

## ANALYSIS OF THE INFLUENCE OF RELIGIOUS BELIEFS AND SOLIDARITY ON PRODUCT BOYCOTT BEHAVIOR



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### Abstract

This study analyzes the impact of religious belief and social solidarity on the boycott behavior of pro-Israel products. A quantitative descriptive approach was used with random sampling to select 101 participants who met the criteria, using a closed-ended questionnaire consisting of 30 statements focused on intrinsic and extrinsic factors influencing boycott behavior. The primary data were collected directly from the respondents. The variables in this study include two independent variables, religious belief (X1) and social solidarity (X2), and one dependent variable, boycott behavior (Y). The population of this study consisted of residents in Surakarta who were involved in the boycott movement. The analysis of data included tests for validity and reliability, classical assumptions (normality, multicollinearity, and heteroscedasticity), and both simple and multiple linear regression analysis. Hypothesis testing was conducted using t-tests, F-tests, and the coefficient of determination ( $R^2$ ). The results reveal that both religious belief and social solidarity significantly positively influence boycott behavior. The higher the level of religious belief and social solidarity, the greater the tendency to engage in the boycott as a form of support for Palestine. Simultaneously, these two variables explain 74.2% of the variation in boycott behavior, highlighting the importance of religious belief and social solidarity in motivating individuals to participate in social movements. The study also suggests that other factors, such as brand loyalty or media influence, which were not analyzed in this study, may affect boycott behavior and should be considered in future research.

**Keywords:** Boycott Behavior, Religious Belief, Social Solidarity, Surakarta, Quantitative Research

## INTRODUCTION

The Israel-Palestine conflict has persisted for decades, igniting widespread reactions around the world, including in Indonesia. In response to the ongoing violence and humanitarian crisis in Palestine, many Indonesians have chosen to engage in boycotting products they perceive as supporting Israel. This boycott is not merely an economic measure but is also driven by deep-rooted religious beliefs and solidarity with the Palestinian people. These factors form the core of this research, as they influence individuals' decisions to participate in the boycott.

The situation in Palestine, particularly in the West Bank and Gaza Strip, has resulted in significant loss of life, widespread suffering, and a dire humanitarian crisis. The geopolitical complexities surrounding this conflict involve a range of international actors, with some countries condemning Israel's actions, others supporting it, and some remaining neutral. Indonesia, under the leadership of President Joko Widodo, has adopted a firm stance by condemning Israel's attacks on Palestinian civilians. The Indonesian House of Representatives (DPR RI), through the Inter-Parliamentary Cooperation Body (BKSAP), has pledged support for Palestine's fight for independence, emphasizing solidarity with the Palestinian cause.

One of the strategies employed by Indonesia to protest Israel's policies is the boycott of Israeli products. The Indonesian Ulema Council (MUI), through Fatwa No. 83, also supports this boycott, urging Muslims to avoid products from Israel as an act of solidarity. This boycott is seen as a moral and political statement, aiming to exert economic pressure on Israel and to encourage the international community to take a more active role in resolving the conflict. The impact of this boycott on Israel's economy may not be immediately evident on a large scale, but in the long term, it could raise global awareness and contribute to efforts aimed at resolving the humanitarian crisis in Palestine.

This study aims to explore the role of religious beliefs and solidarity in motivating Indonesians to participate in the boycott of Israeli products. By examining how these factors interact, the research seeks to better understand the underlying reasons behind individuals' decisions to engage in collective actions like the boycott. The research will investigate the psychological, cultural, and political motivations that drive people to support the Palestinian

cause through economic actions. Additionally, this study will explore how similar boycott behaviors manifest globally, providing comparative insights into how religious beliefs and solidarity shape collective actions in other contexts.

This research will provide valuable insights into the intersection of religion, solidarity, and political activism, focusing on the Indonesian context while also considering global trends and behavior. Through this, it aims to contribute to a deeper understanding of the dynamics behind boycotting as a form of political protest and solidarity in the face of international conflicts.

