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The Urgency of Removing Halal Labels from Products Related to Israel: An Islamic Legal Review and MUI Fatwa Number 83 of 2023

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Abstract

This article discusses the urgency of revoking halal labeling of products affiliated with Israel in the perspective of Islamic law and is reviewed based on the Indonesian Ulema Council (MUI) Fatwa No. 83 of 2023 concerning Support for the Palestinian Struggle. The fatwa emphasizes that supporting the Palestinian struggle is a moral and religious obligation of Muslims, and states that it is forbidden to support parties that directly or indirectly assist Israeli aggression, including through economic transactions. This research uses a juridical-theological approach that combines Islamic legal analysis with the principles of Islamic theology, to identify the law, relevance, and urgency of revoking the halal labeling of Israeli products and their affiliates. The results of the analysis show that the revocation of halal labeling of these products is not only relevant in fiqh law, but also urgent as a form of real implementation of the principle of al-wala' wa al-bara' (the principle of solidarity and detachment in Islam) and other Islamic values, as well as a strategic effort to suppress Israel's economic dominance. Thus, the need for a review of halal certification standards is an important part of supporting the struggle for Palestinian independence.

Keywords: MUI Fatwa; Halal Label; Islamic Law; Israeli Products; Affiliated Products; Boycott.

Urgensi Pencabutan Label Halal pada Produk Terafiliasi Israel: Tinjauan Hukum Islam dan Fatwa MUI No. 83 Tahun 2023

Abstrak

Artikel ini membahas urgensi pencabutan label halal terhadap produk-produk yang terafiliasi dengan Israel dalam perspektif hukum Islam dan ditinjau berdasarkan Fatwa Majelis Ulama Indonesia (MUI) No. 83 Tahun 2023 tentang Dukungan terhadap Perjuangan Palestina. Fatwa tersebut menegaskan bahwa mendukung perjuangan Palestina adalah kewajiban moral dan keagamaan umat Islam, serta menyatakan haram mendukung pihak yang secara langsung maupun tidak langsung membantu agresi Israel, termasuk melalui transaksi ekonomi. Penelitian ini menggunakan pendekatan yuridis-teologis yang memadukan analisis hukum Islam dengan prinsip-prinsip teologi Islam, untuk mengidentifikasi hukum, relevansi, dan urgensi pencabutan label halal produk Israel dan afiliasinya. Hasil analisis menunjukkan bahwa pencabutan label halal atas produk-produk tersebut bukan hanya relevan secara hukum fikih, tetapi juga mendesak sebagai bentuk implementasi nyata dari prinsip *al-wala' wa al-bara'* (prinsip solidaritas dan melepas diri dalam Islam) dan nilai-nilai keislaman lainnya, serta sebagai upaya strategis menekan dominasi ekonomi Israel. Dengan demikian, perlunya peninjauan ulang terhadap standar sertifikasi halal menjadi bagian penting dalam mendukung perjuangan kemerdekaan Palestina.

Kata Kunci: Fatwa MUI; Label Halal; Hukum Islam; Produk Israel; Produk Afiliasi, Pemboikotan.

INTRODUCTION

The conflict between Israel and Palestine is one of the longest humanitarian tragedies in modern history. Until now, this conflict has not found a peaceful solution. In fact, the intensity of Israeli attacks on the Palestinian territories, especially the Gaza Strip, continues to increase significantly. Israeli military actions not only target armed groups, but also civilian infrastructure such as hospitals, schools, mosques, and other public facilities. This has caused thousands of civilian casualties, including women and children. According to the Gaza Ministry of Health on Tuesday, July 2, 2024, the death toll from Israeli military

aggression has reached 37,925 people, with more than 87,100 others injured. (M. Razi Rahman, 2025).

The phenomenon of Israeli military aggression has triggered global reactions, including from Muslim countries such as Indonesia. As a country with the largest Muslim population in the world, Indonesians have shown their sympathy and support for the Palestinian cause. This support is manifested in various forms, ranging from peaceful demonstrations, fundraising, to calls to boycott products that are considered affiliated with or support the Israeli Zionist regime. This boycott is a form of protest against the Israeli occupation and repressive

actions that have violated humanitarian values and human rights (Kaslam, 2024).

