DETERMINANTS OF CONSUMER PARTICIPATION IN BOYCOTTS OF PRO-ISRAELI PRODUCTS: EVIDENCE FROM INDONESIA

Qiny Shonia Az Zahra[1], Elis Nurhasanah[2], Iis Aisyah[3]

[1,2,3]Universitas Siliwangi, Tasikmalaya, Indonesia
Correspondence: qiny@unsil.ac.id

Abstract

Research aims: This study explores the determinants of consumer boycott participation of pro-Israel products in Indonesia, a context in which political conflicts strongly shape consumption behavior.
Design/Methodology/Approach: A quantitative descriptive method was used, data collection was conducted in 2024 using purposive sampling technique involving 230 respondents and used Structural Equation Modeling, specifically Partial Least Squares (SEM-PLS), to examine how religiosity, consumer animosity, and consumer affinity affect boycott actions.
Research findings: The findings revealed that consumer animosity was the strongest predictor of boycott participation (β = 0.619, p < 0.001). In contrast, religiosity (β = –0.024, p = 0.641) and consumer affinity (β = 0.173, p = 0.090) did not have significant effects. The R-square of the boycott participation variable was 0. 558.The results highlight that socio-political emotions, especially animosity, influence boycott behavior more than religious beliefs.
Theoretical Contribution/Originality: This study adds to the consumer behavior field by focusing on actual participation instead of just intentions, showcasing evidence from an emerging economy.
Practitioners/Policy Implications: Socio-political content-based public awareness campaigns through social media and influencers, and providing databases or applications that contain a list of products affiliated with Israel, can be a practical strategy to build more consistent and impactful boycott participation.
Research Limitations/Implications: This study is limited by the concentration of respondents in Java, which may not fully capture the diversity of consumer behavior across Indonesia. Future research should expand the sample to other regions to provide more representative insights.
Keywords: boycott, consumer animosity, religiosity, consumer affinity, consumer behavior

Introduction

The decision to boycott products associated with Israel has become a controversial topic worldwide. Israel's attacks on Palestine have been a source of ongoing tension in the region for decades. One of the most visible forms of protest is the boycott of Israel-affiliated or pro-Israel products as a show of support for Palestine. Various parties are taking this boycott phenomenon more seriously, ranging from civil society organizations to governments. According to the Kurious-Katadata Insight Center (KIC), out of 2,554 Indonesian respondents, around 36% actively participate in

Qiny Shonia Az Zahra, Elis Nurhasanah, Iis Aisyah

boycotts, while 47% support such actions but have not yet participated (Muhamad, 2023) Meanwhile, according to Populix, a digital research company, 65% of Muslim respondents support the call by the Indonesian Ulema Council (MUI) to boycott products related to Israel as part of solidarity with the Palestinian people.

In November 2023, MUI issued a fatwa stating that Muslims must support the Palestinian independence struggle through various means, including donations, charity, and good deeds. Additionally, the fatwa prohibits any form of activity or support for Israel's aggression against Palestine. The Indonesian Ulema Council Fatwa Number 83 of 2023 on the Law of Support for the Palestinian Struggle includes recommendations for "Muslims to avoid transactions and the use of products affiliated with Israel or those supporting colonization and Zionism to the greatest extent possible(Majelis Ulama Indonesia, 2023).

Figure 1
Google Trend Analysis: People Interest in Boycotts of Israeli and Pro-Israeli Products in Indonesia
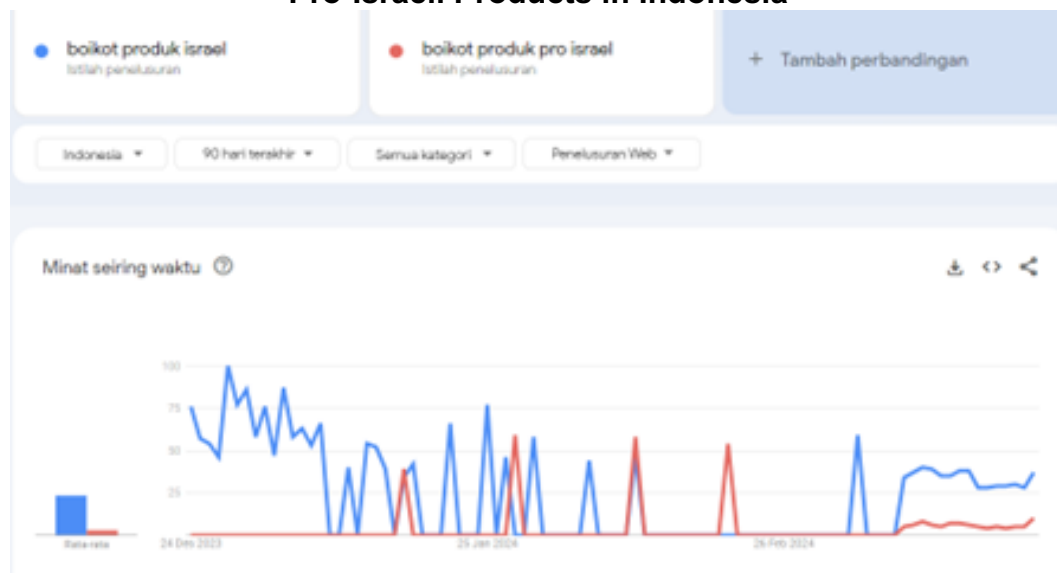
Source: Processed by Authors (2024)

Based on Figure 1 above, boycotts of Israeli and pro-Israeli products are still being carried out and are in demand by the Indonesian people seen from Google trends which are presented based on the frequency of people through web searches within the last 3 months in Indonesia. The boycott movement was initiated by one of the pioneers of the boycott movement in Indonesia, the BDS Indonesia movement. BDS Indonesia mobilizes the public to implement boycotts, divestments and sanctions. The main targets of this movement are currently large companies that are proven to provide direct financial support to Israel. The list of these companies can be seen on the official Instagram account, @gerakanbds. The boycott of pro-Israel products is a form of protest carried out by some Indonesians in response to policies and actions that are considered detrimental to Palestine. The boycott movement aims to pressure Israel economically and politically as a

form of solidarity with the Palestinian people who continue to suffer from Israeli attacks in the region.

