

The Role of Religiosity, Consumer Animosity, and Ethnocentrism in Explaining the Boycott Motivation

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Abstract

The protracted conflict between Israel and the Palestinian Hamas group, culminating with an Israeli offensive in October 2023, has caused significant suffering to the Palestinian people. The response to the attack, including international support and a fatwa from the Indonesian Ulema Council (MUI), has prompted Indonesians to boycott products linked to Israel. This study aims to investigate the effect of religiosity, animosity and ethnocentrism on the motivation for boycotting Unilever Indonesia products related to the company's commitment to Israel, focusing on these factors. This type of research is quantitative descriptive with the SEM-PLS approach. The application used is SmartPLS version 4.0.0 with sample data used by 162 respondents through the distribution of questionnaires. The results show that the variables religiosity, consumer animosity and ethnocentrism have a positive and significant influence on the motivation to boycott Unilever Indonesia products. These findings highlight the importance of paying attention to psychological and social factors in the analysis of consumer behavior and their impact on companies and society at large. It also suggests that companies must take into account the social and political implications of their policies, as well as understand the values and beliefs underlying consumers' motivations for boycotting.

Keywords: Animosity; Ethnocentrism; Motivation Boycott; Religiosity

Abstrak

Konflik berkepanjangan antara Israel dan kelompok Hamas Palestina, yang mencapai puncaknya dengan serangan Israel pada Oktober 2023, telah menyebabkan penderitaan yang signifikan bagi rakyat Palestina. Respons terhadap serangan tersebut, termasuk dukungan internasional dan fatwa dari Majelis Ulama Indonesia (MUI), telah mendorong masyarakat Indonesia untuk memboikot produk yang terkait dengan Israel. Penelitian ini bertujuan untuk menginvestigasi pengaruh religiosity, animosity dan ethnocentrism terhadap motivasi boikot produk Unilever Indonesia yang terkait dengan komitmen perusahaan terhadap Israel, dengan fokus pada faktor-faktor tersebut. Jenis penelitian ini kuantitatif deskriptif dengan pendekatan SEM-PLS. Aplikasi yang digunakan ialah SmartPLS versi 4.0.0 dengan data sampel yang digunakan sebanyak 162 responden melalui penyebaran kuesioner. Hasil menunjukkan bahwa variabel religiosity, consumer animosity dan ethnocentrism memiliki pengaruh berpengaruh positif dan signifikan terhadap motivasi boikot produk Unilever Indonesia. Temuan ini menyoroti pentingnya memperhatikan faktor-faktor psikologis dan sosial dalam analisis perilaku konsumen dan dampaknya terhadap perusahaan dan masyarakat secara luas. Ini juga menunjukkan bahwa perusahaan harus memperhitungkan implikasi sosial dan politik dari kebijakan mereka, serta memahami nilai-nilai dan keyakinan yang mendasari motivasi konsumen dalam melakukan boikot.

Kata kunci: Etnosentrisme; Motivasi Boikot; Permusuhan; Religiositas

INTRODUCTION

Protracted conflicts in the Middle East, especially the conflict between Israel and the Palestinian Hamas group, have again attracted global attention after Israel attacked Palestine on October 7, 2023. These attacks caused great damage to the lives of Palestinians and caused deep concern from countries around the world. Since the attack, the Palestinian people have suffered significantly in various aspects, including economic, physical, social, and humanitarian (Khoiruman & Wariati, 2023).

Under these conditions, international support can play an important role in alleviating Palestinian suffering and promoting initiatives for a just and sustainable peace. Indonesia as a country that consistently supports the Palestinian cause continues to provide material and non-material assistance. This makes the Indonesian Ulema Council (MUI) the institution that has the authority to coordinate the opinions and actions of Indonesian Islamic jurists to issue Fatwa Number 83 of 2023 related to the law of support for Palestinian freedom. The fatwa states that supporting Palestinian independence against Israeli aggression is legally obligatory, whereas supporting Israeli and Israeli-backed products is unlawful (MUI, 2023).

After the issuance of this fatwa, there were academics who also commented. One of them is Fariz Alnizar as Vice Rector for Student Affairs, Alumni, and Public Relations of Nahdlatul Ulama Indonesia University (Unusia), he commented that the fatwa actually states that supporting Israeli aggression against Palestine, either directly or indirectly, is legally haram. He explained that the fatwa was more of a recommendation, stressing that supporting Israeli aggression, either directly or indirectly, is considered impermissible. Although this interpretation could be considered a boycott, Fariz explained that it still falls within the scope of the recommendations given by the MUI. He stressed that the fatwa itself is a legal opinion, which means it is an opinion on an event. Start boycotting products allegedly related to businesses or brands as a form of moral support (Indiraphasa, 2023).

