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The Concept of Boycott and Its Relevance to QS. Al-Ma'idah/5:2 from the Perspective of *Tafsir Al-Azhar* by Buya Hamka

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Abstract

This study aims to analyze the concept of boycott and its relevance to Qur'an Surah Al-Mā'idah (5):2 from the perspective of *Tafsir Al-Azhar* by Buya Hamka. The study employed a qualitative approach using library research. The primary data consisted of Qur'an Surah Al-Mā'idah (5):2 and *Tafsir Al-Azhar*, while secondary data were obtained from books, journal articles, and other relevant literature. Data were collected through documentation and analyzed using content analysis and descriptive-interpretative analysis. The findings indicate that Qur'an Surah Al-Mā'idah (5):2 contains a command to cooperate in righteousness and piety and a prohibition against cooperation in sin and hostility. From Hamka's perspective, these principles encompass both social relations and economic activities. A boycott may be understood as a form of moral responsibility and humanitarian solidarity when it seeks to reduce support for injustice, is conducted peacefully, is based on valid information, and takes public benefit into consideration. This study emphasizes that boycott is not merely an economic action but also has ethical, social, and spiritual dimensions. The novelty of this study lies in integrating the concept of boycott, the principle of *ta'āwun* (mutual cooperation), and the perspective of *Tafsir Al-Azhar* as a framework for contemporary boycott ethics.

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Introduction

In recent years, the phenomenon of boycotts has grown as a form of social, economic, and political response by Muslim communities to actions considered linked to injustice, oppression, human rights violations, or insults to religious values. Boycotts are carried out by refusing to buy, use, or support certain products, services, institutions, and parties. In modern development, this movement not only takes place through economic activities but also through social media, digital campaigns, and cross-country solidarity (Zayyadi & Ubaidillah, 2024). Thus, consumption is no longer just understood as fulfilling needs, but also as an expression of moral attitude and social stance.

However, boycott practices also raise ethical issues. A boycott can be seen as a form of concern for justice and humanity, but its implementation needs to consider the accuracy of information, social impact, and the possible harm to parties not directly involved (Yenti, Widia, Asmaret, Halim, & Ridha, 2025). That's why boycotts need a normative basis so they don't turn into acts of hatred, hostility, or excessive social judgment.

Q.S. Al-Māidah/5:2 is relevant as a basis for understanding the ethics of boycotts because it contains a command to help one another in goodness and piety and a prohibition against cooperating in sin and hostility. This verse can serve as a guideline to assess whether a boycott is a form of working together to uphold goodness or actually creates new injustice. A boycott against parties supporting oppression can be seen as a social effort to defend humanity, as long as it is carried out proportionally, fairly, and based on accurate information.

In this context, Buya Hamka's Tafsir Al-Azhar is important to study because it emphasizes the connection between the teachings of the Qur'an and social reality. Hamka sees the principle of helping each other in doing good as the foundation for building a just, civilized, and responsible life. This perspective can serve as a conceptual basis for understanding boycotts as collective actions with ethical value, as long as they don't support oppression, are carried out wisely, and still adhere to Islamic morals.

Studies on boycotts generally develop in the fields of consumer behavior, marketing, political communication, and social movements. A boycott is understood as a collective action by consumers to refuse or reduce the use of certain products and services as a form of protest against policies or actions considered inconsistent with moral values. Previous research (Ali & Nasution, 2025) It shows that the decision to boycott is influenced by perceptions of injustice, group identity, involvement with the issue, as well as the belief that consumption can be a means of social and economic pressure. Besides having an economic impact, boycotting also becomes a form of political consumerism and social solidarity on humanitarian issues.

Previous research (Effendi & Putri, 2025) It still focuses more on consumer motivation, campaign strategies, and the impact of boycotts on a company's reputation. In the Islamic context, discussions about boycotts tend to be more normative and haven't really explored ethical boundaries, the validity of information, social impact, or the principle of proportionality in their implementation. In fact, boycott actions need to be guided by the values of justice, public welfare, and Islamic morals so they don't turn into hatred or enmity.