Boycotting Israeli products is not a new idea. Leading world scholars such as Shaykh Yusuf Al-Qaradawī, Shaykh Wahbah al-Zuhailī, and Shaykh Sayyid Ath-Tanthowī have long issued fatwas encouraging Muslims to avoid consuming products that directly or indirectly support Israel (Wisesha & Nai'im, 2025). This boycott is not only a symbol of political resistance, but also a form of moral and religious responsibility of Muslims towards the suffering of fellow Muslims in Palestine.

However, the implementation of this boycott in Indonesia still faces challenges, especially in terms of legality and the international trading system. As a member of the World Trade Organization (WTO), Indonesia is bound by the principles of free trade and non-discrimination. Unilaterally cutting off economic relations with a particular country or company could be considered a violation of these principles, which could lead to economic sanctions or international lawsuits (Siregar et al., 2024). Therefore, the role of civil society becomes very important in mobilizing non-state support, one of which is through fatwas and moral movements.

In response to this situation, the Indonesian Ulema Council (MUI) in 2023 issued fatwa number 83 of 2023 on the law of supporting the Palestinian cause. This fatwa emphasized that providing support for Israeli aggression, either directly or indirectly, including through the consumption of products

proven to support pro-Israel entities, is haram (Majelis Ulama Indonesia, 2023). This fatwa provides a strong normative basis for Muslims to be more selective in product consumption, not only in terms of substances and production processes, but also in terms of ethics and moral implications.

The implication of this fatwa is the urgency to review the halal status of products affiliated with entities that support Israel. The halal label, which has become a legal standard in the consumption patterns of Muslims in Indonesia, does not only concern the halalness of ingredients and production methods, but also moral, ethical and justice values. Thus, if a product is known to actively support entities that commit crimes against humanity, then the granting or continuation of halal certification for the product can be questioned from the perspective of maqashid sharia (Auda, 2008).

MUI Fatwa Number 83 of 2023 is an important milestone in the struggle of Indonesian Muslims to support Palestinian independence through non-military means. Boycotting products affiliated with Israel is a tangible form of Muslim solidarity with oppressed brothers and fellow human beings. Therefore, the revocation of halal labeling of products proven to support the Zionist entity Israel can be a logical, strategic and high-value step from the perspective of Islamic law, global morals and humanity.

Problem formulation:

1. How is the review of Islamic law on the revocation of halal labels on products affiliated with Israel?
2. What is the relevance of MUI Fatwa No. 83 of 2023 in regulating Muslim consumption of pro-Israel products?
3. Why is the revocation of halal labeling on products affiliated with acts of genocide important from the perspective of Islamic morals and law?

RESEARCH METHODS

This research uses a qualitative approach with a normative study method, which is an approach that focuses on analyzing the applicable legal norms, in this case sharia economic law and religious fatwas, especially the Indonesian Ulema Council (MUI) Fatwa No. 83 of 2023. This study aims to understand the Islamic principles and provisions that form the basis of legitimacy in the revocation of halal labeling of products affiliated with Israel.

The approach used is a juridical-theological approach, which combines the analysis of Islamic law (*fiqh*) with the principles of Islamic theology, especially those related to *maqāṣid al-syarī'ah* (the objectives of Islamic law), *fiqh muamalah*, and *fiqh siyasah* (Islamic politics). Through this approach, the researcher examines in depth how Islamic teachings provide a normative and ethical basis for decision-making on consumption products related to social justice and humanitarian solidarity.

