



DYNAMICS OF PONTIANAK CITY PUBLIC RESPONSE TO MUI FATWA NO. 83 OF 2023 AND ITS IMPLICATIONS FROM THE S-O-R THEORY PERSPECTIVE

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Abstract

MUI Fatwa No. 83 of 2023 contains a series of 'clauses' of support for the Palestinian cause, most of which contain guidance on sharia laws, one of which is the prohibition of transacting products affiliated with Israel or the practical term is "Boycott". This study aims to examine the community's response to the MUI fatwa No. 83 of 2023 and its implications on the economic behavior of Muslims in Pontianak City. The S-O-R theory is used as a "tool" in measuring the depth of the community's response, shifts and implications. This study uses a qualitative approach with a case study method. Data were collected through interviews, observations, and literature reviews. The informants in this study were selected purposively, consisting of consumers, business actors, religious leaders, academics and other related parties whose goal is to explore more deeply the community's response. The results showed that 50% of informants accepted the fatwa absolutely, 30% accepted the fatwa partially and 20% of the informants rejected the fatwa. Another finding of this study is the occurrence of a shift in response periodization which also affects economic behavior, according to the analysis of the chairman of the West Kalimantan MUI Fatwa Commission, this shift is caused by the characteristic factors of the fatwa are temporary (Ghairu Muabbad and the reduction of boycott framing from social and electronic media. This study concludes that the public's response to the fatwa is dynamic so that it allows for a shift in response and its implications for economic behavior.

Keywords: Response, MUI Fatwa, S-O-R Theory



INTRODUCTION

In 2023, the economic boycott movement against Israel resonated across the globe following Israel's military aggression in the Gaza Strip, which marked the emergence of a global humanitarian crisis. In fact, the boycott movement had already emerged earlier through the Boycott, Divestment, and Sanctions (BDS) campaign, which inspired many countries to support the Palestinian struggle¹.

The BDS movement is a human rights-oriented campaign advocating freedom, justice, and egalitarianism. It is led directly by Palestinians and was initiated by more than 170 civil society organizations supporting the Palestinian cause. In the short term, BDS seeks to combat the discriminatory practices and occupation carried out by Israel, while its long-term objective is the achievement of Palestinian independence².

The boycott movement against Israeli-affiliated products also gained significant momentum across various provinces in Indonesia through public demonstrations. The mass mobilization resulting from the boycott movement attracted particular attention from the Indonesian Ulema Council (Majelis Ulama Indonesia/MUI), prompting the Council's Research and Development Commission to conduct field studies. The findings were subsequently reviewed by the MUI Fatwa Commission and assessed from the perspective of Islamic law, including both fiqh-based legal considerations and broader ethical and normative values³.

The MUI plays a highly strategic role in responding to the dynamics of Muslim religious life, encompassing educational, social, cultural, economic, and political dimensions. This role is inseparable from the authority of the MUI in legitimizing contemporary Islamic legal rulings concerning issues that arise within society. Nevertheless, from a constitutional perspective, MUI fatwas do not possess direct legal authority to intervene in Indonesia's positive legal system⁴.

On November 8, 2023, the MUI Fatwa Commission officially issued Fatwa No. 83 of 2023 concerning the Legal Ruling on Supporting the Palestinian

¹ Imadah Thoyyibah et al., "Ethical Basis of the Value of Partisanship in MUI Fatwa No. 83 of 2023 Concerning Support for the Palestinian Struggle," *Journal of Education, Social Sciences, and Religion* 9, no. 2 (2023): 41–54.

² Anni Muslimah Purnamawati, "BDS' Movement in Ethical Consumption for Maslahah Based on MUI Fatwa No. 83 of 2023 Abstract:" 6, no. 83 (2024): 42–64.

³ S Zuhri, "Interview with the Chairman of the Fatwa Commission of the Indonesian Ulema Council of West Kalimantan," 2026

⁴ Imam Bayhaki, "The Role of the Indonesian Ulema Council (MUI) Fatwa in Forming National Legal Policy: A Review of the Perspective of Indonesian Positive Law" 4, no. 1 (2024).



Struggle. The fatwa contains several normative provisions that reflect the principles of *maslahah* (public benefit) and *al-hajah al-'ammah* (public necessity), which constitute fundamental considerations in Islamic jurisprudence⁵. Substantively, the fatwa emphasizes four interrelated themes that collectively form a religious framework for responding to the Israeli-Palestinian conflict.

First, the fatwa provides a sharia-based legal foundation for the distribution of zakat, infaq, and sadaqah beyond the territorial boundaries of the *muzakki* (donor), based on considerations of public necessity (*al-hajah al-'ammah*) and humanitarian emergencies (*al-dharuriyyat al-insaniyyah*). Second, MUI Fatwa No. 83 of 2023 explicitly encourages public participation in providing zakat and charitable contributions for the Palestinian people, including through fundraising initiatives. This recommendation serves as a social stimulus that strengthens humanitarian solidarity among Indonesians.