The gap in this research lies in the limited studies that link the concept of boycott with Q.S. Al-Māidah/5:2. This verse contains the principle of ta'āwun, which is the command to help one another in goodness and piety and the prohibition to cooperate in sin and hostility. So far, Q.S. Al-Māidah/5:2 has been more often discussed in the context of social cooperation, brotherhood, and societal ethics, and not specifically as an ethical basis for assessing contemporary boycott phenomena. In addition, studies on Buya Hamka's Tafsir Al-Azhar mostly discuss social-community interpretation patterns, nationalism, education, and the moral values of the Qur'an. Tafsir Al-Azhar is known for its adabi ijtimā'i character, connecting the message of the Qur'an with social issues in the community. However, Hamka's interpretation of Q.S. Al-Māidah/5:2 has not been widely used to analyze modern boycott ethics.

The novelty of this research lies in the effort to integrate the concept of boycott, the principle of ta'āwun in Q.S. Al-Māidah/5:2, and the perspective of Tafsir Al-Azhar. This study offers an ethical framework for boycott based on values like virtue, justice, public interest, social responsibility, and the prohibition of hostility. With this framework, a boycott can be seen as a form of social solidarity that is justified if it is based on accurate information, aims to prevent oppression, and does not harm those who are not directly involved.

Method

This research uses a qualitative approach with a type of library research. Library research is a research method that uses various written sources, such as scriptures, books, journal articles, documents, and scientific works, as the main sources to obtain data and build analysis of a research problem (Zed, 2018; Creswell, 2024). This method was chosen because the research focuses on analyzing the concept of boycott, the content of Q.S. Al-Māidah/5:2, and its relevance in the perspective of Tafsir Al-Azhar by Buya Hamka. Therefore, this study does not use field data through observation, interviews, or questionnaires, but instead examines textual data thoroughly and systematically.

The approach used is a thematic (maudu'i) interpretation approach with descriptive-analytical analysis. The thematic interpretation approach is used to collect, understand, and analyze Quranic verses based on a certain theme in a comprehensive and contextual way (Al-Farmawi, 1996). In this study, Q.S. Al-Māidah/5:2 is used as the main focus, especially regarding the command to help each other in goodness and piety and the prohibition of cooperating in sin and hostility. Furthermore, the content of this verse is analyzed in relation to the concept of boycott as a contemporary social phenomenon that has economic, human solidarity, ethical, and religious responsibility dimensions.

The research data sources consist of primary and secondary sources. The primary sources of this research are the Qur'an, especially Q.S. Al-Māidah/5:2, and the Tafsir Al-Azhar by Hamka as the main source for understanding the interpretation of the verse. Tafsir Al-Azhar was chosen because it has a social-literary style, which means a style of interpretation that emphasizes the connection of the Qur'an's message with social, moral, and community life issues (Hamka, 2015; Shihab, 2002). Secondary sources include books on Qur'an sciences, interpretation methodology, Islamic social ethics, consumer behavior, social movements, journal articles on boycotts, as well as other scholarly works relevant to the research focus.

The data collection technique was carried out through documentation studies. The researcher gathered various relevant literature sources, then read, took notes, identified, and classified the data based on the research focus. The collected data was grouped into several categories, namely: concepts and forms of boycott; the principle of ta'āwun in virtue and piety; prohibitions on cooperating in sin and hostility; Hamka's interpretation of Q.S. Al-Mā'idah/5:2; and the relevance of these values to contemporary boycott practices. Documentation studies were used because they allow researchers to obtain conceptual and historical data in depth through the examination of credible written sources (Sugiyono, 2024).

Data analysis was carried out using content analysis and descriptive-interpretative analysis techniques. Content analysis is used to systematically identify ideas, values, meanings, and arguments found in both primary and secondary sources (Krippendorff, 2018). The analysis stage starts with data reduction, which means selecting data that aligns with the research focus. Next, the data is presented as a thematic description covering the concept of boycott, the meaning of Q.S. Al-Mā'idah/5:2, and Hamka's interpretation. After that, the researcher interprets the data to connect the principles of ta'āwun, virtue, piety, sin, and enmity with the phenomenon of boycotts in modern life. The final stage is drawing conclusions about the limits, orientation, and ethics of boycotts from the perspective of Tafsir Al-Azhar.

