



## Examining the Israeli Product Boycott in Indonesia: Exploring the Intersection of Religious Tensions and Digital Information to Assess its Influence on Global Discourse on Humanity

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**Abstract:** This study examines the complex dynamics related to the Israeli product boycott in Indonesia. It explores the interaction between religious tensions and digital information to evaluate how it affects the worldwide conversation on humanity. The research primarily examines the linguistic strategies used in Indonesia to depict debates and conflicts between religions. It also investigates the influence of digital information on moulding public opinion over the boycott. By utilising Critical Discourse Analysis theory, this study aims to clarify the impact of conversation on international discussions regarding humanity and democratic dynamics. This research analyses the relationship between religious tensions, linguistic strategies, and digital information better to understand the broader consequences of the Israeli product boycott. It aims to uncover the potential impact of this boycott on global discussions about human rights and democratic values. The uniqueness of this study is not only in its thorough analysis of the Israeli product boycott but also in its theoretical advancements. This research presents an innovative approach that may be used for a wider range of socio-political phenomena by examining the interplay between religious conflicts, linguistic techniques, and digital information. This text sheds light on the particular situation under consideration. It presents a theoretical framework to analyse how these interconnected elements influence global conversations about human rights and democratic values.

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## Introduction

The intersection of geopolitics, religious tensions, and digital information has emerged as a fundamental aspect in understanding the complex relationships that influence current world affairs (Al Qurtuby, 2023). The Israeli goods boycott in Indonesia is an example of such a phenomenon that represents these complex interconnections (Fahimah and Yarmunida, 2023). This research aims to thoroughly examine and analyse the various complex aspects of this boycott, exploring its impact on democratic processes and its role in the wider global conversation on human rights. This study seeks to analyse the relationship between religious sentiments and digital information to understand the complex forces that impact public opinion and political landscapes in Indonesia and other similar contexts.

The boycott of Israeli products in Indonesia arises among continuous geopolitical tensions in the Middle East, including the Israeli-Palestinian conflict (Sulistiani et al., 2023). Indonesia, the country with the highest population of Muslims, has a rich history of showing support for the Palestinian cause (Grzywacz, 2020). The Israeli product boycott exemplifies the connection between geopolitical events and local sentiments in a globalised environment, demonstrating solidarity. The importance of comprehending the reasons, methods, and outcomes of the boycott in the Indonesian socio-political environment is emphasised in this context.

The debate surrounding the Israeli product boycott is significantly influenced by religious tensions, which are frequently interconnected with identity politics (Suhud, 2017). A

significant proportion of the Indonesian population identifies as followers of Islam, and the support for the Palestinian cause is frequently discussed about the wider framework of Islamic identity (Hamzah et al., 2023). This study explores how religious sentiments are utilised and intensified in digital technology, analysing the influence of religious leaders, social media influencers, and community groups in shaping public opinions and attitudes towards the boycott of Israeli products.

Digital information plays a significant role in influencing public opinion and organising social movements (Mishakov et al., 2021). The Israeli product boycott in Indonesia is not limited to a certain area; it is widely spread, discussed, and deliberated over across multiple internet platforms (Sulistiani et al., 2023). This study investigates the impact of social media, online news platforms, and other digital communication channels in magnifying the narrative around the boycott. Furthermore, it seeks to evaluate the impact of the dissemination of information via digital platforms on the development of a worldwide conversation about human beings, surpassing geographical limitations and promoting international unity or conflict.

This study aims to accomplish multiple interconnected goals. The primary objective is to offer an in-depth understanding of the underlying motivations and dynamics driving the Israeli product boycott in Indonesia. Furthermore, it aims to examine the influence of religious conflicts on the discussion around the boycott, investigating the ways in which these conflicts intersect with the politics of identity. Furthermore, the research examines the influence of digital information on the spread and

reception of the boycott, analysing its role in promoting democratic processes and shaping the worldwide conversation on human rights.

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## **Methods**

The research paradigm employed in this study is characterized as a mixed-method research with an explanatory design. Commencing with the collection of qualitative data, primarily in the form of textual content sourced from Instagram social media, the data acquisition spanned the entirety of 2023, yielding a corpus of 22 texts. In tandem with qualitative data, the research incorporated a quantitative dimension. Following the collection of textual data, a meticulous process of classification and individual analysis ensued, aligning with established protocols in data analysis procedures.

