
Ummah Economic Strategy: The Influence Of Mui Fatwas On Global Solidarity And National Production Priority Toward Consumer Perceptions, Behavior, Loyalty And Trust In West Kalimantan

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Manuskrip;

Diterima : 18 April 2026 ; Ditinjau: 18 Mei 2026 ; Publish : 06 Juli 2026

Diterbitkan: Juli 2026

***Korespondensi Penulis**

Abstract

This study aims to analyze the influence of the Indonesian Ulema Council (Majelis Ulama Indonesia, MUI) fatwas on global solidarity and the prioritization of national products toward consumer perception, behavior, loyalty, and trust in West Kalimantan. Employing a quantitative approach, the study collected data through a survey selected using stratified sampling. The sample criteria included individuals who are Muslim, employed, and domiciled in Pontianak, West Kalimantan. Data were gathered using a Likert-scale questionnaire and analyzed through Partial Least Squares Structural Equation Modeling (PLS-SEM) using SmartPLS. The findings indicate that the MUI fatwas exert a positive and significant influence on consumer perception, behavior, loyalty, and trust. Specifically, MUI Fatwa No. 83 of 2023 and Fatwa No. 14/Ijtima' Ulama/VIII/2024 substantially enhance consumer perceptions regarding the importance of purchasing local products and supporting global solidarity. These fatwas also encourage tangible behavioral changes, such as choosing domestic products and avoiding those that contradict communal Islamic values. Furthermore, the MUI fatwas are shown to be a strong determinant in shaping long-term consumer loyalty toward domestic products and in strengthening trust in the quality and benefits of local goods aligned with Islamic principles and national identity. This study concludes that the MUI fatwas serve as a strategic instrument in reinforcing the economic empowerment of the Muslim community and promoting national self-reliance.

Keywords: *Ummah Economic Strategy ; MUI Fatwas ; Gobal Solidarity ; National Production Priority ; Consumer Perceptions ; Behavior ; Loyalty ; Trust.*

INTRODUCTION

The wave of globalization has fundamentally transformed the landscape of Indonesia's domestic market. Recent studies reveal that globalization simultaneously opens access to international markets while intensifying competitive pressure from imported products (Muajaroh et al., 2024). Although consumers benefit from a wider array of choices, the dominance of imported products poses the risk of eroding the competitiveness of domestic industries and threatening the sustainability of the local economy (Tambunan, 2018). Data from Statistics Indonesia (BPS, 2023) indicated a 35% increase in the volume of imported consumer goods over the past five years, which contrasts with a 12% growth in local product exports (K Verico & Pangestu, 2021). This condition has prompted various stakeholders, including the government and the Indonesian Ulema Council (Majelis Ulama Indonesia, MUI), to support domestic products as an essential effort to strengthen the national economy and achieve self-reliance. Increasing public awareness of the importance of supporting local products has now become a widespread and growing phenomenon in Indonesia (Handayani & Setyorini, 2021).

As a concrete measure to support local products, the Indonesian Ulema Council (MUI) has issued two crucial fatwas. First, MUI Fatwa No. 83 of 2023 on the Legal Ruling of Supporting the Palestinian Struggle, which implicitly recommends prioritizing the use of domestic products as part of the nation's pursuit of independence. Second, Fatwa No. 14/Ijtima' Ulama/VIII/2024, which more

explicitly regulates the prioritization of domestic products and provides a normative response to the challenges of globalization. Research in the electronics and garment sectors shows that a previous fatwa (No. 75/2016) increased Muslim consumer preference for local products by 22% (Y Kadarusman & Nadvi, 2016). However, its implementation faces structural challenges, such as the limited production capacity of micro, small, and medium enterprises (MSMEs) to meet global standards (Darmawan, 2008).

The issuance of these fatwas is not merely an ethical appeal but carries strong religious and social dimensions, with the potential to significantly influence consumer perspectives, purchasing behavior, and loyalty toward local products among Indonesia's Muslim community (MUI, 2023; MUI, 2024). The authority of MUI in shaping the opinions and behaviors of Muslims renders these fatwas worthy of in-depth examination as part of a broader strategy for strengthening the Muslim economy.

