Religious Motivation and Consumer Boycotts: Enhancing Global Peace and Moral Justice

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Abstract

Boycotts become a global campaign with orders not to buy certain products from one or all companies in a country. Boycotting a product brand is still voluntary, religious factors are the main driving force in carrying out a boycott to be more persistent in damaging the sales target of a product brand. So, it is necessary to carry out further research regarding the role of religion in terms of mechanisms and further stages in influencing boycott decisions. This research aims to determine the influence of the role of religion in underlying boycott participation intentions. This research methodology uses the PLS Structural Equation Modeling (SEM) analysis tool using a sample of 385 spread evenly throughout Indonesia using a proportional sampling quota. This research aims to examine the relationship between subjective norms, attitudes and perceived control behavior in accordance with the development of boycott participation intentions. The results of this study reveal that perceived control behavior has the highest influence on intention to participate in boycotts. Subjective norm and attitude factors were unable to influence the intention to boycott. because these factors are included in social influence, not present from oneself.

Introduction

Boycott has become a global campaign that calls for not purchasing specific products from a particular company or all companies in a country (Abosag, 2010). Boycotts of certain products are often linked to a country's wrongdoing or mistreatment (Gabrielle et al., 2014; Klein et al., 2002). Boycotting a brand or product is associated with the country of origin, so the call to boycott products and affiliate with Israel became a global campaign in response to Palestine's persistence in the last quarter of 2023 (Hino, 2023). This has evolved into a prominent movement advocating for a global boycott, divestment, and sanctions (BDS) against Israel (Culcasi, 2016). The boycott campaign is more focused on being anti-Israel rather than morally supporting Palestine. Boycotting Israeli products aims not only to express support for Palestine but also to delegitimize and criticize Israel as an apartheid state (Hino, 2023).

Boycotting a brand is still voluntary (Ishak et al., 2018). Calls for boycott serve as expressions of anti-consumerism due to disappointment with a product. Boycotts are temporary emotional expressions from specific communities or societies. It stems from anger towards the unjust actions of a company's product. Boycotting also serves as an expression of solidarity against a product associated with a country that violates human rights (Gabrielle et al., 2014).

Numerous studies reveal the underlying factors that drive communities to boycott products from a particular country. Research by Antonetti et.al, (2019) and Ishak et al. (2018) shows that emotional factors influence decisions to boycott a product. In contrast, a study by Florencio et al, (2019) highlights legitimacy as the process of recognition between consumers and a company. Various boycott phenomena against a product have different driving factors, such as political phenomena (Ahn et al., 2022; Hino, 2023) and social motivation (Farah & Newman, 2010)

Differing from the research by Abosag and Farah (2014) which reveals that religion is a primary driver in making a boycott more enduring in damaging the sales target of a product brand. Therefore, further research is needed to investigate the role of religion in the mechanisms and subsequent stages of influencing boycott

decisions.

This research aims to fill the literature gap on the role of religion in boycott decisions (Ajzen, 2002) towards the brands and product branding, in this case, products from Israel and its affiliates. Religious factors are a potential main construct in consumer behavior studies, including boycott behavior in the marketing world (Essoo & Dibb, 2004). Religion plays a role as a social identity that binds within the framework of beliefs, thus significantly influencing psychological aspects in product boycott decisions (Muhamad et. al., 2019). Religion functions as an integral part of culture, serving as a driving force behind product boycotts based on religious grounds (Al-Hyari et al., 2012). It is a fact that religious beliefs serve as a motivation deeply rooted in communities, societies, or individuals to support product boycotts through behavior, motivational attitudes, and perceptions (Kalliny et al., 2018). Boycott actions signify the impact of religious foundations that feel akin in cognitive and affective reactions of society towards product brand boycotts (Muhamad et al., 2019).