After the issuance of this fatwa, people who fully supported the fatwa issued by the MUI began to boycott products allegedly associated with businesses or brands that represent Jewish ethnicity as a form of moral support. A boycott is an act of protest that involves not utilizing, buying, or doing business with a person, organization, or business under pressure (Wuryanti et al., 2017) while a boycott is an act of avoiding or refraining from doing something (product purchase) (Rahmawati et al., 2020).

This kind of boycott certainly has positive and negative impacts on various parties concerned. According to Kalliny et al., (2018) one of the factors that influence a person's desire to engage in boycotts, especially those based on religion is their level of religiosity. Customers' willingness to engage in boycotts is influenced by their level of religiosity and their decisions have a detrimental impact on their perception of the boycotted brand (Muhamad et al., 2019). In addition, it has been found that religiosity offers advantages regarding boycotts, this shows how strong religious beliefs can motivate boycott efforts (Ishak et al., 2018). The findings emphasize how

important it is to consider religion when analyzing and forecasting consumer boycott behavior. Consumer animosity has been shown to have a significant influence on consumer boycotts (Ali, 2021). Studies have shown that negative customer sentiment can affect motivation, product evaluation, and participation in boycotts (Suhud, 2018). Tian (2010) suggested that the influence of consumer hostility on purchase intent is solely influenced by boycott incentives. These results imply that consumer hostility has a significant influence on the decision to boycott a product or brand.

In addition to religiosity and consumer animosity, according to Abosag & Farah (2014), consumer ethnocentrism has also proven to be the main motive for boycott motivation. This is similar to the findings of Khoiruman & Wariati (2023) which states that consumer ethnocentrism significantly affects people's desire and incentives to boycott products (boycott motives). Studies have shown that consumer ethnocentrism, defined as a preference for domestically produced goods over those made abroad, can increase the risk of boycotting foreign goods to be higher (Lee et al., 2017). The perceived success of the boycott is positively influenced by high and low levels of ethnocentrism, suggesting that consumers have a significant influence in determining their attitude to the boycott of foreign goods.

In this study, the large company chosen was PT. Unilever Indonesia. This company was chosen because of research by Wuryanti et al., (2017) which stated that former Unilever CEO Alan Jope stated that the company was fully committed to Israel. This has led to Unilever being included in the list of companies in Boycott, Divestment, and Sanctions (BDS) (Simamora, 2023). In addition, Unilever was chosen because of several companies included in BDS, Unilever is a company whose shares have decreased quite drastically. Quoted from data held by Investing.com in October before the issuance of the fatwa and in December after the issuance of MUI Fatwa No. 83 of 2023. Figure 1 shows the graph of Unilever's shares on October 25, 2023, before the issuance of the MUI fatwa. It shows that the chart of Unilever's stock movement on October 25, is quite stable and safe.



Figure 1. Unilever Stock Chart Before MUI Fatwa

Source: (Investing.com, 2023)



Figure 2. Unilever Stock Chart After MUI Fatwa

Source: (Investing.com, 2023)

Figure 2 is a graph of Unilever's shares after the MUI fatwa. Before the MUI fatwa, UNVR's share price experienced a consistent decline in the last three trading days until November 14, 2023. On November 15, 2023, UNVR's share price fell 0.57% to 3,460. After the MUI fatwa, UNVR's share price movement experienced a more drastic decline. The chart of Unilever's stock movement after the MUI fatwa shows a significant decline. The chart of Unilever's stock movement after the MUI fatwa shows a significant decline, which has the potential to reduce interest in buying Unilever products. Seeing this, it can be concluded that one of the factors causing the decline in Unilever shares is due to the boycott issue that attacks Unilever companies.

MUI Fatwa No. 83 of 2023 on the Law of Supporting the Palestinian Struggle, which prohibits support for products that allegedly support Israel, has had a significant impact on Unilever, especially in the form of boycotts by consumers. Unilever's products in the food and beverage segment, as well as beauty and personal care, experienced a noticeable decline in purchasing interest. For example, Walls ice cream and Blue Band margarine may be particularly affected as they are often seen as products with easy-to-find alternatives. Similarly, grooming products such as Lifebuoy soap and Sunsilk shampoo may also experience a decline as consumers' preferences shift to brands that are perceived to be more in line with their values. These products are prime targets for boycotts due to their wide popularity and the perception that they are associated with multinational companies that may not support the Palestinian cause.