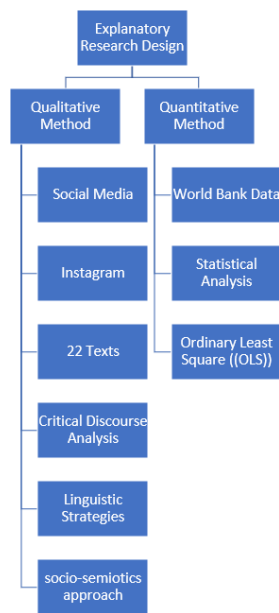


Figure 1: Research Desain

### Data Source

In delineating the data sources, the research focalized on 22 texts centered around the theme of boycotting Palestinian products. These textual variations were extracted from the period between November and December 2023, with comprehensive details elucidated in Appendix

A. This appendix provides a thorough account of data numbers, posting dates on Instagram, accompanied by relevant images and text, meticulously curated for ease of reference. It is pertinent to note that the selection of data sources was carried out through a randomized approach, employing specific keywords in the search column to ensure objectivity and inclusiveness.

This study employs Ordinary Least Square (OLS) due to the study's objectives, which involve investigating the intricate relationships among religious tension, government effectiveness, information digitalization, and human capital to navigate the democratic in Indonesia. Additionally, the choice of Ordinary Least Square (OLS) is well-suited for handling the numerous variables

and complex hypotheses in this research, as it offers reliable control and precision in experimental methods. The Ordinary Least Square (OLS) was initially applied by to retrieve co-integrating regressions' unbiased estimators. Primarily, this method modifies ordinary least squares (OLS) to eliminate the potential endogeneity bias problem, which the original OLS is unable to address.

### Data collection and data analysis

The nexus of data collection and analysis adheres to a structured methodology. The qualitative text data, pertaining to the boycott of Israeli products, was diligently sourced from the researcher's Instagram account, identified as the most pertinent platform for such content. Despite acknowledging the vast corpus surrounding the boycott theme, the researcher judiciously narrowed down the data pool using specific keywords, such as "boycott of Israeli products," "boycott of goods supporting attacks on Palestine," "Palestinian solidarity," among others. The application of these keywords, comprising phrases, clauses, words, and sentences, facilitated a focused and comprehensive collection of relevant data from social media texts, deemed adequate for subsequent analysis.

Because the results of the qualitative analysis only show part of the story of Israeli makers being banned in Indonesia, we decided to look into the problem using the quantitative method to get a full picture of what happened. Quantitative analysis is a way to look at and make sense of numbers that is used in many areas, such as science, economics, and finance . Using mathematical and statistical methods to look at and draw conclusions from sets of numeric data is what it means. The goal of this method is to measure the connections, patterns, and trends in the data so that it's easier to find the important factors and how they affect things. When it comes to money, for example, quantitative analysis means looking at numbers like asset prices,

trading volumes, and past success to help make investment decisions. Basically, quantitative analysis uses mathematical models and statistical tools to get useful information from numbers. It gives you a strict and unbiased way to make decisions based on data.

Discourse analysis, as expounded by Schubert, C., & Renkema, J. (2018) forms the cornerstone of the primary analytical framework in this research. This approach involves a comprehensive evaluation of the form and function of the text, encompassing identification of sources, understanding the social media groups, and delving into inter-word analysis for contextual comprehension. The thematic analysis, involving the grouping of qualitative data based on discernible themes, serves as a pivotal step. Subsequently, the data undergoes analysis aligned with the research objectives, emphasizing linguistic strategies, and discerning interpersonal and textual meanings.

This research, rooted in critical discourse analysis, illuminates the linguistic strategies employed in Indonesia through boycott texts to elucidate debates and conflicts between religions. It further probes the influence of digital information in shaping public opinion on the boycott, with the overarching goal of contributing to international discussions on humanity and democratic dynamics. The study seeks to unravel the intricate relationship between religious tensions, linguistic strategies, and digital information, offering insights into the broader consequences of boycotting Israeli products. Noteworthy for its theoretical advancements, this research introduces an innovative approach with implications for comprehending socio-political phenomena, emphasizing the interplay between religious conflict, linguistic techniques, and digital information.