Indonesia serves as the context for this research, considering its population's religious diversity, particularly the Muslim majority, comprising 87% of the population exceeding 261 million (BPS Indonesia, 2021). Indonesia, as a developing country on the path to becoming a developed nation, becomes an important context to study the significance of the influence of religion in calls for boycotting products. Call for a boycott of Israeli products not only occurs abroad but also takes place in Malaysia (Hamzah & Mustafa, 2019) and Indonesia (Roswinanto & Suwanda, 2023). In Malaysia, the campaign's call is not well-organized, and the Malaysian public is not clearly aware of the Israeli products that should be boycotted (Hamzah & Mustafa, 2019). Indonesia serves as the context for this research, considering its population's religious diversity, particularly the Muslim majority, comprising 87% of the population exceeding 261 million (BPS Indonesia, 2021). Indonesia, as a developing country on the path to becoming a developed nation, becomes an important context to study the significance of the influence of religion in calls for boycotting products. Call for a boycott of Israeli products not only occurs abroad but also takes place in Malaysia (Hamzah & Mustafa, 2019) and Indonesia

(Roswinanto & Suwanda, 2023). In Malaysia, the campaign's call is not well-organized, and the Malaysian public is not clearly aware of the Israeli products that should be boycotted (Hamzah & Mustafa, 2019). In Indonesia calls for a Boycott are well organized. Either through social media, Community Social Institutions, academics (Pratiwi et al., 2021). The Fatwa Commission of the Indonesian Ulema Council (Majelis Ulama Indonesia/MUI) even took part by issuing Fatwa No. 83/2023. This fatwa contains legal views on the boycott of pro-Israel products, including an explanation of the types of products involved, both imported and those related to Israel.

The contribution of this research to regulators and the government is providing numerous preventive analyses and forecasting factors that cause boycott intentions. The academic contribution is that this research adds to the literacy and studies, especially concerning the role of religion in the success of widespread product brand boycotts. The contribution to practitioners is providing input for predicting and preventing potential boycotts against companies through various boycott factors.

The context of this study is the phenomenon of boycotting products from Israel and its affiliates. The global boycott campaign against Israeli products has gained widespread attention and has been organized (Hamzah & Mustafa, 2019). On July 9, 2005, Palestinian civil society, consisting of 171 groups, initiated a global movement with a call for the Boycott, Divestment, and Sanctions (BDS) campaign against Israel, urging compliance with international law to recognize Palestinian rights. The role and mandate of the BDS National Committee include strengthening and spreading the culture of boycott as the primary form of civil resistance against Israeli occupation, colonialism, and apartheid, and facilitating coordination and providing support for various BDS campaign efforts globally.

The purpose of this campaign call is to show the greatest support for boycotting Israeli products with the slogan "peace and saving children in Gaza," accommodated by Viva Palestina Malaysia and Aqsa Syariff on August 2, 2014, at Dataran Merdeka in Kuala Lumpur. In contrast, in Indonesia, the campaign's call is well-organized through the issuance of a Fatwa (religious decree) by the

Indonesian Ulema Council (MUI), Fatwa MUI Number 83 of 2023. This Fatwa recommends boycotting the brands of Israeli products and their affiliates in the food and beverage industry, as well as service companies.

Consumers Boycott
Consumer boycott leads to the efforts of individuals or 2 individuals or a group or community to achieve urgent goals by refraining from purchasing the brand of a product (Roswinanto & Suwanda, 2023). A boycott is also an organized and collectively well-campaigned effort but is only voluntary and not obligatory (Garrett, 1987). Although the boycott is only temporary, the main trigger for participation motivation is quite diverse. The most significant factor is religious motives; the inherent sense of belonging to a religious group can unite believers and have the potential to connect with boycott sources involving fellow members of the religious group elsewhere, thus creating cross-border support (Muhamad et al., 2019).

Boycott as a social action causes a dilemmatic phenomenon because fundamentally, a boycott has group interests in supporting and participating in the boycott. The social dilemma perspective in boycott participation seeks to balance one's own interests with the group's interests or social interests to determine the decision of whether to participate or not (Ali, 2021). Those with strong personal convictions about the boycott's goals will boycott goods, while many generally prefer personal interests (Sen et al., 2001). A religious group tends to have strong relationships among its followers (Ysseldyk et al., 2010), thus providing the potential benefit of strong support for a religion-based boycott campaign, believing that they are challenged by organizational practices.