The impact of the fatwa and boycott was also reflected in the decline in Unilever's share price, reflecting negative market sentiment and investor doubts about the sustainability of sales of these products in a market that was heavily affected by the fatwa. The share price decline of approximately 20% following the fatwa indicates that investors are concerned about Unilever's short and long-term prospects in Indonesia. To mitigate this impact, Unilever may need to consider a stronger communication strategy to emphasize its commitment to inclusive and local values, and may need to increase focus on product and market diversification. On the other hand, Muslim consumers who strongly support the fatwa may continue to drive

demand for alternative products that are perceived to be more ethical and less complicit in the issue.

Based on previous studies, research related to boycott motivation has been widely conducted, but there is an opportunity to conduct further research. So this study will identify the influence of religiosity, consumer animosity and ethnocentrism on the motivation to boycott Unilever Indonesia products with research conducted by Jabodetabek. The research also makes an important contribution to the understanding of the motivations behind product boycotts, particularly in the context of the Israeli-Palestinian conflict and religious fatwas governing support for Palestine. In addition, this study illustrates how political decisions and religious fatwas can affect the performance of multinational companies financially, as seen from the decline in shares of PT. Unilever Indonesia after the announcement of the fatwa. Thus, this study not only provides a deeper understanding of the dynamics of consumer boycotts, but also highlights the importance of considering political and religious factors in analyzing consumer behavior and its impact on global companies. Based on the phenomenon that occurred, the authors were eager to investigate the boycott's motivation against Unilever's products for the sake of religiosity, consumer animosity, and ethnocentrism.

LITERATURE REVIEW

Motivation to Boycott

A boycott is an attempt made by one or more parties to achieve a specific goal by urging individual consumers to refrain from making selected purchases in the market (Kalliny et al., 2018). Boycott motivations are usually driven by various causes, including beliefs, needs, and attitudes (Khoiruman & Wariati, 2023). In addition, religion has a significant influence on consumer boycott motivation because it is inherently linked to boycott attitudes, subjective norms, making distinctions, and self-improvement, all of which contribute to the intention to boycott (Muhamad et al., 2019). Boycotts have a significant impact on marketing tactics and policies because they can draw attention to company failures, raise public awareness, and influence business practices (Barakat & Moussa, 2017). Customer intent to boycott certain items can also be influenced by variables including hostility, self-improvement, and brand distrust.

Religiosity

According to Suryadi & Bahrul (2021), religiosity comes from Latin, namely religio. This word has the root words "re" and "ligare" which means to tie back. This brings the understanding that there are laws and obligations associated with religiosity (religion) that must be followed and practiced by its adherents. All these serve to unite individuals or groups of individuals concerning God, others, and the environment (Fakriza et al., 2019). Religiosity is a personal belief and attitude towards the existence of sacred things. Religiosity is an element that allows a person to have

religious beliefs, not just claiming to have religious beliefs. Religiosity includes several elements, namely religious knowledge, religious behavior, religious beliefs, religious practices, and social attitudes towards religion (Pramudya & Rahmi, 2022).

The importance of religiosity about consumer boycotts is noteworthy. Research shows that religious hostility significantly affects product boycotts, especially those driven by religious beliefs (Mirza et al., 2020). Self-confidence about motivation has been determined to be the main driver of consumer motivation to engage in faith-based boycotts (Kalliny et al., 2018). According to Abosag & Farah (2014), the main source of consumer hostility is religious motivation. This shows that religion has a stronger and longer-lasting impact on other factors (Bayir & Osmanoglu, 2022).

Religiosity has a positive influence on boycotts, because Muslim consumers tend to choose products that are in accordance with their religious values. Research by Larasati et al., (2018) shows that religiosity affects consumer attitudes towards halal cosmetic products. Research by Sukesti & Budiman (2014) also explains that religious affiliation and commitment influence consumer behavior.

H1: Religiosity has a positive effect on the motivation to boycott.

Consumer Animosity

Consumer animosity is a bad attitude that can cause consumers to stop buying goods or services from the business they are criticizing to express their displeasure and disapproval of the product or business. Consumer animosity has a positive and significant influence on boycott motivation (Pratiwi et al., 2021; Bayir & Osmanoglu, 2022).

Consumer animosity can be in the form of a tendency not to buy products that are considered incompatible with religious values. Research by Mangnale et al., (2011) shows that CETSCALE can be used to measure the tendency of consumer ethnocentrism. Sinkovics & Holzmuller (1994) explain that ethnocentrism is used to explain human behavior in different cultural entities (Elida et al., 2016).

Suhud (2018) found (Sarwono, 2019) that consumer animosity has a major impact on consumers in boycotts. Consumer animosity plays an important role in consumer boycotts and has the power to influence the goals and actions of boycott participants (Nugroho, 2018). Consumers harboring anger toward goods or companies may use boycotts to voice their dissatisfaction and disapproval due to unfavorable views and feelings.