## Results and Discussion

Quantitative study involves analyzing numerical data for statistical patterns and relationships, often using structured methods like surveys. It aims for objective, measurable conclusions. Qualitative study, on the other hand, explores meanings and contexts through non-numeric data, providing in-depth insights through methods like interviews. This study used both approaches for a comprehensive understanding of their subjects

### a. Qualitative Analysis

22 Texts (Raw Data)

Political Solidarity	Human Rights concern	Religious Sentiments	Ethical <u>consumerism</u>
D1 D3 D4 D7 D10 D12 D16 D17 D18 D19	D8	D2 D5 D6 D9 D15 D20 D22	D11 D13 D14 D21

Tabel 1. Results of Data classification-based themes

Researchers conducted an analysis of 22 texts focusing on discussions related to the boycott of Israeli products on Instagram throughout 2023. The classification of themes in these texts revealed four prominent categories, as illustrated in Table 1. The first theme, labeled as Political Solidarity, is evident in texts D1, D3, D4, D7, D10, D12, D16, D17, D18, and D19. The second theme, Human Rights Concern, is predominantly observed in D8. The third theme, Religious Sentiment, is discernible in D2, D5, D6, D9, D15, D20, and D22. Lastly, the fourth theme, Ethical Consumerism, is prevalent in D11, D13, D14, and D21. Please see details in Appendix A.

### Political Solidarity

Overall, the prevalence of texts demonstrating political solidarity suggests its dominance in the discourse. As highlighted in the literature review,

discourse analysis delves into the study of form and function. It unveils the intricate dynamics of language interactions within a text and their connections to elements beyond the linguistic realm, such as the external world.

An exemplar of this is found in Data D3, detailed in Appendix A, which reads:

(1) *Boycott Pendukung Israel support Local BRAND! Saatnya cinta pada produk local. Yang kemarin boikot produk Israel solusinya kamu bisa ganti pakai produk Indonesia punya!*

The aforementioned example highlights discourse as a social action conveying a fundamental meaning, representing a speaker's affection for local Indonesian products within a specific field. In this particular instance, Speaker D3 articulates solidarity by intertwining their appreciation for Indonesian products with a genuine concern for the Palestinian people. The phrase "local brand support" serves as a symbolic representation in the text, aiming to bolster the utilization of Indonesian products.

This perspective underscores a dominant role in expressing not only a fondness for domestic products but also a tangible form of support for the Palestinian state and society. Similarly, other instances, such as Data D4, echo a core meaning centered around expressions of solidarity towards the Palestinian people. For instance, consider the following example (2):

(2) *Gimana? Udah capek boikot? Rindu? Mulai Lelah boikot produk? Boikot itu semacam marathon, bukan sprint... Jadi emang butuh tenaga. Konsentrasi jangka panjang bahkan selamanya. Menggebu di depan dpp, asal harus tetap konsisten sampe selama nya yaaa, sampe garis finish. Jangan menyerah sekarang yaaa, saat perjuangan kita ini ga ada secuil cuilnya jika di dibandingkan*

*dgn perjuangan saudara kita di Palestine...Semoga Allah meridhoi dan memudahkan perjuangan kita ini, sebagai pemberat amal kebaikan kita nanti...*

In example (2), Speaker D4 establishes a connection between Indonesia and Palestine, employing a question that not only guides but also persuades the social media audience to persist in their boycott of Israeli products. Phrases like "A boycott is a kind of marathon, not a sprint" employ persuasive language, urging the audience to continue their efforts in political solidarity. A similar persuasive approach is observed in Data D7, where the speaker provides images of alternative products as substitutes for Israeli ones. Despite a correction of an error in a previous product list, D7 uses persuasive language to encourage the rejection of companies supporting Israel.

Moving on to Data D12 (see Appendix A), the speaker expresses solidarity by highlighting the Indonesian people's concern for Palestinians. The text emphasizes that small actions, such as boycotting Israeli products in Indonesia, can lead to significant changes, with the ultimate goal of achieving Palestinian freedom. With over 3000 likes, the text demonstrates substantial support. Similarly, in the case of D16, the speaker boycotts Israeli date foods and not only calls for rejecting companies supporting Israel but also aims to impact the capitalist system, evident in the desire to influence declining shares.

Collectively, these examples underscore the role of Instagram in shaping public perceptions, particularly in expressing support for Palestine in Indonesia. The speakers on Instagram play a crucial role in influencing the democratic process and wield considerable influence in international conversations. The popularity, measured by likes

and readership, of D1, D3, D4, D7, D12, and D16 indicates the profound impact of language in shaping understanding and contributing actively to Palestinian freedom.