Despite various campaigns and policies supporting local products, including MUI fatwas, the dominance of imported goods in the Indonesian market remains evident. Many consumers continue to prefer imported products due to perceptions of superior quality, lower prices, or stronger brand image. There is a possibility that the implementation and practical effectiveness of MUI fatwas have not yet reached their optimal level or fully achieved the expected target of significantly shifting consumer preferences from imported to domestic products. It remains unclear to what extent these fatwas have been internalized and influence consumers' daily purchasing decisions. Data from Statistics Indonesia (2023) reveal that 62% of electronic products and 58% of fashion items available in Indonesian retail markets are still imported (AA Pratama, 2024). This phenomenon is further exacerbated by consumer perceptions that imported products possess higher quality (57% of respondents) and a more prestigious brand image (43% of respondents), as reported in a national survey (AA Miftah & A Pangiuk, 2020). This gap suggests that the internalization of MUI fatwas has not yet been fully realized in daily consumption practices, particularly among urban youth who are more exposed to global consumer culture (D Toyibah et al., 2022).

Within the framework of consumer behavior theory, the Theory of Planned Behavior (TPB) and the Theory of Reasoned Action (TRA) developed by Ajzen (1991) have been effective in predicting general consumer behavior. However, these models exhibit significant limitations in accommodating the influence of religious fatwas as a superordinate norm. MUI fatwas introduce a distinctive and powerful normative religious dimension that may not be fully captured in conventional consumer behavior models. Such fatwas have the potential to shape consumers' core values and religious beliefs, which in turn affect their subjective norms. There is a pressing need to explore how religious norms articulated through MUI fatwas interact with other psychological and sociological factors in shaping consumer perspectives, purchasing behavior, and loyalty toward domestic products. This study has the potential to contribute to the development of consumer behavior theory by explicitly integrating religious normative variables within the context of the Muslim Economic Strategy.

Consumer behavior research frequently relies on quantitative surveys or qualitative case studies (Creswell & Creswell, 2018). While these methods are relevant, measuring the influence of religious fatwas—which are normative in nature and potentially affect personal beliefs and values—requires methodological approaches capable of capturing the depth of consumer perceptions, motivations, and interpretations. Conventional methods may present limitations in assessing the extent to which these fatwas are internalized and given meaning by consumers, and how such internalization is translated into tangible actions. A mixed-methods approach that triangulates both quantitative and qualitative data collection may be necessary to fully understand the complexity of these fatwas' impact on the Muslim Economic Strategy.

Based on the identified phenomena and gaps, this study primarily aims to analyze and gain an in-depth understanding of the influence of MUI Fatwa No. 83 of 2023 and Fatwa No. 14/Ijtima'

Ulama/VIII/2024 on the prioritization of domestic products with respect to consumer perception, purchasing behavior, loyalty, and trust.

This study also seeks to examine how these fatwas can become an integral part of the Muslim Economic Strategy in promoting national economic self-reliance. The expected contribution of this research is to enrich the literature on consumer behavior, particularly in the context of the role of religious norms and fatwas in influencing purchasing decisions and loyalty. It may integrate religious dimensions into existing consumer behavior models, specifically in the context of the Muslim market and the Muslim Economic Strategy. The study also seeks to provide input and strategic recommendations for policymakers, local industries, and the MUI in designing more effective policies and programs to enhance the use and loyalty toward domestic products. The findings may serve as the foundation for more targeted and relevant campaigns that take religious dimensions into account and constitute part of the implementation of the Muslim Economic Strategy. Moreover, they may enhance public awareness of the importance of supporting local products as a means of strengthening the national economy and achieving self-reliance, in line with the values embedded in MUI fatwas, while encouraging responsible consumption behavior grounded in Shariah principles within the framework of the Muslim Economic Strategy.

METHOD

This study employed a quantitative approach with the objective of examining the influence of MUI fatwas on global solidarity and the prioritization of national products toward consumer perception, behavior, loyalty, and trust in West Kalimantan. The research population consisted of residents of Pontianak, West Kalimantan. Given the relevance of MUI fatwas to the Muslim community, a stratified sampling technique was used with the following criteria: Muslim, employed, and residing in Pontianak. From this population, a total of 104 respondents meeting the above criteria were selected. Data collection was carried out through the distribution of closed-ended questionnaires utilizing a Likert scale. Data were analyzed using the Partial Least Squares Structural Equation Modeling (PLS-SEM) method with SmartPLS software to test the relationships among variables and the significance of the fatwas' influence on the constructs under investigation. The survey instrument was designed to measure research constructs such as consumer perceptions of the fatwas, purchasing behavior of local products, levels of loyalty to domestic products, trust in MUI and the government, and overall acceptance of the fatwas.