H2: Consumer animosity has a positive effect on the motivation to boycott.

Ethnocentrism

Ethnocentrism is a psychological idea of the extent to which customers prefer purchasing goods made in their own country over goods made abroad. The findings also state that this concept of consumer ethnocentrism is driven by culture and the

dynamic interaction between economic and ethnic diversity (Khoiruman & Wariati, 2023). This will certainly affect customer perception, purchase intent, and actual behavior. Behavior is a response that arises as a result of all stimuli. The behavior in question is the attitude of a person, group and community members in choosing between options by utilizing their resources (Herianto et al., 2021). Consumer ethnocentrism, which refers to a preference for domestically produced goods over those made abroad, has been associated with a stronger tendency to boycott foreign goods (Lee et al., 2017). Ethnocentrism can influence consumers' decisions not to buy products that are considered incompatible with cultural values. Research by Mangnale et al., (2011) shows that xenophobia has the greatest influence in influencing consumer ethnocentrism.

H3: Ethnocentrism has a positive effect on the motivation to boycott.

This literature review shows that religiosity, consumer animosity and ethnocentrism play an important role in explaining boycott motivation. Religiosity influences consumers' decisions to choose products that are in line with religious values, while consumer animosity and ethnocentrism can influence consumers' decisions not to buy products that are considered incompatible with cultural values. This research can help in understanding boycott motivations and contribute to the development of more effective marketing strategies.

This study has novelty because it combines three different variables, namely religiosity, consumer animosity, and ethnocentrism, to explain boycott motivation. Previous research has discussed each of these variables, but has not combined the three variables in one study. This research can contribute to the development of more effective marketing theory and practice.

RESEARCH METHOD

The data used in this study were based on primary data. Primary data is data obtained from the original or first source (Sarwono, 2019). Data was collected through an online survey using Google Forms to individuals who have utilized Unilever products. Data is collected through online surveys using Google Forms to individuals who used to utilize Unilever products. The Likert scale is used in research to assess responses to questions, ranging from 1) strongly disagree, 2) disagree, 3) disagree less, 4) moderately agree, 5) agree and 6) strongly agree. The use of a Likert scale of six is used so that the incoming data is normally distributed. This is also supported by previous research. It is one of the types of scales useful in obtaining information both qualitatively and quantitatively. This scale allows the collection of data on individual views, perceptions, or attitudes towards a particular topic.

The SEM-PLS method was used in this study with the help of SmartPLS 4.0.0 software. Data collection was carried out through purposive sampling, namely by taking a random sample of respondents. The random sampling approach is a

commonly used method in research and surveys. In this study, the number of samples used was 162 respondents, with the characteristics of the respondents, namely 1) Muslim; 2) Experienced using Unilever products; 3) Domiciled in Indonesia; 4) Have knowledge or awareness about MUI Fatwa No. 83 of 2023. This approach was chosen to focus attention on the target population relevant to the research objectives. The minimum number of respondents valid for the SEM-PLS study is 100 people (Kock & Hadaya, 2018). Meanwhile, in this study the number of respondents reached 162 people, which means that they have fulfilled the requirements for data validity. This research was conducted in five major cities in Java, Indonesia, namely Jakarta, Bogor, Depok, Tangerang, and Bekasi. These cities were chosen because they represent Muslim consumers in the country, with more than half of the population living on Java Island.

This study uses the Structural Equation Model – Partial Least Square (SEM-PLS) which is a method based on variance. SEM is a statistical approach used to examine relationships between variables in a model (Hair et al., 2014). SEM is used to solve multilevel models that cannot accept linear regression equations simultaneously (Jonathan & Anondho, 2018). The use of partial least squares structural equation modeling (PLS-SEM) is used to estimate path models containing latent variables and their interrelationships is growing in popularity. In addition, the measurement model aims to assess how effectively the observed variables describe the associated exogenous and endogenous latent variables (Nurhasah et al., 2018).

According to Jazil & Arham (2021), SEM is classified into two categories: 1) SEM partial least squares (PLS-SEM, also known as path modeling) and 2) covariance-based SEM (CB-SEM). Primarily, CB-SEM is used to confirm (or refute) hypotheses (relationships between several empirically verifiable variables and systems. SEM-PLS can handle non-normal data and test models more flexibly. Furthermore, this approach can be applied to predictive analytics, for example in finance and marketing (Mia Sari, 2022). SEM-PLS is one of the most often used techniques for assessing complicated data with a variety of factors (Henseler et al., 2015). Here are 5 advantages that exist in SmartPLS (Harahap, 2018):

1. Has similar functionality to Lisrel and AMOS statistical software to test relationships between variables.
2. The SmartPLS method is considered effective because it is not based on several different hypotheses.
3. The number of samples required for analysis is not too much.
4. SmartPLS uses random doubling or bootstrapping techniques, the data used in its analysis does not need to follow the normal distribution.
5. SmartPLS can test formative and reflective SEM models by scaling multiple indicators in one mode.