## **REVIEW OF LITERATURE**

### **Religious Belief**

Religious belief refers to the degree of adherence and trust an individual places in the teachings of their faith. According to Al-Jasser (2021), religious beliefs significantly shape an individual's attitudes and behaviors, including decisions such as boycotting products linked to moral or ethical issues. Individuals with strong religious convictions are often more sensitive to questions of morality and justice, leading them to boycott products associated with perceived injustice. In the case of boycotting pro-Israel products, individuals view such actions as aligning with religious teachings that oppose supporting injustices. These religious norms often call for a stand against actions perceived as harmful or unjust, reinforcing the moral basis for participation in boycotts (Rahman & Azmi, 2021).

### **Solidarity**

Solidarity is defined as a sense of unity and shared responsibility within a community, which often emerges in response to perceived injustice. In the context of boycotting pro-Israel products, solidarity stems from empathy for the suffering of the Palestinian people. Haddad (2022) explains that solidarity is a powerful motivator for boycott behavior because it connects individuals to a broader collective effort. Participation in the boycott is seen as a tangible way to support a righteous cause, amplifying the emotional and ethical commitment of individuals. This sense of shared purpose enhances the strength of the boycott movement, as individuals believe that their actions contribute to a greater cause and signal resistance against injustice.

## **Boycott Behavior**

Boycott behavior involves the intentional decision by consumers to refrain from purchasing products associated with certain ethical, political, or social beliefs. Rahman and Azmi (2021) assert that personal beliefs, moral values, and solidarity with perceived victims of injustice play a crucial role in motivating boycott behavior. In the case of pro-Israel products, the boycott becomes an act of nonviolent resistance aimed at opposing policies that are seen as detrimental to the Palestinian people. Boycott behavior, therefore, is not just an economic action but also a symbolic gesture of protest.

## **The Influence of Religious Belief and Solidarity on Boycott Behavior**

The combination of religious belief and solidarity is crucial in shaping the motivation for boycott behavior. Rahman and Azmi (2021) highlight that individuals with both strong religious beliefs and a high degree of solidarity are more likely to participate in boycotts. This combination gives them a sense of duty, where religious conviction provides moral justification, and solidarity strengthens their collective commitment to the cause. Yusof (2023) suggests that individuals with both strong religious values and high levels of solidarity are more committed to boycott actions, viewing them as both a religious duty and an expression of social responsibility.

## **Interaction of the Three Variables: Religious Belief, Solidarity, and Boycott Behavior**

The interaction between religious belief, solidarity, and boycott behavior is complex, with each variable reinforcing the others. Religious belief offers the moral justification for boycotting, while solidarity amplifies this motivation by creating a sense of collective identity and shared purpose. Yusof (2023) points out that the successful boycott campaigns often merge religious values with solidarity, as seen in countries like Malaysia, where religious narratives around the boycott of pro-Israel products align with solidarity toward Palestine. This combination strengthens individuals' motivations and results in sustained collective action.

## **Research Hypotheses**

**Religious belief has a significant positive effect on the behavior of boycotting pro-Israel products.**

Religious belief plays a pivotal role in shaping individual behavior, particularly in the context of moral and ethical decisions. According to Al-Jasser (2021), individuals with strong religious beliefs are more sensitive to issues of morality and justice. This sensitivity often translates into actionable behaviors, such as boycotting products associated with causes deemed unjust, like pro-Israel products. Religious teachings often prohibit actions that are perceived to support injustice, and for many individuals, boycotting becomes a manifestation of their adherence to these principles. Rahman and Azmi (2021) emphasize that religious norms significantly drive individuals to participate in boycotts as a form of ethical and spiritual obligation.

Hypothesis 1 (H1): Religious belief has a significant positive effect on the behavior of boycotting pro-Israel products.