Figure 2
Presentation of Changes in FMCG Product Sales Transactions Due to Boycott of Products Considered Affiliated with Israel

Source: Databoks (2024)

In addition, based on Figure 2 above, boycott activities against products deemed to have support or affiliation with Israel have impacted the sales of several categories of fast-moving consumer goods (FMCG) in Indonesia. Based on recent research from Compas.co.id, food and beverage products, health products, and products for mother and child needs are the most affected by the boycott. However, beauty care products are not affected by the boycott of Israeli products. Compas.co.id's research was conducted on e-commerce platforms using the crawling method during the period October 25 to November 7, 2023 and November 8 to 21, 2023. There are 96 multinational FMCG brands listed in the list of brands boycotted by consumers because they are considered to support Israel. Not only that, transactions in the food and beverage category decreased by 12% compared to the same previous period. The same thing happened in the health category which experienced a 15% decrease in transactions. On the other hand, the category most affected by the boycott of Israeli products was the mother and baby category, which experienced a 16% decrease in transaction (Annur, 2023).

The boycott of products indirectly impacts the advancement of Indonesia's economy through the growth of domestic industries. Thus,

Qiny Shonia Az Zahra, Elis Nurhasanah, Iis Aisyah

boycotting foreign products, especially pro-Israel products, can provide positive benefits for Indonesia while also supporting Palestine's struggle for independence (Indah Mentari et al., 2023). Furthermore, should be more careful and precise in carrying out contract transactions, without reducing the essence of the pillars and conditions of transactions according to Islamic law (Susiawati, 2017).This research explores the decision of the Indonesian public to boycott by incorporating external factors such as religiosity, consumer animosity, and consumer affinity. The question arises: Is the boycott participation significantly influenced by religious values or religiosity? Or is it instead influenced by factors related to social identity theory, such as consumer animosity and consumer affinity? This research contributes to the literature on consumer behavior by examining the determinants of the decision to boycott pro-Israel products in Indonesia. The research gap in this study lies in the absence of an integrative model that combines consumer affinity, animosity, and religiosity simultaneously to explain the phenomenon of boycotting Israeli products, considering that the majority of previous studies only tested one or two factors separately without exploring their interactions and relative weights. Meanwhile, studies in Indonesia as the largest Muslim country with moderate Islamic characteristics and socio-economic diversity are still very limited, especially in capturing the dynamics of massive boycotts. Furthermore, existing literature tends to be explanatory about "why consumers boycott" but lacks a prescriptive perspective for local brand businesses on "how to respond to market opportunities" through ethical and resonant positioning and communication strategies based on a deep understanding of these three determinants, so this study will fill the gap between consumer behavior theory and business strategy implementation.

Research on the determinants of boycotts of Israeli-affiliated products is highly urgent given that this phenomenon has evolved into a massive consumer movement with a significant impact on market behavior, particularly in countries with Muslim-majority populations like Indonesia. What began as a response to geopolitical conflict has transformed into a complex consumer ethical consideration, influencing purchasing decisions across product categories from food and beverage to technology. For Muslims, understanding how emotional bonds with fellow believers in Palestine (consumer affinity), feelings of hostility toward perceived injustice (animosity), and adherence to Islamic principles of halal-haram and ethical consumption (religiosity) influence their product choices will provide clarity in practicing religious values through measurable economic voting and consumer activism. On the other hand, local brand entrepreneurs have a strategic opportunity to fill the market gap left by boycotted foreign products, but require a deep understanding of these three determinants to build resonant positioning whether emphasizing communal solidarity (affinity), a narrative against injustice (animosity), or compliance with sharia and Islamic values (religiosity) in their branding and communication strategies. More crucially, this research will reveal the relative weight and interaction of these

Determinants of Consumer Participation in Boycotts of Pro-Israeli Products:
Evidence from Indonesia

three factors, so that local brands can optimize market penetration strategies with authentic messaging that not only opportunistically capitalizes on boycott sentiment but genuinely builds trust and loyalty based on shared values with Muslim consumers, while contributing to strengthening the ummah's economic ecosystem and national industrial independence.

Literature Review

Boycotting is part of consumer behavior, where there is a consistent change or motivation in consumer behavior, whether liked or not (Garrett, 1987). Consumer boycotts have been conceptualized as collective anti-consumption actions aimed at achieving practical goals to enforce functional changes in a company's marketing mix or bringing about structural changes in the overall system of trade and marketing (Friedman, 1991; Garrett, 1987). According to(Friedman, 2001) boyycotts take two forms: direct and indirect. Direct boycotts involve consumers refusing to purchase goods or services from a specific organization they view as acting unethically. Indirect boycotts, on the other hand, involve avoiding products from entities linked to the primary target including its supply chain partners or businesses operating in the same nation—as a strategy to influence the target company's behavior (Ettenson & Klein, 2005). According to Klein et al., several factors influence boycotts, including the desire to make changes, opportunities for self-improvement, counterarguments hindering the boycott, and the costs borne by boycotters from restricted consumption(Klein et al., 2004). Meanwhile, boycott participation dimensions, according to Suhud, include promoting change and feeling better about oneself (Suhud, 2016).

Religiosity refers to the manifestation of religious beliefs in various aspects of human life, whether related to worship behavior (specific rituals) or other activities in human life, both visible and invisible (internal feelings) (Suroso, 2011). Religiosity also refers to the extent of one's knowledge, the strength of belief, the performance of religious practices and rules, and the depth of religious experience (Nashori & Muharam, 2002). Stark and Glock, as cited by Suroso (Suroso, 2011), state that religiosity has five dimensions: the Ritual Dimension (sharia), the Ideological Dimension (creed), the Intellectual Dimension (knowledge), the Experiential Dimension (experience), and the Consequential Dimension (practice).

