

## AMONG MUSLIM CONSUMERS IN THE WORLD AND INDONESIA: BOYCOTTING ISRAEL-AFFILIATED PRODUCTS' SPIRIT

**Marissa Grace Haque<sup>1\*</sup>, Sulistyowati<sup>2</sup>, Meta Andriani<sup>3</sup>, Edi Komara<sup>4</sup>, Zulkifli<sup>5</sup>**  
STIE Indonesia Banking School<sup>1,2,3,4,5</sup>

marissa.haque@ibs.ac.id<sup>1\*</sup>, sulistyowati@ibs.ac.id<sup>2</sup>, meta@ibs.ac.id<sup>3</sup>, edi.komara@ibs.ac.id<sup>4</sup>,  
zulkifli@ibs.ac.id<sup>5</sup>

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### ABSTRACT

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It begins by exploring the historical and religious context of the boycott among the Muslim community, related to the situation in Medina and the impact of religious values on consumer behavior. This study discusses the reasons behind consumers' protests against foreign brands, emphasizing national identity, economic concerns, ethical factors, societal support, and perception factors that influence their behavior. Several characteristics of Muslim individuals, related to peer influence and group behavior, such as community and social ties, religious identity, influence of religious authority, solidarity with the global Muslim cause, sharing of information within the community, and a sense of responsibility. In addition, it explores the impact of religious motivation, intrinsic and extrinsic on consumer behavior, discusses the role of Islamic marketing and the use of symbols in influencing consumer behavior, emphasizes the global identity of the Ummah, and tailored marketing strategies. This methodology outlines the data collection and analysis process, highlighting the use of qualitative methods, to gain insight into consumer attitudes and motivations that drive boycotts across groups. Vosviewers is used for data analysis, to extract meaningful concepts and patterns from collected journals, identifying important themes and patterns. In conclusion, this research provides a comprehensive exploration of the motivations and dynamics of boycotts among Muslim consumers, highlighting the historical, religious, and socio-economic factors that influence consumer behavior and activism, a thorough investigation of the complex phenomenon of boycotts, insights into the dynamics of religion, culture, and social factors that shape consumer behavior.

***Keywords:** Boycott Among Muslims; Consumer Behavior; Marketing Strategy; Religious; Motivation*

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## INTRODUCTION

Starting from conflict and boycotts can be very detrimental to the sustainability of business economics. Boycotts among Muslim consumers are often related to religious reasons, especially if there is misuse of religious icons or symbols in a social context that influences commercial. For the Muslim community, there was a major event that occurred related to the boycott in the city of Medina, and this incident became one of the main references associated with several events that occurred in the world afterwards. This incident occurred after the emigration from Mecca to Medina, at that time the city of Medina experienced a clean water crisis and the only remaining well belonged to a Jew, to provide sufficient water, the Muslims and residents of Medina were forced to queue to buy clean water at high prices from that Medina Jew. Hearing the news from his friend, Rasulullah Muhammad SAW then said, "O my friends, whoever of you donates his wealth to free the well, then donates it to the people, he will get the heaven of Allah SWT" (HR Muslim).

Hearing the words of Rasulullah Muhammad SAW, Uthman bin Affan Radhiyallahu 'anhu went to meet the Jewish owner of a well to free the well, by offering a high price for the well. However, the Jew refused on the grounds that it had become his daily income, if the well was sold then the income he earned every day from the well would stop. Uthman bin Affan Radhiyallahu 'anhu did not give up because he wanted to get Allah Ta'ala's heaven by freeing the well, then donating it so that the Muslim community and other residents in Medina could easily get clean water. Next, negotiations took place between Uthman bin Affan Radhiyallahu 'anhu and the Jewish owner of the well. Then, with the cleverness of Uthman bin Affan Radhiyallahu 'anhu, he managed to bid and buy half of the rights to the well, even though the price was very high. However, the Jew agreed, because he thought that Uthman bin Affan Radhiyallahu 'anhu bought

the well to make a profit from selling clean water from the well, moreover he would get big money from selling half of the well without losing the well.

There was an agreement between Uthman bin Affan Radhiyallahu 'anhu and the Jew, in the form of an agreement that one day the well belonged to Uthman bin Affan Radhiyallahu 'anhu, the next day it belonged to the Jew and so on. In accordance with the agreement, Uthman bin Affan Radhiyallahu 'anhu invited the Muslims and residents of Medina to take clean water for free which could be used in two days because tomorrow the well belonged to the Jews, one day the well belonged to Uthman bin Affan Radhiyallahu 'anhu and one day became the property of the Jew and this continued after a day. Because of that, the Muslims and residents of Medina took water that day from the well belonging to Uthman bin Affan Radhiyallahu 'anhu. They take the amount as needed for two days. The next day, at the time of the Jewish water sales schedule, clean water sales were quiet with no buyers at all, because the Muslims and other residents of Medina already had a supply of clean water for two days, who would take clean water again, according to the clean water schedule in Uthman bin Affan Radhiyallahu 'anhu's well which was given free of charge. Then the next day, on the schedule for selling the Jew's well water, there were no buyers again. Because the supply of clean water for Muslims and the entire population in Medina is sufficient.

Due to continuing losses, finally the Jew sold the remaining half of his well, in total to Uthman bin Affan Radhiyallahu 'anhu. He said: "O Usman, buy the other half of my well at the same price as you bought the other half yesterday," said the Jew. Then Uthman bin Affan bin Affan Radhiyallahu 'anhu finally bought the remaining half of the well. So save the Muslims and other residents of Medina from lack of clean water. This is the source of the action and the term boycott among the Muslim community to this day, where the well in question is still there, known as the "Raumah Well" located next to the Qiblatain Mosque, Medina, where around the well, there are date palm trees managed by the Saudi Department of Agriculture, which the proceeds from selling dates, are donated to the needs of orphans and the poor (Susani, 2023).