Third, the fatwa contains an ethical appeal urging the Indonesian government to support the Palestinian struggle to the greatest extent possible, including through international diplomatic channels. Fourth, the fatwa functions as a form of moral and economic pressure by encouraging Muslims to avoid, as far as possible, transactions involving individuals, institutions, or products affiliated with Israel.

The first aspect of the fatwa has gradually been implemented by the Indonesian government. On November 20–21, 2023, the Ministry of Health delivered medical assistance valued at IDR 31.9 billion to Palestine using two aircraft⁶. On April 9, 2024, Indonesia collaborated with Jordan to deliver humanitarian aid to the Gaza Strip via a Hercules C-130J aircraft using the *Low Cost Low Altitude* (LCLA) method⁷. In August 2025, the Indonesian government provided food assistance worth USD 12 million to Gaza through the World Food Programme (WFP)⁸.

The second aspect of the fatwa, which encourages Muslims to provide zakat, infaq, sadaqah, and humanitarian donations for Palestine, has likewise been implemented. These efforts have been facilitated through government-

⁵ Nabilah Tsuroya Basya, "Reading MUI Fatwa No. 83 of 2023 on The Ruling of Supporting The Palestinian Struggle: A Maslahat Perspective" 7, no. 1 (2024): 69–83, <https://doi.org/10.58824/mediasas.v7i1.109>.

⁶ S. N. Tarmidzi, "Indonesia Kirim Bantuan Kemanusiaan Tahap Dua Untuk Palestina Sebesar Rp 31,9 Milyar," 2023.

⁷ Ministry of Defense of the Republic of Indonesia, "Indonesia Successfully Sends Aid to Gaza via Indonesian Air Force Hercules C130 Aircraft, Collaboration with Jordan," Ministry of Defense of the Republic of Indonesia, 2024.

⁸ Ministry of Foreign Affairs, "Indonesia Distributes Food Aid to Gaza Worth USD 12 Million." Ministry of Foreign Affairs of the Republic of Indonesia, 2025.



supported institutions such as the National Zakat Agency (BAZNAS) and National Amil Zakat Institutions (LAZNAS). The significance of the fatwa demonstrates that, beyond serving as a normative religious guideline, it also functions as a highly effective instrument of social mobilization. The third aspect of the fatwa has similarly received appreciation from the government.

In 2023, Indonesia was entrusted by member states of the Organization of Islamic Cooperation (OIC) to serve as a diplomatic representative in conveying the outcomes of the OIC Summit concerning Palestine to the United States during President Joe Biden's administration⁹. Likewise, the fourth aspect of the fatwa regarding the boycott of Israeli-affiliated products received support from a substantial segment of Indonesian society.

However, the fatwa also contains certain vulnerabilities that may trigger social, economic, and cultural resistance within society. Several studies have identified the emergence of *public chaos* resulting from public misinterpretations of the fatwa, which was perceived as lacking definitive clarity in addressing the ambiguities arising from its substantive provisions. This situation was exacerbated by misinformation and hoaxes circulating on social media regarding lists of products allegedly subject to boycott¹⁰.

The primary controversy surrounding MUI Fatwa No. 83 of 2023 lies in its boycott provision, which directly affects economic activities. For example, boycott campaigns have been associated with declines in the stock prices and trading volumes of companies such as Unilever and Starbucks¹¹. Moreover, information instability regarding products targeted for boycott persists due to the absence of an officially validated list recognized by the MUI.

Accordingly, the central research questions of this study are: How do Muslims in Pontianak City respond to MUI Fatwa No. 83 of 2023? What forms do these responses take? And what implications do these responses have for economic behavior, particularly consumer and business behavior?

This study aims to examine the responses of Muslims in Pontianak City toward MUI Fatwa No. 83 of 2023 in relation to the boycott of Israeli-affiliated products, identify the factors influencing these responses and their shifts over time, and analyze the implications of the fatwa for economic behavior,

⁹ Official Website of the President of the Republic of Indonesia, "President Jokowi Invites the United States to Defend Justice and Humanity in Palestine," 2023.

¹⁰ Nurul Husna et al., "Public Chaos: Alleged Fatwa on Boycotting and the Fear of Missing Out on Israeli Products in Indonesia," *AHKAM: Jurnal Ilmu Syariah* 25, no. 1 (2025): 143–58.