Data collection techniques were carried out through:

1. Library research, namely by examining primary sources such as the Qur'an, Hadith, classical and contemporary fiqh books, as well as relevant official documents such as Law No. 33 of 2014 concerning Halal Product Guarantee, and MUI Fatwa document No. 83 of 2023.
2. Document analysis, namely by examining the substance of the MUI Fatwa, academic literature, scientific journals, and public statements of religious institutions and halal authorities.
3. Conceptual approach, to explain concepts such as halal-haram, boycott (*muqata'ah*), and the correlation between Islamic economic law and the global humanitarian movement.

Data analysis is carried out descriptively-analytically, namely by describing the findings of literature and documents and then analyzed using the approach of Islamic law and consumption ethics in Islam. The aim is to build normative arguments regarding the urgency of revoking halal labels on products affiliated with entities supporting aggression and genocide.

With this methodology, the research is expected to provide a complete and in-depth understanding of the basis of Islamic law and ethics in addressing contemporary issues related to product halalness, as well as the strategic role of religious institutions in maintaining the sanctity of Muslim consumption.

RESULTS AND DISCUSSION

Islamic law review of the revocation of the halal label on products affiliated with Israel

1. Consumption in Islam

In the view of Islam, consumption is not just an economic activity to meet physical needs, but is an integral part of worship and the implementation of moral values. Consumption is the use of Allah's blessings in accordance with the law to meet the needs of life, with the aim of achieving His pleasure, maintaining survival, and supporting worship (Karim, 2016).

Different from Western consumption theory that emphasizes utility maximization, consumption in Islam is based on Tawhid (Faith), Sharia (Halal-Haram Law), and Akhlak (Moderation Ethics) (Chapra, 2000).

Consumption ethics in Islam:

- a. Halal substances: food ingredients or products that do not contain elements that are prohibited, this is as stated in QS. Al-Baqarah [2]: 173.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ
وَمَا أَهْلَ بِهِ لَعَنَ اللَّهُ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا
عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Meaning:

Indeed, He has only forbidden you carrion, blood, pork, and (the meat of) animals slaughtered in the name of other than Allah. But whoever is compelled to eat them out of necessity and does not transgress the

limits, there is no sin on him. Indeed, Allah is Forgiving, Merciful.

- a. Halal in terms of process: products are made or gotten by a process that is free from injustice, fraud, and exploitation in obtaining them, as stated in QS. Al-Baqarah [2]: 188.

وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْلُوا بِهَآ
إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ
بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ

Meaning:

Do not eat of the wealth among yourselves by unlawful means, and do not bring it before the judges, that you may eat of the wealth of others by way of sin, when you know it.

- b. Halal in its impact: transactions or consumption do not support injustice or injustice (al-Islamiyah, 2009). Halal products in Islamic economic law are not only assessed from the physical aspect, but also from the ethical and social aspects.

Elsewhere, it is explained that consumption must fulfill two main requirements, namely halal (permissible according to Sharia) and thayyib (good, healthy and beneficial) (Shihab, 2007).

This shows that Islam does not only pay attention to the legality of substances, but also the social impact, ethics, and balance of life. In this case, it was first explained by al Qaradawi, according to him, in addition to halal, eating the concept of halal and haram in Islam does not only concern aspects of substances and the production process of food or consumer goods, but also

relates to moral, social and humanitarian aspects. Al Qaradawi also added that consumption in Islam must pay attention to *maqāṣid al-syarī'ah* (the objectives of sharia), namely protecting religion, soul, mind, offspring, and property. This is corroborated by Syatibi in *al Muwafaqat*, in which it is explained that one of the main objectives of sharia in economics is to protect religion, soul, property, mind, and offspring. (Syathibi, 2004).

Therefore, the consumption of products that indirectly support crime or injustice is against the principles of Islamic law because consumption is not only to fulfill worldly needs, but also to ensure the continuity of religious values, reason, and social life. (Qaradawi, 2022). By supporting products affiliated with colonization and violence, these values are threatened. Therefore, the revocation of halal labeling on the basis of protecting *maqāṣid al-syarī'ah* is valid under Islamic economic law.

