative reaction but also as a collective effort to uphold ethical values, justice, and unity within the community. The research indicates that by understanding and applying the teachings of hadith on solidarity, society can become more aware of its social responsibilities and encourage active participation in various initiatives supporting positive change. This study is expected to contribute to the understanding of Muslims regarding the relevance of religious teachings in addressing contemporary social issues.

Keywords: *Hadith, Solidarity, Boycott, Social Awareness, Justice.*



Abstrak

Artikel ini membahas hubungan antara prinsip solidaritas yang terkandung dalam hadis dan penerapannya melalui tindakan boikot sebagai upaya membangun kesadaran sosial di kalangan masyarakat. Dalam konteks sosial yang semakin kompleks, boikot sering kali dijadikan sebagai sarana untuk melawan kebijakan atau praktik yang dianggap merugikan kelompok tertentu. Penelitian ini mengkaji berbagai hadis yang menekankan pentingnya solidaritas dan kepedulian sosial, serta bagaimana prinsip-prinsip tersebut dapat diterapkan dalam praktik boikot. Artikel ini mengeksplorasi berbagai hadis yang mengandung prinsip solidaritas dan menyoroti bagaimana prinsip ini dapat diterapkan dalam konteks sosial boikot. Melalui metodologi analisis tekstual dan kajian literatur, artikel ini menunjukkan bahwa boikot bukan sekadar tindakan penolakan, melainkan juga bagian integral dari perjuangan kolektif untuk keadilan dan kesejahteraan bersama. Penelitian ini menemukan bahwa tindakan boikot tidak hanya dapat dilihat sebagai reaksi negatif, tetapi juga sebagai upaya kolektif untuk menjaga nilai-nilai etika, keadilan, dan kebersamaan dalam komunitas. Hasil penelitian mengindikasikan bahwa dengan memahami dan menerapkan ajaran hadis tentang solidaritas, masyarakat dapat lebih sadar akan tanggung jawab sosialnya, dan mendorong partisipasi aktif dalam berbagai inisiatif yang mendukung perubahan positif. Penelitian ini diharapkan dapat memberikan kontribusi terhadap pemahaman umat Islam tentang relevansi ajaran agama dalam menghadapi isu-isu sosial kontemporer.

Kata Kunci: *Hadis, Solidaritas, Boikot, Kesadaran Sosial, Keadilan.*

Introduction

Social solidarity is a crucial aspect of fostering collective welfare and justice within society. In the context of Islam, the teachings on solidarity are reflected in various hadiths emphasizing the importance of helping, supporting, and advocating for the rights of others. A concrete manifestation of this solidarity is the act of boycott—a collective action undertaken to reject interaction or support for parties perceived as committing injustice. In the modern era, boycotts have become an effective tool to express dissatisfaction with various social, political, and economic issues. They are often employed to oppose companies, states, or institutions involved in harmful practices, such as human rights violations, labor exploitation, and environmental destruction. Through boycotts, communities can effectively express their discontent, often compelling the targeted entities to alter their policies or behaviors.

The ongoing colonization in various parts of the world, particularly the occupation of Palestine by Israel, has triggered widespread global responses. One of the most prominent reactions is the boycott of products or companies perceived

to support such occupation.¹ This boycott movement not only serves as a form of protest against injustice but also reflects the solidarity of Muslims and the international community in advocating for human rights². Boycotts are actions taken by individuals, groups, or nations to express disapproval of Israel's policies toward Palestine³. Boycotting involves refusing to use, purchase, or collaborate with a person, organization, or country as a form of protest or coercion. Boycotting products or services is one of the tools used to resist oppression and challenge unjust power structures⁴.