Religious and Consumers Boycott
The logic of boycotting based on religious grounds is explained through the theory of social dilemma (Sen et al., 2001). Embracing a religion means making oneself a member of a religious group, where the member aligns with the group's interests to support boycott decisions. Groups with more and longer-formed members have been shown to have higher levels of values, norms, and frameworks in supporting group decisions (Ysseldyk et al., 2010). As a result,

followers of a religion are easily influenced to participate in forming attitudes and interests in boycotting a product (Sari et al., 2017). Therefore, religion has the potential to be a strong driving force for participation in boycotts.

The phenomenon of Muslim boycotts of a product is evident in various parts of the world. In Malaysia, over 2000 Muslim restaurants have excluded or removed Coca-Cola from their drink menus as part of the boycott of American products directly affiliated with Israel (Abdullah & Singam, 2014). In another phenomenon in Malaysia, calls for boycotts have been made against various foreign fast-food chains, especially American brands such as McDonald's, Fried Chicken (KFC), Burger King, and Starbucks, due to attacks involving Muslims in Iraq, Afghanistan, and Palestine (Ishak et al., 2018). In Saudi Arabia, loyal consumers of Danish products became disloyal due to the publication of a negative cartoon of Prophet Muhammad in a Danish newspaper. The study focuses on consumer behavior patterns with products from a specific country. Consumers tend to exhibit negative behavior towards products that violate norms and are controversial from a religious perspective. Religious factors serve as a potential framework in studying consumer decision-making behavior, including boycott behavior (Abosag & Farah, 2014; Al-Hyari et al., 2012; Essoo & Dibb, 2004).

Theory and Hypothesis Development
Research on the theme of boycott with religious foundation factors is still very limited, so a study is conducted using in-depth theory. found that the theoretical framework that can explain a boycott with religious factors was developed by (Ajzen, 2002). This theory is the Theory of Planned Behavior (TPB), which constructs the connection between the context of boycott with religion and the influencing factors. In the study by (Delistavrou, 2022) it reveals the extensive knowledge of TPB that influences consumers' intention to participate in a boycott by 66%. The Theory of Planned Behavior states that there are three factors influencing someone's intention to boycott. The first is the individual's attitude towards the intention of boycott behavior, depending on beliefs about themselves and specific desired or achievable outcomes (outcome evaluation). The second factor is subjective norm, where socially accepted positive

views simultaneously influence significantly in relation to the intention of participating in a boycott. In subjective norm, compliance with social decisions occurs collectively. The last factor, or the third factor, is perceived behavior control (PBC), which is whether individuals have the ability or resources to do what they intend to do.

Religious influencing attitude konsumen
The values inherent in religion play a key role in shaping consumer behavior (Essoo & Dibb, 2004). Beliefs in religion play a crucial role in determining social behavior, influencing an individual's worldview, decision-making preferences, and even choices related to what to eat, purchase, and with whom to associate (Shyan Fam et al., 2004, 2005). Religion is even defined as the purpose of life, reflected in the values and culture that influence the behavioral patterns of cultured members (Shyan Fam et al., 2004). For example, during the Ramadan season, Muslims have a culture agreed upon by Muslim members.

Religion indirectly forms group identity with strong membership based on religious beliefs (Ysseldyk et al., 2010), and such strong membership highly values social decisions (Saroglou et al., 2004). Religion serves as the foundation for making appeals regarding social decisions, such as calls for boycotting a brand's product. Product boycotts grounded in religion leverage teachings or values of the religion with the aim of justifying and motivating consumers to participate in boycotting products (Muhamad et al., 2019). Attitude, as a behavior-related factor in the decision-making of religious members, plays a crucial role in the intention to boycott a consumer product (Ajzen, 2002). Therefore, attitude serves as a strong mediating factor in the relationship between religion and the intention to boycott consumer products.

