



Generation Z and the MUI Fatwa: What Shapes the Boycott of Israeli Products?

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Abstract:

This study aims to analyze the factors that influence Generation Z's (Gen Z) perception of Indonesian Ulema Council (MUI) Fatwa No. 83 of 2023 regarding the boycott of products affiliated with Israel. Although many Gen Z individuals support the boycott verbally, in reality, many do not implement it through concrete actions. This study employs a field research method with a qualitative descriptive approach. Data collection techniques include interviews and observations. Based on the Theory of Planned Behavior (TPB), this study identifies three main factors that influence Gen Z's perception: attitudes toward behavior, subjective norms, and perceived behavioral control. A positive attitude toward the boycott, driven by religious beliefs and humanitarian solidarity, is the primary factor in supporting the fatwa. Subjective norms, particularly the influence of social environments such as family, friends, and religious leaders, also shapes the intention to act. However, obstacles such as difficulties in changing consumption habits and doubts about the effectiveness of the fatwa serve as barriers for some Gen Z individuals in joining the boycott. This study provides additional understanding into the behavioral dynamics of Gen Z regarding the boycott fatwa and highlights the importance of a direct approach in increasing support for this fatwa.

Keywords: Generation Z, Indonesian Ulema Council, Theory of Planned Behavior

JEL Classification Code: D12, J13, Z12

1. Introduction

The Israeli-Palestinian conflict remains a major focus of international attention. This conflict highlights how the Israeli military has launched various attacks on Palestinian territories, particularly the Gaza Strip. The massive bombings carried out by the Israeli military by land, air, and sea have also targeted children, women, pregnant women, people with disabilities, paramedics, health workers, as well as educational institutions and the media (Asi et al., 2024). Israeli military strikes in Gaza have killed 32,916 people, the majority of them women and children. A United Nation (UN) report stated that 9,000 women had been killed, while United Nations Children's Fund (UNICEF) noted that more than 13,000 children had died since the conflict began.

Global support for Palestine continues to grow, including calls for a boycott of Israel-related products. Indonesia is among the countries that support the boycott through Indonesian Ulema Council's (MUI) Fatwa No. 83 of 2023, which has sparked debate within society, particularly among Gen Z. A Populix survey shows that 65% of people agree with the boycott fatwa, with 75% motivated by humanitarian reasons and 56% by opposition to Israeli aggression



(Maharani, 2024). According to a Jakpat survey, Gen Z is the group most concerned about the boycott, with 82% supporting it –higher than millennials (77%) and Gen X (69%). Additionally, 73% of Gen Z respondents have actively participated in the boycott, compared to 61% of millennials and 54% of Gen X respondents (Annur, 2024). However, there is a discrepancy between their verbal support and their actual behavior, as some still use products that should have been boycotted. This highlights the challenge of translating attitudes into concrete actions.

Although MUI Fatwa No. 83 of 2023 has sparked a widespread response among the Indonesian public, including Generation Z (Gen Z), this phenomenon becomes particularly significant in the context of South Kalimantan, given the region's demographic and social characteristics. In South Kalimantan, where the majority of the population is Muslim and shares a strong emotional connection to the issue of Palestine, this fatwa should ideally garner strong support. However, based on the observations conducted, the author found that while most Gen Z students in this region claim to support the boycott movement, many are still found consuming products affiliated with Israel. This indicates a clear gap between their stated attitudes and their actual behavior in supporting the call to boycott Israeli-affiliated products. This raises questions about the underlying reasons behind their actions, and whether Gen Z students in this region face obstacles in consistently implementing the content of the fatwa. As shown in Mailisa (2014), although students understand the call for a boycott, they continue to consume the related products due to difficulties in finding equivalent substitutes or a lack of adequate information. This phenomenon highlights the urgency of exploring more deeply how the perceptions of Gen Z in South Kalimantan are formed, as well as identifying the driving and inhibiting factors that influence their actions in accordance with the moral and religious values advocated by the fatwa.

Previous study related to MUI Fatwa No. 83 of 2023 has mostly focused on its impact on consumer behavior in boycotting pro-Israel products from an academic perspective. Munandar (2023) examined the increase in positive sentiment on social media toward the boycott of pro-Israel products. Mailisa (2014) analyzed why students continue to buy Israeli products despite being aware of the fatwa, citing reasons such as limited information and a lack of alternative products. Ferreri (2025) found that while the majority of students support the boycott as a form of solidarity with Palestine, appreciation for such actions within their social environment remains low.