Data Analysis

Table 1
Measurement Model Evaluation (Outer Model)

Construct	Indicato r	Outer Loading	Informatio n
MUI Fatwa (X)	X1.1	0.778	Valid
	X1.2	0.836	Valid
	X1.3	0.825	Valid
	X1.4	0.768	Valid
Perception (Y1)	X1.1	0.809	Valid
	X1.2	0.763	Valid
	X1.3	0.816	Valid
	X1.4	0.729	Valid
Behavior (Y2)	X2.1	0.708	Valid
	X2.2	0.834	Valid
	X2.3	0.830	Valid
	X2.4	0.723	Valid

Loyalty (Y3)	X3.1	0.746	Valid
	X3.2	0.869	Valid
	X3.3	0.855	Valid
	X3.4	0.838	Valid
Trust (Y4)	X4.1	0.832	Valid
	X4.2	0.858	Valid
	X4.3	0.922	Valid
	X4.4	0.829	Valid

The evaluation results of the outer model indicated that all indicators of each construct have outer loading values above 0.70, signifying that all indicators were convergently valid (i.e., capable of adequately explaining the constructs they measure). Consequently, no indicators required elimination, and the analysis could proceed to the testing of the inner model (relationships among constructs). Thus, the measurement model has fulfilled the criteria for indicator reliability and convergent validity.

Table 2
Cronbach Alpha

Variabel	Cronbach Alpha	Composite Reliability (ρ_a)	Composite Reliability (ρ_c)	Average Variance Extracted (AVE)
MUI Fatwa (X)	0.817	0.820	0.879	0.646
Perception (Y1)	0.788	0.816	0.861	0.608
Behavior (Y2)	0.779	0.791	0.858	0.602
Loyalty (Y3)	0.847	0.868	0.897	0.686
Trust (Y4)	0.884	0.905	0.920	0.741

Validity dan Reliability Tests

Cronbach's Alpha

The Cronbach's Alpha values for all constructs exceeded 0.70, indicating that each set of indicators exhibits strong internal consistency in measuring its respective construct. The construct of Trust (Y4) showed the highest reliability ($\alpha = 0.884$), followed by Loyalty (Y3) ($\alpha = 0.847$) and MUI Fatwa (X) ($\alpha = 0.817$). This suggests that the indicators within each construct are highly correlated and consistently measure the same latent dimension.

Composite Reliability (ρ_a and ρ_c)

Composite reliability was calculated using two approaches, such as ρ_a and ρ_c . The results revealed that all constructs achieved ρ_c values above 0.85, signifying very strong construct reliability. The Trust construct (Y4) once again displayed the highest value ($\rho_c = 0.920$), further confirming that its indicators were highly representative and consistent in capturing the intended latent construct.

Average Variance Extracted (AVE)

The AVE values, used to assess convergent validity, confirm the ability of each construct to explain the variance of its indicators. All constructs surpassed the minimum threshold of 0.50, with Trust (Y4) yielding the highest AVE (0.741), which indicated that more than 74% of the variance of its indicators was explained by the latent construct. The constructs of Behavior (Y2) and Perception (Y1) also demonstrated satisfactory AVE values of 0.602 and 0.608, respectively.

In conclusion, all constructs utilized in the model exhibit high measurement quality, both in terms of internal consistency and convergent validity. Accordingly, the constructs in this research model were deemed suitable for further testing of structural relationships and support the overall adequacy of the model.

Structural Model Evaluation (Inner Model)

Table 3
R-Square dan R-Square Adjusted

Endogen Construct	R-Square	R-Square Adjusted	Interpretation
Perception (Y1)	0.431	0.426	43.1% of the variation in perception was explained by the exogenous variables, which was considered moderate.
Behavior (Y2)	0.636	0.632	63.6% of the variation in behavior could be explained by other constructs. The result was categorized as strong.
Loyalty (Y3)	0.447	0.441	44.7% of the variation in loyalty was explained by the independent variables. The result was categorized as moderate.
Trust (Y4)	0.472	0.467	47.2% of the variation in trust was explained by the exogenous constructs. The results indicated a moderate influence.