The validity of the data is maintained through source triangulation, which means comparing the data and interpretations obtained from Tafsir Al-Azhar with interpretation literature, books on interpretation methodology, and relevant scientific articles. Source triangulation is used to boost the credibility of research results by checking for consistency, making comparisons, and strengthening arguments from various data sources (Moleong, 2024). Besides that, the researcher critiques sources by looking at the author's authority, the publisher's credibility, the relevance of the content, and the consistency of the arguments in each reference. Managing references, citations, and the bibliography is done using the Mendeley app with the American Psychological Association 7th Edition (APA 7th Edition) citation style.

Result

The Relevance of QS. Al-Maidah/5:2 to the Concept of Boycott According to the Perspective of Al-Azhar Tafsir by Buya Hamka

Based on an analysis of Qur'an Surah Al-Mā'idah (5):2 and Buya Hamka's interpretation in *Tafsir Al-Azhar*, it was found that the verse contains a fundamental principle concerning the obligation to cooperate in righteousness and piety, as well as the prohibition against cooperation in sin and hostility. This principle serves as a normative foundation for Muslims in determining forms of social, economic, and political engagement that are consistent with Islamic values. Qur'an Surah Al-Mā'idah (5):2 affirms that all forms of relationships and cooperation should be directed toward the realization of public welfare, justice, and the protection of humanitarian values.

In *Tafsir Al-Azhar*, Buya Hamka explains that the command to assist one another in righteousness applies not only to interpersonal relationships but also to community life, national life, and economic activities. Righteousness in this verse is understood as any form of action that brings benefit, upholds justice, and preserves human dignity.

Conversely, cooperation that supports oppression, injustice, exploitation, or actions detrimental to humanity falls within the category of conduct that must be avoided. Thus, Hamka positions Muslims as moral agents who bear the responsibility to consider the consequences of every action and decision made in social and economic life.

The findings indicate that the concept of boycott is strongly relevant to the message of Qur'an Surah Al-Mā'idah (5):2. A boycott may be understood as a collective action involving the refusal to purchase, use, support, or maintain economic relations with products, services, institutions, or parties that are alleged or proven to be involved in oppression, human rights violations, injustice, or actions contrary to moral values. In this context, a boycott is not merely an economic action but also a form of social stance that reflects a commitment to justice and humanity.

From the perspective of *Tafsir Al-Azhar*, a boycott may be positioned as an implementation of the prohibition against cooperation in sin and hostility when it is undertaken to reduce or end support for oppressive practices. When individuals or groups cease consuming products or services associated with unjust actions, such conduct may be understood as an effort to avoid reinforcing practices that contradict the values of righteousness. In this sense, a boycott may serve as a form of moral responsibility among Muslims to ensure that economic activities do not become instruments that support wrongdoing or injustice.

However, the findings also indicate that the ethical legitimacy of a boycott is determined not only by its purpose but also by the manner in which it is carried out. A boycott must be based on accurate and accountable information, conducted peacefully, and mindful of its effects on parties who are not directly involved. Boycotts based on slander, unverified information, hatred, discrimination, or an excessive desire to harm others are inconsistent with the principles of righteousness and piety. Therefore, Qur'an Surah Al-Mā'idah (5):2 not only provides a basis for rejecting oppression but also establishes moral boundaries to prevent such actions from developing into excessive hostility.

Buya Hamka emphasizes the importance of justice and humanity in Muslim life. Within this framework, a boycott grounded in moral awareness, conducted proportionately, and directed toward rejecting oppression may be understood as a form of participation in upholding righteousness. A boycott should not be regarded as an emotional outburst or an act of hatred toward a particular group; rather, it should function as a form of social control oriented toward improvement and the prevention of practices that harm human beings. Thus, a boycott can become a means of humanitarian solidarity as long as it remains within the framework of ethical conduct, justice, and public welfare.