In Islamic teachings, the concept of boycott was introduced and practiced as early as the time of Prophet Muhammad (PBUH). One of the most notable examples is the boycott carried out by the Muslims against the Quraysh in Mecca when they faced oppression. Hadiths related to solidarity and boycott emphasize that these actions are not solely for individual interests but also serve as a collective response to injustice. For example, in a hadith, Prophet Muhammad (PBUH) highlighted the importance of mutual assistance and support in upholding justice, which includes actions to oppose those who act oppressively or unjustly.⁵

In Islam, the principles of justice, social responsibility, and concern for the oppressed (*mustadh'afin*) serve as important foundations for determining attitudes toward global issues like this. Boycott actions can be seen as an effort to actualize religious values in responding to contemporary challenges.⁶ However, despite the strong emphasis on social welfare and solidarity in the hadiths, there is still limited research specifically linking these hadiths to the practice of boycotts in the modern context. Therefore, it is crucial to explore the relationship between hadiths on solidarity and the use of boycotts as a tool for raising social awareness.

As a response to such injustices, boycotts are not only viewed from an economic perspective but also as a form of solidarity among Muslims, grounded in the principles of Islamic teachings that emphasize justice, protection of the

¹ Anne Margareth et al., "Boikot Barang Israel: Strategi Perlawanan Dan Solidaritas Global Dalam Mendukung Perjuangan Palestina," *Atmosfer: Jurnal Pendidikan, Bahasa, Sastra, Seni, Budaya, dan Sosial Humaniora* 2, no. 3 (2024).

² Prihandono Wibowo, Renitha Dwi Hapsari, dan Muchammad Chasif Ascha, "Respon Publik Terhadap Fatwa Boikot Produk Israel Oleh Majelis Ulama Indonesia," *Respon Publik Terhadap Fatwa Boikot Produk Israel Oleh Majelis Ulama Indonesia* 7, no. 2 (2024).

³ Samsu Karim Sormin dan Farra Diba Maulida Malik, "Perilaku Konsumsi Terhadap Boikot Produk Pro Israel," *Karimah Tauhid* 3, no. 3 (2024).

⁴ Agustina Ni Made Ayu Darma Pratiwi, Anak Agung Adi Lestari, dan Ni Made Rai Sukardi, "Boikot Produk Israel Di Indonesia Berdasarkan Perjanjian Yang Dilarang Dalam Undang-Undang No 5 Tahun 1999 Tentang Larangan Praktek Monopoli Dan Persaingan Usaha Tidak Sehat," *Raad Kertha* 7, no. 2 (2024).

⁵ Al-Mawardi, A. (2000). *Al-Ahkam Al-Sultaniyyah wa Al-Wilayat Al-Diniyyah*. Beirut: Dar Al-Kutub Al-Ilmiyyah.

⁶ Alfa Riski Mokobombang, Fitria Ayu Lestari Niu, dan Jamaludin Hasan, "Perilaku Boikot Dalam Perspektif Islam Serta Implementasinya Di Era Kontemporer," *Maqri: Journal of Economics and Islamic Economics* 3, no. 1 (2023).

oppressed, and social responsibility. This action reflects how solidarity can be realized tangibly through economic means, aligning with religious teachings in upholding truth and justice⁷.

This article aims to analyze various hadiths related to solidarity and how these principles can be applied in contemporary boycott movements, as well as their impact on raising social awareness among Muslims. Through this understanding, it is hoped that society can recognize the power it holds in driving social change and striving for justice, in accordance with Islamic teachings. In this way, boycotts can be understood not merely as negative actions or acts of rejection but as positive steps to foster solidarity and social justice.

Research on boycotts has been widely conducted, particularly from economic and social perspectives. Previous studies, such as Mokobombang (2023), which highlights boycott behavior rooted in religious principles applicable to contemporary situations, and Margareth (2024), which discusses the role of boycotts in strengthening Muslim solidarity, have provided valuable insights. However, most of these studies tend to focus on pragmatic dimensions without delving deeply into their normative foundations within Islamic teachings. Additionally, the lack of analysis from the perspective of hadiths reveals a gap in the holistic understanding of boycotts as manifestations of religious principles.