Other studies on Gen Z's involvement in boycotts, such as those by Rahayu et. al (2024), found that Gen Z actively supports boycotts of pro-Israel brands, switches to local products due to concerns about religious, humanitarian, and sustainability values, and is increasingly aware of the quality of MSME (Micro, Small, and Medium Enterprises) products. Ningrum et al. (2025) stated in her research that students largely agreed with the boycott of Israeli products,



with some considering it and none opposing it. They tend to remain silent on the issue until it gains significant media coverage or public support from influential figures. These academic findings indicate that previous study has not explored in depth how Gen Z interprets this fatwa, including the factors influencing their perceptions.

This study seeks to understand in greater depth on how Gen Z perceives the MUI fatwa regarding the boycott of Israeli-affiliated products. Although many have publicly expressed support for the boycott, this stance is not always reflected in their daily actions. This raises the question: What factors influence Gen Z's perception of the fatwa? Therefore, this study aims to identify the factors shaping Gen Z's perception of the fatwa on boycotting Israeli-affiliated products.

This study is based on the argument that Gen Z's interpretation of MUI Fatwa No. 83 of 2023 is not only influenced by religious, humanitarian, and sustainability factors but also by family background, education, and exposure to information from media and social conversations. Thus, this study will contribute to additional understanding of how various social, economic, and cultural factors shape Gen Z's attitudes and decisions in responding to this fatwa. Additionally, this research will contribute to the academic discussions on the dynamics of the young generation's perception of religious policies and the interaction between religious norms, social identity, and environmental influences in shaping their consumption behavior.

2. Literature Review

Theory of Planned Behavior (TPB) is based on the assumption that behavioral intention is not only influenced by attitude toward behavior and subjective norms but also by perceived behavioral control (Ajzen, 1991). This theory emphasizes how beliefs influence an individual's actions. The persuasion perspective is applied by incorporating specific characteristics, qualities, and attributes of information to shape an intention to act (Bangun et al., 2023).

TPB is an extension of the Theory of Reasoned Action (TRA), which is widely used in consumer behavior research. In TRA, behavior is assumed to be influenced solely by intentions, attitudes, and subjective norms. TRA suggests that attitudes affect behavior through a deliberate and reasoned decision-making process, impacting three key aspects, namely behavior is influenced not only by general attitudes but also by specific attitudes toward an object, behavior is determined not only by attitudes but also by subjective norms – i.e., beliefs about what others expect one to do, and attitude toward behavior, combined with subjective norms, forms the intention to act (Fishbein & Ajzen, 1975).

TRA assumes that when an individual forms a behavioral intention, they will act without constraints. However, this assumption does not always hold true, as real-world behavior is often influenced by time, unconscious habits, personal abilities, and organizational or environmental limitations (Ajzen, 1991).



Due to these constraints, TPB was developed to address this gap. Unlike TRA, TPB recognizes that individuals are not entirely free to act as they wish – their behavior is controlled by external and internal factors. Therefore, perceived behavioral control was introduced as an additional variable in TPB.

There are three dimensions of TPB. First, attitude toward behavior which refers to an individual's positive or negative evaluation of a particular action. Attitude serves as the first step toward performing a behavior and plays a significant role in shaping a person's intention. Interest in engaging in a behavior arises when influenced by initial attitudes (Putra & Juniariani, 2018). Generally, attitudes reflect positive or negative sentiments toward the adoption of certain behaviors. If an individual perceives that a behavior will yield more positive than negative consequences, they are more likely to develop a favorable attitude toward it (Qotrunnada, 2024). This concept refers to the extent to which a person evaluates whether a behavior is beneficial or detrimental (Sukendar et al., 2022).

The second dimension is subjective norms. It refers to an individual's perception of social pressure – whether significant others approve or disapprove of a particular behavior (Vemmy, 2013). These norms are derived from an individual's desire to conform to social expectations and gain social acceptance. Sometimes, subjective norms are mistakenly equated with social norms. However, subjective norms specifically relate to how social influences shape an individual's decision-making process (Qotrunnada, 2024). The impact of these norms demonstrates how social factors influence individual thoughts, emotions, and actions.