Some research from (Jensen, 2008) (Knudsen et al., 2008), indicating that use that is not in line with human values or misuse of its symbols can trigger negative reactions and cause them to take boycott actions against certain products or brands. Which is related to the scope of this research which is affiliated with Israel (Sari et al., 2017a). But further, according to (Sari et al., 2017a), the reactions that arise in people's lives, in this case in Indonesia, are very diverse, because the level of literacy in society is not the same. When in several other studies, boycotts are related to the misuse of religious symbols, for example in the form of insults or lack of respect for their religious values. However in this research, the boycott occurred after the attack called "al-Aqsa Storm" by Palestinian freedom fighters Hamas, against the Israeli occupation using the name of the state of Israel since the Naqba occupation, or even long before in the Balfour Declaration, as a public statement, issued by the British Government in 1917, that during the First World War announced its support for the establishment of a "national home for the Jewish people" in Palestine. Where at that time was still Ottoman territory, with a very small Jewish minority population (Indriasandi & Wargadinata, 2023).

Consumer protests against foreign brands to protect local products are a phenomenon often observed in markets where there's a strong sentiment towards preserving local industries and cultural identity. Some reasons on why consumers might engage in such protests, are due to: (1) national identity and pride, where consumers may feel a strong sense of national identity and pride associated with local products. They perceive local brands as part of their cultural heritage and may protest against foreign brands to preserve this identity; (2) economic concerns, where consumers may be worried about the economic impact of foreign brands dominating the market. They fear that if local products are overshadowed by foreign competitors, it could lead to job losses, decline in local industries, and loss of economic autonomy; (3) quality and authenticity, where some consumers believe that local products are of superior quality or more authentic compared to foreign alternatives. They might protest against foreign brands to uphold what they see as higher standards offered by local products; (4) ethical and environmental factors, which concerns about ethical sourcing, labor practices, or environmental impact may influence

consumers to support local products over foreign brands, assuming that local industries adhere to higher ethical and environmental standards; (5) community support and solidarity, where consumers may view buying local as a way to support their community and local businesses. They protest against foreign brands to prioritize local economic growth and community solidarity; (6) cultural preservation, where in many cases, local products are closely tied to cultural traditions and heritage. Consumers protest against foreign brands to protect and promote these cultural aspects embedded in local products; and (7) perception of threat, where consumers may perceive the dominance of foreign brands as a threat to their way of life or the unique character of their region. This perception can drive protests against foreign brands in favor of preserving local traditions and values.

Understanding these motivations can guide policymakers and businesses in addressing consumer concerns and developing strategies that balance global trade with the preservation of local industries and cultural heritage. It highlights the importance of recognizing consumer sentiments and engaging in dialogues to address fears and promote sustainable economic development (Sandıkcı & Ekici, 2009); and this motivation is related to consumer ethnocentrism, and has a strong link to the rejection (Sandıkcı & Ekici, 2009). Nevertheless, (Al-Hyari et al., 2012) stated that some Muslim consumers may participate in boycotts due to peer pressure or group influence. It is important to approach this topic with sensitivity and respect for the diversity within Muslim communities, as individuals may have varied perspectives and behaviors influenced by a range of factors including religious beliefs, cultural background, and personal experiences.

Here are some points to consider regarding characteristics of some Muslim individuals related to peer influence and group behavior, such as: (1) collectivist orientation, where many Muslim-majority societies exhibit collectivist values, where individuals prioritize the interests of the group over individual desires. This can lead to a strong inclination to conform to group norms and behaviors, including decisions related to consumer choices such as boycotts; (2) community and social bonds, where Muslims often value community cohesion and solidarity. As a result, they may be more inclined to align their actions with those of their fellow Muslims, especially when it comes to issues perceived as affecting the broader Muslim community; (3) religious identity, where for many Muslims, religious identity is central to their sense of self and informs various aspects of their lives, including consumer behavior. Actions like boycotts may be motivated by a desire to uphold Islamic principles and values as understood within their particular cultural context; (4) influence of religious authorities, where Muslim consumers may be influenced by religious leaders or scholars who issue guidance or fatwas (religious rulings) regarding certain products or companies. Such guidance can significantly impact individual decisions and reinforce group behavior; (5) solidarity with global Muslim causes, where in cases where Muslim consumers perceive certain products or brands as being involved in activities deemed harmful to Muslims or Islamic values, they may participate in boycotts as a form of protest and solidarity with global Muslim causes; (6) information sharing within communities, where the spread of information and opinions within Muslim communities, particularly through mosques, social media, and other platforms, can amplify the impact of peer influence on consumer behavior, including decisions to boycott specific brands or products; (7) sense of responsibility, where some Muslim consumers may feel a sense of responsibility to support ethical and halal (permissible) practices in their purchasing decisions, which can further strengthen their willingness to participate in collective actions like boycotts. It is essential to recognize that individual behavior within Muslim communities can vary widely based on factors such as personal beliefs, socioeconomic status, and exposure to diverse perspectives. Additionally, the phenomenon of boycotts among Muslim consumers is not unique to this group and can be observed in various communities worldwide where shared values and group identity play significant roles in shaping consumer choices (Adhim & Yuliati, 2021)

But on the other hand, (Hoffmann & Müller, 2009) identified three main areas of research within the literature on consumer boycotts, they are: (1) frequency, causes, and goals of boycotts, where in this area of research focuses on understanding how often consumer boycotts occur, what triggers them, and what specific goals or objectives they aim to achieve. Researchers in this area

seek to identify patterns and trends in the initiation of boycotts, including the underlying reasons and grievances that lead consumers to mobilize against specific companies or products; (2) consequences of boycotts, where the second area examines the outcomes and impacts of consumer boycotts. This includes studying the economic, reputation, and social consequences for targeted companies, as well as broader implications for industries and markets. Researchers investigate whether boycotts effectively influence corporate behavior or public policy, and how companies respond strategically to manage or mitigate the effects of boycotts; (3) motivations of participating individuals, where understanding the motivations behind individual participation in consumer boycotts is another key focus. This involves exploring the psychological, social, and ideological factors that drive consumers to join boycotts.