H1: Attitude memediasi hubungan pengaruh antara religious dan intention to boycott consumer
Normative subyective influencing Intention to Boycoot
Subjective norms become perceptions about the importance of others' expectations in deciding what behavior to adopt, considering all considerations (Ajzen, 2002). In subjective norms, individuals strive to follow rules, calls, or invitations in accordance with the prevailing subjective norms. Thus, one emerges with high motivation when adapting to social pres-

sure in line with subjective norms. Decision-making in the level collective societies, and to engage in controversial or moral behavior, dominate affective of subjective norms compared to other situations (Muhamad dan Mizerski, 2013). Social pressure as important pressure to membership that affecting motivates consumers to participate in boycotts motivation (Garrett, 1987), and is found to have a dominant affective for connection with consumers' intentions to motivation boycott (Maher dan Mady, 2010; Farah dan Newman, 2010).

Subjective norms are related to religion through identity in the beliefs of religious adherents to adhere to religious teachings and their culture's adherence to social agreements (Ysseldyk et al., 2010) . Subjective norms are related to religion through identity in the beliefs of religious adherents to adhere to religious teachings and their culture's adherence to social agreements.

H2: Norma subyektif memediasi hubungan pengaruh antara religious dan intention to boycott consumer
Perceive Behavioral Control influencing Intention to Boycott
Behavioral control, as perceived, is defined as the community's perception of their ability to boycott a product (Hamzah & Mustafa, 2019). Perceived self-control behavior takes full control over the intention to participate in a boycott (Delistavrou, 2022). Consumers who find it easy to think and participate will have the intention to participate in a boycott, motivation, while those who find it difficult and lack control will not have the motivation to boycott. The strength of consumer product boycotts is determined by the strength of perceived self-control behavior (Delistavrou et al., 2020). Research shows significant results between perceived self-control and the intention to boycott products (Farah & Newman, 2010; Hamzah & Mustafa, 2019). Perceived self-control behavior serves as a filter in shaping religious thought. Having perceived self-control behavior can act as a driving force for religious communities in determining their intention to participate in a boycott or not.

H3: Perilakau pengendailan diri yang dirasakan memediasi hubungan pengaruh antara religious dan intention to boycott consumer

Methodology
Population and Sample
This research can describe, that population consists of Muslim residents in

the country of Indonesia. The sampling method approve in this research is probability random sampling. Then, respondents are proportionally distributed across all regions of Indonesia, as it will represent the responses of participants with diverse cultures present in Indonesia. This is carried out using proportional quota sampling.

Research Instrument
The measurement scale utilized in this research instrument is a Likert scale that indicates the level of agreement of respondents, ranging from "1" indicating strongly disagree to "5" indicating strongly agree. The indicators for stationarity can be seen in the Table 1.

Table 1. Research instrument Indicators

Variabel	Indicators	Source
Religious (Intrinsik Indicators)	9	Adopted (Essoo & Dibb, 2004)
Attitude,	4	Development Theory of Planned
Norma Subyectif,	4	Behavior
Perceived Behavior	10	Adopted (Ajzen, 2002)
Intention to Boycoot	3	Adopted (Klein et al., 2002)

Statistic Analysis
The type of research used in this study is explanatory research. Explanatory research is a type of study used to determine the magnitude of the influence between endogenous variables and exogenous variables. The analysis technique used in this research is SEM (Structural Equation Modeling). Meanwhile, the analysis tool used in this study is PLS (Partial Least Squares).

Result and Discussion
Result
Outer Model Evaluation
The outer model is utilized to ascertain the validity and reliability of the data connecting indicators and latent variables.

Convergent Validity
Each variable's indicators are considered valid when the loading factor value is > 0.5 with respect to the intended construct.