By examining hadiths related to solidarity and justice, this study provides a strong normative framework for Muslims to respond to global issues, including the occupation of Palestine. This research not only broadens the understanding of how hadiths view solidarity and boycotts but also connects them to concrete actions, such as boycotts, as forms of solidarity and social worship. Through this study, it is expected to produce a more comprehensive and practical perspective, which is not only relevant for academic studies but also for Muslims in practicing religious values amidst contemporary global challenges.

This study will explore how hadiths emphasizing the principle of solidarity can serve as a foundation for building social awareness through boycott actions. Through the analysis of relevant hadith texts, the research demonstrates that solidarity is not merely a moral teaching but also a driving force for individuals and communities to take proactive steps in addressing social injustices around them.

⁷ Rafid Sugandi dan Riri Anggraini, "Gerakan Sosial: Aksi Bela Palestina Boikot Produk Israel Di Kota Padang 2017-2023," *CENDEKIA : Jurnal Ilmu Sosial, Bahasa dan Pendidikan* 4, no. 2 (2024).

The Relevance of Boycotts in Modern Issues: Human Rights, Environment, and Economic Justice

The relevance of boycotts in addressing modern issues such as human rights, environmental sustainability, and economic justice highlights how collective action can be harnessed to voice dissatisfaction and drive desired social change. Below is a detailed exploration of this theme, along with relevant references: *First*, Boycotts and Human Rights, Boycotts are often used as tools to protest human rights violations. One of the most notable examples is the global boycott of South Africa during the apartheid era. This movement successfully drew international attention and eventually contributed to the dismantling of the oppressive regime. Today, boycotts continue to target nations or corporations perceived as violating human rights. For instance, there are boycotts of products from companies involved in forced labor practices or implicated in abuses against specific communities⁸.

In the context of the environment, boycotts can be used to oppose corporate practices that harm nature, such as illegal deforestation and environmental pollution. Consumers can choose not to purchase products from companies with a poor track record in environmental management. Some real-life examples include boycott movements against products from companies that irresponsibly exploit natural resources, as seen in cases involving oil and gas companies.

Boycotts also play a significant role in addressing economic injustices, including income inequality and unfair treatment of workers. For instance, the *Fair Trade* movement encourages consumers to boycott products from companies that fail to provide fair wages to their workers. Through boycotts, consumers can show their support for economic justice and producers who implement fair trade practices. Organized boycotts are often considered an effective form of social action to raise public awareness and drive change. By urging consumers to avoid certain products, boycotts can impact a company's profitability and compel them to reconsider policies that conflict with human rights, environmental sustainability, or economic fairness principles.

The relevance of boycotts in modern issues such as human rights, the environment, and economic justice highlights the power of consumers to influence corporate and governmental policies and practices. By understanding the history and impact of boycotts, society can empower itself to take more effective action against social injustices in various areas. Through collaboration and solidarity, boycotts can become a powerful instrument for fostering positive

⁸ Sison, A. J. G. (2005). *The Role of Boycotts and Campaigns Against Human Rights Abuses*, *Journal of Human Rights*, 4(2), 245-255.

change in society. A community aware of the impact of their consumer decisions has the potential to create a fairer and more sustainable world.

Hadiths on Solidarity and Their Relevance to Boycott Actions

In Islam, the principle of solidarity and mutual assistance among people is highly emphasized. This is evident in several hadiths that highlight the importance of helping and caring for others. Among these hadiths are:

1. Hadith on Brotherhood

حَدَّثَنَا مُعَاوِيَةُ بْنُ عَبْدِ اللَّهِ بْنِ مُعَاوِيَةَ بْنِ عَاصِمِ بْنِ الْمُنْذِرِ بْنِ الزُّبَيْرِ حَدَّثَنَا سَلَامٌ أَبُو الْمُنْذِرِ الْقَارِيُّ حَدَّثَنَا عَاصِمُ بْنُ بَهْدَلَةَ عَنِ الشَّعْبِيِّ أَوْ خَيْثَمَةَ عَنِ التُّعْمَانِ بْنِ بَشِيرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا مَثَلُ الْمُسْلِمِينَ كَالرَّجُلِ الْوَاحِدِ إِذَا وَجِعَ مِنْهُ شَيْءٌ تَدَاعَى لَهُ سَائِرُ جَسَدِهِ