**Social solidarity has a significant positive effect on the behavior of boycotting pro-Israel products.**

Solidarity, defined as a sense of unity and shared responsibility, is a key motivator for collective action, including boycotts. Haddad (2022) explains that solidarity often arises from empathy and a shared sense of justice among individuals. In the context of boycotting pro-Israel products, this solidarity is driven by support for the Palestinian cause and a desire to resist perceived injustices. Boycott behavior becomes a symbolic gesture of alignment with a collective struggle, reflecting an individual's commitment to communal values. Research by Rahman and Azmi (2021) supports the idea that solidarity fosters participation in boycotts as it reinforces the notion that individual actions contribute to broader social change.

Hypothesis 2 (H2): Social solidarity has a significant positive effect on the behavior of boycotting pro-Israel products.

**Religious belief has a significant effect on the behavior of boycotting pro-Israel products, mediated by social solidarity.**

The interplay between religious belief and solidarity creates a synergistic effect on boycott behavior. Yusof (2023) highlights that religious belief provides the moral justification for boycotting, while solidarity amplifies the motivation through a sense of collective identity. Individuals with strong religious convictions are often more inclined to

act in solidarity with groups that align with their ethical and spiritual values. For example, in the context of pro-Israel product boycotts, religious belief lays the foundation for moral action, and solidarity enhances this by creating a community-driven momentum. Research by Rahman and Azmi (2021) suggests that the mediating role of solidarity strengthens the relationship between religious beliefs and boycott behavior, making the action more impactful and sustained.

Hypothesis 3 (H3): Religious belief has a significant effect on the behavior of boycotting pro-Israel products, mediated by social solidarity.

### **Theoretical Framework**

To further enrich the understanding of the relationship between religious belief, solidarity, and boycott behavior, relevant theoretical frameworks are considered. The Social Identity Theory (Tajfel & Turner, 1986) suggests that individuals derive part of their identity from the groups they belong to, which explains why people may engage in boycotts to demonstrate solidarity with the Palestinian cause. The Moral Foundations Theory (Haidt, 2012) also provides insight, as it posits that moral values, such as fairness and harm reduction, drive individuals to act in ways that align with their ethical beliefs. These theories help explain why both religious belief and solidarity are strong motivators for boycott behavior.

### **Focus on Research Gap**

While much of the existing research has explored the role of religious beliefs and solidarity in motivating boycott behavior, there is a lack of empirical evidence focusing on the mediating role of solidarity in certain cultural contexts, particularly in Indonesia. This research aims to address this gap by examining how religious belief and solidarity interact to influence boycott behavior in the Indonesian context. Additionally, exploring whether these dynamics are specific to pro-Israel boycotts or applicable to other boycott movements could contribute to broader theoretical insights.

### **Global Context**

While the focus of this review has been on the specific case of the pro-Israel product boycott, similar patterns of behavior can be observed globally in other boycott movements, such as those related to environmental issues, human rights, or political oppression.

Understanding the dynamics of religious belief and solidarity in these contexts can provide valuable comparative insights and help contextualize the findings of this study within broader global trends of collective action.

## **RESEARCH METHOD**

This study employs a descriptive quantitative approach with random sampling to examine the influence of religious belief and solidarity on boycott behavior. A total of 101 participants from Surakarta, who engage in boycott behavior, were selected using a simple lottery method. Data was collected through a closed-ended questionnaire consisting of 30 statements on factors influencing boycott behavior, with a Likert scale to assess participants' attitudes. Religious belief and solidarity were measured using sub-dimensions like moral duty, perceived injustice, and empathy, while boycott behavior was assessed through the frequency and intensity of engagement in the boycott. Validity was ensured through product-moment correlation, and reliability was measured using Cronbach's Alpha, with acceptable thresholds of 0.3 and 0.7, respectively.