SmartPLS was chosen because it has a concentration on variable relationships and hypothesis testing, it is appropriate to test conceptual or theoretical models, this

is by the research used. In addition, SmartPLS has more precise parameter estimates because it can account for measurement errors in latent variables.

The exogenous latent variables in this study consist of:

- Religiosity (X1)
- Consumer Animosity (X2)
- Ethnocentrism (X3)

The endogenous latent variable is the Motivation boycott (Y).

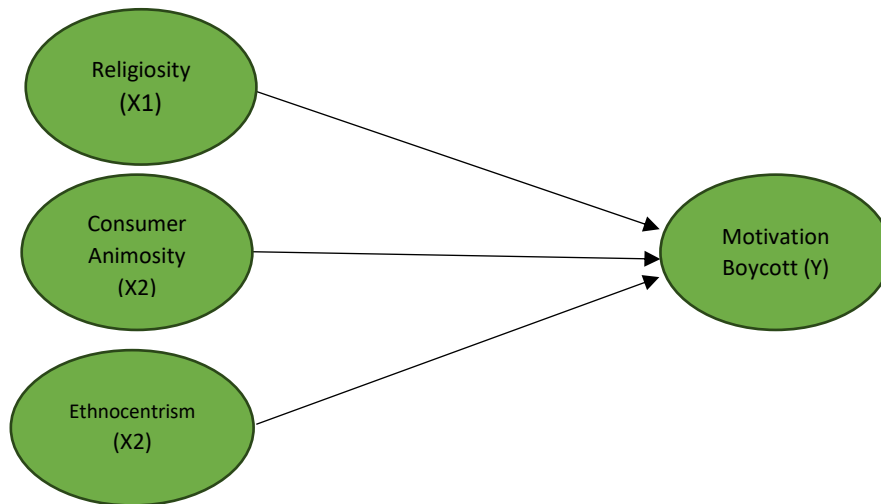


Figure 3. Research Framework

Source: Data processed, 2024

The questions on the questionnaire formed in this study were adopted from several previous studies. There are 3 exogenous variables, namely religiosity, animosity, and ethnocentrism and the endogenous variable is motivation boycott.

Table 1. Operational Variables

Variable	Indicator	Code	References
Religiosity	• Religion is very important to me because it answers many questions about the meaning of life.	R1	(Muhamad et al., 2019)
	• My religious beliefs are what is really behind my whole approach to life.	R2	
	• I strive to bring my religion into all my other dealings in life.	R3	
	• If not prevented by unavoidable circumstances, I attend the mosque.	R4	
Consumer Animosity	• I feel annoyed towards Unilever Pro-Israel because of certain actions or attitudes they show.	CA1	(Bayir & Osmanoglu, 2022)
	• My disapproval of them arises because of dissatisfaction with the policies or business practices they implement.	CA2	

Variable	Indicator	Code	References
	<ul style="list-style-type: none"> I tend to respond negatively to Unilever Pro-Israel products because of my perception of the company's actions or attitudes. 	CA3	
	<ul style="list-style-type: none"> In protest against behavior or policies that I consider unethical, I prefer to avoid purchasing Unilever Pro-Israel product. 	CA4	
	<ul style="list-style-type: none"> My dislike of Unilever Pro-Israel motivated me to look for alternative products from other companies that espouse values in line with my views. 	CA5	
Ethnocentrism	<ul style="list-style-type: none"> In supporting companies, I prefer those from my country, especially if they are related to controversial political issues 	CE1	(Tian, 2010)
	<ul style="list-style-type: none"> Products from foreign companies, such as Unilever Pro-Israel, are considered a threat to my country's economy. 	CE2	
	<ul style="list-style-type: none"> When deciding on a purchase, I am more likely to prioritize products from ethnic groups or countries that align with my identity and values. 	CE3	
	<ul style="list-style-type: none"> My desire to avoid Unilever Pro-Israel products is based on a preference for products from countries or ethnic groups that share my values. 	CE4	
Motivation Boycott	<ul style="list-style-type: none"> I do not want to buy Unilever Pro-Israel products in protest against the company's policies or actions. 	MB1	(Bayir & Osmanoglu, 2022)
	<ul style="list-style-type: none"> My concern for political and social issues related to Unilever Pro-Israel encourages me to avoid purchasing their products. 	MB2	
	<ul style="list-style-type: none"> I feel that by not supporting Unilever Pro-Israel products, I am contributing to efforts to influence companies to change their policies. 	MB3	
	<ul style="list-style-type: none"> Boycotting Unilever Pro-Israel products seems to me an effective way to express disapproval of actions or policies that are considered unethical. 	MB4	
		<ul style="list-style-type: none"> My motivation not to buy Unilever Pro-Israel products is based on the belief that consumers have a role to play in influencing corporate behavior through purchasing decisions. 	MB5