Overall, the R-Square results indicated moderate to strong predictive power. The behavior construct (Y2) demonstrated the highest R² value (0.636), suggesting that the exogenous constructs (such as MUI Fatwa, perception, and trust) are able to explain a substantial portion of the variance in behavior. Meanwhile, the constructs of Trust, Loyalty, and Perception all yielded R² values above 0.40, which remain acceptable within the context of social science research employing PLS-SEM.

Hypothesis Test

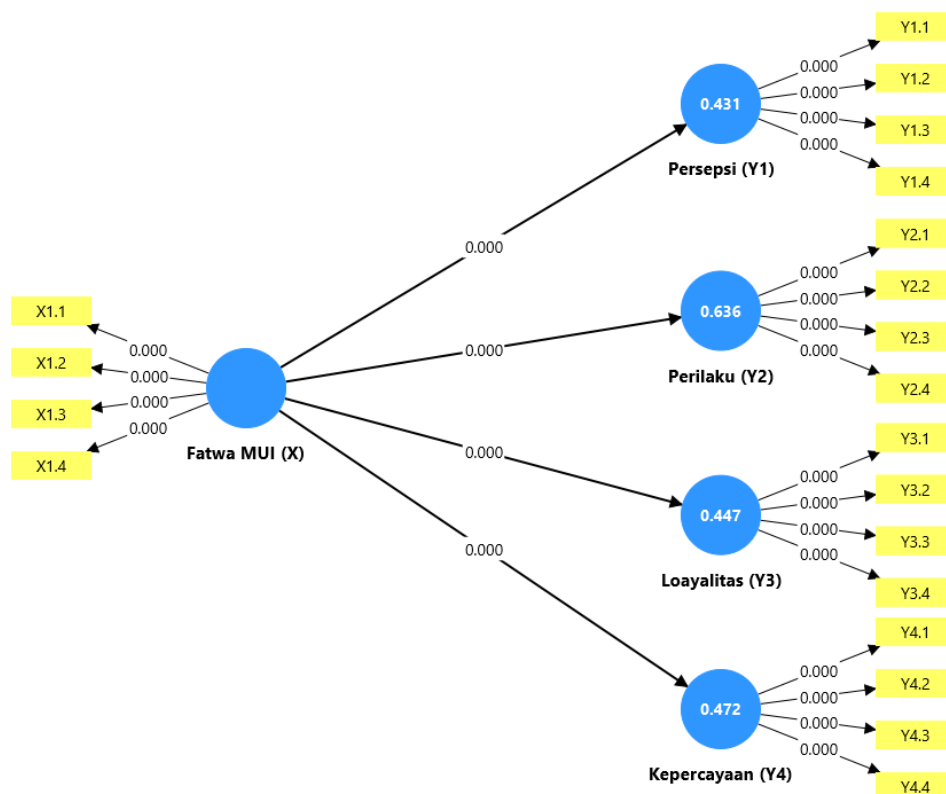


Figure 1
Framework of Thinking

Table 4
Test Result

Connection	Coefficient (O)	t-Statistic	p-Value	Significance Interpretation
The MUI Fatwa (X) → Perception (Y1)	0.657	9.956	0.000	very significant
The MUI Fatwa (X) → Behavior (Y2)	0.797	19.604	0.000	very significant
The MUI Fatwa (X) → Loyalty (Y3)	0.668	11.581	0.000	very significant
The MUI Fatwa (X) → Trust (Y4)	0.687	16.135	0.000	very significant

1. H1: The MUI Fatwa has a positive and significant effect on consumer perception in West Kalimantan. Coefficient (O): 0.657, t-Statistic: 9.956, p-Value: 0.000. This indicated a strong and significant relationship between the MUI fatwa and consumer perception. In other words, the greater the attention consumers give to the MUI Fatwa, the more positive their perceptions become toward local products and issues of global solidarity.
2. H2: The MUI Fatwa has a positive and significant effect on consumer behavior in West Kalimantan. Coefficient (O): 0.797, t-Statistic: 19.604, p-Value: 0.000. The MUI Fatwa exerted a profound influence on consumer behavior. This finding means that the fatwa encourages consumers to undertake tangible actions, such as choosing local products and avoiding products that conflict with the values of communal solidarity.
3. H3: The MUI Fatwa has a positive and significant effect on consumer loyalty toward local products in West Kalimantan. Coefficient (O): 0.668, t-Statistic: 11.581, p-Value: 0.000. The study demonstrated a strong and significant relationship between the MUI Fatwa and consumer loyalty. Consumers who understand and adhere to the fatwa tend to display sustained commitment and loyalty toward domestic products.
4. H4: The MUI Fatwa has a positive and significant effect on consumer trust in local products in West Kalimantan. Coefficient (O): 0.687, t-Statistic: 16.135, p-Value: 0.000. This finding suggested that the MUI Fatwa also enhances consumer trust in the quality, integrity, and benefits of local products. Consumers feel more confident in purchasing products that align with Islamic values and national identity.