¹¹ On Performance et al., "The Impact of the Boycott Movement and MUI Fatwa Number 83 of 2023" 7 (2024): 330–41



particularly in relation to consumption and sales variables. To achieve these objectives, the study employs the S-O-R (Stimulus–Organism–Response) theory as an analytical framework for understanding the relationship between public responses and their economic consequences.

The most relevant previous study concerning responses to MUI Fatwa No. 83 of 2023 was conducted among Muslim students at Tanjungpura University in Pontianak. The study found that religious factors, social media exposure, religiosity, and social influences significantly affected purchasing decisions regarding Israeli-affiliated products, both simultaneously and partially. However, the study did not compare responses and impacts during the initial period following the issuance of the fatwa with those observed two years later¹².

Similar findings were reported in another study, which demonstrated that the fatwa significantly reduced sales turnover, particularly for household care products, with decreases ranging from 10% to 25%, and food products, with reductions ranging from 10% to 69%¹³. These effects were largely attributed to religious motivation and Muslim solidarity. Nevertheless, the study employed a quantitative approach focused on sales trends rather than exploring qualitative dimensions of public responses and economic behavior.

Another study found that the implementation of boycott decisions requires careful identification and verification of products. At the same time, it concluded that boycott actions constitute an important expression of humanitarian solidarity. However, the study did not investigate the influence of product verification and identification on consumer economic behavior. This aspect constitutes an important research gap that will be explored in depth through interviews in the present study¹⁴.

Unlike previous studies that emphasized religion as the primary determinant of economic behavior in the context of boycotts, Sutrisno (2024) identified four factors influencing consumer boycott behavior: cultural, social, personal, and psychological factors¹⁵. Nevertheless, that study focused primarily

¹² E Rohani, "Perceptions of Muslim Students at Tanjungpura University on the Decision to Purchase Israeli Affiliated Products," 2025.

¹³ Kirom and I. F Cahyadi, "The Impact of the MUI Fatwa on the Boycott of Unilever Products on Changes in Sales Turnover of Unilever Products at Slamet Supermarket, Mejobo, Kudus," 2025.

¹⁴ Lismawati. (2024). Implementation of MUI Fatwa Number 83 of 2023 Concerning the Boycott of Pro-Israel Products (Case Study at the Ibka Mart Minimarket, Cangkring Village, Patrang District, Jember Regency [UIN KH Ahmad Shiddiq]. <https://digilib.uinkhas.ac.id/39611/?utm>

¹⁵ Sutrisno, Saputra Affandi, H., Lanonci, L., Amalia Hamka, R., & Rahmat Taufik, E. (2024). Analysis of Islamic Consumer Behavior Towards the Boycott of Israeli Products. 5, 4128. <https://doi.org/https://doi.org/10.47467/elmal.v5i7.4403>



on behavioral outcomes rather than examining the cognitive and affective dimensions underlying such actions. The integration of cognitive, affective, and behavioral dimensions therefore represents another research gap addressed in this study.

Based on the foregoing literature, two major research gaps can be identified. First, the empirical gap concerns variations in the responses of Muslims in Pontianak City to MUI Fatwa No. 83 of 2023 across different periods, specifically during the initial issuance of the fatwa and two years after its publication.

Second, the theoretical gap relates to the application of the S-O-R (Stimulus–Organism–Response) framework. This theory is employed as an analytical tool to understand how public responses to MUI Fatwa No. 83 of 2023 are formed. The novelty of this study lies in its integrative analysis of response dimensions within the S-O-R framework and its empirical examination of shifts in public responses and their implications for the economic behavior of Muslims, particularly within the local context of Pontianak City.

RESEARCH METHOD

This study employed a qualitative research method focusing on the exploration of meanings, understandings, perceptions, and lived experiences of informants in relation to the scope of MUI Fatwa No. 83 of 2023¹⁶. The research strategy adopted in this study was a case study approach, which was utilized to investigate a particular phenomenon in depth within its concrete and contextual setting.

The research was conducted in Pontianak City between September and December 2025. The data sources consisted of both primary and secondary data. Primary data were obtained from 20 informants selected through purposive sampling. Secondary data were derived from official MUI documents, academic journals, reports, and news publications. Data collection was carried out through semi-structured interviews based on a list of open-ended questions while allowing flexibility for probing questions tailored to the substance of the informants' responses¹⁷.

Informants were selected using a purposive sampling technique, focusing on individuals who possessed experiences relevant to the objectives of this study.

¹⁶ L J Moleong, "Qualitative Research Methodology, OPAC National Library of the Republic of Indonesia. (Revised Edition; Thirty-Eighth Printing). PT Remaja Rosdakarya," 2018.

¹⁷ P D Sugiyono, "Quantitative Approach Research Method," CV. Alfabeta Publisher: Bandung, 2019.