Based on the analysis, the relevance of Qur'an Surah Al-Mā'idah (5):2 to the concept of boycott lies in the shared values underlying both: a commitment to righteousness, piety, justice, and the rejection of all forms of support for sin, hostility, and oppression. Buya Hamka's perspective in *Tafsir Al-Azhar* provides an understanding that every social and economic activity undertaken by Muslims must be assessed in light of its moral consequences. Therefore, a boycott may be understood as one form of practicing Qur'anic values in building humanitarian solidarity and supporting the establishment of justice. Qur'an Surah Al-Mā'idah (5):2 possesses not only theological relevance but also practical relevance in responding to contemporary social issues, including the

phenomenon of boycott as a form of moral and social control over practices that contradict Islamic principles.

The Implications of That Interpretation on the Concept of Boycott in the Social Life of Muslims

Based on an analysis of the interpretation of Qur'an Surah Al-Mā'idah (5):2 in Buya Hamka's *Tafsir Al-Azhar*, it was found that the verse has important implications for the understanding and practice of boycott in the social life of Muslims. Buya Hamka interprets the command of *ta'āwun*, or mutual assistance, as a moral obligation that must be realized in various aspects of life, including personal relationships, social interactions, economic activities, and community life. Conversely, the prohibition against cooperating in sin and hostility conveys that every Muslim must exercise caution in providing support to parties, actions, or policies that may reinforce oppression, injustice, or violations of humanitarian values.

The first implication of this interpretation is the development of ethical awareness in Muslim consumption and economic activities. From Hamka's perspective, economic activities cannot be assessed solely in terms of material gain; they must also take into account their moral and social consequences. Decisions to purchase, use, promote, or support particular products and services constitute part of a Muslim's responsibility. Therefore, the concept of boycott may be understood as an effort to avoid indirect involvement in supporting parties whose actions contradict the principles of justice, humanity, and righteousness.

The second implication is the strengthening of social solidarity within Muslim communities. Hamka's interpretation demonstrates that Islamic teachings regulate not only the vertical relationship between human beings and Allah but also horizontal relationships among people. In the context of boycott, a collective decision not to support parties perceived as engaging in oppression or injustice may serve as a form of solidarity with groups experiencing suffering. Such solidarity reflects the values of *ukhuwah* (brotherhood), social concern, and humanitarian responsibility, which are essential elements of Islamic teachings. Thus, boycott functions not only as an economic instrument but also as an expression of moral commitment and social concern toward humanitarian issues.

The third implication concerns the development of critical awareness and social responsibility among Muslims in responding to global dynamics. The findings indicate that Hamka's interpretation encourages Muslims not to remain passive toward social issues occurring around them. Muslims need to understand the consequences of the support they provide to particular individuals, groups, companies, or institutions. In this context, boycott may serve as a form of peaceful social participation through which individuals express their rejection of practices considered inconsistent with the values of justice and humanity. This action demonstrates that consumption choices may have broader social and moral consequences.

Furthermore, the interpretation of Qur'an Surah Al-Mā'idah (5):2 in *Tafsir Al-Azhar* has implications for the formation of a Muslim social identity grounded in Qur'anic values. A boycott carried out in accordance with the principle of *amar ma'ruf nahi munkar*—enjoining what is right and preventing what is wrong—reflects an effort to maintain

consistency between religious beliefs and social actions. Religious values are not merely understood as theoretical normative teachings but are applied through concrete behavior that influences social life. In this regard, boycott may become one form of practicing Islamic values when it is undertaken to promote goodness, reject injustice, and strengthen concern for others.

Nevertheless, the findings also indicate that the implementation of boycott must be conducted wisely, proportionately, and on the basis of valid information. Hamka's interpretation emphasizes the importance of moral character, justice, and wisdom in every action undertaken by Muslims. Therefore, boycott must not be used as a means to foster hatred, hostility, slander, discrimination, or actions that harm parties with no direct involvement. Rather, it should be directed toward upholding justice, increasing social awareness, and encouraging positive change in society.