RESULT AND DISCUSSION

The results indicated that the MUI fatwas, both those related to global solidarity (Fatwa No. 83 of 2023) and the prioritization of domestic products (Fatwa No. 14/Ijtima' Ulama/VIII/2024), had a positive and significant effect on consumer perceptions in West Kalimantan. The coefficient of 0.657 showed that when attention to the fatwas increased, consumer perceptions regarding the importance of purchasing local products and supporting the struggles of the Muslim community also increased substantially. Sociologically and psychologically, perception authoritative and value-relevant information shaped perception by information considered authoritative and value-relevant. In this context, the MUI fatwa functioned as a form of moral authority that provided guidance to Muslims in determining consumption attitudes that were ethical and faith-based. This aligned with the concept of subjective norm and attitude toward behavior in the Theory of Planned Behavior (Ajzen, 1991), which explained that religious norms could shape attitudes or positive perceptions toward an action. These findings were consistent with Susilawati et al. (2023), who discovered that Muslim consumers'

perceptions of halal products were influenced by religiosity and trust in religious information sources, including fatwas and halal labels. In their study, positive perceptions of halal products increased alongside consumers' awareness of the importance of Islam-based consumption. Similarly, Alam and Sayuti (2011), in their study in Malaysia, found that perceptions of halal food were shaped by the influence of religious social norms, including fatwas and scholarly guidance, which subsequently directed consumption attitudes. The study demonstrated both theoretical and empirical consistency that fatwas, as a representation of Islamic norms, played an important role in shaping consumer perceptions. However, unlike several studies that only highlighted perceptions of product attributes (e.g., halalness, packaging, price), this study emphasized that consumer perceptions were shaped by spiritual dimensions and global solidarity, such as in the context of support for Palestine and the strengthening national products. Therefore, the ideological and geopolitical aspects in perception formation represented the uniqueness of this study. In addition, the local context of West Kalimantan also served as a differentiating factor. This research revealed that the people of West Kalimantan—who lived in a border region with considerable heterogeneity—had a strong perceptual response toward the MUI fatwas, an area of study that had not been extensively explored in previous research, which had predominantly focused on urban regions such as West Java or Jakarta. From a theoretical perspective, these findings strengthened the extension of the TPB (Theory of Planned Behavior) framework into the context of Indonesian Muslim consumers by positioning fatwas as socio-religious constructs that shaped perceptions and attitudes toward products. From a practical standpoint, these results provided evidence that fatwas were not merely religious symbols but also strategic communication tools in fostering the economic consciousness of the ummah, particularly in relation to preferences for national products.

The hypothesis testing results indicated that the MUI Fatwa had a very strong and significant influence on the consumption behavior of Muslim consumers in West Kalimantan. A path coefficient of 0.797 indicated that attention to and compliance with the fatwa were directly proportional to the real behavioral changes of consumers in supporting domestic products and avoiding foreign products that contradicted the values of global Islamic solidarity. The t-statistic value of 19.604, which far exceeded the minimum threshold (1.96), and the p-value = 0.000, confirmed that the influence was not a statistical coincidence but empirically significant. This meant that the MUI Fatwas—particularly Fatwa Number 83 of 2023 (on support for the Palestinian struggle) and Fatwa Number 14/Ijtima' Ulama/VIII/2024 (on prioritizing domestic products)—were able to shape value-based consumption patterns, including real actions such as boycotting certain products, promoting local products, and increasing interest in sharia-based MSMEs. These findings were consistent with the framework of the Theory of Planned Behavior (TPB) proposed by Ajzen (1991), in which actual behavior was influenced by attitudes, subjective norms (including religious norms), and perceived behavioral control. The MUI Fatwa, as a religious authority, played the role of a very strong subjective norm that shaped both intentions and real consumer behavior. In the context of the ummah's economy, the fatwa was not merely a legal text but also a tool of social and economic engineering capable of shifting consumer preferences from capitalistic consumption to consumption oriented toward the benefit of the ummah (Syamsuddin, 2022). These results were in line with the findings of Alam & Sayuti (2011), who proved that religious norms had a direct effect on halal consumption behavior. Fatwas, or guidance from religious authorities, were shown to be strong drivers of changes in consumption habits, particularly in devout and religious Muslim communities. A study by Nurhayati et al. (2021) in West Java also showed that fatwas and the socialization of Islamic values influenced Muslim consumer preferences to support halal MSME products and to avoid products that contradicted Islamic values, including foreign products affiliated with global political issues. However, this study had contextual uniqueness compared to previous research, as it focused on issues of global solidarity and economic nationalism in fatwas, not merely the halal–haram aspects. The fact that fatwas could be used as instruments of regional economic empowerment through regulation and value-based