Data processing was conducted through three stages. First, data reduction was performed by classifying, grouping, and summarizing raw data obtained from interviews, observations, and documentary sources.

Second, the selected data were organized and presented in the form of tables accompanied by descriptive narratives. This stage involved identifying the forms of public responses, the factors contributing to the formation and transformation of those responses, and their implications for economic behavior.

Third, conclusions were drawn by interpreting the meaning of the collected data to ensure alignment with the research questions and objectives.

To ensure the validity and trustworthiness of the findings, source triangulation was employed. This process involved interviewing experts considered to possess relevant expertise and understanding of the research topic, including members of the MUI Fatwa Commission, religious leaders, academics, and government representatives. Subsequently, data analysis was conducted using the *Stimulus–Organism–Response* (S-O-R) theoretical framework.

The material object of this research encompasses three primary aspects. First, the forms of public responses among the Muslim community of Pontianak City toward MUI Fatwa No. 83 of 2023. Second, the factors underlying the formation and transformation of those responses. Third, the implications of such responses for the economic behavior of the Muslim community in Pontianak City.

RESULTS AND DISCUSSION

Brief Description of Field Findings

Based on field findings, informants' responses to MUI Fatwa No. 83 of 2023 generally fall into three categories with varying percentages. See the following table:

Table 1.
Responses to MUI Fatwa No. 83 of 2023

Response Form	Percentage of Informants	Number of Informants	Domain of Implications	Response Shift
Acceptance of the Fatwa in Full	50%	10	Cognitive, Affective, and Conative → Economic Behavior	4–6



Partial Acceptance of the Fatwa	30%	6	Cognitive–Affective × Economic Behavior	6–1
Rejection of the Fatwa	20%	4	No Observable Implications	0

Based on the table above, the informants can be categorized into three groups.

First, the group that fully accepted the fatwa, as reflected in their attitudes, perceptions, and implementation of the fatwa in economic practices. These values influenced the cognitive, affective, and conative dimensions of the informants and consequently had a positive impact on their economic behavior. This group represented 50% of the informant population sample, comprising 10 out of 20 informants. Among them, four informants experienced a shift in their responses two years after the issuance of the fatwa. Such shifts were predominantly observed within the conative dimension and in economic behavior.

Second, the group that partially accepted the fatwa, as reflected primarily in the cognitive and affective dimensions of the informants. Although these values did not significantly influence their economic behavior, the informants demonstrated positive knowledge, understanding, and perceptions regarding the fatwa. The absence of behavioral implications was largely attributable to external factors. This group represented 30% of the sample population, consisting of six out of twenty informants. Most informants within this category experienced changes in their responses two years after the issuance of the fatwa, predominantly within the affective dimension, particularly attitudes and perceptions.

Third, the group that completely rejected the fatwa. In this category, neither the fatwa nor its substantive content influenced the informants' cognitive dimensions (knowledge and understanding), affective dimensions (attitudes, emotions, and perceptions), or conative dimensions (intentions and willingness to act). This group represented 20% of the total sample population, consisting of four out of twenty informants. Unlike the other two groups, this category did not experience any significant shift in response over time.

Before discussing these findings in greater depth, it is essential to first understand the Stimulus–Organism–Response (S-O-R) theory that serves as the analytical framework of this study.



Stimulus–Organism–Response (S-O-R) Theory

The S-O-R theory originated from classical behaviorism, which assumes that human beings are passive entities that respond to external stimuli (S), producing observable responses (R). At this stage, internal factors such as psychological and social processes were not explicitly considered. The principal pioneer of the Stimulus–Response (S-R) theory was Ivan Petrovich Pavlov (1849–1936), a Russian physiologist who argued that behavior could be shaped through a direct relationship between stimulus and response without necessarily involving internal factors.

The theory was subsequently developed by John B. Watson (1878–1958) and later by B.F. Skinner (1904–1990), before evolving from the S-R model into the S-O-R model, marking a shift from a mechanistic perspective to a psychological one and from a passive conception of individuals to an active one. According to Watson, psychology should focus solely on the objective relationship between observable stimuli and responses. Through proper control of stimuli, human behavior could be shaped and directed in a deterministic manner¹⁸.

The refinement of the S-R theory into the S-O-R model was introduced by Robert S. Woodworth (1928), who incorporated the organism variable as a mediating factor between stimulus and response. The theory was later adapted and expanded by Albert Mehrabian and James A. Russell (1974) in studies of consumer behavior. Although the theory originated within the field of social psychology, the S-O-R framework has been widely applied in business and marketing research, particularly in studies examining consumer behavior from cognitive and affective perspectives¹⁹.