Therefore, a Muslim, in this case, is prohibited from consuming something that can threaten the safety of religion, soul, mind, offspring, and property. Indirectly consuming pro-Israel products erodes the value of morality and supports social injustice. For example, even though a product is halal in terms of ingredients, if its production involves exploitation or harming others, then in Islamic ethics it is still not worth consuming (Auda, 2008).

In the context of supporting Palestine, the Islamic principle of consumption gets a real application by

consuming in favor of justice. Islam teaches to side with the oppressed and fight against injustice, so buying products from companies that support the Israeli occupation is against the Islamic principles of social justice and solidarity of the people. Therefore, boycotting Israeli or affiliated products is part of the practice of ethical consumption in Islam, followed by avoiding buying products that directly or indirectly support injustice.

Israeli products refer to goods and services produced directly by companies based in Israel, including those operating in the occupied Palestinian territories. Its affiliates include multinational companies with the following characteristics: (Salsabila, 2023).

- a. Have substantial investments in Israel,
- b. Pay taxes to the Israeli government, or
- c. Openly supports the Israeli military's policy of occupation, which has a direct impact on funding human rights abuses in Palestine.

It can be summarized that Israel-affiliated products are products that have business, investment, or production ties with entities in Israel, or that support Israeli policies. Examples are products from companies that invest in Israeli banks or have business units there.

Here are some examples of frequently mentioned products, according to BDS activists: (BDS National Committee, 2024):

- a. Direct Israeli products: Ahava (cosmetics), SodaStream, Dead Sea Products.
- b. Well-known affiliates:

- 1) McDonald's, through logistical support to the Israeli military.
- 2) HP (Hewlett-Packard), involved in the identification system of Palestinians in the occupied territories.
- 3) Coca-Cola, through large investments in Israel and statements of support for the Israeli government.
- 4) Nestlé, has a significant stake in Osem, a major Israeli food company.
- 5) Starbucks, although denied, is often associated with support for pro-Israel organizations.

1. Prohibition of Muamalah that Strengthens Injustice

Sharia economic law prohibits economic practices that support those who commit injustice. Allah SWT says in QS. Al-Maidah [5]: 2.

...وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Meaning:

..Help yourselves in (doing) righteousness and piety, and do not help each other in sin and enmity. Fear Allah, surely Allah is very severe in His punishment.

This verse is Allah's command to humans to always help each other in goodness and piety and avoid cooperation in bad things or sin. We are also commanded to always fear Him.

According to Al-Qurtubi in his commentary, the meaning of Allah's words “*And help you in goodness and piety*” is that the form of cooperation can vary. The knowledgeable person is obliged to help with his knowledge, the rich with his wealth, the one who has

courage with his courage in the way of Allah. All Muslims should be united like one solid hand.

Meanwhile, the meaning of Allah's words “*And do not help in sin and enmity*” is the prohibition of helping in immoral and injustice, for example helping to kill innocent people, defiling the honor of others, causing riots, or rebelling against those who have the right to protection (Qurthubi, 1964).

Financial support through the consumption of products whose profits are used to strengthen injustices such as the occupation of Palestine is a form of offense. Consuming products whose profits are used to support Israeli aggression can be categorized as helping in sin and enmity, which is clearly prohibited. Therefore, we should spend our wealth only for good or in the way that is pleasing to Allah. This indirectly leads humans as consumers to shift their consumption behavior from Israeli products to local or neutral products, and channeling funds to Palestinian aid agencies is a concrete implementation of this principle.

2. Application of *Maslahah Mursalah* in Economics

The concept of *maslahah mursalah* is used in Islamic economics to decide cases that are not explicitly regulated in the *nash*. Al-Ghazali explained that the concept of *maslahah* must be ; 1) in accordance with the objectives of *sharia* 2) not contrary to *sharia* principles (Al-Ghazali, 2010). In line with this concept, the revocation of *halal* labeling for products that support injustice is aimed at preventing great damage (*dharar*) and this fulfills the benefit of the people.