Source: Data processed, 2024

RESULTS AND DISCUSSION

Descriptive Statistic

Based on the results of the survey conducted, there were about 162 respondents who were able to participate and respond to questions collected after the questionnaire was distributed to 5 cities. Female respondents dominated this study with a percentage of 54,32% of the sample and the rest were men. In terms of age, 83,33% of them were between the 20 to 30 old groups. Ages 15 to 20 came in second with 11,73%, then 30 to 40 in third place with 3.70%, and ages 40 and over in fourth place with 1,23%.

Furthermore, in the city, the most respondents were in Bogor with a percentage of 58.64%, Jakarta at 14.81%, Bekasi at 11.73%, Depok at 8.02%, and finally Tangerang with 6.79%. The last is the type of work. The questionnaire was dominated by students with a percentage of 78.40%, employees 8.64%, other jobs 4.94%, housewives 3.09% and students and entrepreneurs had the same percentage of 2.47%.

Table 2. Respondent Demographics

Description	F	P
Gender		
Male	74	45,68%
Female	88	54,32%
Total	162	100%
Age		
15 – 20	19	11,73%
21 – 30	135	83,33%
31 – 40	6	3,70%
>41	2	1,23%
Total	162	100%
Cities		
Jakarta	24	14,81%
Bogor	95	58,64%
Depok	13	8,02%
Tangerang	11	6,79%
Bekasi	19	11,73%
Total	162	100%
Employment		
Student	4	2,47%
University Students	127	78,40%
employees	14	8,64%
Self Employed	4	2,47%
Housewives	5	3,09%
Other	8	4,94%
Total	162	100%

Source: Data processed, 2024

Evaluation of Measurement Model (Outer Model)

Testing validity and reliability is part of the process of measuring data to evaluate the relationship between the indicator and the latent construct in an external model analysis. When testing validity, there are two types: validity discriminant and validity convergent. Convergent validity is applied when an object that satisfies size requirements is utilized to represent the underlying construct.

The goal of this test is to determine whether indicators and latent variables have a legitimate correlation. Loading value > 0.6 for the validity convergent formed moment factor. The loading factor values for the outer model test are displayed in Figure 4.

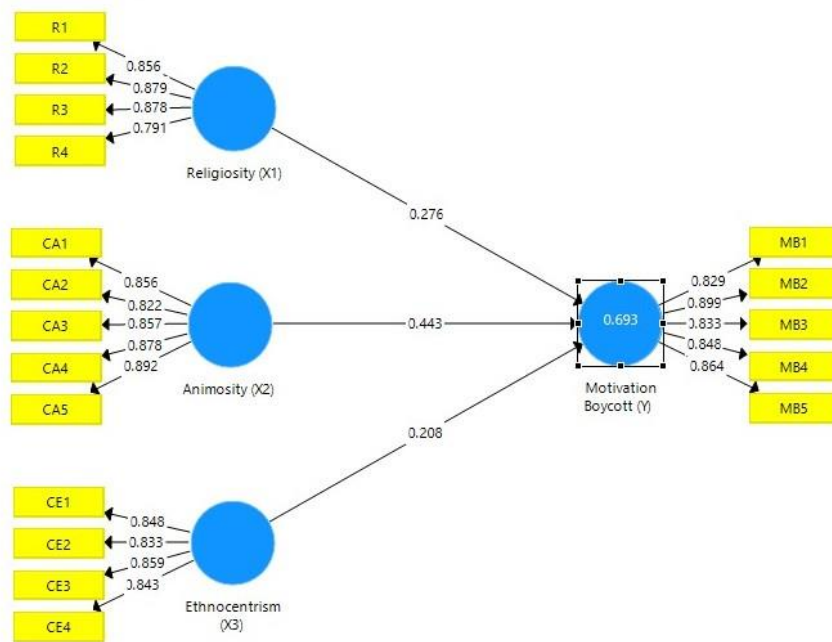


Figure 4. Outer Models Test Results

Source: Data processed, 2024

Based on the test of model validity (outer model), all indicators of the four variables used expressed significance, this is seen from the load factor value of >0.6.