promotion suggests that support for local products endorsed by fatwas could increase markets and consumer loyalty. Furthermore, the effectiveness of fatwas in shaping the real behavior of society could Furthermore, continuous communication strategies and campaigns could strengthen the effectiveness of fatwas in shaping real societal behavior with continuous communication strategies and campaigns.

The results indicated that the MUI Fatwa had a significant and positive influence on consumer loyalty toward local products. A coefficient of 0.668 illustrated the strength of this relationship, meaning that the higher the level of understanding and compliance of consumers with the fatwa, the greater their likelihood of demonstrating long-term loyalty to domestic products. The t-statistic value of 11.581 (far above the critical value of 1.96) and the p-value of 0.000 indicated that the results were highly significant statistically. This meant that the fatwa functioned not only as a religious guideline but also as a trigger for the formation of value-based market preferences and loyalty. These findings were consistent with the Consumer Loyalty Theory (Oliver, 1999), which states that individuals' beliefs about an object determine that loyalty was formed through consistent consumer satisfaction, shared values, and trust in a brand or product. In the context of Islamic economics, such shared values were derived from religious norms, including fatwas as representations of Islamic values and ethics (Nasution, 2020). Furthermore, according to the Value-Belief-Norm Theory (Stern, 2000), loyal behavior was also influenced by values and moral beliefs. The fatwa, as a representation of religious norms, played the role of a value binder between consumers and local products, fostering ideological and emotional loyalty toward products considered to carry a mission of *keumatan* (ummah-oriented values). These findings aligned with the study by Rakhmawati et al. (2022), which found that the congruence of religious values with product attributes increased Muslim consumer loyalty toward local MSME products. In that study, halal fatwas and fatwas supporting local products were proven to strengthen consumer attachment to domestic products. Similarly, Fikri & Hidayat (2021) found that loyalty toward halal and local products increased significantly after fatwa-based campaigns by MUI in East Java, a context that resembled West Kalimantan in terms of Muslim demographics and religious awareness. For local producers, these results highlighted the importance of embedding Islamic values into marketing and branding strategies, particularly in Muslim-majority regions. For religious authorities such as MUI, the findings reinforced the argument that fatwas could mainstream the economic agenda of the ummah, not only regulate aspects of worship. For local governments, the study provided justification that fatwas could be integrated into local economic empowerment policies through consumer education and the involvement of Islamic organizations.

The analysis results indicated that the MUI Fatwa had a significant and positive influence on consumer trust toward local products in West Kalimantan. The coefficient of 0.687 indicated a strong relationship. The t-statistic value of 16.135, which far exceeded the minimum threshold (1.96), and the p-value of 0.000 proved that this relationship was highly significant statistically. The main implication of this finding was that the MUI Fatwa—in this case, Fatwa No. 83/2023 on solidarity with Palestine and Fatwa No. 14/Ijtima'/2024 on the priority of domestic products—shaped Muslim consumers' confidence in the quality, moral value, and benefits of local products. The fatwa was not only normative in nature but also functioned in shaping “trust” or social confidence in products aligned with Islamic and national values. This finding was in line with the Theory of Reasoned Action (Ajzen & Fishbein, 1980), which stated that individuals' beliefs about an object determined their attitudes and trust toward that object. In this context, the MUI Fatwa acted as an external normative factor that shaped public trust in local products. Furthermore, according to Morgan & Hunt (1994) in the Commitment-Trust Theory of Relationship Marketing, trust is the foundation of long-term relationships between consumers and products or brands, derived from perceptions of competence, integrity, and benevolence. The MUI Fatwa, as an institution with moral and spiritual authority, played a role in shaping these three elements toward domestic products. This finding was consistent with the study by Hasanah & Wahyuni (2022),