Table 2. Outer Loading

	Attitude	Intention of Boycott	Norma Subyektif	Persepsi Kontrol Perilaku	Religious
X.1					0.848
X.2					0.752
X.3					0.851
X.4					0.717
X.5					0.721
X.6					0.763
X.7					0.750
X.8					0.723
X.9					0.753
Y.1		0.996			
Y.2		0.997			
Y.3		0.994			
Z(A).1	0.912				
Z(A).2	0.837				
Z(A).3	0.913				
Z(A).4	0.830				
Z(NS).1			0.901		
Z(NS).2			0.882		
Z(NS).3			0.930		
Z(NS).4			0.943		
Z(PKP).1				0.829	
Z(PKP).10				0.816	
Z(PKP).2				0.939	
Z(PKP).3				0.937	
Z(PKP).4				0.938	
Z(PKP).5				0.820	
Z(PKP).6				0.853	
Z(PKP).7				0.849	
Z(PKP).8				0.839	
Z(PKP).9				0.866	

Based on Table 2, it can be seen that the loading factor values for each indicator are > 0.5 towards the intended construct. This means that all

indicators are valid (meeting convergent validity). The following is the diagram of loading factors for indicators in the research model.
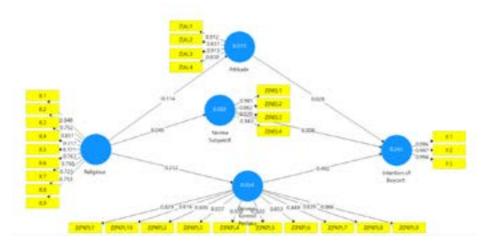

Figure 1. Algorithm Analysis Result

From Figure 1, it can be seen that the loading factor for each indicator is > 0.5 towards the intended construct. This means all indicators above are valid.

Discriminant Validity
Discriminant validity is related to the indicate that measurements of different constructs should not correlate highly. Indicators in a variable are considered valid if the highest cross-loading value is on the intended construct, compared to the outer loading values of other constructs. Based on Table 3, it indicates that the cross-loading values of attitude indicators are higher towards the attitude construct compared to other constructs. Similarly, for the other four constructs, their values are higher on the intended construct compared to other constructs.

Table 3. Crossloading

	Attitude	Intention of Boycott	Norma Subyektif	Persepsi Kontrol Perilaku	Religious
Attitude	0.874				
Intention of Boycott	0.118	0.795			
Norma Subyektif	-0.136	-0.246	0.914		
Perceived Behavior Kontrol	-0.185	-0.493	0.509	0.870	
Religious	-0.114	-0.141	0.049	0.232	0.766

Reliability Test

Reliability testing can be measured using the Composite Reliability values and further reinforced by examining the Cronbach's Alpha values of indicator blocks that measure each construct.

Based on Table 4, it can be seen that the Composite Reliability results indicate satisfactory values as they are above 0.7, and Cronbach's Alpha > 0.60.

Table 4. Composite Reliability and Cronbach Alpha values

	Cronbach's Alpha	rho_A	Composite Reliability	Average Variance Extracted (AVE)
Attitude	0.898	0.928	0.928	0.764
Intention of Boycott	0.995	0.996	0.997	0.991
Norma Subyektif	0.934	0.939	0.953	0.836
Perceived Behavior Kontrol	0.964	0.972	0.969	0.757
Religious	0.912	0.928	0.927	0.586

Inner Model Evaluation

Inner model evaluation employs the R-Square model for endogenous constructs and the t-test as well as the significance of structural parameter coefficients.

Table 5. R Square Value

	R Square	R Square Adjusted
Attitude	0.013	0.010
Intention of Boycott	0.243	0.237
Norma Subyektif	0.002	0.000
Perceived Behavior Kontrol	0.054	0.051

The results prove that indicators of the model provides a significant framework for predicting intent to motivation boycott samples. The model of this research is categorized as quite robust with a determinant coefficient (R2) of 0.443, which can explain almost half of the variance in the intent to boycott motivation samples. The model has sufficiently strong predictions in predicting an individual's intent to boycott. Religious motivation has a moderate to large influence on the motivation to boycott.

Table 6. Model goodness of fit test

	Saturated Model	Estimated Model
SRMR	0.067	0.144
d_ULS	2.095	9.669
d_G	6.532	6.608
Chi-Square	7625.237	7748.242
NFI	0.598	0.592

The goodness-of-fit test in this study is 0.067, indicating that this study's model is good (Hair et al., 2014). The goodness-of-fit test is used to examine the inner framework of the model in a study.