By categorizing the literature into these three areas, (Hoffmann & Müller, 2009) provide a framework for analyzing and synthesizing research on consumer boycotts. The framework described facilitates a comprehensive exploration of consumer activism, elucidating the motivations and mechanisms underlying consumer mobilization for change within the marketplace. By systematically examining various aspects of consumer activism, scholars can advance their understanding of this phenomenon and its implications. This framework encompasses several key areas of research, each offering valuable insights into the dynamics of consumer behavior, corporate social responsibility, and activism in modern markets. But on the other hand, Klein et al. (2004) mentioned that despite the importance of individual motivations, this aspect has historically received less attention in scholarly research compared to other areas such as corporate behavior, activism dynamics, or broader societal impacts. However, recent developments in consumer psychology and behavioral economics have started to address this gap by investigating the psychological underpinnings of consumer activism, by recognizing and studying the role of individual motivations, scholars can gain deeper insights into the complexities of consumer activism and its implications for market dynamics and social change. However, regarding the impact of "Al-Aqsa Storm" after October 7th, 2023.

Political consumers are involved with a variety of social phenomena across the world such as the US presidential tweeting (Krishna & Kim, 2022), Malaysian Muslim consumers' religion-based boycott against US food brands (Muhamad et al., 2018), or a territorial dispute between Japan and China (Lee, 2017). By focusing on the dynamics of consumer activism and market responses in the aftermath of socio-political events that resonate deeply with religious and cultural identities among Muslim populations in Indonesia. It is important to identify concepts surrounding boycotts among Muslim consumers in Indonesia post the October 7th, 2023's al-Aqsa Storm.

(Sari et al., 2017a) provide a detailed explanation regarding how to examine several key aspects are inevitable, in areas of: (1) contextual background, to provide a brief overview of the al-Aqsa Storm incident and its impact on Muslim sentiment in Indonesia. Explain why this event triggered consumer boycotts and what specific products or brands were targeted; (2) boycotted products, to identify the types of products or brands that were boycotted by Muslim consumers in Indonesia following the al-Aqsa Storm. This could include specific companies, goods, or services perceived to be associated with policies or actions deemed unfavorable to Muslims; (3) the motivations for boycott, to explore the motivations driving Muslim consumers in Indonesia to participate in the boycott. This could encompass religious, political, and socio-economic factors, such as solidarity with Palestinians, defense of Islamic values, or expressions of national pride and identity; (4) the consumer behavior patterns, to investigate consumer behavior patterns during the boycott period. Examine how widespread the boycott was, how long it lasted, and whether it resulted in measurable changes in purchasing habits among Muslim consumers; (5) to perceived impact and outcomes, to assess the perceived impact and outcomes of the boycott from the perspectives of both consumers and targeted businesses. Evaluate whether the boycott achieved its intended goals or led to unintended consequences; (6) its methods and data collection, to describe the research methods employed, such as surveys, interviews, or content analysis of social media and news reports, to gather insights into the boycott phenomenon among Muslim consumers in Indonesia; (7) the implications and recommendations, to discuss the broader

implications of the study findings for businesses, policymakers, and civil society. Provide recommendations for companies on how to respond to consumer activism and navigate socio-political sensitivities in diverse markets like Indonesia; (8) the comparison with previous research, to situate the study within the existing literature on consumer boycotts, particularly focusing on the motivations and dynamics observed among Muslim communities globally. Highlighting similarities and differences in boycott behavior across different contexts are necessary.

### **The Boycott of Foreign Brands in Muslim Countries**

The primary concerns of marketers is elaborated by (Schooler, 1965), on the perceived "foreignness" of a product can indeed be a significant concern for marketers when targeting consumers in different countries. Several factors influence how foreignness impacts consumer preferences, are: (1) cultural relevance, where consumers often prefer products that align with their cultural values, beliefs, and preferences. a product that feels too foreign may not resonate with local customs or lifestyle choices, leading to lower acceptance and adoption; (2) perceived quality and trust, where some consumers may associate foreign products with higher quality or prestige, especially if they come from countries known for superior craftsmanship or technology. conversely, others might be wary of unfamiliar brands and prefer locally-made goods they trust; (3) brand familiarity, where established brands with a global presence can mitigate concerns about foreignness by leveraging their reputation and brand recognition. Which conversely, new or lesser-known brands may face more significant challenges in gaining consumer trust abroad; (4) language and communication, where effective communication is crucial in bridging cultural gaps. Which marketers must ensure that product messaging and branding are culturally appropriate and clearly convey the product's value proposition to local consumers; (5) adaptation and localization, where successful international marketing often involves adapting products to suit local tastes and preferences. This can include modifying packaging, flavors, sizing, or features to align with cultural norms and consumer expectations.

Two types of religious motivation, namely "intrinsic" and "extrinsic", have been identified by Allport and Ross (1967) (Laher, 2007). The study found that intrinsically motivated followers of Christian religions tend to be affected by their religious values in their choices because they see religion as the central guide for their lives. Extrinsically motivated followers tend to focus on using their religion for their current needs like solace, social standing and assistance. The extrinsically motivated tend to be less affected by their religions' values in choices they make. And, (Friedman, 1985) defines a customer boycott as a strategic form of consumer activism aimed at leveraging the economic influence of individuals to advocate for change and hold businesses accountable for their actions. as "an attempt by one or more parties to achieve particular objectives by urging individual customers not to buy selected products." Therefore, marketers can employ strategies such as: (1) market research, by conducting thorough market research to understand local consumer preferences, behaviors, and cultural nuances; (2) localization, by adapting products, branding, and marketing strategies to resonate with local audiences while retaining core brand values; (3) partnerships and alliances, by collaborating with local distributors, influencers, or retailers who understand the market and can help build trust with consumers; (4) education and awareness, by proactively educating consumers about the product's unique features and benefits, emphasizing its value proposition within the local context.