Overall, the implications of the interpretation of Qur'an Surah Al-Mā'idah (5):2 in *Tafsir Al-Azhar* for the concept of boycott demonstrate that boycott may be understood as a manifestation of moral responsibility, social solidarity, and active Muslim participation in upholding the values of justice and humanity. Hamka's interpretation provides a foundation for understanding that every form of social and economic support must be directed toward righteousness and piety and must avoid all actions that may reinforce sin, hostility, and oppression. Therefore, the concept of boycott in Muslim social life encompasses not only an economic dimension but also ethical, social, spiritual, and humanitarian dimensions rooted in Qur'anic teachings.

Discussion

The Relevance of QS. Al-Maidah/5:2 to the Concept of Boycott According to the Perspective of Al-Azhar Tafsir by Buya Hamka

Research results show that Q.S. Al-Mā'idah/5:2 is highly relevant in building an ethical framework for boycott practices. The verse's content about the command to help one another in goodness and piety, and the prohibition of cooperating in sin and hostility, emphasizes that social and economic activities cannot be separated from moral considerations. From Buya Hamka's perspective in *Tafsir Al-Azhar*, humans are judged not only by their worship of Allah SWT, but also by their responsibility in upholding justice, welfare, and the dignity of fellow humans (Hamka, 2015). Therefore, the choice to buy, use, promote, or reject a product can be understood as an action that has social and moral consequences.

Hamka's interpretation aligns with the interpretations of classical mufassir. Ibn Kathir explains that the command to cooperate in righteousness and piety includes the obligation to help each other in all forms of good deeds and obedience to Allah. Conversely, the prohibition against cooperating in sin and aggression indicates that supporting wrongdoing, violations, and actions that harm others is forbidden (Ibn Kathir, 1999). Al-Tabari interprets al-birr as all kinds of obedience that bring a person closer to Allah, while al-ithm and al-'udwān are understood as sins and actions that go beyond the limits regarding human rights (Al-Ṭabarī, 2001). Both interpretations reinforce Hamka's view that social relationships and economic activities should be aimed at goodness, not at strengthening oppressive practices.

Al-Razi added that the command to cooperate in doing good carries a broad sense of benefit, while the prohibition against cooperating in sin and hostility is related to preventing harm that can affect both individuals and society (Al-Rāzī, 1981). This perspective is important in understanding boycotts, because the action shouldn't just be judged by the spirit of rejection, but also by its purpose, method, and impact. A boycott can be seen as aligned with Qur'anic values if it's done to reduce support for actions that harm humanity, but it should be avoided if it leads to greater damage, new injustices, or disproportionate hostility.

M. Quraish Shihab's interpretation also reinforces those ethical boundaries. Shihab explains that helping each other should be aimed at doing what's right and beneficial, while the prohibition against cooperating in sin and hostility urges Muslims not to support actions that are harmful, violate rights, or make things worse in social life (Shihab, 2002). In the context of a boycott, this interpretation requires people to verify information, ensure the connection between the boycott target and the action being protested, and consider its impact on workers, small business owners, and others who are not directly involved.

The interpretations by these mufasir show that consumption behavior is not neutral. Decisions to buy, use, or promote products can be a form of support for an economic system, company policies, or the actions of certain parties. In this context, a boycott can be understood as an effort to stop or reduce support for parties suspected or proven to be involved in oppression, human rights violations, or injustice. These findings are in line with research (Ali & Nasution, 2025) It states that consumer participation in boycotts is influenced by their judgment of the target's level of moral wrongdoing. Consumers tend to join boycotts when they see the actions of a company or certain institution as serious, unethical, and harmful to society.