Data analysis involved validity and reliability tests, classical assumption tests, and regression analysis. Simple linear regression was used to test the individual effects of religious belief and solidarity, while multiple regression examined their combined effects. Hypothesis testing was done using t-tests, F-tests, and  $R^2$  at a significance level of 0.05. Ethical considerations included obtaining informed consent and ensuring participant confidentiality. The study acknowledges limitations such as self-reported data and the focus on a single geographic area, which may affect generalizability. However, the methodology provides valuable insights into the factors influencing boycott behavior and ensures the study's rigor and credibility.

## **RESULTS AND DISCUSSION**

### **Results of Respondent Characteristics**

Respondent descriptions provide an overview of their backgrounds or characteristics, which can influence diverse perceptions. This study involved 101 respondents, all students of the Faculty of Economics and Business at Universitas Muhammadiyah Surakarta. Data

was collected online through a Google Form questionnaire using a non-probability sampling method with purposive sampling:

**Table 1.**  
**The Demographic Information of The Respondents**

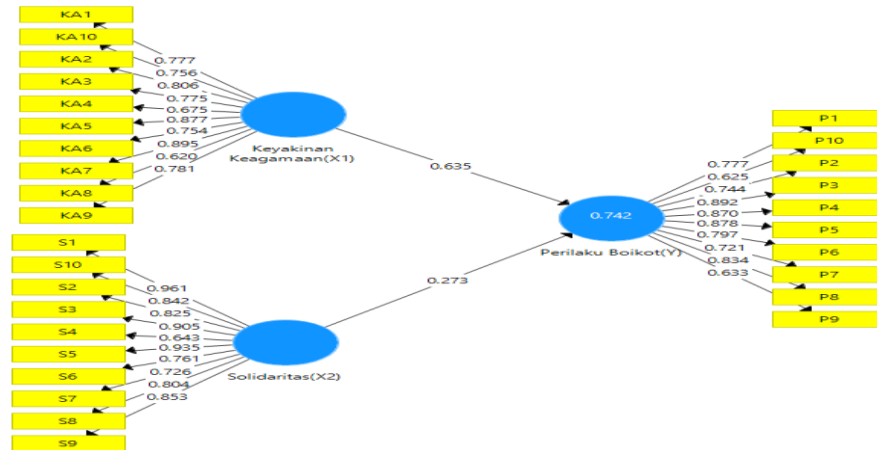
No	Characteristic	Subcategory	Total	Percentage (%)
1	Gender	Male	42	41.58
		Female	59	58.41
		Total Gender	101	100
2	Age	18-20 years	20	19.80
		21-23 years	78	77.23
		>23 years	3	2.97
		Total Age	101	100
3	Semester Level	2nd Semester	8	7.92
		4th Semester	6	5.94
		6th Semester	83	82.17
		8th Semester	1	1.00
		>8th Semester	3	2.97
		Total Semester	101	100

Source: Primary data processed, 2024

Table 1 illustrates the distribution of respondents based on gender, age, and semester level. Of the 101 respondents, the majority are female, totaling 59 individuals (58.41%), while 42 respondents (41.58%) are male. In terms of age, most respondents fall within the 21-23 age range, with 78 individuals (77.23%), followed by 20 respondents (19.80%) aged 18-20 years, and only 3 respondents (2.97%) aged above 23 years. Regarding semester level, the majority are in their 6th semester, comprising 83 respondents (82.17%). Additionally, 8 respondents (7.92%) are in the 2nd semester, 6 respondents (5.94%) in the 4th semester, 1 respondent (1.00%) in the 8th semester, and 3 respondents (2.97%) in semesters beyond the 8th. This data provides a comprehensive overview of the demographic and academic profiles of the respondents involved in this study.

**Outer Model Evaluation**

The outer model analysis was conducted to verify the appropriateness of the measurements used, ensuring they are valid, reliable, and free from multicollinearity. Below is the image showing the results of the outer model evaluation using Smart PLS 3.0:



**Figure 1.**  
**Outer Model Scheme**

The model evaluation was conducted through validity testing (convergent validity and discriminant validity), reliability testing (Cronbach's alpha and composite reliability), and multicollinearity testing.

