

## PALESTINIAN SOLIDARITY AND THE DYNAMICS OF BOYCOTT MOVEMENTS: A SOCIAL IDENTITY THEORY PERSPECTIVE

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### **Abstract**

The Israel-Palestine conflict is a longstanding issue, deeply rooted in decades of history, religion, politics, and resource disputes. This conflict has resulted in numerous military confrontations, with over 35,000 Palestinians losing their lives since October 7, 2023. Despite peace efforts such as the Oslo Accords, achieving lasting peace requires a significant political commitment. In response, Palestinian solidarity movements—through protests, humanitarian aid, and economic boycotts targeting Israel—seek justice and the restoration of land rights. This study examines boycotting Israeli-related products and services as a global solidarity action in opposition to Israel's war crimes and oppression of Palestinians. Drawing on Social Identity Theory (SIT) by Henri Tajfel and John Turner, it illustrates how individual identities are shaped not only by personal traits but also by belonging to social groups with shared values and objectives. The boycott fosters a collective identity committed to justice. Furthermore, social media amplifies global awareness, mobilizing individuals and organizations to apply economic pressure on Israel to end its Zionist atrocities.

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## INTRODUCTION

The Israel-Palestine conflict is far from a new issue, with its roots stretching back through decades of intertwined history, religion, politics, and struggles over resources. This prolonged crisis has sparked intense military confrontations and deepened political tensions, resulting in the deaths of over 35,000 Palestinians, including children, in the Gaza Strip. Since Israel's war on Gaza began on October 7, 2023, as many as 500 medical workers have also lost their lives (Gaza Ministry of Health, May 14, 2024). Now, 227 days into the war, the situation has worsened significantly. The tragedy has escalated further since the Operation Cast Lead (OCL) offensive and the severe restrictions imposed by the Zionist regime on the people of Gaza (Nur Atika & Norhafizah, 2020).

At its core, the Israel-Palestine conflict stems from both sides' competing claims over the same territory in the Middle East, with a particular focus on Jerusalem, a city sacred to the three major religions—Islam, Christianity, and Judaism. A critical point of contention has been the ongoing issue of Israeli settlements in the West Bank and Gaza Strip. The crisis has been prolonged as Israel continues to back the expansion of these settlements, while Palestine, along with several other nations, remains firmly opposed to their existence in the region.

Various reconciliation efforts have been attempted, including the 1993 Oslo Agreement, also known as the Declaration of Principles on Interim Self-Government Arrangements (Knesset, 1998). However, these efforts have faltered due to issues with implementation, persistent violence, and a lack of trust between both parties. The Israeli-Palestinian conflict remains one of the longest-running disputes in modern history. Resolving it demands strong political commitment, genuine negotiations, and a determined willingness from both sides to bring about a just and lasting end to the crisis.

Palestinian solidarity embodies a dynamic effort to uphold moral values, expressed through the actions of individuals, groups, or nations in support of the Palestinian cause. This solidarity, often taking the form of boycotts, seeks to achieve justice and restore the rights to lands and territories seized by Israel. It can manifest in various ways, including protests, humanitarian aid, and economic boycotts of companies complicit with Israel. As such, a central question emerges: Is Palestinian solidarity a moral obligation or a purely humanitarian act?

## PALESTINE- ISRAEL CONFLICT: THE BACKGROUND

Palestine is a country located in the West Asian region that has existed since 1917. In 1948 the Nakba event occurred. Nakba means "catastrophe" in Arabic. It refers to the mass displacement and dispossession of the Palestinian people during the Arab-Israeli war in 1948. Before the nakba, Palestine consisted of various ethnic and cultural communities. The Israeli and Palestinian crisis has started since the establishment of the state of Israel on May 15, 1948. At that time, Israel was recognized as a country by the United States and the Soviet Union. This has had a huge impact on the people of Palestine.

As a result of the colonization that took place, almost 2 million Palestinians were driven from their settlement areas because the Jews wanted to occupy the land of Palestine. Thus, as a result of this incident, a large number of Palestinians had to become refugees in other Arab countries such as Syria, Jordan and Lebanon (Atika, 2022). Some of the Palestinians who still live in the homeland, they are threatened with various forms of personal security such as shooting, bombing, being made prisoners and have been deported to other areas. In fact, the Zionists have also put pressure on the Palestinian people through restrictions on basic necessities such as water, food, medicine, control of telecommunications and freedom of movement (Gainsborough, 1986; Aulia, 2009; Zakaria & Nor, 2013; Batniji, et al. , 2009; Greenstein, 2020; Fischer, 2021).

Palestine is a country located in the western part of the Asian continent and in the northeastern part of central or Western Asia. Palestine's relatively strategic position because it connects the continents of Asia and Africa. In addition, the country of Palestine is also a central point that

brings together the regions of the Islamic world, which is in the middle of Arab countries. Therefore, political unrest from inside and outside the region has attracted attention from all over the world. Therefore, Malaysia is no exception in channeling aid to the Palestinian people whenever they are threatened by the Zionists. Malaysia is so aware of the problems in Palestine that it channels various aid, always discusses the issues of aid that can be channeled and boycotts products and goods and services related to Israel. Through this solidarity, it is hoped that it can build a high level of awareness and concern among Muslims. In fact, the high level of concern among Muslims can help and defend the fate of Muslims who are oppressed and persecuted in their own country.