Narrated to us by Mu'awiyah bin Abdullah bin Mu'awiyah bin Ashim bin Mundhir bin Az-Zubair, who said: Sallam Abu Mundhir Al-Qari' narrated to us, and Ashim bin Bahdalah narrated from Asy-Sha'bi or Khaitsamah, from An-Nu'man bin Bashir, who said: The Messenger of Allah (peace be upon him) said: "Indeed, the example of the Muslims is like a single body; if one part of it feels pain, the entire body shares in its discomfort." (Musnad Ahmad, Hadith No. 18542)⁹.

This hadith illustrates that Muslims must care for and assist one another, just like the parts of a single body. This is relevant to boycott actions, where the community may feel the need to show solidarity by expressing discontent with certain actions or policies they perceive as conflicting with the principles of justice.

2. Hadith on Helping One Another

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ أَنَّ سَالِمًا أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ الْقِيَامَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ

Narrated to us by Yahya bin Bukair, who narrated to us from Al-Layth, from 'Uqail, from Ibn Shihab, that Salim informed him that 'Abdullah bin 'Umar (may Allah be pleased with them) informed him that the Messenger of Allah (peace be upon him) said: "A Muslim is the brother of another Muslim; he does not oppress him nor leave him to be harmed. Whoever fulfills the needs of his brother, Allah will fulfill his needs. Whoever relieves a Muslim of a hardship, Allah will relieve

⁹ Ahmad bin Hanbal, *Musnad Ahmad bin Hanbal*, (Beirut: Dar al-Kitab al-Ilmiyah, 2001) h. 389

him of one of the hardships of the Day of Resurrection. And whoever conceals the (fault)s of a Muslim, Allah will conceal his faults on the Day of Resurrection." (Sahih Bukhari, Hadith No. 2262) ¹⁰.

In the context of a boycott, the action can be seen as a form of support for those who are oppressed or harmed, with the hope that this action can contribute to fighting for their rights.

3. Hadith on Social Involvement

مَنْ لَا يَهْتَمُّ بِأَمْرِ الْمُسْلِمِينَ فَلَيْسَ مِنَّا

"Whoever does not care about the affairs of the Muslims, then he is not one of us." (Ahmad, Hadith)¹¹.

This hadith emphasizes the importance of being sensitive to the social and economic conditions of the Muslim community. In this context, a boycott can be viewed as a way to express concern for the injustices faced by our brothers and sisters. This hadith, narrated in Musnad Ahmad, serves as an important reminder of the need to care for the affairs of fellow Muslims.

The relevance to boycott actions, in a broader sense, is often carried out as a response to injustice or to show solidarity with the oppressed. In social and economic contexts, a boycott can serve as a means to pressure certain parties to take more responsibility for their actions. In this case, a boycott can be seen as a collective action that reflects solidarity, understanding, and concern for the issues faced by the community. However, it is important to remember that boycott actions must also be considered wisely, keeping in mind the values of justice, and ensuring that innocent parties are not harmed. Dialogue and education are often necessary to ensure that such actions are carried out correctly and in accordance with Islamic teachings.

4. Hadith on Loving for Others

حَدَّثَنَا مُسَدَّدٌ قَالَ حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَنْ حُسَيْنِ الْمُعَلَّمِ قَالَ حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

Narrated to us by Musaddad, who said: Yahya narrated to us from Syu'bah, from Qotadah, from Anas (may Allah be pleased with him), from the Prophet (peace be upon him). And from Husain Al-Mu'alim, who said: Qotadah narrated to us from Anas from the Prophet (peace be upon him), who said: "None of you truly believes

¹⁰ Abdullah Muhammad bin Ismail al Bukhari, *Shahih al Bukhari*, Juz IX, (Beirut : Dar al Kitab al 'Ilmiyyah, 1422H).