In principle, the al-maṣlaḥah al-mursalah method is one of the ways of developing Islamic law based on the concept of *maqāṣid al-syarī'ah*. *Maqāṣid al-syarī'ah* itself refers to the various benefits that the Shariah seeks to achieve through all its legal provisions. These objectives are divided into five main aspects:

- a. *Hifẓ al-Dīn* (preserving religion), for example, practicing worship according to the guidance of the Shari'ah.
- b. *Hifẓ al-Nafs* (protecting the soul), such as avoiding forbidden food.
- c. *Hifẓ al-'Aql* (protecting the mind), for example the prohibition of drinking alcohol.
- d. *Hifẓ al-Māl* (guarding property), for example avoiding usury practices.
- e. *Hifẓ al-Nasl* (protecting offspring), such as the prohibition of adultery

In relation to the boycott of Israeli products, these principles can be applied by considering the social and moral effects of these products on the preservation of religion (*hifẓ al-dīn*) and offspring (*hifẓ al-Nasl*). The boycott of Israeli products can be seen as part of efforts to protect religion, because Muslims show rejection of Israeli aggression against Palestine which is contrary to Islamic teachings. In addition, *hifẓ al-Nasl* is also related, because by not buying Israeli products, Muslims help instill the values of solidarity and justice to the next generation. Thus, the boycott can be seen as a form of implementation of *maqāṣid al-syarī'ah*, especially in the aspect of safeguarding religion, property, and offspring, in order to protect Muslims from the negative impacts arising from supporting

products that are not in line with ethical principles and Islamic law.

So according to the author's analysis, that all actions, whether in terms of muamalah, zakat, infaq or others that support the struggle for Palestinian independence against Israeli aggression are obligatory while supporting Israeli aggression against Palestine or parties that support Israel either directly or indirectly are haram. Thus the revocation of halal labeling on Israeli products and its affiliates is obligatory.

Relevance of MUI Fatwa No. 83 of 2023 in regulating Muslim consumption of pro-Israel products

Halal label on products is a form of guarantee to Muslim consumers that a product has met halal standards according to Islamic law, both in terms of ingredients, production processes, packaging, and distribution. This label has an important role in providing a sense of security, comfort, and trust to the public in what they consume. (Maksudi et al., 2023).

In many Muslim-majority countries, including Indonesia, halal labeling has become part of official regulations. In Indonesia, the obligation of halal certification is regulated in Law No. 33 of 2014 concerning Halal Product Guarantee (JPH Law), which states that all products that enter, circulate, and are traded in the territory of Indonesia must be halal certified, except for products that are declared not halal (President of the Republic of Indonesia, 2014). The Halal Product Guarantee Organization (BPJPH), the Indonesian Ulema Council (MUI), and the Halal Examining Agency (LPH) play a role in this certification system

(Presiden RI, 2014). The Halal Product Guarantee Organization (BPJPH), the Indonesian Ulama Council (MUI), and the Halal Examining Agency (LPH) play a role in this certification system.

More than a symbol, the halal label also has economic and social dimensions. At the global level, the demand for halal products is increasing sharply as Muslim consumers grow and realize the importance of halal lifestyle (Husain Mohi Ud din al Qadri, 2024). Therefore, halal labeling is now not only considered a religious necessity, but also a business competitiveness and marketing strategy.

However, the application of the halal label should not be interpreted merely as a formality. The certification process must be carried out with accountability, transparency, and continuous supervision, so that there is no misuse of labels that can harm consumers and injure the principle of honesty in Islam as stated in the halal product certification guidelines (Kepala BPJPH, 2023).

From the perspective of Islamic economic law, the revocation of the halal label is justified because the consumption of products that support injustice is contrary to the principles of justice, fairness, and social responsibility in Islam. This is part of the application of the principle of *al-dharar yuzal*, this rule means that damage or everything that causes harm must be eliminated and eliminated after the damage occurs (Muḥammad Ṣidqī bin Muḥammad al-Burnū, 1996). So the revocation of halal labeling is part of the application of the principle of justice-based Islamic economics as also stipulated in QS. Al-Nahl [16]: 90.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي
الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ
يَعْظُمُ لَعَلَّكُمْ تَذَكَّرُونَ

Meaning:

Verily, Allah enjoins justice, doing good, and giving aid to relatives. He (also) forbids evil deeds, wrongdoing, and enmity. He gives you lessons that you may remember.