The term *stimulus* refers to factors that influence the internal condition of a living organism²⁰. Within the S-O-R framework, stimulus functions as an external factor that drives consumer behavior²¹. Stimuli may include information, environmental conditions, sensory aspects, and symbolic representations. In the field of marketing, stimuli often take the form of advertisements, social media content, and other forms of marketing communication. In the present study, MUI

¹⁸ J. B. Watson, "Psychology as the Behaviorist Views It. Psychological Review," 1913.

¹⁹ Pirnanti Sihotang and Tifa Noer Amelia, "The S – O – R Approach in Analyzing the Purchasing Decisions of MSMEs' Functional Food Products," 2025, 1–13.

²⁰ A. W. Hardianto, "Analysis of the Stimulus-Organism-Response Model on the 'Dove Campaign for Real Beauty,'" 2019

²¹ Ruth M Jayanti, Sabrina A Kristianingrum, and Andree W Setiawan, "Efficacy of Plant Growth-Promoting Rhizobacteria Isolated from Ginger Rhizosphere [Zingiber Officinale] for Biological Control of Plant Pathogens" 21, no. 3 (2024): 217–28

Fatwa No. 83 of 2023 serves as the primary stimulus that initiates the formation of public responses.

The concept of *organism* (O) describes the internal processes through which stimuli are transformed into cognitive and affective responses. The organism dimension encompasses attitudes, perceptions, feelings, emotions, interests, preferences, and other affective aspects. In other words, the organism refers to individuals whose behavior is influenced by external stimuli.[5] Within this study, the organism represents the condition of informants or members of society who are exposed to the stimulus embodied in MUI Fatwa No. 83 of 2023.

The concept of *response* (R) refers to the actions and behaviors that emerge following exposure to stimuli and the processing of cognitive and affective elements. Response constitutes a reactive phase in which individuals consciously process information (stimuli) as part of their decision-making process.[6] In this framework, response extends beyond mere cognitive reflections such as intentions, desires, or decisions to act. Rather, it emphasizes observable and measurable behavioral outcomes that reflect the practical implications of the stimulus-organism interaction.

The S-O-R model developed by Mehrabian and Russell can be illustrated through the following conceptual framework:

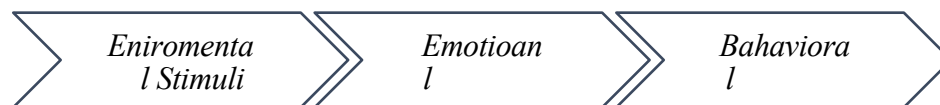


Figure 1.
The S-O-R Process Framework

The S-O-R theory is built upon a set of theoretical postulates that serve as its fundamental assumptions. First, different stimuli may generate varying responses depending on their sensory characteristics. Second, a stimulus may produce different responses depending on an individual's internal conditions. Third, mediating variables such as motivation and attention may influence both the strength and direction of the relationship between stimulus, organism, and response. Fourth, responses may change and evolve over time depending on when and how the stimulus is presented²².

Forms of Public Responses to the Fatwa from the Perspective of S-O-R Theory

Based on the research findings discussed previously, public responses among the Muslim community of Pontianak City toward MUI Fatwa No. 83 of

²² J. Pfiffelmann, "Marketing Theory; Stimulus-Organism-Response Theory. Jean Pfiffelmann,," 2025.



2023 can be classified into three categories: those who fully accepted the fatwa, those who partially accepted it, and those who rejected it. In this section, these response patterns are analyzed through the Stimulus–Organism–Response (S-O-R) framework.

The S-O-R theory provides a conceptual framework for explaining the process through which public responses to the MUI fatwa are formed, beginning with the *stimulus* (MUI Fatwa No. 83 of 2023), followed by the *organism* stage (cognitive, affective, and conative dimensions), and culminating in the *response* stage, which is reflected in observable implications and behavioral actions.

To facilitate discussion and analysis, the S-O-R process is presented in the following table:

Table 2.

Response Process of Informant Group 1 Based on the S-O-R Theory

Component	Main Findings
Stimulus	The public acquired knowledge of the fatwa through media sources, religious scholars, and social environments, with a high level of information exposure.
Organism	Individuals understood the substance of the fatwa, responded positively to it, and demonstrated an intention to comply with its provisions.
Response	Individuals avoided products affiliated with Israel and adjusted their economic behavior in accordance with the recommendations of the fatwa.

Stimulus (S) = The strength of the stimulus lies in three variables: the status of the fatwa, the sources of the stimulus, and the level of the stimulus. From the beginning, the informant was already aware of the fatwa's statutory existence, reinforced by other stimulus sources such as social media, television, colleagues, and religious scholars. The strength of this stimulus was then sharpened through the intensity of the information received. These three variables then accumulated as a stimulus.