**Validity & Reliability Test**

**Table 2.**  
**Construct Validity**

Constructs	Validity		Reliability		AVE
	Items	Outer Loading	Cronbach's Alpha	Composite Reliability	
Religious Belief	My religious beliefs influence my decision to boycott certain products.	0.777	0.926	0.937	0.602
	I feel morally obligated to boycott products that are considered inconsistent with my religious teachings.	0.806			
	I boycott products produced by companies that support actions contrary to my religious beliefs.	0.775			
	I follow recommendations from religious leaders or figures in deciding to boycott a product.	0.675			

	Information from my religious community plays an important role in my decision to boycott certain products.	0.877			
	My religious beliefs encourage me to be more selective in choosing the products I purchase.	0.754			
	I believe that boycotting certain products is a form of worship and devotion to God.	0.895			
	I am more likely to boycott products produced by companies that do not respect religious values.	0.620			
	I support boycott campaigns initiated by religious organizations.	0.781			
	I feel guilty if I continue to buy products that are advised against by my religious beliefs.	0.756			
	I believe it is important to boycott products as an act of solidarity.	0.777			
	I support product boycott movements carried out by my friends or community.	0.744			
	Boycotting certain products is an effective way to show support for solidarity.	0.892			
	I feel connected with others who are also boycotting the same products.	0.870			
	I boycott products to show solidarity with victims of injustice.	0.878			
Boycott Behavior	My decision to boycott products is influenced by solidarity actions taken by others.	0.797	0.928	0.940	0.612
	I believe that boycotting products can bring about positive changes in society.	0.721			
	I feel proud to be part of a large product boycott movement.	0.834			
	I am more likely to boycott products if people around me are also doing so.	0.633			
	I boycott products as a form of my support for human rights and social justice.	0.625			

	I prefer to find alternative products rather than using products that are being boycotted.	0.961			
	I believe that boycotting products can pressure companies to stop supporting ongoing conflicts.	0.825			
	I avoid buying products from companies that are associated with boycott issues.	0.905			
	I continue to buy the products out of habit even though the boycott campaign has been ongoing.	0.643			
	I avoid buying products from companies with a bad reputation.	0.935			
Solidarity	I prefer to continue using the products I like even though there are calls for a boycott.	0.761	0.948	0.956	0.690
	I believe that boycotting products is a fair action against irresponsible companies.	0.726			
	I support boycotting products from companies linked to the conflict.	0.804			
	I believe that boycotting products is an effective way to pressure companies involved in the conflict.	0.853			
	I avoid buying products from companies with business relations to parties involved in the conflict.	0.842			

Source: Primary data processed, 2024

The table illustrates the validity and reliability of three constructs: Religious Belief, Boycott Behavior, and Solidarity. For validity, most items across the constructs have outer loading values above the threshold of 0.7, demonstrating good convergent validity. However, a few items in each construct have lower values, such as "I follow recommendations from religious leaders..." (0.675) and "I am more likely to boycott products..." (0.620) under Religious Belief, as well as "I am more likely to boycott products..." (0.633) and "I boycott products as a form of my support..." (0.625) under Boycott Behavior. In the Solidarity construct, one item, "I continue to buy the products out of habit..." (0.643), also has a slightly lower loading. While these items are below the ideal threshold, they still contribute to the respective constructs.