Consumer animosity, as defined by Klein, refers to residual feelings of hatred related to past or ongoing military, political, or economic events (Klein et al., 1998). The dimensions or indicators of consumer animosity include feelings of antipathy toward a certain country, avoiding people from that country when possible, disliking people from that country, feeling obligated to dislike people from that country, and reluctance to associate with that country (Torres & Gutiérrez, 2007).

Consumer affinity has been used in at least three contexts in marketing and management. Aside from affinity in marketing, there is also cultural

Qiny Shonia Az Zahra, Elis Nurhasanah, Iis Aisyah

affinity and communication affinity. In marketing literature, the term "market affinity" is used to describe the concept of combining benefits for affinity groups with benefits for individuals (Woo et al., 2006) Affinity aligns with positive associations that lead consumers to like a product. According to emotional attachment theory, individuals need to connect with others, but they can also form attachments to various objects (brands, countries, etc.) (Bernard, 2014). Therefore, an individual's emotional feelings may not be limited to other individuals but can also be associated with an object. Each object has its own character, either shaped by the object itself or formed through the process of social perception. The dimensions of consumer affinity are sympathy and attachment (Oberecker & Diamantopoulos, 2011). Several previous studies have discussed boycotts of specific products, companies, or countries. Religiosity has been identified as a significant factor influencing the boycott of KFC products (Rahmawati et al., 2020)Additionally, Roswianto and Suwanda explain that religiosity plays a role in boycotting products (Roswinanto & Suwanda, 2023). Even in everyday life, many people choose products based on Islamic business ethics and halal certification (Inayah et al., 2024; Oktaviani & Sunarmo, 2023). Previous research by Abdul-Talib & Adnan and Albayati has indicated that consumer attitudes, shaped by animosity toward a particular country, play an important role in influencing the decision to engage in a boycott (Abdul-Talib & Abdul-Latif, 2014). This tendency is often triggered by ongoing or past economic, military, or political events(Ettenson & Klein, 2005).

Suhud states that consumer animosity significantly influences product evaluations, boycott motivation, and boycott intentions. Furthermore, boycott motivation significantly affects boycott intentions. On the other hand, product evaluations do not significantly influence boycott motivation. There is limited literature specifically studying boycott participation, especially concerning pro-Israel products, as most studies focus on boycott motivation and intentions (Suhud, 2016). Meanwhile, research by Awaludin et al. states that religiosity, consumer attitudes, and opinion leaders do not directly influence the intention to boycott. Conversely, (Awaludin et al., 2023) found that religiosity, consumer attitudes, and opinion leaders have no direct impact on boycott intentions. The findings (Eduardo Vilchis Carrillo, 2020) shows that religious beliefs, especially those related to providentialism, have no substantial bearing on people's participation in political actions beyond voting, such as boycotts. This indicates that people with deep religious convictions may not regard boycotts as a revolutionary or meaningful form of action, which contributes to their limited participation in such political movements.

Nevertheless, opinion leaders exert an indirect effect on boycott intentions by shaping consumer ethnocentrism. Furthermore, both consumer ethnocentrism and perceived efficacy were shown to have positive effects on the intention to participate in boycotts. Nevertheless, opinion leaders exert an indirect effect on boycott intentions by shaping

consumer ethnocentrism. This suggests that while opinion leaders may not directly persuade consumers to boycott, they play a crucial mediating role by influencing consumers' preferences for domestic products and their inclination to favor local businesses over foreign ones. Through this mechanism, opinion leaders indirectly cultivate the conditions that make boycott participation more likely.

Furthermore, both consumer ethnocentrism and perceived efficacy were shown to have positive effects on the intention to participate in boycotts. Consumer ethnocentrism—the tendency to view one's own country's products as superior and to reject foreign alternatives—motivates individuals to engage in boycotts as an expression of national or cultural loyalty. Meanwhile, perceived efficacy refers to consumers' belief that their boycott actions can actually make a difference and bring about meaningful change. When consumers feel confident that their participation will have tangible impacts on the target company or contribute to a larger collective goal, they become significantly more willing to commit to boycott activities. Together, these two factors serve as important psychological drivers that translate intention into actual boycott behavior. This shows that animosity, religiosity, ethnocentrism, and subjective norms significantly affect boycott motivation (Terasaki et al., 2022; Tsaur et al., 2023).

Research Methodology

The method used in this research is quantitative descriptive. The data for this study are sourced from both primary and secondary sources. Secondary data were obtained from existing data, including journals, books, news, and previous research. Primary data were obtained through a questionnaire accessed via Google Forms. Respondents who completed the questionnaire were selected based on specific criteria using a purposive sampling technique. This purposive sampling technique was intended to ensure more robust research results. Furthermore, the sample used in Structural Equation Modeling (SEM) research is a minimum of 100 samples (Ferdinand, 2014). According to (Ghozali, 2014), the sample size in the SEM method is between 100 and 200. The digital survey was disseminated via social media platforms employing a snowball sampling method. Prior to completing the survey, participants were required to review the terms and conditions. Participants provided responses to demographic items including gender, age, profession, income level, and educational attainment. Declarations concerning informed consent and involvement in boycott activities were also incorporated. The respondent requirements were as follows:
1. Indonesian citizens aged at least 17 years
2. Currently/Previously boycotting Israeli-affiliated products
3. Residing throughout Indonesia

The data analysis technique applied in this study was the Structural Equation Model Partial Least Squares (SEM-PLS), due to the exploratory nature of this research (Hair et al., 2019). The application used for SEM-

Qiny Shonia Az Zahra, Elis Nurhasanah, Iis Aisyah

PLS data analysis was SmartPLS. SmartPLS is an application that uses two approaches in its data analysis process. The first approach is the measurement model which consists of convergent validity and discriminant validity and the second approach is the structural model.

Results and Discussions

Based on the survey, a total of 230 respondents were used in this study, categorized by gender, education, and domicile. The majority of respondents were female (69.5%), aged 21-25 years old (36.4%), students (42.7%), and living on the island of Java (74.1%).