According to (Balabanis et al., 2002), the consumer ethnocentrism concept can explain why consumers persistently prefer domestic over foreign brands even if the latter are cheaper and/or of better. Once the local brands are available, they reject the global brands. Inline with the explanation mentioned by (Bailey & Sood, 1993) that Muslims tend to be more impulsive shoppers and are often more influenced by their emotions in a buying decision compared to other religion's followers. Therefore, Muslim consumers' behaviors need special attention from marketers. Muslims are also known to have a strong tendency to sympathize with religious-based activities (Sari et al., 2017b). Understanding the importance of the cross and crescent symbol of Turkey's Red Crescent organization in influencing Muslims' decisions to donate aligns with the concept of seeing Indonesian Muslim customers as part of a global ummah (community) while considering their local context. By the concept of: (1) global ummah identity, where Muslims often feel a

sense of unity and solidarity with fellow Muslims worldwide, viewing them as part of a broader global community (ummah). symbols like the cross and crescent used by organizations such as the red crescent resonate with this identity, encouraging support and donations from Muslims who wish to assist their fellow believers in need; (2) cultural sensitivity and local context, where despite the shared sense of global ummah, it's essential to recognize the diversity within Muslim communities, including differences in cultural practices, preferences, and socioeconomic contexts. Indonesian Muslim consumers, for instance, may have unique perspectives shaped by their local culture, traditions, and values; (3) tailored marketing strategies, where marketers aiming to engage Indonesian Muslim consumers effectively should adopt strategies that acknowledge their global solidarity while respecting local sensitivities. this involves incorporating symbols, messages, and approaches that resonate with both the broader Islamic identity and the specific nuances of the Indonesian context; (4) balancing global and local perspectives, where balancing the global and local dimensions requires a nuanced understanding of consumer behavior and preferences. While highlighting connections to the global ummah, marketers should also adapt offerings and messaging to reflect Indonesian cultural norms and societal expectations.

Therefore, (Friedman, 2002) elaborated that boycotts are now a major method for consumers to express their anger or dislike of what happens in relations to brands and has a significant impact on the affected brands. Where are indeed predicted to become more common in the future for several reasons: (1) increased consumer activism, where inline with the rise of social media and online platforms, consumers have more avenues to voice their concerns and organize collective actions. This enables rapid mobilization of large groups of individuals around shared causes, making boycotts easier to coordinate and amplify; (2) heightened awareness of social issues, where consumers today are more informed and concerned about social, environmental, and ethical issues.

A boycott is the consumers' way to use their power by not buying some products/brands to show their disagreement. (Klein et al., 2004) emphasize that a boycott may also happen, "...when a number of people abstain from purchase of a product, at the same time, as a result of the same egregious act or behaviour, but not necessarily for the same reasons...." Rejection of global brands in Muslims countries may happen for various reasons. So, customer boycott is a collective action taken by consumers to abstain from purchasing or using the products or services of a particular company, brand, or organization. This decision is typically motivated by dissatisfaction with the company's practices, policies, or behavior. The aim of a boycott is to put pressure on the target company to change its ways, often by hitting them financially through reduced sales or damaging their reputation (Klein et al., 2004). As (Holt et al., 2004) mentioned in their study reached similar conclusions. They found that customers choose global brands only because they do not have the choice of local brands. Religiosity refers to an individual's motivation in following their religion. Furthermore, (Klein et al., 2004) explained that consumer boycotts are likely to become a more prominent and effective tool for holding companies accountable and driving positive change in the future, driven by increased consumer empowerment, awareness, and demand for corporate accountability and ethical business practices. Therefore, different individuals may have different reasons to engage in a boycott (Ettenson et al., 2006). (Ettenson et al., 2006) emphasizes the long term effect of animosity that influences consumers' decisions to boycott some products. (Fischer et al., 2007) argues that the events of September 11 and the Scottish Intifada movement have indeed had a notable impact on Muslim relationships with Western people and their consumer behaviors, including decisions to boycott certain brands. It's important to note that consumer boycotts are complex phenomena influenced by various factors, including political, cultural, and religious dynamics. Marketers and businesses operating in multicultural contexts should be mindful of these sensitivities and strive to build inclusive and respectful relationships with diverse consumer segments. This may involve engaging in dialogue, promoting cultural understanding, and demonstrating a commitment to ethical business practices that resonate with Muslim values and beliefs.

For example, (Jensen, 2008), mentioned more that the boycott of Danish products by Muslims in August 2005 was a significant example of how political and cultural sensitivities can impact consumer behaviors and international relations. The boycott was sparked by the publication of controversial political cartoons depicting the Prophet Muhammad in a Danish newspaper called *Jyllands-Posten* in September 2005, which many Muslims found deeply offensive and disrespectful. The impact and implications of the event, are: (1) symbolic significance, where the cartoons were perceived by many Muslims as a deliberate act of disrespect towards their religious beliefs and the Prophet Muhammad, who holds profound significance in Islam. This perception fueled widespread outrage and led to calls for a boycott of Danish products as a form of protest against Denmark's perceived insensitivity; (2) global response, where the controversy surrounding the cartoons quickly escalated into an international diplomatic issue, straining relations between Denmark and Muslim-majority countries. Many governments and organizations within the Muslim world condemned the publication of the cartoons and supported the boycott campaign; (3) economic impact, where the boycott had tangible economic consequences for Danish companies exporting products to Muslim-majority countries. Sales of Danish goods, particularly dairy products like cheese and butter, were significantly affected as consumers opted to avoid purchasing Danish brands in solidarity with the protest; (4) political fallout, where the cartoon controversy highlighted broader tensions between Western notions of freedom of speech and religious sensitivities in the Muslim world. It prompted discussions about responsible journalism, cultural sensitivity, and the limits of free expression in a globalized world; (5) social and cultural ramifications, where the boycott underscored the interconnectedness of political and consumer behavior, demonstrating how cultural and religious values can influence purchasing decisions and international relations. Businesses and marketers must navigate these complexities thoughtfully to build trust and foster positive relationships with consumers from diverse cultural and religious backgrounds.