Organism (O) = The stimulus was then processed internally by the individual informant through three variables: cognitive, affective, and conative. The cognitive variable is characterized by a deep understanding of the text, substance, objectives, and scientific insights contained in the fatwa. The affective variable is characterized by an attitude of acceptance of the fatwa, enthusiasm, and appreciative perception of the fatwa, resulting in the conative variable,



characterized by the intention (azm) to comply with and act according to the fatwa's guidelines.

Response (R) = The value of the integrity of the variables in the organism process produces an implicative response in the form of real actions as expected in the substance of the fatwa, namely economic compliance with more selective actions in choosing products and being able to adapt quickly to meet this compliance;

Table 3.

Response Process of Informant Group 2 based on S-O-R theory

Component	Main Findings
Stimulus	Individuals became aware of the fatwa primarily through social media, with limited exposure to information.
Organism	Individuals understood the fatwa in general terms but exhibited ambivalent attitudes toward certain aspects of its substance.
Response	Compliance with the fatwa was partial and had not yet significantly influenced economic behavior.

Stimulus (S) = Informant Group II learned about the fatwa from only one source, namely social media. The stimulus level was one-way; they received information from social media without attempting to explore other information to sharpen the stimulus.

Organism (O) = Cognitively, the stimulus received by informants was limited to symbolic-identificatory knowledge; namely, an understanding of the status of the fatwa as a religious authority attached to a particular religious institution, in this context, the Indonesian Ulema Council (MUI). This resulted in their affective position being in a state of Emotional Ambivalence, a psychological state where someone experiences two contradictory emotions toward a single object, event, or decision simultaneously. Emotional Ambivalence is their attitude of institutional support for the fatwa (support for the MUI) and their attitude toward one point of the fatwa that contradicts their psychological state.

Response (R) = Due to the weak stimulus, the organismal process leading to a response is insignificant. Therefore, in the context of economic behavior, the informants adopted a skeptical compliance attitude, characterized by partial adherence to the fatwa, resulting in them following the fatwa symbolically rather than substantively. Therefore, by implication, the existence of fatwas has not yet



influenced economic behavior, especially regarding consumer decisions and preferences.

Table 4.

Response Process of Informant Group 3 based on S-O-R theory

Component	Main Findings
Stimulus	Informants were not directly aware of the fatwa but were familiar with the boycott issue through social media.
Organism	Informants lacked a comprehensive understanding of the substance of the fatwa and demonstrated resistance to its message.
Response	Informants did not participate in the boycott and did not alter their economic behavior despite the existence of the fatwa.

Stimulus (S); In the case of the following group of informants, the fatwa text could not serve as a stimulus for them because they were unaware of its existence, even though they were aware of the substance of the boycott issue. Knowledge of the boycott issue was acquired through social media. According to the S-O-R theory, the MUI fatwa is an indirect stimulus, as their knowledge of the substance of the boycott did not come from official MUI documents, but from social media. Therefore, the level of clarity of the fatwa received by the informants, both in terms of content, objectives, and implications for action, was still low.

Organism (O); The low level of stimulus resulted in the informants lacking a comprehensive understanding of the material contained in the fatwa document, including its textual aspects, normative objectives, and substantive insights. This factor has implications for the emergence of emotional resistance, which then influences economic behavior. On the other hand, this level of stimulus also triggers pragmatic thinking by considering the various impacts of the fatwa, including social and economic ones.

Response (R); The stimulus and organism processes that contradict the purpose and substance of the fatwa are then responded to by demonstrating the opposite, meaning the fatwa has no impact on economic behavior.

Factors Influencing Public Response in Pontianak

Based on the analysis of interview results, the factors influencing public response to the MUI fatwa consist of external stimulus factors, namely factors external to the individual, such as information media, specific situations, and the MUI's position in relation to that individual. In addition to external factors,

internal factors also influence the individual's response to the fatwa. These internal factors include knowledge, understanding, attitudes, perceptions, emotions, and other aspects that arise from within. These factors can be seen in the following diagram:



Figure 2.
Factors Influencing Public Response

The Influence of Information Media

Information media has a significant influence on almost every group of informants. At least, this influence reaches the cognitive, affective, and conative boundaries (S-O) among informant groups 2 and 3, while it influences the implication aspects for informant group 1. The faster the media delivers information, the faster society provides a response. The level of credibility and authority of the media, as well as its position in the public sphere, also affects society's acceptance of the information conveyed.

Why does this aspect of information media have such a strong influence? First, the chain of information regarding the boycott did not originate from the MUI but rather emerged from information media such as YouTube, Facebook, Instagram, television, and others. Therefore, the media became the first stimulus before the issuance of the fatwa. Second, the position of the MUI fatwa within the structure of public information is 'secondary'. The fatwa only reinforces and directs the stimulus originating from the media; in addition, the fatwa serves as normative information that functions as a cognitive and implicative guideline for Muslims.