Measurement Models

The first test performed was the outer model, divided into several stages. The multicollinearity test was the first step, following the recommendation by Hair et al. (2019) that the Variance Inflation Factor (VIF) should be below 5. The results showed a VIF range between 1.259 and 2.366, indicating no multicollinearity issues. Next, we identified the relationship between indicators and constructs. Based on the recommendation by Hair et al. (2019), a good loading factor should be above 0.60, and all indicators had satisfactory values.

Reliability was tested using Cronbach's Alpha (α) and Composite Reliability. Following the recommendation by Hair et al. (2019), reliability is indicated by Cronbach's Alpha (α), rho_A, and Composite Reliability values above 0.70. The test results showed satisfactory values for both (above 0.70), demonstrating good reliability for all constructs. For validity testing, we used the average AVE value, with a good AVE being above 0.50. The test results showed an AVE range between 0.523 and 0.887, indicating that all constructs were valid.

Figure 3
Partial Least Squares (PLS) Analysis Path Diagram
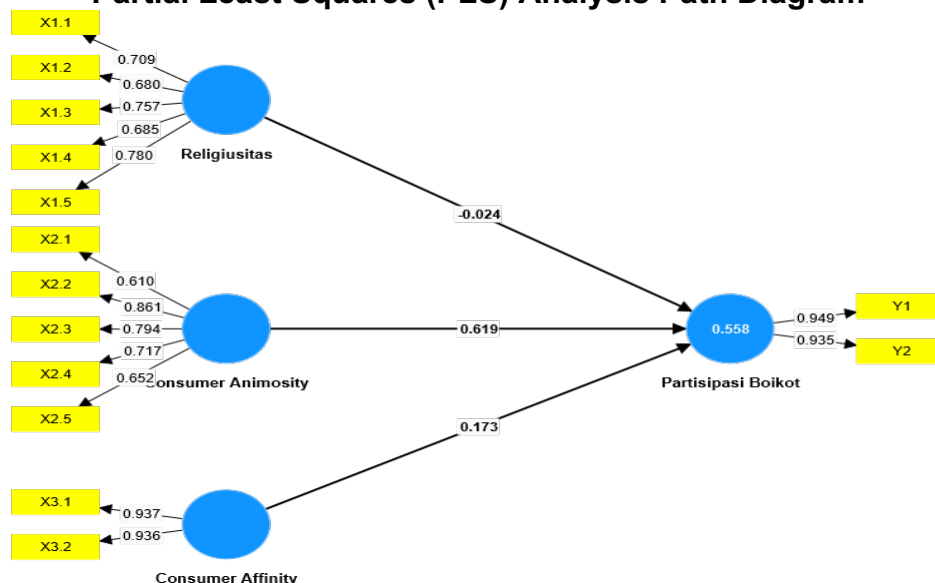
Source: Processed by Author (2024)

Determinants of Consumer Participation in Boycotts of Pro-Israeli Products:
Evidence from Indonesia

Table 1
F² Effect Size

Variable	f² Value	Effect Size Category
Consumer Affinity → Boycott Participation	0.029	Very Small (trivial/negligible)
Consumer Animosity → Boycott Participation	0.373	Large
Religiosity → Boycott Participation	0.001	No Effect

f² Interpretation Guidelines:
According to Cohen (1988) and Hair et al. (2017):
0.02   = small effect
0.15   = medium effect
0.35   = large effect
< 0.02   = trivial/no effect

      Based on the table Consumer Affinity (0.029): Has a very small effect, almost negligible in predicting boycott participation. Consumer Animosity (0.373): Has a large effect and serves as a strong predictor of boycott participation. Religiosity (0.001): Practically has no effect in predicting boycott participation. In conclusion, Consumer Animosity is the most substantial variable influencing boycott participation in your model.

Outer Model Evaluation

      This research model consists of four variables: religiosity, consumer animosity, consumer affinity, and boycott participation. The evaluation of the outer model aims to test the validity and reliability of these latent variables.

Convergent Validity

      Convergent validity determines whether the items are valid in measuring a dimension or variable. It is indicated by the size of the loading factor, with a positive value above 0.6 considered valid. The test results are as follows:

Table 2
Convergent Validity

Variabel	Indicator	Loading Factor	Standard Deviation	T Statistics	
Religiousity	X1.1	0.709	0.064	11.037	Valid
	X1.2	0.680	0.084	8.099	Valid
	X1.3	0.757	0.087	8.678	Valid
	X1.4	0.685	0.100	6.878	Valid
	X1.5	0.780	0.045	17.222	Valid
Consumer Animosity	X2.1	0.610	0.056	10.987	Valid
	X2.2	0.861	0.018	47.057	Valid
	X2.3	0.794	0.030	26.477	Valid
	X2.4	0.717	0.050	14.444	Valid
	X2.5	0.652	0.053	12.241	Valid

Qiny Shonia Az Zahra, Elis Nurhasanah, Iis Aisyah

Consumer Affinity	X3.1	0.937	0.009	102.168	Valid
	X3.2	0.936	0.015	63.822	Valid
Boycott Participation	Y1	0.949	0.006	146.011	Valid
	Y2	0.935	0.011	85.145	Valid

Based on the results of the measurement model analysis, all indicators measuring religiosity, consumer animosity, consumer affinity, and boycott participation have a loading factor > 0.6, so they are declared valid.

In addition to loading factor, convergent validity can also be seen through Average Variance Extracted (AVE), with a value above 0.5 indicating valid convergent validity. The test results are as follows:

Table 3
Average Variance Extracted (AVE)

Exogenous	Endogenous	Path Coefficient
Religiousity	Boycott Participation	-0.024
Consumer Animosity	Boycott Participation	0.619
Consumer Affinity	Boycott Participation	0.173

Discriminant Validity

Discriminant validity is assessed through cross-loading analysis, where the requirement is that an indicator's loading factor must exceed its correlations with other constructs. The findings are presented in the table below.