Furthermore, a study by (Sandıkçı & Ekici, 2009) found that in a Muslim country, such as Turkey, brand rejection may not necessary happen because of religious reasons. It is still regarded as an important concept that influences customers' behaviours and preferences (Wilson and Grant, 2013; Wilson and Liu, 2011; Wilson and Liu, 2010). Muslims were found to boycott brands from the US because of what they believe the US does in international affairs and their sympathy to Muslims in other countries, such as Palestine ((Blaydes & Linzer, 2012); Farah and Newman, 2010). As mentioned by (Haque et al., 2011) that religiosity, ethnocentrism, and corporate image towards the perception of young Muslim consumers are not uniform and has many aspects that influence it. Ulama issued Fatwa on boycotting some foreign products such as the US products and Danish products (Farah, 2011). There is a strong link between Muslim consumers and the influence of their Muslims friends, as well as their local Muslim society. Peer pressure is therefore predicted to exert a strong influence upon Muslim's boycotting behaviour. Boycott activity by a Muslim group has been found to achieve success (e.g. change marketer action) due to the tendency of Muslims to act as a unified group. This is partly because they want to avoid doing actions that are contrary to that of their fellow Muslims (Braunsberger & Buckler, 2011).

The reference to (Halevi, 2012) and the conceptual paper by (Abd-Razak & Abdul-Talib, 2012) highlights the scholarly interest in Muslim boycotts. Both are showing some references and their implications. Where from (Halevi, 2012) mentioned that the phenomenon of Muslim boycotts and may explore the religious, social, or political motivations behind such actions. He analyze historical or contemporary instances of Muslim-led boycotts, examining their impact on economies, societies, and international relations. As well as, he mentioned that the support of Muslim scholars or Ulama for boycotts suggests a complex interplay between religious principles, ethical considerations, and socio-political factors. Where in contrary with (Halevi, 2012), (Abd-Razak & Abdul-Talib, 2012) mentioned after delving into the theoretical framework surrounding boycotts within the Muslim world. Where he emphasis on evaluating boycott campaigns driven by animosity underscores the need for empirical research to understand the underlying causes and outcomes of such movements. As well as, the lack of existing research on this topic suggests a gap in academic understanding that the authors seek to address through their conceptual

exploration. He highlighting the significance of religious and socio-political factors in shaping consumer behaviors and collective actions within the Muslim world. (Abd-Razak & Abdul-Talib, 2012) underscores the importance of conducting empirical research to fill the gaps in knowledge and provide insights into the motivations, impacts, and dynamics of boycott campaigns driven by animosity. This academic discourse contributes to a deeper understanding of economic and social phenomena within Muslim-majority societies and their interactions with broader global contexts. Furthermore, (Abd-Razak & Abdul-Talib, 2012) argue that this movement is a cause of long term anger from Muslim people toward some countries related to what they have done to other Muslim people.

The reference to (Haque et al., 2011) indicates a study focused on the consumer behavior of younger generation Muslims in Malaysia, particularly regarding their attitudes towards foreign versus national brands. He emphasizes ethnocentrism among younger generation of Muslims in Malaysia. He argued that younger Muslims in Malaysia exhibit a high level of ethnocentrism. Where ethnocentrism refers to the tendency to favor one's own ethnic group or nationality over others. As well as ethnocentrism manifests as a preference for national brands over foreign brands among young Malaysian Muslims. (Haque et al., 2011) (Haque et al., 2012) provide empirical evidence of high ethnocentrism among younger generation Muslims in Malaysia, leading them to avoid foreign products and favor national brands. His finding enriches our understanding of consumer behavior within a specific cultural and religious context, highlighting the interplay between identity, nationalism, and economic choices among Muslim consumers in Malaysia.

On the other hand, (Al-Hyari et al., 2012) highlight the social dynamics and communal solidarity that influence Muslim consumer behavior, particularly in relation to boycotting foreign products and preferring local brands. He emphasized its contribution to a much deeper understanding of the inter-connectedness between culture, religion, and consumer choices within Muslim communities.

The reference to (Al-Hyari et al., 2012) sheds light on an interesting aspect of Muslim consumer behavior related to social influence and solidarity within the Muslim community. His findings and implications, are: (1) social influence among Muslims, where Muslims exhibit a tendency to align their behavior with that of their fellow Muslims. And, Muslims social influence can significantly impact consumer decisions, including preferences for or against certain products based on communal sentiments; (2) boycotting behavior, where the decision to boycott foreign products among Arabic Muslims is influenced by the presence of other Muslims. And, Arabic Muslims are more likely to boycott Danish brands when they are in the company of fellow Muslims, reflecting a sense of collective action and solidarity; (3) impact of group dynamics, where the role of social context in shaping consumer behavior within Muslim communities. And, group dynamics, peer pressure, and shared identity contribute to the adoption of certain consumption patterns, including preferences for local or Muslim-friendly brands; (4) the case of Turkish consumers, where the preference of Turkish consumers for local brands like Cola Turka over international brands like Coca-Cola. And, this preference is driven by a sense of national pride and support for local industries, aligning with the broader theme of ethnocentrism observed among Muslim consumers; (5) cultural and religious influences, where the influence of cultural and religious factors on consumer behavior. And, Muslim consumers' choices are not solely driven by individual preferences but are shaped by communal values, identity, and perceptions of shared interests; (6) implications for marketing and branding, where understanding these behavioral dynamics is crucial for marketers and businesses targeting Muslim-majority markets. And, the local identity, ethical sourcing, and community engagement can resonate more effectively with Muslim consumers. Customers have a tendency to support local brands as part of their patriotism.