Cognitive and Affective Factors

The response of the people of Pontianak City toward the MUI fatwa was not formed homogeneously but rather through a complex internal process by connecting cognitive, affective, and conative aspects. In the context of this study,



the cognitive aspect refers to an individual's knowledge, understanding, and interpretation of the fatwa and its substances. The affective aspect refers to an individual's attitudes, emotions, and perceptions toward the fatwa, indicating agreement, interest, and certain opinions. Meanwhile, the conative aspect refers to a strong intention to make a decision.

The knowledge and understanding of the people of Pontianak City regarding MUI Fatwa No. 83 of 2023 have three characteristics. First, knowledge of the fatwa is accompanied by an in-depth understanding of the substance and insights of the fatwa. This understanding integrates religious texts and socio-economic realities. This group tends to focus on rationality factors and realities occurring in society. Second, individuals are aware of the position of the fatwa but do not understand the normative substance of the fatwa.

Third, knowledge related to the substance of the fatwa is only obtained from social media without understanding the background, motives, and objectives behind the issuance of the fatwa through comprehensive understanding. This group tends to understand the issue based on preferences and economic interests.

Social and Economic Conditions

Society's response toward MUI Fatwa No. 83 of 2023 also depends on the social and economic conditions of the people of Pontianak City. Socially, society's acceptance depends on the social conditions of their surrounding environment. People who are accustomed to interacting with religious environments such as Islamic boarding schools, ulama, and religious social communities tend to adapt more easily to the fatwa because these environments indirectly become agents of MUI in explaining religious and community-related issues.

However, this fact is not absolute. Some Muslims who actively interact with religious environments actually hold more critical views, so their acceptance of the fatwa is partial, namely acceptance with certain conditions that must be fulfilled and accounted for by MUI. Economic conditions also play an important role in society's acceptance of the fatwa. The results of the study found an ambivalent condition in consumer responses toward the fatwa.

The ambivalent response condition is demonstrated by two very dilemmas faced by consumers. On one hand, they trust the credibility of MUI in issuing fatwas; however, on the other hand, there is uncertainty regarding the list of products included in the boycott category, and MUI also does not bridge this uncertainty, which ultimately makes consumers doubtful and confused.

**MUI Branding**

Twelve out of fifteen informants stated that they have an emotional relationship with MUI. This cannot be separated from MUI's position as a strategic institution representing Muslims in Indonesia. According to them, MUI's credibility becomes a stimulus trigger, although it does not always result in practical compliance, depending on how possible these normative appeals can be implemented by society.

Changes in Society's Responses and Their Factors

Based on the research findings, there has been a shift in attitudes, perceptions, and decisions among society regarding MUI Fatwa No. 83 of 2023, particularly in the third recommendation point concerning the boycott. Based on interviews with informant groups who agreed with the MUI fatwa, there has been a shift in responses from normative compliance toward pragmatic economic considerations, resulting in a weakening of economic decision-making.

Table 5.**Aspects of Response Changes**

Aspect	At the Time of the Fatwa's Issuance	Two Years After the Fatwa's Issuance
Perception of the Fatwa	Viewed as relevant and important	The perceived relevance of the fatwa has begun to decline
Trust in MUI	High and based on factual considerations	Remains present but is more symbolic in nature
Economic Behavior	More selective and sensitive toward products affiliated with Israel	Greater consideration of practical aspects and personal needs
Consumer and Business Actor Attitudes	Tended to follow the fatwa	More flexible and contextual in responding to the fatwa

Based on the table above, there are four aspects of changes in society's responses toward the MUI fatwa, namely informants' perceptions of the fatwa, the level of trust, general economic behavior, consumer attitudes, and business actors' attitudes. The factors influencing changes in society's responses and their implications for economic behavior are as follows:

First: the shift in perception due to the declining social media coverage highlighting the conflict between Israel and Palestine. As is known, 100% of



informants stated that they learned about the boycott movement not from the fatwa but from social media. Therefore, the cognitive and psychological aspects of informants are closely related to media relations, meaning that their knowledge, attitudes, and perceptions can also be influenced by the media.

Second: the shift in the level of trust due to the decreasing intensity of socialization in the field, the lack of explanatory information, and the absence of psychological approaches from MUI or religious figures. Over time, the topic of the boycott has no longer become an actual issue; therefore, it is important for relevant parties to maintain the connection between the substance of the fatwa and society's understanding.