¹¹ Ahmad bin Hanbal, *Musnad Ahmad bin Hanbal*, (Beirut: Dar al-Kitab al-Ilmiyah, 2001).

until he loves for his brother what he loves for himself." (Sahih Bukhari, Hadith No. 12)¹².

The above hadith emphasizes the importance of attention and love among individuals, which is the foundation of social solidarity. When a person loves others as they love themselves, it creates a drive to help and support each other in difficult situations. Solidarity arises when we strive to fulfill the needs and interests of others.

This hadith also reflects concern for others, and boycott actions can be motivated by love and care for one another. For example, if a product or company contributes to the oppression or exploitation of certain individuals or groups, boycotting it is a way to express disagreement and concern for those affected. Boycotting, as a form of protest against injustice, can be seen as an expression of love for fellow Muslims and for humanity at large. Condemning actions that harm others demonstrates that we care not only for ourselves but also for others.

In the context of a boycott, when society unites to reject a particular product as a form of protest against policies or actions deemed unethical, it demonstrates that they love and support their community. Such actions become a hope for positive change and the respect for everyone's rights.

Thus, the above hadiths provide a strong moral foundation for understanding the importance of solidarity in a social context. A boycott, when carried out with the intention of upholding justice and protecting human rights, is a manifestation of love for others. It demonstrates that a person's faith is manifested in real actions and care for others, while encouraging us to act for the common good and well-being of all.

Social Boycott as a Form of Solidarity: A Hadith Perspective

In the context of Israel's occupation of Palestine, the discussion goes beyond mere transactions or business dealings. It has shifted toward inhumane actions that are supported by economic power derived from the trade of everyday products. In this regard, there is a hadith that is most relevant to this discussion, as narrated by Ahmad:

○ دَنَا يَزِيدُ أَخْبَرَنَا حَمَّادٌ عَنْ حُمَيْدٍ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاهِدُوا
الْمُشْرِكِينَ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ وَأَلْسِنَتِكُمْ

Narrated to us by Yazid, who said: Hammad informed us from Humaid, from Anas, who said: The Messenger of Allah (peace be upon him) said: "Strive

¹² Abdullah Muhammad bin Ismail al Bukhari, *Shahih al Bukhari*, Juz I, (Beirut : Dar al Kitab al. Ilmiyyah, 1422H).h. 12

against the polytheists with your wealth, your lives, and your tongues." (Musnad Ahmad, Hadith No. 11798)¹³.

This hadith reflects the importance of striving through various means to defend the truth and fight against oppression. In this context, we can link the understanding of this hadith with the concept of solidarity and the relevance of boycott actions. Solidarity is characterized by a sense of care for the struggle and suffering of others.

In the context of jihad mentioned in the hadith, it includes support for oppressed brothers and sisters and fighting for their rights. When the community unites in struggle, this solidarity provides additional strength in defending justice. The spirit of jihad taught in this hadith encourages individuals to fight not only for their own interests but also for the welfare and rights of the oppressed, which in turn strengthens the collective sense in the pursuit of justice.

This hadith can be seen as a call to struggle not only physically but also economically and morally. Solidarity arises when individuals or groups support each other in the fight against what is considered oppressive or unjust. A boycott becomes a tangible form of jihad, using our resources to reject support for injustice, in line with the principles of solidarity emphasized in Islamic teachings. Thus, both jihad and boycott can be understood as manifestations of a commitment to justice and solidarity with others. The above hadith is a sahih sanad.¹⁴ From the above hadith, jihad can be outlined in several aspects as follows:

THE CONTEXT OF THE PALESTINE-ISRAEL CONFLICT

Jihad with Wealth	Jihad with Soul	Jihad with Tongue
a) Humanitarian Aid: Donating or providing charitable contributions to support Palestinian victims of violence, such as building homes, providing food, clothing, or medical services.	a) Physical Sacrifice: Defending the oppressed Palestinian people, including through solidarity actions on the ground, such as volunteering in conflict areas to provide direct assistance.	a) Voicing the Truth: Using social media, writings, lectures, or discussion forums to convey facts about the occupation and injustices experienced by the Palestinian people.
b) Supporting the	b) Sincerity in Prayer: Praying for the safety,	b) Defending Palestine Against Defamation or

¹³ Ahmad bin Hanbal, *Musnad Ahmad bin Hanbal*, Juz 19, (Beirut: Dar al-Kitab al-Ilmiyah, 2001), h. 272

¹⁴ Idris Siregar, Dinar Maliki, dan Fakhurrozi Nasution, "Jihad Ekonomi Dalam Perspektif Hadis: Tinjauan Terhadap Gerakan Boikot Produk Israel Sebagai Dukungan Terhadap Palestina," *MUQADDIMAH: Jurna Ekonomi, Manajemen, Akuntansi dan Bisnis* 2, no. 3 (2024).

<p>Struggle Financially: Contributing to organizations that fight for Palestinian justice through political, international legal channels, or media.</p> <p>c) Boycotting Products or Companies: Boycotting products or companies that support the oppression of the Palestinian people as a form of economic jihad.</p>	<p>protection, and freedom of the Palestinian people, which is a form of spiritual support.</p> <p>c) Sacrifice of Time and Effort: Using time to participate in activities that support the Palestinian struggle, such as spreading information, participating in peaceful protests, or writing articles that advocate for justice.</p>	<p>Propaganda: Countering narratives that justify the occupation or discredit the Palestinian struggle.</p> <p>c) Encouraging Public Awareness: Educating those around you about the importance of helping Palestine as part of the trust in faith and humanity.</p>
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The goal of the boycott is to pressure Israel to change its brutal policies by targeting the economy. Boycotting is a non-violent way to exert pressure on the occupiers. It is also a means to reject assisting in the harm caused, as aiding in destruction, such as killing the elderly, children, and women, is forbidden, as stated in the following hadith:

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا يَحْيَى بْنُ آدَمَ وَعُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ حَسَنِ بْنِ صَالِحٍ عَنْ خَالِدِ بْنِ الْفِزْرِ حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ انْطَلِقُوا بِاسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ وَلَا تَقْتُلُوا شَيْخًا فَانِيًّا وَلَا طِفْلًا وَلَا صَغِيرًا وَلَا امْرَأَةً وَلَا تَعْلُوا وَضُمُوا غَنَائِمَكُمْ وَأَصْلِحُوا وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

Uthman bin Abu Shaybah narrated to us, Yahya bin Adam and Ubaidullah bin Musa narrated to us from Hasan bin Salih from Khalid bin Al-Fizr, who narrated from Anas bin Malik that the Messenger of Allah (peace be upon him) said: "*Go in the name of Allah, in the religion of the Messenger of Allah, and do not kill the elderly, the children, and the women. And do not betray (in the division of war spoils), and collect your spoils of war. Create peace and do good deeds, for indeed Allah loves those who do good.*" (Sunan Abu Dawood, 2247).¹⁵

This hadith provides important lessons in applying universal ethics, especially in conflict situations, which include:

- Avoiding violence against vulnerable groups.
- Managing conflict fairly and with dignity.

¹⁵ Abu Dawud, Sunan Abu Dawud. Juz 3, Beirut, Maktabah al-'Ashriyyah, tt, h.37

c) Ensuring our actions reflect high Islamic values, even in difficult circumstances.

This hadith also serves as a foundation for the principles of Islamic humanitarian law, which emphasizes the protection of non-combatants (civilians), the prohibition of injustice, and the importance of maintaining justice and peace. "Indeed, Allah loves those who do good" is a call for Muslims to maintain good character in all their actions, reflecting the true spirit of Islam even in the most challenging situations.