Table 4
Cross Loading

Indicator	Religiousity	Consumer Animosity	Consumer Affinity	Boycott Participation
X1.1	**0.709**	0.321	0.349	0.294
X1.2	**0.680**	0.252	0.272	0.182
X1.3	**0.757**	0.219	0.248	0.150
X1.4	**0.685**	0.177	0.158	0.082
X1.5	**0.780**	0.404	0.391	0.261
X2.1	0.346	**0.610**	0.453	0.384
X2.2	0.341	**0.861**	0.657	0.717
X2.3	0.413	**0.794**	0.606	0.598
X2.4	0.174	**0.717**	0.539	0.497
X2.5	0.242	**0.652**	0.447	0.427
X3.1	0.456	0.727	**0.937**	0.588
X3.2	0.352	0.673	**0.936**	0.585
Y1	0.275	0.729	0.641	**0.949**
Y2	0.306	0.658	0.532	**0.935**

Based on the cross-loading measurements in the table above, it can be determined that overall, the indicators measuring the variables of religiosity, consumer animosity, consumer affinity, and boycott participation produce loading factors that are greater compared to the cross-loadings on other variables. Thus, the indicators measuring the variables of religiosity,

Determinants of Consumer Participation in Boycotts of Pro-Israeli Products:
Evidence from Indonesia

consumer animosity, consumer affinity, and boycott participation can be declared valid.

Reliability Testing

Reliability is tested using Cronbach's Alpha and Composite Reliability. Constructs are considered reliable if Composite Reliability is above 0.7 and Cronbach's Alpha is above 0.6.

Table 5
Reliability Testing

	Cronbach's alpha	Composite reliability (rho_a)	Composite reliability (rho_c)	Information
Consumer Affinity	0,859	0,859	0,934	Reliable
Consumer Animosity	0,781	0,823	0,851	Reliable
Boycott participatio	0,873	0,882	0,940	Reliable
Religiousity	0,795	0,797	0,845	Reliable

According to the table presented, both composite reliability and Cronbach's alpha values exceed 0.7, indicating that the construct demonstrates strong reliability and high consistency, thereby meeting the required threshold criteria.

Structural Model Evaluation

Goodness of Fit Model

Goodness of fit model is used to determine the ability of endogenous variables to explain the diversity of exogenous variables, or in other words to determine the contribution of exogenous variables to endogenous variables. Goodness of fit model in PLS analysis is done using R-Square and Q-Square predictive relevance (Q2).

The Goodness of fit Model results have been summarized in the following table.

Table 6
The Goodness of fit Model

Endogenous	R Square
Boycott Participation	0.558
Q Square	0.558

R-square and Q-square predictive relevance (Q^2) were used to evaluate the model. The R-square of the boycott participation variable was 0.558, indicating that 55.8% of the variance in boycott participation can be explained by religiosity, consumer animosity, and consumer affinity.

Hypothesis Testing

Hypothesis testing examines whether exogenous variables affect endogenous variables. According to the testing criteria, a positive influence is confirmed when the path coefficient shows a positive value and either the t statistic exceeds the critical t value (1.96) or the p-value is equal to or less

Qiny Shonia Az Zahra, Elis Nurhasanah, Iis Aisyah

than the significance level of 5%. Under these conditions, the exogenous variables are considered to have a positive and statistically significant impact on the endogenous variables. The hypothesis testing outcomes are presented in the table below:

Table 7
Hypothesis Testing

Exogenous	Endogenous	Coefficient	Error	T Statistics	P Value	Description
Religiousity	Boycott Participation	-0.024	0.052	0.466	0.641	Insignificant
Consumer Animosity	Boycott Participation	0.619	0.091	6.783	0.000	Significant
Consumer Affinity	Boycott Participation	0.173	0.102	1.694	0.090	Insignificant

The exogenous variable with the strongest effect on endogenous variables can be identified by examining the coefficient with the greatest absolute value, irrespective of whether it is positive or negative, as demonstrated in the table below:

Table 8
Path Coefficients

Exogenous	Endogenous	Path Coefficient
Religiousity	Boycott Participation	-0.024
Consumer Animosity	Boycott Participation	0.619
Consumer Affinity	Boycott Participation	0.173

The analysis results inform that the variable that has the largest coefficient value on the boycott participation variable is the consumer animosity variable with a total effect of 0.619.

Discussion

The effect of religiosity on boycott participation produces a path coefficient of -0.024 with a p value of 0.641. The test results show that the p value> α (0.05), thus there is a negative and insignificant effect of religiosity on boycott participation. This means that the better the religiosity, the lower the boycott participation. Although the decrease is not significant. This can show that those who have high religiosity do not necessarily boycott massively or choose to donate to Palestine rather than boycott.

This paradoxical finding reveals an interesting phenomenon in the behavior of Indonesian Muslim consumers that needs to be studied in greater depth. A comparative study by Sari & Games (2024) on young Muslim consumers in Indonesia provides empirical validation for the findings

Determinants of Consumer Participation in Boycotts of Pro-Israeli Products:
Evidence from Indonesia

of this study. They found that for young Muslim respondents religiosity did not moderate the relationship between animosity. This consistent pattern shows that young Muslims no longer use religiosity as the sole filter in boycott decisions, but rather integrate various other rational and emotional considerations.

The relationship between religiosity and participation in boycotts is complex, with evidence suggesting that religiosity can significantly influence consumer behavior in boycott contexts. Various studies indicate that intrinsic religious motivations often drive individuals to participate in boycotts, particularly in cases where religious beliefs are perceived to be threatened or disrespected.

This section examines the main discoveries from existing literature concerning how religiosity affects boycott engagement. Studies suggest that internal religious conviction serves as a crucial motivator for Muslim consumers to join boycotts, as evidenced by research examining American food brands and similar products (Muhamad et al., 2019). The motivations include attitudes towards the boycott, subjective norms, and the desire to make a difference, all of which are influenced by religious beliefs(Muhamad et al., 2019). While religiosity generally promotes boycott participation, brand loyalty can moderate this relationship. For instance, higher brand loyalty may diminish the impact of religiosity on the decision to boycott, as seen in studies involving Coca-Cola (Dekhil et al., 2017)This suggests that consumers with strong loyalty to a brand may resist participating in boycotts, even when motivated by religious beliefs.