Third: the shift in economic behavior from a fatwa-oriented approach toward a more practical economic orientation. Sometimes society appears to experience difficulties in continuously selecting and identifying products included in the boycott category. Society tends to choose products based on considerations of availability, affordability, and quality. This factor is in line with several other field studies²³. During the boycott period, substitute products were unable to maintain these three values.

Fourth: the shift in the attitudes of consumers and business actors was caused by the lack of clarity from MUI in identifying the products referred to in the substance of the fatwa.

MUI's Attitude and Explanation Regarding the Phenomenon of Shifting Society's Responses

Based on the interview results with KH. Saifuddin Zuhri, Chairman of the Fatwa Commission of MUI West Kalimantan Province, regarding the phenomenon of shifting responses among the people of Pontianak City in responding to MUI Fatwa No. 83 of 2023, he stated that the causes of this phenomenon could be examined through three interconnected aspects.

First: MUI Fatwa No. 83 of 2023 has a permanent validity value (*Muabbad*), such as support for the Palestinian independence struggle through the distribution of zakat, infaq, and alms. There are also aspects that are temporary (*Ghairu Muabbad*), as stated in the recommendation points. This temporality aspect can be understood by reviewing the contextuality of the fatwa.

Second: the contextuality of the fatwa. It should be understood that a fatwa will not be issued unless it has undergone studies and field research conducted

²³ Ilham Akbar, Muhamad Rahmani Abduh, and Fajrul Ilmi, "BOYCOTTING PRO-ISRAEL PRODUCTS: RIGHT OR WRONG? (REFLECTION OF MUI FATWA NUMBER: 83 OF 2023 CONCERNING THE LAW ON SUPPORT FOR THE PALESTINIAN STRUGGLE)," *Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory*, 2025, 1409–35.



by the MUI research commission. The issuance of MUI Fatwa No. 83 of 2023 was the result of demands and requests from society regarding the attitude of Muslims toward the boycott movement, which had spread globally from Europe to Asia. The boycott movement was even carried out through demonstrations in various regions of Indonesia and coordinated by various institutions and mass organizations.

When conditions began to recover, the ceasefire between Palestine and Gaza had started to take place, and the media no longer framed the issue, demands and pressure automatically decreased. Likewise, the substance of the MUI fatwa regarding the boycott gradually began to be forgotten by Muslims. This is what is referred to as the characteristic of the MUI fatwa being temporary. In *Ushul Fiqh*, it is emphasized that when *Mani' as-Sabab* (the obstacle preventing the cause-and-effect relationship of a legal ruling) disappears, the binding legal requirement also disappears.

Third: society must also understand global geopolitical issues; how Western countries implement their foreign policies related to the Israel-Palestine conflict. For example, France is an important ally of Israel. When MUI Fatwa No. 83 of 2023 was issued, Muslims throughout Indonesia massively boycotted all French products. After France recognized the State of Palestine on September 25, 2025, the boycott implemented by Muslims against products should no longer be considered relevant²⁴.

Based on the analysis above, it is not actually the MUI fatwa that has no influence, but rather the context and reality of the situation between the period when the fatwa was initially issued and the current period are indeed different. Therefore, society should have strong literacy skills so that they are able to provide proportional and accurate assessments.

CONCLUSION

Based on this research, it can be concluded that the response of the Muslim community in Pontianak City to the MUI Fatwa No. 83 of 2025 shows a heterogeneous and dynamic pattern, yet is temporary. This finding is crucial for both relevant institutions and the public at large. The majority of informants expressed absolute acceptance of the MUI fatwa, while others demonstrated partial acceptance, demonstrating a more critical and rational attitude.

²⁴ Zuhri, S. (2026). Interview with the Chairman of the Fatwa Commission of the Indonesian Ulema Council (MUI) of West Kalimantan.



Meanwhile, only a small minority of informants indicated their rejection of the fatwa in determining consumption decisions.

Informants' responses to the fatwa were influenced by the influence of internet and electronic media framing, integrated knowledge and understanding, social and economic conditions, and the MUI branding. The research findings also identified a shift and change in public response from a normative-religious orientation to a rational orientation and from identity-based trust to symbolic trust. This shift was caused by weakening trust in the MUI due to the product "boycott" aspect that had not been properly validated. Public response to the fatwa also had temporary implications for economic behavior, including consumer consumption patterns and business sales patterns. According to the Indonesian Ulema Council (MUI), the shift was caused by the situation returning to a more conducive, though not entirely, situation, and international politics, which successfully suppressed Israeli dominance, thus losing its substantive context. The MUI also emphasized that MUI fatwas are not completely binding permanently, but also temporarily, including in the context of this research.

Research Limitations

Demographically, this research was limited to Pontianak City, with a short observation period and primary data derived from interviews. The insight aspects of the fatwa's arguments have not been analyzed in depth, allowing for further study in the future.

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