Furthermore, the fatwa of the Indonesian Ulama Council (MUI) is a religious reference for Muslims in Indonesia in carrying out Islamic teachings, including in the aspect of consumption. In the context of Israeli military aggression against Palestine, MUI issued fatwa no. 83 of 2023 concerning support for the Palestinian cause, which calls for a boycott of products affiliated with Israel. This fatwa is important in directing Muslim consumption to be in line with the values of justice, solidarity and humanity as stated in the verse above.

MUI Fatwa No. 83 of 2023 outlines several important points:

- a. Fully support the struggle for Palestinian independence and condemn Israeli aggression.
- b. Calling on Muslims not to buy or use products from companies that clearly support Israeli aggression against Palestine.
- c. Obligating Muslims to channel support in the form of moral, material, and prayers for the Palestinian people.

Halal certification in Indonesia is under the authority of the Halal Product Guarantee Agency (BPJPH), with the Indonesian Ulama Council (MUI) as the fatwa-giving body. This certification is

not only an administrative process, but also a symbol of moral legitimacy that a product is suitable for consumption by Muslims. Therefore, the link between the halalness of a product and an entity that supports aggression against humanity, such as that committed by Israel against Palestine, becomes a crucial issue.

MUI Fatwa No. 83 of 2023 is a concrete response to global geopolitical and humanitarian conditions, which contains a prohibition on support for entities that are clearly involved in aggression and colonization. This fatwa is also a reference in taking a stance from the Indonesian Muslim community towards products affiliated with Israel, including the possibility of revoking the halal status of these products.

In the perspective of Islamic economic law, and *fiqh muamalah*, *fiqh siyasah*, boycotting products that support aggression is a form of collective *ijtihad* that aims to uphold justice and prevent evil. Scholars such as Sayyid Quthb and Muhammad al-Ghazali state that Muslims are obliged to reject all forms of economic cooperation with those who fight Muslims or support crimes against them (Quthb, 2023).

Thus, the revocation of halal labels on products that are proven to support aggression and genocide is not only valid from the perspective of Islamic law, but also a concrete form of humanitarian solidarity and efforts to maintain the integrity of Islamic values in modern life.

In the context of economics and politics, fatwas, such as MUI Fatwa No. 83 of 2023 or the international fatwa on boycotting Israel are not just religious laws, but instruments of social,

economic and political change. In this context, fatwas can be applied in several fields:

a. Economic sector

First, in order for the fatwa to be implemented, it is necessary to carry out an ethical consumption campaign, Fatwa encourages people to choose halal, *thayyib* products, and not affiliated with injustice, which in this case is Israel. This forms a new consumption trend: local products, products of Palestinian friendly countries, and products that are clean from colonization support. Second, the BDS (Boycott, Divestment, Sanctions) movement is necessary. At the global level, the Fatwa has given religious legitimacy to this movement by inviting not only individuals, but also corporations and financial institutions to boycott the products of companies that support Israel, divest from the shares of these companies, and exert economic pressure. Third, as a driver of the local and sharia economy. When foreign products are boycotted, local products or products from neutral countries become an alternative. This opens up opportunities for the revival of the sharia economy and support for MSME products and the national halal industry.

b. Politics: Diplomacy, Law, and International Pressure

Fatwa in the political context functions; first to provide moral legitimacy in diplomatic action. fatwa becomes the moral basis for Muslim countries, or Muslim populations to reject normalization with Israel and bring the issue of Palestine to world forums, for example in the UN forum, OIC, etc., and lobby other countries to put pressure on Israel. Second, strengthen the socio-political movement

in the community. fatwa can mobilize the community in actions such as peaceful demonstrations, political campaigns, and human rights advocacy, all based on Islamic values. Third, pressure on domestic policies, fatwas can urge national governments to regulate foreign trade, make regulations restricting imports from countries that support israel, and increase sanctions against certain multinational companies.