Religiosity can impact the likelihood of individuals supporting a boycott of foreign products, especially when religious identity and values are deeply ingrained in their lives. This influence operates through heightened consumer animosity towards foreign products perceived as conflicting with religious beliefs. Intrinsically motivated followers are expected to show stronger support for such boycotts as they view them as consistent with their religious



motivations. As (Ahmed et al., 2013) elaborated in: (1) religiosity as a predictor, where religiosity refers to the degree of religious devotion or involvement in religious practices. In this context, individuals with higher levels of religiosity are more likely to view their religion as a central aspect of their lives and decision-making processes; (2) boycotting foreign products, as boycotting foreign products involves intentionally refusing to purchase or support goods or services from specific foreign companies or countries. The decision to boycott may stem from various motivations, including political, ethical, or religious reasons; (3) impact of religiosity, where his study suggests that individuals with high religiosity are more inclined to support a boycott of foreign products, particularly those perceived as conflicting with their religious beliefs or values. For example, certain products or companies might be associated with practices or ideologies that are seen as contrary to religious teachings; (4) mediating role of consumer animosity, where consumer animosity refers to negative feelings or hostility towards foreign products, brands, or countries. It serves as a mediator in this relationship between religiosity and boycott behavior. Higher levels of religiosity may lead to stronger feelings of consumer animosity towards foreign products that are perceived as conflicting with religious beliefs; (5) intrinsic motivation and religious identity, where Intrinsically motivated followers are individuals whose religious beliefs are deeply integrated into their self-identity and life motivations. For these individuals, supporting a boycott of foreign products can be seen as an expression of their religious values and principles; and (6) role of religious motivation, where the central motivation provided by religion can influence consumer behavior, including decisions related to boycotting foreign products. When religion plays a significant role in shaping an individual's worldview and values, they are more likely to align their consumption choices with religious teachings.

Previous studies argue that there are some specific patterns of Muslims consumers behaviour. For example, the term crescent marketing was created by Wilson et al., (2013) that the Islamic marketing involves exploring key philosophies and concepts that highlight the unique nature of consumer behavior in Muslim countries and communities. These philosophies provide insights into the complexity of Muslim consumer behavior and the emergence of Islamic marketing as a crucial discipline for understanding and engaging with Muslim markets. Which concepts, are include philosophies of Islamic marketing, with: (1) ethical orientation, where Islamic marketing emphasizes ethical considerations rooted in Islamic principles such as fairness, transparency, and social responsibility. This philosophy underscores the importance of conducting business in accordance with moral guidelines prescribed by Islam; (2) value orientation, where Islamic marketing places emphasis on values and virtues that resonate with Islamic teachings, such as integrity, trustworthiness, and community welfare. This philosophy acknowledges the significance of value-based decision-making in Muslim consumer behavior; (3) societal orientation, where Islamic marketing is concerned with broader societal impacts and aims to contribute positively to the welfare of communities. This philosophy aligns with Islamic principles of social justice, philanthropy, and sustainable development; (4) spiritual orientation, where Islamic marketing recognizes the spiritual dimensions of consumer behavior and seeks to address the spiritual needs and aspirations of Muslim consumers. This philosophy acknowledges the role of faith and spirituality in shaping consumer preferences and choices.

Successful marketing in Muslim countries requires an understanding of local customs, beliefs, and cultural sensitivities. It involves adapting strategies to align with Islamic values and cultural norms. Islamic marketing as a field of study encompasses diverse philosophies and considerations that go beyond traditional marketing approaches. It highlights the importance of ethical, value-driven, and culturally sensitive marketing strategies tailored to the unique characteristics of Muslim markets and consumer behaviors. By integrating these philosophies into marketing practices, businesses can enhance their engagement with Muslim consumers and contribute positively to the development of inclusive and responsible marketing strategies.

The use of the crescent in the Muslim world is also to signify the concept of a global ummah (community), emphasizing social solidarity across race, social status, and familism, and the concept of asabiyyah which emphasizes social solidarity based on total loyalty regardless of adherence to Islam. The development of the term crescent marketing led to a new understanding

that although Eastern Muslim consumers share similar characteristics with, for example, Muslim consumers in Western countries, they may offer some peculiarities as they have different contexts to their counterparts in Western societies. (Ahmed et al., 2013) stated that the recognition of a global ummah signifies that Muslim consumers may come from different backgrounds, for example, a different social status and different countries, but they still have a strong connection to each other. As they are increasingly mindful of the impact of their purchasing decisions and are willing to take action to align their consumption with their values.

However, there are other issues beyond religion that also have a strong influence on Muslims consumer behaviors, they are included unethical behavior or corporate mismanagement which quickly lead to consumer backlash and calls for boycotts: (1) corporate accountability, where companies are under greater scrutiny from consumers, especially younger generations, who prioritize corporate social responsibility and transparency; (2) impact of viral campaigns, where social media allows boycott movements to gain traction quickly and reach a wider audience. Viral campaigns can significantly damage a company's reputation and bottom line, making them more responsive to consumer demands; (3) growing influence of influencers and advocates, where many influencers and activists with large online followings can mobilize support for boycotts and amplify consumer grievances, increasing the visibility and impact of these actions; (4) evolving consumer preferences, where as consumers become more selective in their purchasing choices, they are willing to switch brands or products in favor of companies that align with their values. This shift encourages businesses to adopt more responsible practices or risk losing market share; (5) globalization and supply chain transparency, where consumers are increasingly aware of global supply chains and the impact of their consumption on workers, communities, and the environment worldwide. This awareness fuels demands for fair trade, sustainable sourcing, and ethical production; (6) political and social unrest, where during times of political or social unrest, consumer boycotts can be used as a non-violent means of protest and exerting pressure on companies or governments to enact change (Suraji et al., 2023).