Different dimensions of religiosity, such as intrinsic and extrinsic factors, play varying roles in influencing boycott intentions. For example, intrinsic religiosity is linked to stronger animosity towards brands associated with perceived injustices (Roswinanto & Suwanda, 2023)(Puji & Jazil, 2024) The interplay of these dimensions can significantly affect consumer behavior in boycott situations, highlighting the nuanced role of religiosity. In contrast, some perspectives argue that factors such as economic interests or personal values may overshadow religious motivations in boycott participation(Hoffmann, 2013). This suggests that while religiosity is influential, it is not the sole determinant of consumer behavior in boycott contexts. The multidimensional nature of religiosity encompassing beliefs, practices, experiences, and communal identification means that different aspects may influence different consumers in varying ways. For some, the moral teachings of their faith provide the ethical framework that compels them to boycott companies engaged in practices they perceive as unjust. For others, the social dimension of religion, including community expectations and the influence of religious leaders, may be the primary motivating force. This complexity underscores that religiosity's impact on boycott behavior is not straightforward but depends on how its various components align with individual values and circumstances

In contrast, some perspectives argue that factors such as economic interests or personal values may overshadow religious motivations in

Qiny Shonia Az Zahra, Elis Nurhasanah, Iis Aisyah

boycott participation. Critics of the religiosity-centric view point out that consumers often make pragmatic calculations based on price, product quality, availability of alternatives, and personal convenience, which may take precedence over religious considerations. Additionally, secular ethical principles such as commitments to human rights, environmental sustainability, or social justice can serve as equally powerful or even more dominant motivators for boycott participation, particularly among consumers who are less religiously observant or who prioritize universal humanistic values over religious doctrine(Kim et al., 2022; Sari & Games, 2024). Economic self-interest may also play a role, as consumers might boycott foreign products to protect local industries and jobs, driven more by nationalist sentiment or economic pragmatism than by religious conviction.

This suggests that while religiosity is influential, it is not the sole determinant of consumer behavior in boycott contexts. Instead, religiosity should be understood as one factor among many in a complex decision-making process. The relative importance of religious motivations varies across individuals and situations, influenced by factors such as the strength of religious commitment, the specific issues at stake in the boycott, cultural context, and the presence of competing motivations. Some consumers may integrate religious values seamlessly with other concerns, while others may experience tension between religious teachings and practical considerations. Ultimately, understanding boycott behavior requires a holistic approach that recognizes religiosity as an important but not exclusive influence, operating within a broader ecosystem of economic, social, political, and personal factors that collectively shape consumer choices

The effect of consumer animosity on boycott participation resulted in a path coefficient of 0.619 with a p value of 0.000. The test results show that the p value < α (0.05), thus there is a positive and significant effect of consumer animosity on boycott participation. This means that the better the consumer animosity, the more boycott participation will increase. In accordance with the results of interviews with the community defending Palestine, Animosity is one of the main factors for the Indonesian people to boycott. Consumer animosity significantly influences boycott participation, as evidenced by various studies examining different contexts. This animosity often arises from perceived injustices or conflicts, prompting consumers to take action against brands associated with these issues. The following sections elaborate on the mechanisms through which consumer animosity affects boycott intentions. Consumer animosity directly correlates with increased intentions to boycott. For instance, a study on the Israel-Palestine conflict found that animosity, alongside religiosity and ethnocentrism, positively influenced boycott motivations against brands linked to Israel (Puji & Jazil, 2024). Animosity affects consumers' cognitive and emotional evaluations of brands, which in turn shapes their boycott intentions. In the context of the Xinjiang cotton ban, animosity was found to enhance boycott intentions through these evaluations (Xie et al., 2023)

Determinants of Consumer Participation in Boycotts of Pro-Israeli Products:
Evidence from Indonesia

Negative consumer animosity leads to adverse brand attitudes, which subsequently result in boycott behavior. This was particularly noted in the context of the Russia-Ukraine war, where animosity towards Russian brands fostered negative perceptions and boycott actions (Akhtar et al., 2024) Factors such as moral beliefs and perceived injustices act as promoters of boycott participation, while positive brand attitudes and perceived costs can inhibit it. The impact of consumer animosity can vary based on cultural factors, such as xenocentrism, which moderates the relationship between animosity and cognitive evaluations (Xie et al., 2023) While consumer animosity often drives boycott participation, it is essential to consider that not all consumers may respond similarly. Some may prioritize brand loyalty or personal benefits over animosity, leading to varied participation rates in boycotts. This complexity highlights the need for further research into the nuances of consumer behavior in boycott contexts.

The effect of consumer affinity on boycott participation produces a path coefficient of 0.173 with a p value of 0.090. The test results show that the p value> α (0.05), thus there is a positive and insignificant effect of consumer affinity on boycott participation. This means that the better the consumer affinity, the more boycott participation will increase. Although the increase is not significant. The effect of consumer affinity on boycott participation is multifaceted, influenced by various psychological and social factors. Consumer affinity, which encompasses emotional connections and shared values with a brand or company, can significantly impact the likelihood of participation in boycotts. This relationship is shaped by triggers, promoters, and inhibitors that affect consumer behavior in the context of boycotts. Consumers demonstrate a heightened willingness to participate in boycotts when they believe that a corporation's practices or decisions negatively impact important social principles or harm various stakeholder groups. This perception of harm can encompass a wide range of concerns, including violations of ethical standards, damage to community interests, exploitation of workers, environmental degradation, or actions that contradict deeply held cultural or moral values. When consumers recognize such corporate behaviors as threatening to the broader welfare of society or specific groups they care about, they are significantly more inclined to express their disapproval through boycott participation as a form of collective action and moral protest. Negative feelings towards a brand can drive consumers to participate in boycotts, as seen in studies where animosity significantly influenced boycott behavior (Suhud, 2016)Consumers with strong moral convictions are more inclined to join boycotts, especially when they feel their participation expresses their values (Lasarov et al., 2023)

Normative pressures from peers can enhance participation, as individuals may feel compelled to align with group sentiments (Akpoyomare et al., 2012). A strong positive attitude towards a brand can deter consumers from participating in boycotts, even in the face of negative actions by the company. The perceived costs of boycotting, such as inconvenience or lack of substitutes, can inhibit participation(Akpoyomare et al., 2012). While

Qiny Shonia Az Zahra, Elis Nurhasanah, Iis Aisyah

consumer affinity can drive boycott participation, it is essential to recognize that not all consumers will respond uniformly. Factors such as personal values, social context, and the perceived effectiveness of the boycott can lead to varied responses, highlighting the complexity of consumer behavior in boycott scenarios.