In addition, testing the reliability of the model using Composite Reliability (CR) and Cronbach's Alpha, states that the model is considered reliable if the value is >0.7 and the Average Variance Extracted (AVE) has a value of > 0.5 (Hair, J. F., Hult, G. T. M., Ringle, C. M., & Sarstedt, 2017). The results of the reliability and validity tests are shown in Table 3.

Table 3. Cronbach's Alpha, CR and AVE

Variable	Cronbach alpha	Composite Reliability	AVE
Boycott Motivation	0.913	0.935	0.742
Animosity (X2)	0.868	0.91	0.716
Ethnocentrism (X3)	0.908	0.931	0.731
Religiosity (X1)	0.874	0.914	0.726

Source: Data processed, 2024

The reliability test results show that all variables indicate valid test results for convergence measurement because it has a value by the established standard. The final measurement stage of the outer model is the Fornell-Larcker criterion.

Table 4. Fornell-Larcker Criterion

Variable	Animosity	Ethnocentrism	Motivation Boycott	Religiosity
Animosity	0.861	0.000	0.000	0.000
Ethnocentrism	0.693	0.846	0.000	0.000
Motivation boycott	0.785	0.694	0.855	0.000
Religiosity	0.715	0.647	0.727	0.852

Source: Data processed, 2024

The Fornell-Larcker criterion is seen from the value of the initial table which is higher than the value of the table below it. Animosity 0.861, Ethnocentrism 0.846, Motivation boycott 0.855 and religiosity 0.852.

Evaluation of Structural Model (Inner Model)

a. Hypothesis testing

The purpose of this analysis is to evaluate the theory that exogenous and endogenous variables directly influence one another. The t-statistic value is used to determine if a hypothesis is accepted or rejected; if the value is more than 1.645, the hypothesis is considered accepted. The dependent latent variable's importance is determined by the p value; a variable is considered important and statistically significant if the p-value is less than 0.05. The image results from the research's bootstrapping test are as in Table 5.

Table 5. Path Coefficient

Indicator	Original sample	Sample mean	Standard Dev	T-statistics	P-Value
CA (X2) => MB	0.443	0.473	0.144	3.084	0.002
CE (X3) => MB	0.208	0.215	0.060	3.469	0.001
R (X1) => MB (Y)	0.276	0.237	0.140	1.971	0.049

Source: Data processed, 2024

Based on the table above, it is found that the results of the values X1, X2, X3 > 1,645 indicate that (H1, H2, H3) is accepted.

b. Coefficient Test Determination (Test R 2)

The coefficient test was used to determine the degree of influence that the independent variable has over the dependent variable. The model's R2 test results are as in Table 6.

Table 6. R-square

	R-square	R-Square Adjusted
Boycott	0.693	0.687

Source: Data processed, 2024

Based on the information in Table 6, R-square has a value of 0.693. This implies in this study, that the independent variable only influenced 69.3% and 30.7% is another unexplained factor, included in the study.

The Effect of Religiosity on Motivation Boycott

In this study to ensure that the measurement of the level of consumer religiosity is not biased, only Muslim respondents are taken. In the results of the study, religiosity showed a P value of $0.049 < 0.050$ and a t-statistic value of $1.971 > 1.960$ so that this variable had a positive and significant effect on the motivation to boycott Unilever Indonesia products. This is in line with previous research, such as research conducted by Kalliny et al.(2018) on the relationship between religious levels and boycott motivation, showing that customers are often motivated to engage in faith-based boycotts with intrinsic religious motivations, which are based on religious beliefs.

Religiosity can be an important factor in shaping consumer behavior related to brand and product preferences, as well as in manifesting support or opposition to certain political or social issues. In addition, the implication of this study is that religion has a significant role in shaping consumer behavior, especially in the context of brand and product preferences. Strong religious beliefs and awareness provide a moral foundation for consumers to be more selective in choosing the products they consume, with a tendency to avoid products related to support for Israel in Unilever Indonesia's product review.

The Effect of Consumer Animosity on Motivation Boycott

The results of the hypothesis state that consumer hostility has a P-value of $0.002 < 0.050$, and a t-statistic value of $3,084 > 1.960$ so the variable of consumer animosity has a positive and significant effect on the motivation to boycott Unilever Indonesia products. Most of the international community, including Indonesia, consider Israel's indiscriminate and brutal attacks on Palestinians to be regrettable. Such behavior will incite hostility towards Israel, which is seen as a cruel nation, and this sentiment will influence consumer opinion. According to Khoiruman & Wariati (2023), boycotts can result from consumer animosity against the state of Israel from posters, billboards, and conventional media depicting Israeli atrocities against the Palestinian people as part of a global boycott campaign. This is what makes the emergence of the term motivation to boycott Unilever Indonesia products.