In consumer behavior studies, a boycott is understood as a form of political consumerism, which is using purchasing power to express political, social, or ethical views. (A'yun, 2022) explaining that rejecting certain products or choosing products considered more ethical is a form of citizen participation in the public sphere. In line with that view, based on the analysis results, it can be understood that boycotts can be a tool for Muslim social participation to show support for justice and humanity. However, Hamka's perspective and that of other interpreters provide a stronger normative orientation, because boycotts are not only seen as a consumer political expression, but also as a religious responsibility to not reinforce wrongdoing and oppression.

The alignment between boycott and the principle of ta'awun is visible when such collective action is aimed at reducing support for parties involved in oppression or human rights violations. In this context, a boycott can be understood as a form of nonviolent social cooperation. Review (Effendi & Putri, 2025) It shows that an individual's decision to participate in a boycott is influenced by belief in the movement's success, peer group norms, and the costs that consumers have to bear. The findings indicate that a boycott is a collective action that requires shared awareness, not just an individual decision. This aligns with the principle of ta'awun because the success of efforts to resist injustice depends on cooperation aimed at a good purpose.

Even so, collective action isn't always good just because it's done together. The ban on cooperating in sin and hostility serves as a limit so that a boycott doesn't turn into slander, hatred, discrimination, coercion, or punishment against parties who aren't directly

involved. Information about products, companies, or institutions being targeted needs to be verified so that the actions taken don't cause prejudice or unfair harm. This principle aligns with the interpretations of Al-Tabari, Al-Razi, and Quraish Shihab, who view the ban as protecting human rights and preventing social harm (Al-Rāzī, 1981; Al-Ṭabarī, 2001; Shihab, 2002).

The need for accurate information can also be explained through research (Fajri, Rokhanil, & Murdianto, 2025). The study shows that consumers consider the likelihood of a boycott's success and the costs involved before participating. This means that boycotts without clear information, measurable goals, and realistic strategies can lose their effectiveness. From the perspective of Tafsir Al-Azhar, this caution aligns with the values of justice and moral responsibility. A boycott that follows Qur'anic values isn't a spontaneous act due to social pressure, but a conscious decision based on knowledge, consideration of benefits, and a willingness to bear the consequences proportionally.

The findings of this research also align with (Hafiz, Sari, & Hidayat, 2025) which explains that social concern, environmental concern, and universal value orientation can encourage someone to boycott or buycott. Buycott is the action of supporting products or companies that are seen as committed to social and ethical values. This study broadens the understanding that a boycott shouldn't just stop at rejecting certain products. In the framework of Q.S. Al-Māidah/5:2, rejecting support for oppressive parties needs to be accompanied by strengthening support for economic activities that are fairer, responsible, and beneficial. In other words, the prohibition of aiding sin can be complemented by actively helping good deeds through more ethical economic choices.

Research on consumer boycotts of fast food chains in the context of Palestine also shows that boycotts can be a way to pressure corporate behavior as well as a means to advocate for more ethical business practices. However, that study focused more on political consumerism and the impact on company reputation, whereas this research provides a Qur'anic ethical basis through Hamka's interpretation, compared with Ibn Kathir, Al-Tabari, Al-Razi, and Quraish Shihab. The contribution of this study lies in framing boycotts not just as a consumer strategy or market pressure, but as an action that needs to be evaluated based on its purpose, method, impact, and moral orientation.

Based on the discussion, from the perspective of Tafsir Al-Azhar, a boycott can be defined as a conditional socio-economic action. This action can be justified if it aims to oppose injustice, is based on reliable information, is carried out without violence, does not lead to hatred or discrimination, and considers its impact on groups that are not directly involved. On the other hand, a boycott loses its ethical value if it is carried out through slander, coercion, persecution, or actions that cause more harm than the intended benefit.

Thus, Q.S. Al-Māidah/5:2, through the interpretation of Buya Hamka and other comparative scholars, provides a comprehensive framework for understanding boycotts in the life of Muslims. The verse not only supports a firm stance against unjust practices but also guides the faithful to uphold justice in their actions. Boycotts can be a form of human solidarity and social responsibility if aimed at promoting good, reducing support for oppression, and carried out with consideration for ethics, public interest, and respect for human dignity.