The texts showcasing expressions of solidarity serve as a form of protest or political action by individuals and groups supporting the cause of political solidarity amid the Israeli-Palestinian conflict. These texts manifest clear disapproval of Israeli policies impacting the Palestinian people, portraying boycotting Israeli products as a concrete expression of solidarity. The effort to achieve Palestinian independence and reclaim territories is believed by speakers in D1–D19 (refer to Appendix A) to hinge significantly on the economic impact of the boycott. These texts illustrate an attempt to exert economic pressure on Israel, prompting a review of policies and encouraging a peaceful solution. Through social media, particularly Instagram, the texts generate international pressure on Israel, affecting companies supporting Israel and resulting in a tangible boycott of Israeli products. This collective action by the Indonesian people serves as an alternative and solution towards the ultimate goal of Palestinian independence.

### **Human Rights Concern**

The act of boycotting Israeli products in Indonesia extends beyond being merely an expression of political solidarity; it also aligns with concerns for human rights. The protracted Israeli- Palestinian conflict, spanning several decades, encapsulates not only political tensions but also intertwining economic and humanitarian issues. Data D8 underscores this multifaceted nature by presenting a comprehensive list of Israeli products boycotted by the Indonesian people, all with the overarching goal of lending support to the Palestinian

community. The linguistic narrative unfolds in example (3) as follows:

(3) *Daftar Produk Israel yang Diboikot Demi Beri Dukungan Pada Palestina*

*Daftar Produk Israel yang diboikot menjadi bukti keprihatinan banyak orang karena kejahatan kemanusiaan dilakukan oleh Zionis.*

In the context of example 3, the core essence of the D8 discourse reveals a deep concern for humanitarian issues. D8 explicitly contends that Israel, in its actions resulting in numerous victims of war, including children and women, commits what is considered a crime against humanity. The deaths of Palestinians are characterized as profoundly barbaric acts by Israel. The speaker in D8 assumes the role of a powerful advocate for humanity, emphasizing the gravity of these humanitarian concerns.

instance, is perceived as an effective means of prompting change. The boycott of Israeli products in Indonesia is cast as a form of defense against humanitarian crises in Palestine. The speaker extends an invitation to buyers, representing civil society, urging them to take tangible actions to support peace and contribute to the welfare of Palestine

### **Religious Sentiments**

The third theme, encapsulating religious sentiments, is evident in the texts presented in Appendix A, reflecting emotions intertwined with religious aspects. For instance, Data D2 delves into the speaker's emotions and profound involvement with issues related to the Islamic religion. Within the D2 data, religious sentiments are expressed

through a strong disapproval of Israeli products. The specific sentence in D2 utilizes a metaphor, equating the act of purchasing Israeli products to partaking in an assassination attempt—a contribution to the harm inflicted on babies and children in the state of Palestine. The sentiment is vividly illustrated in example (4) from D2 data below:

(4) *Bayangkan ketika kalian membeli AQUA (DANONE) kalian akan menyumbang peluru kepada Israel untuk membunuh BAYI dan ANAK-ANAK di Palestina. Apa hati kalian sudah mati?*

*=Setuju...mending makan ayam geprek pinggir jalan, minumannya pun gak mesti merk Israel punya yang lain banyak juga kan...*

*Tidak bisa ikut Berperang Jihad dijalan Agama. Belum mampu menyalurkan banyak Dana. Musuh mukmin sedunia ISRAEL*

The speaker in Data D2 assumes a role in shaping the identity of the Islamic religious group, as evidenced by the phrase, "Cannot take part in the Jihad war in the path of religion, Not yet able to channel much funds, but the enemy of the world's believers ISRAEL." This expression is perceived as an act of humanity and tolerance. The religious sentiment, in this case, is depicted as a source of inspiration believed to have a supportive impact in upholding Islamic religious values. The text emphasizes the concept of fellow Muslims as brothers, asserting that it is the obligation of fellow Muslims to assist one another, particularly when a Muslim brother is in distress. From this perspective, the purpose and function of the D2 text extend beyond a mere call to action; it serves as a source of inspiration for humanitarian efforts and advocates for the freedom of the Palestinian people.

Similarly, Data D5 and D6 (refer to Appendix A) present examples showcasing religious sentiments,

portraying Israel not as a country but as a group of invaders. Israel is depicted as having acted malevolently and aggressively against the Muslim community. In Data D9 (see Appendix A), religious sentiments surface through sentences expressing the speaker's belief and emotional involvement in religious matters. The boycott movement and the social media status are positioned as witnesses in the afterlife, reflecting the Indonesian people's allegiance to Palestine. The boycott movement, beyond being a mere witness, is portrayed as a form of struggle to defend the oppressed people in Palestine. Drawing from a hadith narrated by Abu Daud, the speaker in D9 also reminds social media readers about the teachings of Prophet Muhammad SAW, emphasizing the duty to defend those who are weak and oppressed, especially if they are fellow Muslims. The language employed by the speaker in D9 shapes the perception that Muslims cannot allow the honor of other Muslims, particularly Palestinians, to be compromised.