Based on the description above, it can be concluded that within the framework of Islamic economic law and Islamic consumption ethics, this Fatwa has high relevance because:

1) Protecting the Ummah from Involvement in Injustice.

Islam prohibits any form of involvement, direct or indirect, in injustice based on Allah's words in QS. Al-Maidah [5]: 2, which means; "Help each other in (doing) virtue and piety, and do not help each other in sin and enmity". Thus, consuming products whose profits are used to support military aggression against Palestine can be classified as a form of indirect support for injustice.

2) Implementation of maqashid al-syari'ah principles (az-Zuhaili, 1984).

This fatwa indirectly protects; a) al-nafs (soul), by supporting the struggle of the oppressed Palestinian people b) al-maal (wealth), so as not to be used to fund injustice c) al-ukhuwah (protection of ukhuwah Islamiyah), by showing the global solidarity of Muslims.

3) Consistency with Islamic consumption ethics (*al-akhlāq al-iqtisādiyyah*)

This fatwa is in line with Islamic consumption ethics, which not only assesses the halal-haram aspect of food ingredients, but also the *thayyib* (good) aspect. Therefore, products that are halal in terms of substance, but harmful to people, are no longer suitable for consumption according to the fiqh rule "*lā ḍlarara wa lā ḍirār*" (it is not permissible to harm and be harmed). (Shihab, 2007).

MUI as a national fatwa institution adapts ijtiḥad to the global context. Fatwa Nomor 83 Tahun 2023 is a clear example of *wasathiyah* (moderate) *ijtiḥād*, which combines religious texts with the geopolitical reality of Muslims. It is also a form of sociological fatwa that does not merely talk about the halal-haram of ingredients, but considers the political-economic impact of consumption.

***Urgency of Halal Label Revocation:
The Role of Halal Certification
Institutions***

In the halal product guarantee system in Indonesia, there are three main actors, namely the Halal Product Guarantee Agency (BPJPH) under the Ministry of Religion, Halal Examining Institutions (LPH) such as LPPOM MUI which carry out examinations and audits, and the Indonesian Ulema Council (MUI) which determines the halal fatwa. The legal basis for revocation of the halal label is stated in Law Number 33 of 2014 concerning Halal Product Guarantee, specifically Article 42 which states that the halal label can be revoked if the product is proven not to meet halal requirements, there is a violation of legal provisions,

or there is a MUI recommendation stating that the product is not worthy of halal certification. In the context of Israeli-affiliated products, MUI Fatwa Number 83 of 2023 concerning the Law of Support for the Palestinian Struggle provides a moral and religious basis that Muslims are prohibited from supporting entities that are clearly committing aggression against the Palestinian people, including through consumption or promotion of products.

In practice, the halal assurance agency performs several important functions. First, this institution conducts in-depth audits and investigations into the supply chain and ownership relationships of products suspected of being connected to Israel, to ascertain whether these links affect the aspect of halalness in a shar'i manner or are part of support for aggression. Second, BPJPH together with LPH coordinates with the MUI fatwa commission to obtain a legal determination which is the basis for revoking the halal certificate. So if MUI issues a fatwa that prohibits a product due to considerations of the *maslahah* of the people, BPJPH must follow up administratively. Third, BPJPH has the authority to officially revoke the halal certificate and order the manufacturer to withdraw the halal label from the product packaging, so that the halal status is no longer attached to the item. Fourth, the halal guarantor institution also plays a role in public education, namely explaining that the revocation of the halal label is not only due to material factors and the production process, but also related to the principle of Muslim solidarity and

Islamic legal considerations for boycotting certain products.