Conclusion

This study explored the reasons behind consumer participation in boycotts against pro-Israeli products in Indonesia. Consumer animosity is the strongest predictor of participation in these boycotts. In contrast, religiosity and consumer affinity do not have significant effects. These results emphasize the importance of socio-political emotions over religious values in shaping boycott behavior. The research adds to the consumer behavior literature by shifting the focus from boycott intentions to actual participation and by providing evidence from a developing country context. Practically, the findings suggest that effective strategies should highlight socio-political stories, use social media and influencers, and maintain transparent databases of products tied to Israel. Therefore, consumer animosity emerges as the most influential factor affecting boycott participation among all variables examined. This finding indicates that the feelings of hostility, resentment, or negative sentiment that consumers harbor toward a particular company, brand, or country play a pivotal role in determining their decision to engage in boycott activities.

Given that animosity is the strongest driver and affinity has limitations in high-moral-salience conflicts, the most effective strategy is to address the source of animosity directly and concretely through transparent communication, meaningful local contributions, and measurable humanitarian action, not merely building superficial emotional connections through marketing rhetoric. In the context of conflicts with strong humanitarian and religious dimensions, such as the Palestinian issue, authenticity and concrete action are far more powerful than brand affinity or loyalty programs. The boycott issue can be used as momentum for a sophisticated "buy local" campaign that emphasizes concrete economic contributions (job creation, local supply chain development) rather than simply anti-foreign sentiment. Increase promotion during peak boycott sentiment with attractive trial incentives and invest in quality improvement, because switchers will only stay if competitive quality shows that young Indonesian consumers consider multiple factors, including quality and value, not just emotion.

Acknowledgements

Determinants of Consumer Participation in Boycotts of Pro-Israeli Products: Evidence from Indonesia

References

Abdul-Talib, A. N., & Abdul-Latif, S. A. (2014). Antecedents to willingness to boycotts among Malaysian muslims. In *Emerging Research on Islamic Marketing and Tourism in the Global Economy*. https://doi.org/10.4018/978-1-4666-6272-8.ch004

Akhtar, N., Khan, H., Siddiqi, U. I., Islam, T., & Atanassova, I. (2024). Critical perspective on consumer animosity amid Russia-Ukraine war. *Critical Perspectives on International Business*, *20*(1). https://doi.org/10.1108/cpoib-02-2023-0015

Akpoyomare, O. Ben, Patrick, L., & Adeosun, K. (2012). CONSUMER MOTIVATIONS FOR PARTICIPATION IN BOYCOTTS. In *Business and Management Review* (Vol. 2, Issue 9).

Annur, C. M. (2023, December 5). *Produk Ibu dan Anak Paling Terdampak Aksi Boikot-Israel, Kecantikan Tak Goyah*. Databoks. https://databoks.katadata.co.id/datapublish/2023/12/05/produk-ibu-dan-anak-paling-terdampak-aksi-boikot-israel-kecantikan-tak-goyah

Awaludin, A. A., Al-Khaidar, M. A., & Ratnasari, R. T. (2023). Opinion Leaders and Product Boycott Intentions: Factors Influencing Consumer Behavior in Support of Israel Boycott. *Journal of Digital Marketing and Halal Industry*, *5*(2), 243–264. https://doi.org/10.21580/jdmhi.2023.5.2.20166

Bernard, Y. (2014). Reinforcing Willingness to Buy and to Pay Due to Consumer Affinity towards a Foreign Country. *International Management Review*, *10*(2).

Dekhil, F., Jridi, H., & Farhat, H. (2017). Effect of religiosity on the decision to participate in a boycott: The moderating effect of brand loyalty – the case of Coca-Cola. *Journal of Islamic Marketing*, *8*(2). https://doi.org/10.1108/JIMA-01-2013-0008

Eduardo Vilchis Carrillo, D. (2020). Participaré... si Dios quiere. Influencia de las creencias religiosas sobre la participación política de los católicos en el México del siglo XXI. *Política y Cultura*.

Ettenson, R., & Klein, J. G. (2005). The fallout from French nuclear testing in the South Pacific: A longitudinal study of consumer boycotts. *International Marketing Review*, *22*(2). https://doi.org/10.1108/02651330510593278

Friedman, M. (1991). Consumer Boycotts: A Conceptual Framework and Research Agenda. *Journal of Social Issues*, *47*(1). https://doi.org/10.1111/j.1540-4560.1991.tb01817.x

Friedman, M. (2001). Ethical dilemmas associated with consumer boycotts. *Journal of Social Philosophy*, *32*(2). https://doi.org/10.1111/0047-2786.00091

Garrett, D. E. (1987). The Effectiveness of Marketing Policy Boycotts: Environmental Opposition to Marketing. *Journal of Marketing*, *51*(2). https://doi.org/10.1177/002224298705100204

Hoffmann, S. (2013). Are boycott motives rationalizations? *Journal of Consumer Behaviour*, *12*(3). https://doi.org/10.1002/cb.1418

Qiny Shonia Az Zahra, Elis Nurhasanah, Iis Aisyah

Inayah, I., Adiba, E. M., & Jessy, R. (2024). THE IMPACT OF ISLAMIC BUSINESS ETHICS, ONLINE CUSTOMER REVIEWS, AND ONLINE CUSTOMER RATINGS ON DECISIONS TO PURCHASE HALAL COSMETIC PRODUCTS THROUGH SHOPEE. *Ekonomi Islam*, *15*(1), 96–112. https://doi.org/10.22236/jei.v15i1.12651