The Implications of That Interpretation on the Concept of Boycott in the Social Life of Muslims

Research results show that the interpretation of Q.S. Al-Māidah/5:2 in Tafsir Al-Azhar provides a moral framework that is relevant for understanding boycotts in the social life of Muslims. The verse carries two main orientations, namely the command to cooperate in goodness and piety and the prohibition against supporting sin and hostility. In Buya Hamka's interpretation, these two principles are not only related to individual worship but also encompass social relations, community life, and economic activities (Hamka, 2015). Therefore, the support someone gives through their consumption choices needs to be considered based on its impact on fairness, humanity, and the common good.

Hamka's understanding aligns with the classical interpretation. Ibn Kathir explains that the command to help one another in righteousness and piety is an encouragement to assist each other in all forms of goodness and obedience, while the prohibition against helping in sin and aggression emphasizes the duty to avoid supporting acts of wrongdoing and violations of others' rights (Ibn Kathir, 1999). Al-Ṭabarī also understood al-birr as all forms of obedience to Allah Swt., while al-ithm and al-'udwān are seen as sinful acts and actions that go beyond limits toward other people (Al-Ṭabarī, 2001). That similarity in interpretation shows that the verse's principle not only governs personal goodness but also shapes social ethics that reject involvement in injustice.

This view shows that consumption behavior isn't neutral. Decisions to buy, use, or promote a product can be a way of supporting an economic system, company policies, or certain parties' actions. In this context, a boycott can be seen as an effort to stop or reduce support for parties suspected of engaging in oppression, human rights violations, or injustice. These findings are in line with research (Anam & Sulaeman, 2024) which states that participation in boycotts is influenced by consumers' assessment of the moral wrongdoing of the targeted party. Consumers are likely to get involved when they believe that a certain company or institution has acted unethically and harmed the public.

Al-Rāzī's perspective emphasizes the importance of considering the purpose and consequences of an action. He places virtue and piety as the basis for actions that bring benefits, while sin and hostility are related to actions that cause harm to oneself or others (Al-Rāzī, 1981). In relation to boycotts, this idea emphasizes that rejecting a product or institution shouldn't just be based on emotional feelings, but should take into account the purpose, evidence, impact, and the benefits that are intended to be achieved. That way, a boycott gains ethical legitimacy if it serves as a means to reduce support for injustice without causing greater harm.

The next implication is the strengthening of social solidarity. The principle of ta'āwun shows that Muslims are not just asked to do good deeds individually, but also to build cooperation in facing humanitarian issues. In the practice of a boycott, solidarity can appear when the community collectively stops economic support to parties seen as committing or supporting injustice. This action can be a way of siding with victims of oppression without using violence. In this sense, a boycott serves as a social mechanism to express rejection while also fostering concern for the suffering of others.

That understanding is in line with the research (Madhiya, Widiyati, & Hasyim, 2024) who sees a boycott as a collective action. The study shows that individual participation is influenced by the belief that a joint movement can bring about change, the presence of

social norm support, and the willingness to make certain sacrifices. In relation to Q.S. Al-Māidah/5:2, this collective action can be considered ta'āwun if it is aimed at promoting good and reducing support for wrongdoing.

M. Quraish Shihab's interpretation emphasizes that the command to help one another in this verse should be directed towards things that are right and beneficial, while the prohibition against cooperating in sin and hostility requires Muslims not to support actions that harm or violate the rights of others (Shihab, 2002). That interpretation complements Hamka's perspective because it emphasizes that cooperation should be judged based on its substance and consequences. In the context of a boycott, people shouldn't just follow the calls that are going around, but should check the clarity of the information, the connection between the boycott target and the action being questioned, as well as the possible social impact.

Besides being a form of solidarity, boycotting can be understood as an expression of social participation by Muslims in responding to public issues. Research findings show that Hamka's interpretation encourages Muslims not to be passive when facing injustice. A critical attitude is needed so that people understand the consequences of the economic support given to certain companies, institutions, or groups. In this context, consumer choices can become a way to express a stance on issues of humanity, the environment, and economic justice.