Boycott as an Act of Solidarity and Response to Injustice

Indirectly, the action of boycotting can be seen as an expression of love, compassion, and solidarity among fellow Muslims, especially in the context of resisting the Zionist Israeli occupation. It is incumbent upon Muslims to help and support one another, and even small actions can make a significant difference for the Palestinian people. As the Prophet Muhammad (peace be upon him) reminds his followers to unite and support each other:

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُمَيَّرٍ حَدَّثَنَا أَبِي حَدَّثَنَا زَكَرِيَّا عَنْ الشَّعْبِيِّ عَنِ النُّعْمَانَ بْنِ بَشِيرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى حَدَّثَنَا إِسْحَاقُ الْخُنْطَلِيُّ أَخْبَرَنَا جَرِيرٌ عَنْ مُطَرِّفٍ عَنِ الشَّعْبِيِّ عَنِ النُّعْمَانَ بْنِ بَشِيرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَحْوِهِ

It was narrated to us by Muhammad bin 'Abdillah bin Numair: My father narrated to us: Zakaria narrated to us from Asy-Sya'bi from An-Nu'man bin Basyir, who said: The Messenger of Allah (peace be upon him) said: "The believers in their love, mercy, and compassion for one another are like one body. When one part of the body is in pain, the whole body will be restless and feverish (feeling the pain)." It was also narrated to us by Ishaq bin Al-Hanzhali: Jarir narrated to us from Mutharrif from Asy-Sya'bi from An-Nu'man bin Basyir from the Prophet (peace be upon him) with a similar hadith. (Sahih Muslim 4685)¹⁶.

The hadith above can serve as an important reference for the significance of unity in Islam. Muslims are encouraged to unite, avoid division, and maintain the bonds of brotherhood among themselves. The unity of the Muslim ummah is a source of strength and blessings, and it is crucial in preserving the integrity of the religion and the well-being of the people, thus fostering actions or a sense of

¹⁶ Muslim bin al-Hajjaj al-Naisaburi, Shahih Muslim, juz IV, Beirut: Dar al-Ihya, tth, h. 1999

solidarity with fellow Muslims.¹⁷ With this, Muslims can be more easily united through the bond of brotherhood, regardless of race, ethnicity, or culture.

The occupation carried out by Israel in Palestine has sparked protests and opposition against the occupiers worldwide, leading to acts of solidarity in various countries, such as Indonesia, where protests were held at Monas and the U.S. Embassy. In the United Kingdom, particularly in London, people gathered for prayers and supplications. Countries like South Korea, Brazil, Malaysia, and others also participated. These demonstrations were followed by hundreds of thousands of people in response to the humanitarian crisis of the Israel-Palestine conflict¹⁸.

However, behind the relentless attacks by Israeli soldiers on Palestine, there are countries and major companies that support them as occupiers, especially the United States, which has openly continued to assist Israel in invading Palestine. For instance, the U.S. has provided financial support of US\$3.8 billion (around IDR 60.27 trillion), ammunition, missiles, and other logistical needs to the Israeli government¹⁹. Several products have become targets for boycott due to their support for Israel, including *Starbucks*, *Disney*, *Coca-Cola Group*, *Mondelez*, *McDonald's*, *Danone*, *Nestlé*, *Zara*, *Kraft Heinz*, *Unilever*, and others.²⁰ This is because these products have business ties with Israeli companies or the Israeli government, supporting the occupation.

For example, *McDonald's* has facilitated the food needs of the Zionist Israeli military by distributing 4,000 of their products to soldiers fighting in the Gaza Strip. Not only that, but through posts on its official Instagram account, *McDonald's* Israel also offered a 50% discount to Israeli soldiers or security forces who came to the restaurant to dine. This received widespread condemnation, particularly in Indonesia, leading to the subsequent boycott of *McDonald's*²¹.