Indah Mentari, C., Wahyuni, F., Rahmadani, P., & Rindiani, W. A. (2023). *DAMPAK POSITIF BOIKOT PRODUK ASING BAGI PERTUMBUHAN PRODUK LOKAL (INDONESIA)*. *2*. https://doi.org/10.8734/mnmae.v1i2.359

Kim, C., Yan, X., Kim, J., Terasaki, S., & Furukawa, H. (2022). Effect of consumer animosity on boycott campaigns in a cross-cultural context: Does consumer affinity matter? *Journal of Retailing and Consumer Services*, *69*. https://doi.org/10.1016/j.jretconser.2022.103123

Klein, J. G., Ettenson, R., & Morris, M. D. (1998). The animosity model of foreign product purchase: An empirical test in the People's Republic of China. *Journal of Marketing*, *62*(1). https://doi.org/10.2307/1251805

Klein, J. G., Smith, N. C., & John, A. (2004). Why we boycott: Consumer motivations for boycott participation. *Journal of Marketing*, *68*(3). https://doi.org/10.1509/jmkg.68.3.92.34770

Lasarov, W., Hoffmann, S., & Orth, U. (2023). Vanishing Boycott Impetus: Why and How Consumer Participation in a Boycott Decreases Over Time. *Journal of Business Ethics*, *182*(4). https://doi.org/10.1007/s10551-021-04997-9

Majelis Ulama Indonesia. (2023). *FATWA MAJELIS ULAMA INDONESIA Nomor : 83 Tahun 2023*.

Muhamad, N. (2023, December 21). *Kenapa Orang Indonesia Boikot Produk Pro Israel? Ini Surveinya*. Databoks. https://databoks.katadata.co.id/datapublish/2023/12/21/kenapa-orang-indonesia-boikot-produk-pro-israel-ini-surveinya#:~:text=Adapun%20menurut%20survei%20Kurious%2DKatadata,aksi%20serupa%20tapi%20belum%20melakukannya.

Muhamad, N., Khamarudin, M., & Fauzi, W. I. M. (2019). The role of religious motivation in an international consumer boycott. *British Food Journal*, *121*(1). https://doi.org/10.1108/BFJ-02-2018-0118

Nashori, F., & Muharam, R. D. (2002). *Mengembangkan Kreativitas dalam Perspektif Psikologi Islam*. Menara Kudus.

Oberecker, E. M., & Diamantopoulos, A. (2011). Consumers' emotional bonds with foreign countries: Does consumer affinity affect behavioral intentions? *Journal of International Marketing*, *19*(2). https://doi.org/10.1509/jimk.19.2.45

Oktaviani, M., & Sunarmo, S. (2023). ANALISIS KEPUTUSAN PEMBELIAN PADA PRODUK RESTORAN MIE PASCA SERTIFIKASI HALAL. *Ekonomi Islam*, *14*(2), 190–205. https://doi.org/10.22236/jei.v14i2.12773

Puji, P. L., & Jazil, T. (2024). The Role of Religiosity, Consumer Animosity, and Ethnocentrism in Explaining the Boycott Motivation. *Journal of*

Islamic Economics and Finance Studies, *5*(1), 134–152. https://doi.org/10.47700/jiefes.v5i1.7755

Rahmawati, S., Ali, S., Subagja, G., Bisnis, I. A., & Lampung, U. (2020). Pengaruh Nilai Religiusitas Dan Pengetahuan Produk Terhadap Keputusan Boikot Produk KFC (Studi Pada Konsumen Muslim Bandar Lampung). *Jurnal Kompetitif Bisnis*, *1*(1).

Roswinanto, W., & Suwanda, S. N. (2023). Religious boycott in Indonesia: investigation of antecedents and the effect of religiosity dimensions. *Journal of Islamic Marketing*, *14*(1). https://doi.org/10.1108/JIMA-08-2020-0246

Sari, D. K., & Games, D. (2024). Investigating young consumer's boycott behavior in an emerging market. *Cogent Business and Management*, *11*(1). https://doi.org/10.1080/23311975.2024.2362444

Suhud, U. (2016). INDONESIAN CONSUMERS AGAINST ISRAELI PRODUCTS: ANIMOSITY ON PRODUCT JUDGEMENT, MOTIVATION, AND BOYCOTT INTENTION. *Conference: The 1st International Conference on Economics, Education, Business, and Accounting (ICEEBA 2016)*.

Suroso, D. A. dan F. N. (2011). Psikologi Islami Solusi Islam atas Problem-Problem Psikologi. In *Pustaka Pelajar*.

Susiawati, W. (2017). Jual Beli dan dalam Konteks Kekinian. *Jurnal Ekonomi Islam*, *8*(2).

Terasaki, S., Ishii, H., & Isoda, Y. (2022). Influence of Consumer Affinity toward Foreign Countries on Consumers' Regulatory Focuses. *Journal of International Consumer Marketing*, *34*(3). https://doi.org/10.1080/08961530.2021.1961335

Torres, N. H. J., & Gutiérrez, S. S. M. (2007). The purchase of foreign products: The role of firm's country-of-origin reputation, consumer ethnocentrism, animosity and trust. *Documentos de Trabajo "Nuevas Tendencias En Dirección De Empresas," 13*(7).

Tsaur, S. H., Hsu, F. S., & Ching, H. W. (2023). The impacts of brand personality and self-congruity on consumers' intention to stay in a hotel: does consumer affinity matter? *Journal of Hospitality and Tourism Insights*, *6*(1). https://doi.org/10.1108/JHTI-06-2021-0137

Woo, K., Fock, H. K. Y., & Hui, M. K. M. (2006). An analysis of endorsement effects in affinity marketing. *Journal of Advertising*, *35*(3).

Xie, J., Choo, H. J., & Lee, H. K. (2023). Effects of consumer animosity on boycotts: the role of cognitive-affective evaluations and xenocentrism. *Journal of Fashion Marketing and Management*, *28*(1). https://doi.org/10.1108/JFMM-11-2022-0235