#### **Indonesian Attitudes Toward Foreign Products**

Basri (2004) The conclusion that Indonesia is progressing towards improved political and economic conditions, attributed in part to the growing culture of freedom of expression, is supported by several key factors, they are: (1) cultural shift, where the normalization of freedom of expression as a cultural value indicates a broader acceptance of democratic principles and individual rights within Indonesian society. this shift reflects evolving attitudes towards openness and transparency in governance; (2) democratic advancements, where freedom of expression fosters a more participatory democracy by enabling citizens to voice their opinions, hold leaders accountable, and engage in political discourse. this contributes to a healthier democratic environment with increased civic engagement; (3) economic growth, where a climate of free expression supports innovation, entrepreneurship, and creativity, driving economic growth. when individuals feel empowered to share ideas and challenge norms, it can lead to new opportunities and initiatives that benefit the economy; (4) international recognition, where the recognition and protection of freedom of expression can enhance Indonesia's global reputation as a progressive and democratic nation, potentially attracting foreign investment and fostering international partnerships. However, it's essential to recognize that challenges may still exist in ensuring full and consistent freedom of expression for all Indonesians. Factors such as internet censorship, restrictions on press freedom, and societal pressures can hinder the realization of complete democratic ideals. Continued efforts towards strengthening institutions, promoting civil liberties, and fostering inclusive dialogue will be crucial for sustaining and expanding the positive impact of freedom of expression on Indonesia's political and economic trajectory. Inline with the explanation from (Azra, 2006a), that Indonesians also seem more vocal in expressing their feelings. Sunni Islam is the predominant sect among Indonesian Muslims. At the doctrinal level, Indonesian Muslims generally adhere to Ash'ari theology and follow the Shafi'i school of Islamic law (Azra, 2006a). This doctrinal alignment with Ash'ari theology and the Shafi'i school of jurisprudence is shared with Malaysian Muslims, highlighting regional religious commonalities.

Muslims in Indonesia, as with other Muslims in many countries, also experience some sort of a close relationship to other Muslims around the world in places such as Palestine.

It is also worth noting that Indonesia has become one of the fastest growing countries in using social media. Having 64 million active monthly users in Indonesia places Facebook in the country's top five largest markets for the social networking platform. This statistic underscores Indonesia's significant contribution to Facebook's user base and highlights the widespread popularity and adoption of the platform among Indonesians. The large user presence in Indonesia demonstrates the importance of the market for Facebook's global reach and its impact on social media engagement in the country. Indonesia's status as a growing market with some of the cheapest mobile data plans globally greatly influences internet access and connectivity across the country. With affordable mobile data, Indonesians can access online information conveniently from their mobile devices regardless of location. This accessibility is instrumental in driving digital inclusion, facilitating communication, and expanding opportunities for education, business, and social interaction. The affordability of mobile data in Indonesia has contributed to increased internet usage and the rapid adoption of online services, including social media platforms like Facebook. The widespread availability of inexpensive data plans empowers more Indonesians to stay connected, access information, and participate in the digital economy, ultimately driving socio-economic development and technological advancement nationwide (Wilson, 2013a; Wilson, 2013b). Social media will facilitate word of mouth and therefore, in terms of Muslim customers' reasons for boycotting foreign brands, the use of social media can be an effective way to spread campaign to boycott foreign brands. Hidayatullah.com, one of the online media groups in Indonesia that supports this campaign have clearly stated that Indonesia's Muslim consumers should see boycotting as "Islamic" as it is part of the fight against oppression (Hidayatullah, 2014)

Furthermore, (Yunus et al., 2017), and (Munandar et al., 2023), explaining the impact of Malaysian and Indonesian netizen sentiment regarding the spirit of boycotting all products indicated to be affiliated with Israel. And especially for Indonesia, the movement to boycott products affiliated with Israel, is supported by the Indonesian Ulema Council, in the Indonesian Ulema Council Fatwa No. 83 of 2023 concerning the Law on Support for the Palestinian Struggle (Fatwa MUI No.83/2023 Tentang Hukum Dukungan terhadap Perjuangan Palestina).

### **Indonesian Muslim Markets**

Most Indonesian Muslims are Sunni followers, and at the doctrinal level, they are the followers of Ash'ari theology and the Shafi'i school of Islamic law which is also followed by Malaysian Muslims (Azra, 2006b). Scholars like ((Suryadinata et al., 2003) Suryadinata et al., 2003; Geertz, 1956; (Dahm, 1999); Azra, 2006) provide academic insights into the complexities of Islamic identity and practice in Indonesia. More specifically to scholars like Clifford Geertz and Azyumardi Azra have contributed significantly to the understanding of Indonesian Islam and its societal implications. Where as the largest Islamic nation in the world in 2003, 88 percent of the Indonesian population is Muslim, demographic dominance underscores the significant influence of Islam on Indonesian society, culture, and governance (Suryadinata et al., 2003). Where as Geertz (1956) mentioned that orthodox Islam can be found in Aceh, a "special province" that implemented sharia law However, in contrary (Dahm, 1999) stated that in general Indonesian Muslims are regarded as "moderate Muslims." This tolerance and pluralism contribute to Indonesia's reputation as a diverse and inclusive society, despite its predominantly Muslim population.