The social community's suspicion that products supporting Israel are now threatened with boycott has persisted to this day. These products are no longer favored by consumers, and some have even switched to other alternatives, going

¹⁷ Abdul Kholik, "Jurnal Komunikasi Dan Media," *Jurnal Komunikasi Dan Media* 4, no. 1 (2019): 16–32.

¹⁸ Annisa Nadiyah Rahmani, "Dampak Perang Israel-Hamas Terhadap Harga Saham Dan Minat Beli Masyarakat Produk Pendukung Israel," *Academy of Education Journal* 14, no. 2 (2023): 1444–56.

¹⁹ Samsu Karim Sormin, Farra Diba, and Maulida Malik, "Perilaku Konsumsi Terhadap Boikot Produk Pro Israel," *Karimah Tauhid* 3, no. 3 (2024): 3114–20.

²⁰ Rafid Sugandi and Riri Anggraini, "Gerakan Sosial: Aksi Bela Palestina Boikot Produk Israel Di Kota Padang 2017-2023," *Jurnal Ilmu Sosial, Bahasa Dan Pendidikan* 4, no. 2 (2024): 7.

²¹ <https://www.tribunnews.com/bisnis/2023/10/16/mcdonalds-kena-boikot-muslim-dunia-buntut-sumbang-4000-makanan-gratis-ke-tentara-israel>, diakses pada tanggal 06 mei 2024, pada pukul 14.30 wib.

as far as declaring these products haram. This situation has drawn attention, even reaching the Indonesian government, with religious institutions in Indonesia issuing the MUI Fatwa No. 83 of 2023 in response to the escalating tensions and brutality in Palestine, particularly in the Gaza Strip.

When the fatwa was issued, the situation in Palestine became more tense due to factors such as the oppression of the Palestinian people, the irrational policies of Israeli settlement construction, and the acts of cruelty, including killings, which led to the deaths of many civilians. A legal ruling like this fatwa, issued by MUI regarding the legitimacy of supporting Palestine's struggle, advises avoiding transactions and even boycotting products related to Israel and the countries that support it.²²

Conclusion

This discussion has thoroughly examined the relationship between the principle of solidarity as contained in the hadiths and its application in the act of boycotting as a social response to harmful policies or practices. Through the analysis of various hadiths, this study demonstrates that solidarity is not only a moral value in Islam but also a *call to action* that is relevant in the face of contemporary social challenges. Boycotting, as a form of collective statement, serves not only as a rejection of injustice but also as a tool to reflect and reinforce ethical values, justice, and social concern within society.

The findings of this research emphasize that by understanding and applying the teachings of hadith regarding solidarity, the Muslim community can strengthen social awareness and encourage active participation in efforts to create positive change. In other words, boycotting can be seen not only as a reactive measure but also as a proactive approach in building a more just and ethical social order. This study is expected to contribute to a broader understanding of the relevance of Islamic teachings in the context of contemporary social issues and encourage society to actively apply the values of solidarity in everyday life.

Boycotting, as a manifestation of solidarity, serves not only as a tool of rejection against practices or policies deemed harmful but also as a means to raise collective awareness and encourage public participation in efforts for change. The findings of this study indicate that actions of boycotting based on an understanding of the teachings of hadith can strengthen ethical values and justice, while also reinforcing social responsibility within the community. Therefore, this article emphasizes the importance of integrating the values found in hadith into tangible social actions within society. As an implication, it is hoped that a deeper

²² Muhammad Yasir et al., "Analisis Sentimen Terhadap Kontroversi Fatwa MUI Nomor 83 Tahun 2023 Tentang Pemboikotan Produk Yang Terafiliasi Israel," *Jurnal Ekonomi Manajemen Sistem Informasi* 5, no. 4 (2024): 409–22, <https://doi.org/10.31933/jemsi.v5i4.1845>.

understanding of solidarity within the context of hadith will encourage Muslims to actively engage in initiatives that support social justice and the sustainability of human values.

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