That idea can be paired with research (Gozali, Kurniawati, & Ibrahim, 2022) about political consumerism. They explain that the act of buying or refusing certain products can be a form of political participation outside formal channels. Consumers use their purchasing power to express values and concern for social issues. However, the Tafsir Al-Azhar perspective provides a more normative orientation because boycotts are seen as an ethical responsibility to direct support toward good and stay away from wrongdoing.

In the social life of Muslims, this interpretation also encourages consistency between belief and action. The principle of amar ma'ruf nahi mungkar can be realized through tangible social behavior, including consumption choices that consider fairness. However, a boycott cannot be used as the sole measure of piety because each person's economic capacity, access to alternative products, and social conditions are different. Therefore, participating in a boycott should be seen as a moral choice that takes into account individual capacity, the availability of alternatives, and social impact.

This finding is relevant to research (Bello, 2023) which explains that consumers consider the sacrifices of a purchase before joining a boycott. Difficulties in obtaining replacement products, increased costs, and uncertainty about the effects of the boycott can influence individual decisions. From an Islamic perspective, these considerations are related to the principle of *maslahah*, which is about choosing actions that provide greater benefits and minimize harm for society.

On the other hand, Q.S. Al-Māidah/5:2 sets clear limits on carrying out boycotts. The prohibition against cooperating in sin and hostility requires that collective actions do not turn into slander, hatred, discrimination, persecution, or punishment against parties not directly involved. Boycotts should be based on verifiable information, a clear connection between the boycott target and the issue at hand, and consideration of the impact on workers, small business owners, and consumers in that economic chain. This

provision is important because actions with good intentions can lose their ethical value if carried out in an unfair way.

Those ethical considerations align with the research (Rozi, Nurlizam, & Zubir, 2024) which shows that the decision to boycott or buycott is influenced by value orientation, social concern, and an individual's willingness to change consumption patterns. Buycott is the act of supporting products or companies seen to have a commitment to social and ethical values. This study enriches research findings by showing that rejecting parties considered unjust should ideally be accompanied by support for more responsible economic alternatives. In the framework of Q.S. Al-Māidah/5:2, the prohibition on assisting sin can be complemented by actively supporting good through economic choices that bring social benefits.

Based on this discussion, Buya Hamka's interpretation of Q.S. Al-Māidah/5:2 has wide implications for the concept of boycott in the lives of Muslims. A boycott can raise ethical awareness in consumption, strengthen solidarity with victims of injustice, and serve as a form of peaceful participation in public matters. However, its implementation must adhere to principles of morality, justice, accuracy of information, proportionality, and the public good. Therefore, from the perspective of Tafsir Al-Azhar, a boycott is a conditional socio-economic action: it can be an expression of ta'āwun in goodness if it reduces support for oppression, but it goes against Qur'anic values if carried out through false information, hatred, or actions that cause disproportionate harm to parties not directly involved.

Conclusion

This study concludes that QS. Al-Mā'idah verse 2 in the Tafsir Al-Azhar by Buya Hamka is highly relevant to the concept of boycott in Muslim social life. The principles of ta'āwun 'ala al-birr wa al-taqwā (cooperating in righteousness and piety) and the prohibition of ta'āwun 'ala al-ithm wa al-'udwān (cooperating in sin and aggression) serve as a moral foundation for Muslims to support good deeds and avoid any form of backing oppression, injustice, and wrongdoing. From Hamka's perspective, a boycott is not just seen as an economic action but also as a form of moral responsibility, human solidarity, and the practice of amar ma'ruf nahi munkar in modern life. This study implies reinforcing the understanding that consumption activities and economic support should take ethical, social, and spiritual aspects into consideration. However, this research is still limited to a literature review focused on Tafsir Al-Azhar, so it has not examined the practice of boycotts empirically in society or compared it with other interpretations. Therefore, future research is suggested to conduct comparative studies between interpretations as well as field research to examine the influence of religiosity, ethical awareness, and religious identity on the boycott behavior of Muslims in a contemporary social context.

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