Lastly is perceived behavioral control, which is an individual's belief in their ability to perform a behavior, considering the risks and obstacles involved (Juniarini & Prihandani, 2019). This control is influenced by a set of beliefs about factors that facilitate or hinder the execution of the behavior. It can be concluded that perceived behavioral control, along with intention, significantly predicts behavior with a high degree of accuracy (Qotrunnada, 2024). Essentially, this concept reflects how easy or difficult an individual perceives a behavior to be. Those with greater control over their circumstances are more likely to develop strong intentions to engage in a particular behavior (Sukendar et al., 2022).

The purpose of TPB, according to Ajzen (2005), is threefold, namely to predict and understand how motivation influences behavior, to identify strategies for modifying behavior, and to explain a wide range of human behaviors. This theory provides a framework for predicting human behavior, assuming that individuals think rationally and systematically when processing available information. Furthermore, it suggests that people consider the implications of their actions before deciding whether to engage in a particular behavior (Purwanto et al., 2022).

A fatwa is an official ruling or advice from an authority regarding the establishment of Islamic law or doctrine. Fatwas arise due to social developments and challenges faced by the *ummah* (Ulum, 2014). MUI is responsible for issuing



fatwas and recommendations to the government and the Muslim community regarding religious and societal issues. In a broader sense, MUI fatwas may also include suggestions, recommendations, and appeals.

MUI issues fatwas in response to requests or questions from individuals, the government, social institutions, or MUI itself. Decisions made by MUI regarding matters that should be acted upon by the community or government are referred to as advice. When MUI believes that an issue needs stronger encouragement due to its significant benefits for society, it is classified as an encouragement. Meanwhile, in the context of an MUI fatwa refers to decisions regarding matters that have not yet been implemented by the government or the community, it would be considered as an appeal (Habibaty, 2017).

MUI Fatwa Commission issued its latest fatwa, Fatwa No. 83 of 2023, concerning the legal status of supporting the Palestinian struggle. This fatwa declares that supporting Israeli aggression against Palestine is haram. The fatwa explains the obligation to support the Palestinian struggle for independence while prohibiting any support for Israeli aggression. Muslims are also encouraged to avoid using products associated with or supportive of Israel (Muslimah et al., 2024). However, MUI has never officially published a list of Israeli-affiliated products. Scholars agree that a boycott is permissible if it meets two conditions. First, there is clear evidence linking a product to the party responsible for wrongdoing. Second, the boycott does not cause significant negative impacts, such as mass layoffs without an alternative solution (Margareth et al., 2024).

This fatwa, issued on November 8, 2023, also reaffirms that supporting Palestinian independence from Israeli aggression is an obligation for Muslims. Support can be provided through *zakat*, *infaq*, or *sadaqah* for the Palestinian cause. Additionally, the fatwa recommends supporting Palestine through humanitarian fundraising, prayers for victory, and special prayers for Palestinian martyrs. MUI also urges the Indonesian government to take diplomatic action at the UN, send humanitarian aid, and coordinate with Organization of Islamic Cooperation (OIC) member states to pressure Israel into ceasing its aggression. Furthermore, Muslims are encouraged to avoid transactions or the use of products affiliated with Israel, colonialism, or Zionism (Azharun, 2023).

In socio-cognitive and sociological terms, a generation refers to a group of individuals born within the same time period who share unique experiences shaped by similar circumstances. One such group is Gen Z (Rohaya et al., 2024). Gen Z consists of individuals born between 1995 and 2012 (Wijoyo et al., 2020). This generation has been exposed to technological advancements and digital sophistication since birth. Their upbringing has been heavily influenced by technology and the internet, so it was dubbed the Net Generation.

Gen Z is highly dependent on technology and skilled in using various digital tools. They are constantly connected to the internet, with smartphones playing a central role in their daily lives. They can access information instantly



and, in some cases, have already achieved significant financial independence at a young age (Kristyowati, 2021). Since childhood, they have been accustomed to learning through technology and using advanced devices, which indirectly affects their behavior. Gen Z is known for its high social awareness, a strong desire to share, and a willingness to help others (Wijoyo et al., 2020).