Text D15 further indicates that Muslims are advised to avoid transactions and the use of products affiliated with Israel and those supporting Zionism. Employing persuasive language, D20 manifests religious sentiment through a speech that conveys feelings of concern or indifference. The use of questioning, seemingly pretending not to know or care, is framed as an indictment against any Muslim continuing to purchase Israeli products. Most notably, D22 provides alternative MSME (Micro, Small, and Medium Enterprises) products that can offer solace. An image of an Israeli product marked in red (prohibited) underscores that choosing an Israeli product is not a worthy option.

### **Ethical consumerism**

Data D11, D13, D14 and D21 show texts that contain ethical consumerism, which means views

that are considered ethical or unethical. D11 data, for example, shown in example (5) below:

(5) *MUI: Daftar Produk untuk Diboikot yang Beredar di Internet itu Hoaks*

*Seperti diketahui baru-baru ini beredar daftar produk pro Israel di media sosial. Meskipun Majelis Ulama Indonesia (MUI) sendiri belum memberikan nama-nama produk yang harus diboikot, Warganet menyimpulkan produk-produk tersebut harus diboikot. Meskipun belum ada konfirmasi pasti dari brand-brand tersebut apakah benar-benar pro Israel atau tidak.*

*MUI menegaskan tidak pernah merilis daftar produk Israel dan afiliasinya yang harus diboikot seperti yang beredar di internet tersebut. Selain itu, MUI tidak pernah mengharamkan produk-produk Israel dan afiliasinya. Hal ini disampaikan Sekretaris Komisi*

The speaker in Data D11 strategically incorporates an image of the MUI (Indonesian Ulema Council) logo within the narrative, affirming that the institution has not issued a list of boycotted Israeli products, contrary to circulating information on social media in Indonesia. D11 plays a crucial role as a prominent media entity in Indonesia, presenting diverse viewpoints on the Israeli product boycott. Within the context of the boycott, the speaker expresses disapproval of the circulated information. Despite this, other accounts supporting the boycott view this action as a demonstration of solidarity with the Palestinian people facing conflict and inequality. They believe that boycotting Israeli products could potentially instigate negotiations between the Israeli and Palestinian governments.

In a different perspective, D13 reflects the speaker's concern about the potential mass layoffs of workers

employed in companies deemed pro-Israel. D14, falling under the theme of ethical consumerism, contains a statement highlighting consumer practices that focus on purchasing products aligning with the consumer's principles. The speakers in D14 present an image of global brands that have implemented new policies in response to the impact of boycotts. Notable examples include Starbucks, McDonald's, Grab, Coca-Cola, and Nestle.

Data D21 (refer to Appendix A) underscores that the repercussions of the boycott are not confined to traders but also extend to workers in Indonesia. Consumer actions regarding the boycott of Israeli products have become a societal concern. As per D21, entrepreneurs express a belief that government intervention was delayed in resolving the public confusion surrounding the boycott. However, it is emphasized that the boycott is a community effort to demonstrate support for a peaceful resolution in Palestine.

## Conclusion

This paper posits that the boycott of Israeli products on Indonesian social media represents an intersection of religious tensions and digital information, significantly impacting the global discourse on humanity. Our findings reveal that expressions of religious tension manifest through language, narratives, images, and emoticons in these texts. The calls for a boycott extend beyond demonstrating solidarity with Palestine; they also serve as a vehement response to perceived violations of human values by Israel.

Evidently, texts advocating the boycott of Israeli products have surfaced and wield influence on a global scale. However, the impact on the global discourse concerning humanity varies based on the extent of discussions and diverse perspectives across different regions. The prevalence of this issue in both electronic and print media suggests its standing as a global topic of conversation.

This study pioneers the examination of written texts advocating boycotts on Instagram in Indonesia, portraying such boycotts as a manifestation of political expression and democratic engagement in the country. Instagram's role as a social media platform is underscored, accelerating information dissemination and mobilizing support. While exploratory, our study sheds light on the Indonesian population's inclination to verify information's accuracy before taking a stance or sharing it on social media. Recognizing that tensions between religion and digital information may arise, especially when linked to religious identity and spread inaccurately, underscores the importance of careful consideration. A notable strength of this study lies in the incorporation of supporting quantitative data specific to Indonesia, opening avenues for further research in this fruitful area.

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