This result is by Ali (2021) which states that consumer animosity has a significant impact on boycott participation, boycott motivation, and product

assessment. The implication of this study is that awareness of political and social issues, as well as feelings of solidarity with affected groups, can influence consumer behavior in choosing products. This research is particularly relevant in the context of marketing strategy and brand management, especially for multinational companies such as Unilever Indonesia. Companies should consider the potential consequences of involvement or perceived support for international political controversies in their operations. These results confirm that consumers are increasingly aware of and responsive to humanitarian and political issues, and companies must respond by strengthening their CSR communications and ensuring consistency of brand values with those held by consumers. Moreover, the research shows that boycotts are no longer just a local phenomenon, but are part of a global campaign driven by hostility and widespread anti-Israel sentiment. Therefore, companies must understand global dynamics and have responsive strategies in place to manage the risks and opportunities associated with changing consumer sentiment towards political issues.

The Effect of Ethnocentrism on Motivation Boycott

The results of the hypothesis show that consumer ethnocentrism has a P value of $0.001 < 0.050$ and a t-statistic value of $3.469 > 1.960$, this shows that this variable has a positive and significant influence on the motivation to boycott Unilever Indonesia products. These results are in line with previous research, as stated by Atilgan & Koken (2022) in their research, that consumer ethnocentrism influences consumer behavior in boycotts. In addition, it was also mentioned in the findings of Chapa & Hernandez, (2014) revealed that this variable mediates significant attitudes towards boycotts. Lee et al., (2017) stated that the greater tendency to boycott foreign products has been attributed to consumer ethnocentrism.

Ethnocentrism also has a significant effect on boycott motivation. Ethnocentrism can arise due to cultural, religious, or ethnic differences that affect the way consumers think and behave. In research conducted by Awaludin et al., (2023) it was found that ethnocentrism has a positive effect on the motivation to boycott products. This shows that consumers who have high ethnocentrism are more likely to boycott products from other countries that are considered incompatible with the values and ethical principles adopted by the community.

In the context of Islamic economic theory, Islamic business ethics also have a significant effect on boycott motivation. In research conducted by (Abdullah et al., 2021) it was found that religiosity has a positive effect on boycott motivation. This shows that consumers who have high religiosity are more likely to boycott products that are considered not in accordance with the values and ethical principles adopted by the community.

The implication of the study is that companies should pay attention to ethnic sensitivity and local preferences in their marketing and brand management strategies, especially in the context of sensitive political and social conflicts such as the Israeli-Palestinian conflict.

CONCLUSION

The research found that all hypotheses can be verified. Religiosity has a positive and significant impact on the motivation to boycott. This is because a high level of religious understanding and belief will make consumers more likely to avoid using pro-Israel products, for example, Unilever products. One of the main factors influencing consumer participation in faith-based boycotts is religiosity. In addition to religiosity, the variable that has a positive and significant influence is consumer animosity. Animosity can be a motivation for a boycott because consumers harboring anger towards goods or companies may use the boycott to voice their dissatisfaction and disapproval due to unfavorable views and feelings. Ethnocentrism has a significant influence on boycott motivation, meaning that high ethnocentrism will further increase consumer motivation to boycott products from Unilever. Based on the research results, Unilever should increase sensitivity to cultural and religious issues to overcome the impact of the boycott triggered by the MUI fatwa. Suggested strategies include brand communication adjustments that emphasize Unilever's commitment to local and religious values valued by Muslim consumers. In addition, Unilever can strengthen its Corporate Social Responsibility (CSR) programs that support local communities and humanitarian initiatives, such as supporting projects related to the Palestinian community. Transparency in business operations and ethical policies is also important to rebuild consumer trust. The development of halal-certified products and market diversification into segments less affected by the boycott issue could also help mitigate the negative impact on sales.

In addition, Unilever needs to adopt a more proactive approach to crisis management and communications. Using social media analytics tools to monitor and respond quickly to negative public sentiment could be key in managing crises more effectively. Building local partnerships and facilitating dialog between stakeholders can strengthen Unilever's relationship with communities and demonstrate the company's commitment to solutions that support sustainability and social justice. With these steps, Unilever can better navigate the challenges posed by fatwas and boycotts, and improve public perception in a pivotal market like Indonesia. It is anticipated that further research will offer a more thorough understanding of the motivational reasons for the boycott and its impact on businesses, customers, and society at large.

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