The characteristics of Gen Z differ from previous generations. They are tech-savvy, very proficient in digital technology, web applications, and computer software. They can quickly and easily obtain information for education and daily life. They are also socially connected. They frequently interact with others, especially peers, through social media such as Facebook, Twitter, and messaging apps. This enables them to express their thoughts and emotions spontaneously. They are also expressive and open to cultural diversity and deeply care about social issues. They can multitask and handle multiple activities simultaneously, such as reading, talking, watching, and listening to music. They prefer efficiency and dislike complexity. They can quickly shift from one task to another or one thought to another. And finally, they are very socially aware. They actively participate in social causes, enjoy sharing knowledge, and are willing to help others (Wijoyo et al., 2020).

3. Research Methods

This study uses descriptive qualitative method because it focuses on understanding the perceptions and subjective experiences of individuals related to MUI Fatwa No. 83 of 2023. The qualitative approach is considered the most appropriate because it allows researchers to deeply understand how students interpret (Lim, 2025), and respond to MUI Fatwa No. 83 of 2023 based on their personal experiences, backgrounds, and values. Direct interaction between researchers and informants opens up space for exploring the meaning behind their attitudes and actions, which cannot be explained only through quantitative data. Thus, the qualitative approach provides flexibility and depth of analysis in uncovering Gen Z's perception of the fatwa (Sugiyono, 2012).

Researchers are directly involved with the social situation under study through observation and interviews with individuals who are considered to understand the context. Therefore, the determination of informants is carried out using purposive sampling technique, which is a deliberate selection based on certain criteria (Sugiyono, 2012). This study employs purposive sampling, which is a sample selection technique based on specific criteria determined in accordance with the research objectives. The criteria for informants in this study are students from UIN Antasari Banjarmasin, Lambung Mangkurat University (UNLAM), and Muhammad Arsyad Al Banjari Islamic University of Kalimantan (UNISKA) who are between the ages of 18-25 years old, falling under the category of Gen Z and have known and understood MUI Fatwa No. 83 of 2023 concerning the boycott of products affiliated with Israel. A total of 12 informants

were involved in this research, who came from three universities in South Kalimantan, namely UIN Antasari Banjarmasin, UNLAM, and UNISKA. The reason for selecting these three universities, UIN Antasari Banjarmasin, UNLAM, and UNISKA are because they represent diverse student populations in terms of educational, social, and religious backgrounds. All three institutions are located in South Kalimantan, a province known for its strong Muslim identity and rich religious-social dynamics, making it a relevant setting for studying responses to religious fatwas.

The study focuses on Gen Z students from these universities because Gen Z is a generation that has grown up in the digital era, with constant access to fast-moving information and global issues, including the Israel–Palestine conflict and religious fatwas. As university students, they are not only digitally literate but are also trained in critical thinking through academic exposure to discussions, analysis, and reflection on complex social and religious matters. Therefore, Gen Z students at these institutions offer valuable insights into how young Muslims perceive and respond to religious calls such as the MUI Fatwa No. 83 of 2023.

Table 1: Description of Informants

Informant	Description	University Affiliations
Informant 1	Female 21 years old	UIN Antasari Banjarmasin
Informant 2	Female 21 years old	UIN Antasari Banjarmasin
Informant 3	Female 21 years old	UNLAM
Informant 4	Female 18 years old	UNLAM
Informant 5	Female 22 years old	UNISKA
Informant 6	Female 21 years old	UIN Antasari Banjarmasin
Informant 7	Female 21 years old	UIN Antasari Banjarmasin
Informant 8	Female 20 years old	UNLAM
Informant 9	Male 21 years old	UNLAM
Informant 10	Male 21 years old	UNISKA
Informant 11	Female 22 years old	UIN Antasari Banjarmasin
Informant 12	Female 21 years old	UNLAM

We asked five questions related to the fatwa, which best represent the key factors influencing Gen Z's perception of the fatwa in the data collection process. These questions are:

Table 2: Question for Informants

No	Dimension	Question
1	Attitude toward behavior	How did you feel when you first heard about this fatwa? Did you feel happy, unhappy, or neutral?
2	Attitude toward behavior	Why did you feel that way? Were there any specific factors influencing your feelings?
3	Perceived behavioral control	What actions did you take after learning about this fatwa? Did you follow the call for a boycott?

4	Perceived behavioral control	Why did you choose to act or not act based on this fatwa?
5	Subjective norms	Who was your main source of inspiration or motivation in making your decision (e.g., religious figures, friends, or parents)?