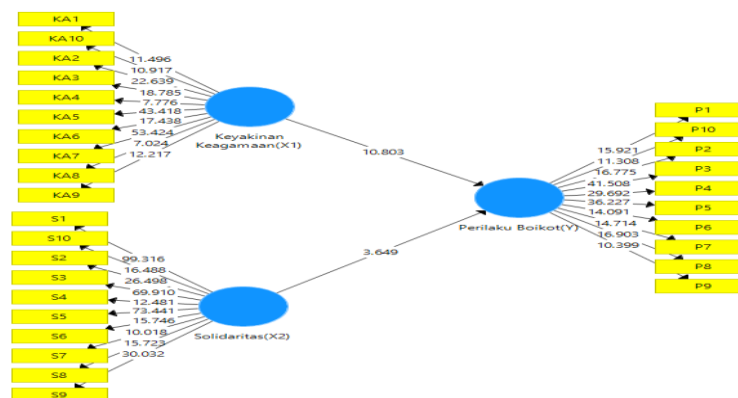
Cronbach’s Alpha and Composite Reliability values, all exceeding 0.7, confirm reliability. Religious Belief shows values of 0.926 (Alpha) and 0.937 (Composite Reliability); Boycott Behavior has 0.928 and 0.940; and Solidarity scores 0.948 and 0.956. These results demonstrate strong internal consistency across all constructs.

Convergent validity, as measured by the Average Variance Extracted (AVE), is also established, with all constructs exceeding the minimum threshold of 0.5. The AVE values are 0.602 for Religious Belief, 0.612 for Boycott Behavior, and 0.690 for Solidarity, demonstrating that the constructs adequately capture the variance of their respective items.

In summary, the constructs exhibit strong validity and reliability, although some items with lower outer loading values might benefit from further refinement. Nonetheless, the overall metrics confirm that the constructs are robust and reliable for analysis.

**Inner Model Evaluation**

The inner model refers to the structural model used to predict the causal relationships between the variables. Below is the inner model evaluation, which was conducted using Smart PLS 3 software.



**Figure 2.**

**Inner Model**

**Coefficient of Determination (R<sup>2</sup>)**

The coefficient of determination (R<sup>2</sup>) is used to measure the extent to which the dependent variable is explained by the other variables. The R<sup>2</sup> value obtained from data processing using Smart PLS 3.0 is:

**Table 3.**  
**R-Square**

	R Square
Product Purchase Decision	0,742

Source: Primary data processed, 2024

Table 5 shows that the organizational culture variable has an influence of 0.742, or 74%. The model's fit is evaluated using the Q-Square value, which mirrors the R<sup>2</sup> coefficient in regression analysis. A higher Q-Square value indicates a better model fit. The Q-Square calculation is as follows:

$$\begin{aligned}
 Q\text{-Square} &= 1 - [(1-R^2)] \\
 &= 1 - [(1 - 0,742)] \\
 &= 1 - (0,258) \\
 &= 0,742
 \end{aligned}$$

The Q-Square value, calculated as 0.742, indicates that 74% of the variance in the data is explained by the model, with the remaining 26% attributed to factors outside the model, demonstrating a good fit.

**Path Coefficient Test**

Path coefficient testing is conducted using bootstrap to obtain t-statistics or p-values. A p-value < 0.05 suggests a direct effect between variables, while a p-value > 0.05 indicates no effect. With a 5% significance level (t-statistic = 1.96), a t-statistic above 1.96 indicates a significant effect. Hypothesis testing is done using SmartPLS 3.0 software. Below are the results of the path coefficient analysis.

**Table 4.**  
**Path Coefficient (Direct Effect)**

	Original Sample (O)	T Statistics ( O/STDEV )	P Values
Religious Belief -> Boycott Behavior_	0,059	10,803	0,000
Solidarity -> Boycott Behavior_	0,075	3,649	0,000

Source: Primary data processed, 2024

The first hypothesis examines whether Religious Belief affects Boycott Behavior. The t-statistic is 10.803, with an effect size of 0.059 and a p-value of 0.000. Since the t-

statistic exceeds 1.96 and the p-value is below 0.05, the first hypothesis is accepted, indicating a significant positive impact of Religious Belief on Boycott Behavior.