Nonetheless, the implementation of this policy faces a number of challenges. Verification of business affiliation with Israeli entities is often complicated due to complex global supply chains. In addition, there is potential resistance from business actors who feel economically disadvantaged, as well as the need for clarity in public communication so that people understand the reasons for revoking the halal label. Therefore, the halal guarantor institution holds a dual responsibility, namely ensuring the halalness of the product in substance, as well as being the guardian of ethical integrity and the alignment of Muslims on humanitarian issues.

On the other hand, Indonesia is also a member of the WTO bound by the principles of free trade and non-discrimination. So here it needs to be emphasized that the revocation of halal labeling is not merely an act of conventional economic boycott, but a step to enforce sharia norms which are part of the state's sovereign rights in determining food certification policies according to the religion and beliefs of its people. In the perspective of international law, technical regulations related to quality assurance, health, and religion are legitimate objectives that are allowed as long as they are carried out proportionally and transparently (World Trade Organization, 1947).

Revocation of the halal label does not automatically prohibit the circulation of the product, but only confirms that the product does not meet the religious ethical standards of

Indonesian Muslims, especially after the issuance of MUI fatwa Number 83 of 2023. The fatwa is not just a moral opinion, but a normative reference for BPJPH in carrying out its halal assurance function as mandated by Law No. 33 of 2014. Therefore, when a halal certification body revokes a label, the action is an administrative process based on domestic regulations, not trade discrimination that prohibits imports or sales.

In addition, halal products for Muslims are not only measured from the aspect of cleanliness of ingredients and processes, but also from the source of benefit or harm to the benefit of the people. Funds flowing to Israeli entities can be considered as part of supporting aggression and human rights violations which in principle contradict the values of justice upheld in the Indonesian constitution - Article 28I of the 1945 Constitution - and international commitments to human rights. Therefore, the revocation of the halal label here has a moral and legal dimension that cannot be equated with a unilateral embargo policy.

Furthermore, the role of civil society in mobilizing support for moral boycotts and public education is complementary to the halal label revocation policy. When the state certification body takes a firm position, it will be easier for the public to sort out consumption. This is also a form of state responsibility in ensuring that Muslim consumers get complete information about the status of product acceptance, not only the aspect of raw materials, but also its financial affiliation.

Thus, the argument that this action violates WTO principles can be balanced with the assertion that halal standards are domestic policies based on constitutional rights and state obligations in guaranteeing freedom of religion, not acts of economic discrimination that cut off trade relations. Therefore, the revocation of halal labels on Israeli products and their affiliates is a legitimate, ethical and proportional step to uphold the principle of siding with the interests of Indonesian Muslims.

CONCLUSION

Revocation of halal labeling on products is not merely an administrative issue, but a strategic and ethical step that has shar'i, social and political implications. The halal label is a form of recognition that a product is suitable for consumption by Muslims because it has met the halal requirements in terms of ingredients, processes, and distribution. However, when a product is substantially contrary to Islamic values, for example because it directly or indirectly supports injustice, aggression, or oppression against Muslims, the validity of the halal label on the product becomes questionable.

Within the framework of maqashid al-syari'ah, especially in the aspects of *hifzh al-din* (safeguarding religion), *hifzh al-nafs* (safeguarding the soul), and *hifzh al-ukhuwah* (safeguarding the brotherhood of the ummah), the existence of halal labels on products that harm the ummah can actually be a form of value contradiction. The product may be halal in substance, but it is not *thayyib* (good and beneficial), and in the context of *fiqh*, something that harms people is not

worth consuming, based on the rule “*lā darara wa lā ḍirār*” (it is not allowed to harm and be harmed).

Furthermore, the removal of the halal label is a moral and political signal that Muslims refuse to compromise with injustice. It can be a form of collective pressure on producers not to engage in practices that violate the principles of justice. In the *fiqh siyasah* literature, scholars such as Sayyid Quthb and

Muhammad al-Ghazālī state that establishing economic cooperation with those who fight Muslims or support crimes against them is not justified by Shariah.

Therefore, halal de-labeling is part of an institutional ijtihad to safeguard the integrity of Islamic law, as well as to protect Muslim consumers from becoming passive participants in the global chain of injustice.

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