4. Finding and Discussion

MUI Fatwa No. 83 of 2023 was issued as a form of religious attitude towards the humanitarian situation that occurred in Palestine, with a call for Muslims to avoid supporting products or entities that are directly or indirectly affiliated with countries that are considered to commit injustice (Muslimah et al., 2024). In this case, the fatwa has a strong moral and spiritual content. Although it is not binding in terms of positive state law, this fatwa serves as an ethical and religious direction to shape the attitudes and behavior of the people, especially in the context of solidarity with Palestine (Habibaty, 2017).

In this context, public perception, especially Gen Z, is very important to study. Gen Z is known as a generation that is very active on social media, critical, and concerned about global issues, including humanitarian conflicts. However, their response to religious fatwas cannot be generalized as it is influenced by various complex factors (Wijoyo et al., 2020). According to the TPB (Ajzen, 1991), behavioral intention is influenced by three main components, namely attitude towards behavior, subjective norm, and perceived behavioral control. In this study, these three aspects are proven to be important factors in shaping Gen Z's perception of MUI fatwa No. 83 of 2023.

The first component in the TPB, namely attitude towards behavior, reflects the extent to which a person has a positive or negative assessment of an action (Putra & Juniari, 2018). In the context of this boycott fatwa, individuals' attitudes towards this fatwa are very diverse. Most informants expressed a positive attitude towards the content of the fatwa, as it is considered relevant to humanitarian and religious values.

Table 3: Interview Results

Informant	Statement
Informant 1	I am very happy with this fatwa because of the high sense of empathy for the people in Palestine
Informant 2	I am very happy with this fatwa, because, this is done for the sake of peace and helping the struggle of brothers in Palestine. Religion is one of the reasons why I follow the boycott call
Informant 3	I am happy with this fatwa, at least with this fatwa, we can provide support to our brothers and sisters in Palestine. I chose to follow the fatwa on humanitarian grounds
Informant 4	I feel happy, because with this fatwa people will be more aware of the impact of their choices, I follow the fatwa because as a sense of love for fellow Palestinian Muslims
Informant 5	Yes, I follow the boycott call, because in Islam, we are taught not to support those who oppress or act unfairly. By boycotting Israeli products, we are not

	giving money or support to a country that is considered responsible for the oppression in Palestine
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Note: Data processed by the author

This statement shows that informants view boycott actions not only as a religious obligation, but also a form of empathy for the suffering of others. They believe that this action can have an impact even on a small scale, so they choose to participate as a form of solidarity with Palestine. This view is in line with the characteristics of Gen Z, which has a high level of social awareness (Wijoyo et al., 2020), as found in the research Rahayu et al. (2024), which Gen Z actively supports the boycott of pro-Israel brands out of concern for religious and humanitarian values. However, not all informants had an entirely positive attitude, in practice they were hesitant due to various personal constraints.

Table 4: Interview Results

Informant	Statement
Informant 6	I have mixed feelings, from empathy for the Palestinian suffering to being interested in understanding more about its impact. Actually, I still use boycott products sometimes, but I'm trying to reduce it as a form of support for Palestine. It's because of my religion and my empathy for the Palestinians
Informant 7	I feel happy of course, because the fatwa can be a form of support that can be given to help Palestine. But to be honest, I still use some products that are affiliated with Israel, but I am still trying to reduce the amount of use of these products. Because as a form of sympathy and support that I provide is only limited to not or reducing the use of affiliated products
Informant 10	I am not happy about the fatwa because the products I like are being boycotted and I feel prevented from buying them. On the other hand, I also feel happy that if I follow the fatwa's regulations, it means that I am also supporting Palestinian independence. So, sometimes I follow the fatwa and sometimes I do not. Religion is the reason I support this fatwa, if it wasn't in the name of religion, I might have ignored this fatwa more

Note: Data processed by the author

This indicates that attitudes towards fatwas can vary depending on each individual's personal experiences and habits. In general, attitudes are the positive or negative sentiments that people have towards the implementation of a particular behavior. If a person thinks that a behavior will have more positive effects than negative effects when implemented, they tend to have a positive attitude towards it (Qotrunnada, 2024). This refers to the extent to which a person can judge or evaluate if a behavior is beneficial or unfavorable to him or her (Sukendar et al., 2022).