which indicated that formal religious support through fatwa contributed to Muslim consumers' trust in local MSME products. The study concluded that "moral commands based on fatwa" enhanced confidence in business ethics and the quality of local products. In addition, the research of Ardiansyah & Lubis (2021) found that trust in halal products increased significantly after the dissemination of the MUI fatwa emphasizing national and communal values in consumption. This research served as a comparative study that reinforced the results of the present study, with a different focus but within a similar theoretical domain. For local entrepreneurs, these results indicated that affirming Islamic and national values in product communication enhanced consumer trust, beyond mere promotion of price or quality. For MUI and fatwa institutions, the results demonstrated that fatwa had a tangible economic impact and could be used as a tool for empowering the Muslim economy, particularly in encouraging the consumption of domestic products. For local governments, cooperation with religious organizations to strengthen consumer trust in local products through religious approaches was worth considering in the formulation of local wisdom-based economic policies.

Conclusion and Recommendation

Based on the findings of this study, it could be concluded that the Fatwas of the Indonesian Ulama Council (Majelis Ulama Indonesia/MUI) played a major part in shaping the perceptions, behaviors, loyalty, and trust of Muslim consumers in West Kalimantan toward local products. The MUI Fatwas, particularly Fatwa No. 83 of 2023 on Islamic solidarity with the Palestinian struggle and Fatwa No. 14/Ijtima' Ulama/VIII/2024 on prioritizing the use of domestic products, were not merely normative in nature but also functioned as effective social instruments in fostering economic awareness among Muslims.

First, the MUI fatwas had a positive influence on consumer perceptions. The greater the public's attention to the fatwas, the stronger their perception of the importance of supporting local products aligned with Islamic and national values. The fatwas are regarded as sources of moral authority that guided the Muslim community in forming positive views toward domestic products, particularly in the context of global solidarity and economic nationalism. This reinforced the position of the fatwas as socio-religious norms capable of shaping societal perspectives on consumption. Second, the MUI fatwas played a major role in directing consumer behavior. The findings revealed that the fatwas encouraged tangible changes in consumer actions, such as increasing participation in boycotting foreign products that contradicted Islamic values, as well as greater support for local products and MSMEs. Thus, the fatwas were proven not only to influence attitudes but also to stimulate consumption practices grounded in values. Third, the MUI fatwas enhanced consumer loyalty toward local products. Compliance with and understanding of the fatwas fostered emotional and ideological attachment among the public to domestic products. This indicated that loyalty was not solely shaped by quality or price but also by the congruence of values between products and consumer beliefs. Fourth, the MUI fatwas built consumer trust in local products in terms of quality, producers' goodwill, and their overall benefits. As representations of moral authority, the fatwas provided legitimacy that strengthened consumer confidence in local products as choices that were not only ethical but also socially and spiritually beneficial. Overall, this study demonstrated that MUI fatwas could serve as concrete strategies for the Muslim economy. Fatwas not only guided the spiritual aspects of the Muslim community but also functioned as strategic communication tools in shaping market preferences, strengthening the local economy, and fostering value-based consumption. Therefore, collaboration between religious institutions, local governments, and business actors became essential to integrate Islamic values into consumption and production practices, with the aim of reinforcing national economic independence and global Muslim solidarity.

Based on the findings, it is recommended that MUI continuously issue and disseminate fatwas relevant to the economic issues of the Muslim community while expanding educational outreach to regions such as West Kalimantan. Local governments are encouraged to establish partnerships with MUI and business actors to integrate fatwas into local economic development strategies grounded in Islamic values. MSME actors are advised to leverage religious and nationalistic values in product promotion to enhance consumer trust and loyalty. Future researchers can extend the scope of study to other regions and variables, including the effectiveness of da'wah media in conveying fatwas. Islamic da'wah institutions and organizations are also expected to actively support the dissemination of fatwas through various communication channels as an effort to strengthen sharia-based economic awareness and global solidarity.

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