Hypothesis Testing

Table 7. Hypothesis Testing Summary

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (|O/ STDEV|)	P Values
Religious -> Attitude -> Intention of Boycott	-0.003	-0.003	0.007	0.463	0.643
Religious -> Norma Subyektif -> Intention of Boycott	0.000	0.001	0.004	0.103	0.918
Religious -> Perceived Behavior Kontrol -> Intention of Boycott	-0.114	-0.117	0.026	0.102	0.000

Using a significance level of 5% for all three hypothesis tests, the hypothesis that was accepted is the third hypothesis with a p-value of 0.000. The first and second hypotheses are declared not accepted because their p-values exceed the 5% significance level.

Discussion

Attitude influences the intention to boycott

Based on the research results, it was found that the connection between attitude and intention to boycott is not significant, with a significance value (p-value) of 0.643 (>0.05) and a T-statistic value of 0.463 (<1.96). Thus, hypothesis 1 stating that attitude mediates prove between religious influence with intention to motivation boycott motivation consumers is rejected.

This is because attitudes only occur in public settings. Attitudes do not originate from religious beliefs, as religion is a matter of conscience. Attitudes not grounded in religion do not stem from sincere conscience. Therefore, attitudes mediated by religion do not apply to calls for boycott participation. This contradicts previous research (Roswinanto & Suwanda, 2023; Shyan Fam et al., 2004, 2005) which revealed that attitude is a tangible manifestation of religious followers that significantly influences the intention to participate in a boycott.

Subjective norms influence the intention to boycott

Based on the research results, it was found that the connection between attitude towards the intention to boycott is not significant, with a significance value (p-value) of 0.918 (>0.05) and a T statistic value of 0.103 (<1.96). Thus, Hypothesis 2, which states that Subjective Norms prove not mediate that relationship between religious influence and intention to boycott consumers, is rejected.

This is because subjective norms are social pressures where individuals in religious groups will comply if under social pressure. If members of the religious group are not under social pressure or collectively unaffected by the call of subjective norms, individuals are likely to act according to personal desires. Subjective norms are followed in a group setting, not in individual decision-making. This contradicts research (Delistavrou, 2022; Delistavrou et al., 2020; Shyan Fam et al., 2004) that reveals that subjective norms have the highest ranking in influencing religious beliefs, thus attracting the highest intention to motivation boycotts.

Perceived Control Behavior Influences Intention to Boycott

Based on the research findings, it was determined that the relationship between perceived control behavior and intention to boycott is significant, with a significance value (p-value) of 0.000 (<0.05) and a T-statistic value of 0.102 (<1.96). Thus, Hypothesis 3 stating that perceived control behavior mediates the relationship between religiosity and motivation to boycott is accepted.

Perceived control behavior originates from within oneself, leading to the decision to boycott being a personal choice. Therefore, perceived control behavior is capable of mediating the connection between religiosity and imotivation to boycott. This research aligns with previous studies (Delistavrou, 2022; Muhamad et al., 2019) which reveal that perceived control behavior holds the highest priority in affecting the relationship between religion and the intention to motivation in a boycott. Perceived control behavior serves as a source of confidence for religious individuals in determining their participation in a boycott or not (Farah & Newman, 2010), making perceived control behavior the final screening within oneself for decision-making (Roswinanto & Suwanda, 2023).

Conclusion

This research explores the characteristics of religious boycotts and examines the impact of religion on consumers' motivation to participate in such boycotts. This study seeks to explain faith-based boycotts and offers another scope for understanding the key reflections that activate consumer motivations to participate in faith-based product boycotts. This study goes beyond previous research that aimed to increase understanding of consumer boycotts by recognizing religion as a dominant factor. The motivation for boycotting through religion lies in self-confidence. Religion and self-confidence will influence participation in boycotts, not based on religious group, social status, or social pressure.

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