The second component in the TPB is subjective norms, which is a person's perception of being influenced by social pressure or environmental influences to take or not take an action (Qotrunnada, 2024; Vemmy, 2013). In this context, Gen Z's perception of fatwas is heavily influenced by their social environment, such as friends, family, and also social media.

Table 5: Interview Results

Informant	Statement
Informant 1	Alhamdulillah, my neighbourhood supports the boycott, it really influences me
Informant 2	Friends of course and family who influenced me to support this fatwa
Informant 3	Friends on social media who are vocal and unrelenting in voicing this have influenced me a lot
Informant 4	My surroundings, especially my parents, greatly influenced my decision
Informant 5	My friends on campus really influenced me to support and follow the boycott
Informant 6	The surrounding environment, such as family or friends who are also supportive, influenced me
Informant 7	Perhaps the most instrumental in influencing me was my friends. Many friends and family support the fatwa
Informant 8	The family environment plays a big role in influencing my actions

Note: Data processed by the author

As an information-savvy digital generation that is active on social media, Gen Z is very responsive to issues that touch on moral values, religion, and social justice (Wijoyo et al., 2020). Gen Z tends to utilize social media as a space for expression, as seen from this statement which reflects that their perceptions are also shaped by the narratives that develop in the digital space. This is in line with Munandar (2023), which found an increase in positive sentiment on social media towards boycotting pro-Israel products.

Table 6: Interview Results

Informant	Statement
Informant 2	I've been sharing social posts about the boycott for the past few months. It's a small step I can take
Informant 3	My friends on social media who are vocal and relentless about this have really influenced me

Note: Data processed by the author

This statement shows the influence of social norms from the surrounding environment, which encourages individuals to follow the fatwa as a form of mutual solidarity. Those in environments that actively support boycotts tend to be more committed to avoiding certain products. Conversely, in environments that do not put pressure or do not emphasize the importance of fatwas, informants tend to be neutral or less influenced in making decisions. The impact of subjective norms shows how social factors can influence individual thoughts, emotions and actions (Qotrunnada, 2024).

Table 7: Interview Results

Informant	Statement
Informant 12	I feel neutral and I did not take any specific action regarding this fatwa and did not join the boycott call when I heard about this fatwa because I feel that this fatwa does not directly affect my personal life or work. However, I understand that for some people, this fatwa may have a significant impact.

	There is no particular figure or person motivating my actions, as this decision is entirely based on my personal judgment
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Note: Data processed by the author

The last component of the TPB, perceived behavioral control, relates to an individual's belief in his or her ability to perform an action. (Juniarini & Priliandani, 2019). Informants who were more committed to the boycott felt that they had control over their consumption habits. They try to find information about products to avoid and replace them with alternatives.

Table 8: Interview Results

Informant	Statement
Informant 4	I follow the boycott call and always find out first whether the product I am going to buy is affiliated with Israel or not

Note: Data processed by the author

There are also those who find it difficult to do so consistently, mainly due to a lack of information, the availability of alternative products, and confusion in distinguishing which products are truly affiliated with Israel. This is in line with Mailisa (2014), which states that the reasons why students continue to buy Israeli products despite knowing the fatwa, such as limited information and lack of product alternatives.

Table 9: Interview Results

Informant	Statement
Informant 8	I feel neutral about the fatwa because we are used to these products without knowing beforehand that they are affiliated with Israel, especially since most of the products that are boycotted are products that we often use on a daily basis, but of course I still follow the boycott call. Because this is no longer a religious issue, but a humanitarian issue
Informant 9	I tried to be neutral considering that this action is necessary, but if it is done in a hurry, it will have an impact on the condition of the regional economy, especially affecting the fate of related employees. I am doing what I can because of humanity
Informant 11	I feel neutral, but see this fatwa as an important step to support the Palestinian cause through concrete actions. Because this fatwa is important for solidarity, but its effectiveness depends on people's commitment. I have not taken any action yet, such as following the boycott call, because I am still considering its impact and effectiveness on a wider scale. My surroundings, such as friends and family views, influence my feelings, especially in understanding the context of solidarity with Palestine

Note: Data processed by the author

This shows that although attitudinally and normatively they support the fatwa, practical constraints are an obstacle to its implementation. This reinforces the TPB argument that intention is not always directly proportional to actual behavior, if perceived behavioral control is low (Sukendar et al., 2022).