A classic study by Geertz (1956) divides the Indonesian Muslim population, especially the Javanese into three categories: santri, priyayi, and abangan. Santri (students) represents a special group that identify themselves as Muslim first and learn Islam comprehensively. They are observant Muslims. Further, Samson (1971) identified that there is a new type of santri - radical fundamentalist - who is more aggressive and open in showing their interpretation regarding Islam and letting other people know about it. Azra (2006) identified that in Indonesia after 1998 (after the fall of the Suharto regime), some groups more publicly and aggressively promoted their interpretation of Islam. However, Geertz (1956) identifies that the large majority of Indonesian

Muslims, especially the Javanese, can be regarded as “abangan”. This means that they do not adhere strictly to the tradition of Islam (Geert, 1956) and can also be specified as extrinsic religious followers who use religion mainly for their social status (Donahue, 1985) (Allport and Ross, 1967) . While this classification “santri and abangan” by Geertz can be seen as a simplification of Indonesia’s heterogeneous Muslims, this conceptualisation may still be useful in understanding the characteristics of Muslims in Indonesia.

Most studies of Muslim consumer behaviours have focused on consumers in the Middle East (Al-Khatib et al., 2005); ; Farah, 2011; Gulf News, 2000; Lerner, 1958; Sohail and Shaikh, 2008; Solberg, 2002; Swarbrooke and Horner, 2007), with a few about Turkey and other countries (Cukur & Carlo, 2004; (Sandıkçı & Ekici, 2009); Schneider et al., 2011) and very few about Indonesia (Kasri and Awaliah Kasri, 2013). Whereas in Indonesia, there is a growing discussion, related to sentiment and emotions regarding the boycott of pro-Israel products before and after Fatwa MUI No.83/2023 released. In the explanation from Munandar, A., Yaasin, M,S., Firdaus, R,A. (2023), It was revealed that in the two tweet datasets totaling 1,827 tweets studied, the consistency of product boycott topics was very high. The emotional analysis carried out illustrates that before and after the Fatwa MUI No.83/2023 released, the dominant emotions felt by Indonesian netizens were joy and surprise. This second emotion indicates that Indonesian netizens are quite happy and fully support the boycott of pro-Israel products as approval of the genocide carried out by Israel in Gaza, Palestine. Even though Fatwa MUI No.83/2023 influence the sentiment of Indonesian netizens. However, the boycott of pro-Israel products will continue to be carried out with or without the MUI Fatwa, this fatwa only strengthens the reasons for their boycott of what is happening in Gaza and the West Bank, Palestine.

## **RESEARCH METHOD**

This study is an exploration of consumer attitudes, using a qualitative approach to gain nuance and understanding of opinions regarding boycotts among different demographic groups. To obtain comprehensive and well-structured research, this research captures various perspectives on boycotts using journal documents. And, because the nature of qualitative research is to avoid predetermined views, any factors that might motivate Muslim consumers to boycott foreign products may need to be collected and then filtered. Do they boycott foreign brands and their opinion on why customers boycott certain foreign brands.

## **RESULT AND DISCUSSION**

Vosviewers, a qualitative data analysis software, is used to analyze interview transcripts and derive meaningful insights from the data, under several steps. Smith and Humphrey (2006). stated that Vosviewers simplifies the qualitative data analysis process by automating the extraction of meaningful concepts and patterns from textual data. It leverages computational techniques to identify, organize, and visualize information, providing researchers with a systematic and efficient method for exploring and understanding large volumes of qualitative data collected from interviews or other textual sources. The software's ability to handle text data and generate actionable insights makes it a valuable tool for researchers conducting qualitative research in various fields.

It comprises of: (1) text search and pre-processing, where Vosviewers starts by systematically searching through the text transcripts of interviews, and involves reading and processing the textual data to identify words, phrases, and concepts; (2) concept extraction, where Vosviewers employs advanced algorithms to extract important concepts from the interview transcripts, and identifies and prioritizes key terms and phrases that are frequently mentioned or significant within the context of the data; (3) word frequency and co-occurrence analysis, where Vosviewers analyzes the frequency of words and their co-occurrence patterns within the text, words that frequently appear together or in proximity are grouped into related concepts; (4) concept mapping and visualization, where based on the extracted concepts and their relationships, Vosviewers generates a concept map or network diagram, visualization illustrates the connections

between different concepts, highlighting important themes, topics, and relationships within the data; (5) automatic coding and analysis, where Vosviewers performs automatic coding of the text data by assigning relevant concepts to different segments of the transcripts. this helps in organizing and structuring the data for further analysis; (6) identifying important themes and patterns, where by analyzing word frequencies, co-occurrence patterns, and concept relationships, Vosviewers identifies important themes, patterns, and trends present in the interview data, enables researchers to gain insights into participants' perspectives, opinions, and experiences; (7) generating reports and insights, where finally, Vosviewers generates reports and summaries based on the analysis results. these reports highlight key findings, emerging themes, and significant insights derived from the data analysis process. The relational content analysis serves as a valuable methodological approach for studying complex phenomena like consumer activism and boycott behaviors.



Figure 1. Result of Vosviewers. Source: Data proceed (2023)

Finally, numbers of participants were sufficient in generating concepts maps to meet the study purpose, by focusing on concept relationships and interrelations, this approach enhances understanding of underlying motivations and dynamics driving consumer decisions to boycott products or companies. The use of concept maps derived from relational content analysis can offer researchers actionable insights for theory development and practical applications related to consumer behavior and activism.

## CONCLUSION

Understanding and respecting the diversity within the Muslim community is crucial for any company operating in regions with significant Muslim populations, as well as for those engaging with Muslim customers or stakeholders globally. It's not just about acknowledging religious beliefs but also recognizing the various cultural nuances, traditions, and perspectives that shape individual experiences within the Muslim community. Companies need to approach this issue with sensitivity and awareness, ensuring that their products, services, and marketing efforts are respectful and inclusive. This might involve consulting with experts or cultural advisors, conducting thorough research, and engaging in dialogue with diverse stakeholders to gain insights and perspectives. Additionally, companies should strive to foster a workplace culture that values diversity and inclusion, which can help inform their approach to engaging with Muslim communities in a respectful and meaningful way. Ultimately, by prioritizing sensitivity and respect, companies can build stronger relationships with Muslim consumers and communities, while also contributing to greater social harmony and understanding.

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