The second hypothesis tests if Social Solidarity influences Boycott Behavior. The t-statistic is 3.649, with an effect size of 0.075 and a p-value of 0.005. With the t-statistic above 1.96 and the p-value under 0.05, the second hypothesis is also accepted, showing a significant positive effect of Social Solidarity on Boycott Behavior.

### **The Impact of Religious Beliefs on Boycott Behavior**

Religious beliefs play a critical role in shaping ethical consumer behavior, as evidenced by the significant positive influence on boycott behavior in this study. The t-statistic value of 10.803 and a p-value of 0.000 indicate a strong association between religious convictions and participation in boycotts. Religious teachings often provide a framework for making moral decisions, guiding individuals to avoid products or companies perceived as violating their ethical or religious principles. This aligns with previous research (e.g., Jamal & Sharif, 2020), which highlights the role of religious norms in promoting socially responsible actions, including boycotts. Religious texts and community leaders often advocate for justice, encouraging adherents to take actions that reflect these values.

However, while religious beliefs significantly influence boycott behavior, the effect size (0.059) suggests that other factors, such as social influences or personal experiences, may also contribute to this behavior. This finding implies that while religious beliefs are an important determinant, they are not the sole driver of boycott participation. Theoretical frameworks like the Theory of Planned Behavior can explain these dynamics, as individuals may also consider their attitudes, perceived behavioral control, and social norms when deciding to participate in boycotts.

### **The Impact of Solidarity on Boycott Behavior**

Social solidarity was also found to have a significant and positive effect on boycott behavior, supported by a t-statistic of 3.649 and a p-value of 0.000. Solidarity, defined as a sense of unity and shared purpose within a group, enhances collective action by motivating individuals to act in ways that support the group's values. This sense of mutual responsibility strengthens the impact of boycott campaigns, as participants feel that their actions contribute

to a greater cause. This aligns with Smith et al. (2019), who argue that solidarity fosters collective action by creating a sense of belonging and mutual obligation among individuals.

The effect size for solidarity (0.075) is slightly stronger than that of religious beliefs, suggesting that group dynamics and communal relationships may play a more immediate role in motivating boycott behavior. This can be explained through Social Identity Theory, which suggests that individuals are more likely to act when they identify strongly with a group and perceive their actions as a contribution to the group's objectives. For boycott organizers, this finding highlights the importance of fostering solidarity through targeted messaging and community engagement to amplify the impact of their campaigns. Additionally, it is important to note that these findings may be influenced by the cultural context of the study, where collectivist societies, like Indonesia, may place greater emphasis on group identity and collective action.

### **Combined Impact of Religious Beliefs and Solidarity**

The interaction between religious beliefs and solidarity may also have a combined effect that is greater than the sum of their individual impacts. Future research could explore this dynamic to determine whether individuals with both strong religious beliefs and a high sense of solidarity are more likely to participate in boycotts than those who are influenced by only one factor. This combined approach could help to design more effective campaigns that leverage both moral and social motivations.

In practical terms, activists and policymakers could use these findings to craft boycott campaigns that emphasize both the moral imperative rooted in religious teachings and the sense of solidarity with a larger community or cause. By doing so, they could potentially increase the effectiveness and reach of their campaigns. However, limitations in measuring solidarity, such as capturing its depth through closed-ended questionnaires, should be acknowledged. Future studies may benefit from incorporating qualitative methods to capture the full complexity of solidarity and its role in boycott behavior.

## **CONCLUSION**

Based on the findings of this study, it can be concluded that religious beliefs and social solidarity have a positive and significant influence on pro-Israel product boycott

behavior. The higher the level of religious belief and social solidarity in an individual, the greater their tendency to engage in boycotts as a form of support for Palestine. Together, these two variables explain 74.2% of the variation in boycott behavior, highlighting the significant role of religious beliefs and social solidarity in motivating individuals to participate in such social actions. The study also suggests that other factors not analyzed in this research, such as brand loyalty or media influence, may affect boycott behavior and should be considered in future research.

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