From the characteristics of Gen Z, it can be understood that they are a generation that has high social awareness, especially in terms of justice, empathy and global solidarity. They have a high level of concern for humanitarian issues and tend to want to get involved in social movements, including boycotts (Wijoyo et al., 2020). This can be seen from how informants cited humanitarian reasons as the main basis for their support of the fatwa, even for those who are neutral or have not implemented the boycott as a whole. Some also stated that they were not directly affected by the fatwa, but still appreciated and understood its purpose, which shows that they still consider the issue with a wise and open attitude. This reflects Gen Z's critical and realistic character, which despite being independent in thinking, still accommodates moral and social values in a balanced manner.

The TPB explains that a person's intention to take an action is influenced by three main components, namely attitudes towards behavior, subjective norms, and perceived behavioral control, which interact with each other and form the basis for understanding individual decisions or actions. In the context of Gen Z's perception of MUI Fatwa No. 83 of 2023, which calls for a boycott of Israeli-affiliated products, Gen Z's attitude towards boycotting is influenced by their beliefs about its benefits or impacts, subjective norms reflect social pressure from the surrounding environment, such as friends or family, while perceived behavioral control describes the extent to which they feel able to follow the call (Purwanto et al., 2022). These three components work together to provide a comprehensive picture of the factors that influence Gen Z's perception of the fatwa, including their likelihood to support or ignore the call.

Based on this analysis, Gen Z's decision to respond to the fatwa on boycotting Israeli products is strongly influenced by their attitude towards the boycott i.e., whether they see it as a valuable or ineffective action, then social influences such as support from friends, family, or social media, and control over boycott behavior i.e., their ability to actually avoid the boycotted products. Groups that support the fatwa tend to have a positive attitude towards boycotts, are supported by a supportive social environment, and feel able to control their consumption habits. Meanwhile, the neutral group has a more hesitant attitude, still considering the effectiveness of the fatwa, or finding it difficult to replace the products they usually consume. There are also those who are more realistic by assessing the economic impact and personal limitations of implementing a full boycott.

5. Conclusions

This study highlights how Gen Z's perceptions of MUI Fatwa No. 83 of 2023 are shaped through the interaction between personal attitudes, social influences, and perceptions of their ability to implement boycotts. This study aims to understand the factors that influence Gen Z's actions towards the fatwa

by using the TPB approach which includes three main components, namely attitudes towards behavior, subjective norms, and perceived behavioral control. Data were obtained through in-depth interviews with twelve informants from three universities in Banjarmasin, namely UIN Antasari, UNLAM, and UNISKA.

The results show that most informants have a positive view of the boycott fatwa, with humanitarian and religious reasons as the main basis. They view the fatwa as a form of solidarity and empathy with Palestine and as an effort to be fair to others. However, there are also informants who show a hesitant or neutral attitude, mainly due to personal constraints, such as consumption habits that are difficult to change, lack of information about boycotted products, and still considering the effectiveness of the fatwa and its impact on the economy. Subjective norms in the form of support from their immediate environment such as family, friends and social media proved to play a significant role in shaping their decisions. Meanwhile, perceptions of behavioral control also varied, with some feeling able to avoid Israeli-affiliated products, while others found it difficult to implement consistently. This suggests that while attitudes and social norms tend to support the fatwa, low behavioral control can be an obstacle to its implementation.

This study contributes to understanding the dynamics of Gen Z's perceptions of religious fatwas in a modern social context. The findings provide important implications for religious institutions and policy makers to better understand how young people interpret and respond to moral or religious appeals. Communication of religious fatwas needs to be delivered with an approach that suits the character of Gen Z who are critical, open and active in digital media. Thorough education and the provision of easily accessible information regarding products that need to be avoided can increase the effectiveness of moral appeals such as boycotts. However, this study has limitations in the number of informants and the coverage area that only focuses on students in Banjarmasin City, so the results cannot be generalized widely. In addition, the qualitative approach used makes the results subjective and highly dependent on each individual's narrative. In addition, the data was obtained over a limited period of time, which may not capture the dynamics of perceptions that change over time. Therefore, further study with a quantitative approach or a combination of methods can provide a more thorough and representative picture of Gen Z perceptions in various regions towards this fatwa.

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