The turmoil and conflict between the Arabs and Israel has lasted for almost seven decades. started as early as the 20th century when the Zionist movement established a Jewish state in the Land of Israel (Palestine at that time) and at the same time was inhabited by Palestinian Arabs. History shows that the conflict between Israel and Palestine began after the fall of the Ottoman Turkish Empire at the end of the first world war. Thus, in 1922, Palestine was placed under British administration which was part of the mandate system (Martin, 2012). The crisis between Israel and Palestine has never subsided completely. In fact, tension and violence continue to occur between the two sides. The following is a historical chronology of the conflict between Palestine and Israel;

Table 1 : Historical Chronology of the Conflict Between Palestine and Israel

Year	Chronology of Conflict History
1948	First Arab-Israeli War: After Israel's declaration of independence on May 14, 1948, Arab countries immediately attacked Israel, sparking a war that lasted until 1949. This war resulted in the partition of Palestine into Israel, the territory controlled by Jordan (now the West Bank), and Gaza controlled by Egypt.
1967	Six-Day War: Israel launched a surprise attack on neighboring Arab countries and captured new territories, including the West Bank, the Gaza Strip, the Sinai Peninsula (later returned to Egypt), and the Golan Heights (later annexed from Syria).
First Intifada (1987-1993)	The Palestinian uprising against the Israeli occupation, sparked by the growing political, economic, and social tensions in the Palestinian territories that exist in the occupied territories.
1993	Oslo Peace Process (1993): The Oslo Accords signed between Israel and the Palestinian Authority, marked the first attempt to reach a political solution to the Israeli-Palestinian conflict. Although it brought initial hope for peace, its implementation was hampered by violence and rejection from both sides
Second Intifada (2000-2005)	A larger wave of violence than the first Intifada, sparked by the failure of the peace process and rising tensions in the West Bank and Gaza Strip.
Gaza Conflict (2008-2009, 2012, 2014)	A series of military conflicts between Israel and Hamas in the Gaza Strip, resulting in massive damage, injuries, and regional tensions.

### PRO ISRAEL PRODUCT BOYCOTT ACTION

The humanitarian crisis in Palestine has become increasingly worrying since last October 2023. This raised various assumptions of the world community that objected to the cruel actions of the Zionist regime, including not supporting pro-Israel products. In fact, Malaysians also showed

solidarity with the people in Palestine when various lists of sharing local products flooded the platform on social media. According to Mohd Farhan (2023), the campaign to boycott Israeli products has started since 2005 as a result of the people's initiative in demanding justice and freedom for Palestine. However, in 2014, the campaign to boycott Israeli products continued to be welcomed by the international community and even the world. The issue of boycotting pro-Israel goods is an economic jihad following Israel's brutal actions on Gaza. In fact, through this boycott campaign, it is able to put great pressure on the Israeli economic sector. Hence, this pressure as an alternative to stop the Palestinian conflict. This boycott issue is also one of the clear signals of Muslims against Zionist actions against the Palestinian people. Thus, through this boycott effort, Israel's economic chain can be broken which contributes a lot to the world.

Although the Muslim economy, especially in Malaysia, is not classified as a major power in terms of economic dominance, this boycott issue is a proactive step towards Muslims in Malaysia. The boycott issue provides an opportunity for local entrepreneurs when the community begins to turn to local products that are seen as comparable to Israeli and American products. In fact, product names such as Ramly Burger, US Pizza, MARRYBROWN, ZUS coffee are among the food brands that have a big impact when the community starts to recognize and know that the product is a local product. Local entrepreneurs also took the opportunity by creating a chain of fast food restaurants comparable to KFC, McDonald. Among them are Darsa Fried Chicken, Muiz Fried Chicken, D sara Fried Chicken and so on among the alternative measures taken by the Muslim community in Malaysia. Recently launched a free "no thank" application specially designed to help users easily participate in the boycott movement. Users only need to upload the application on the play store and apple store to make it easier for users to know whether the goods or products are pro Israel.

In conclusion, the Palestinian issue is not a new issue. The problem that occurred has been recognized by the entire international community as a universal humanitarian issue that has not yet found a solution to this day. The Islamic community, especially in Malaysia, expressed its desire to boycott pro-Israel products as a sign of solidarity with the Palestinian people so that Israel will stop this war that violates human rights. In fact, looking at the boycott issue, there have been various local products and applications that are seen as a positive step. Therefore, this humanitarian issue expects cooperation from Malaysians and the rest of the world to continue to support the boycott issue.

## **SOCIAL IDENTITY THEORY (SIT) AND ITS RELATIONSHIP WITH BOYCOTT ACTIONS**

The boycott movement of Israeli products and goods, which is currently underway today, is a global solidarity effort to support the rights and well-being of the Palestinian people in their struggle against the Israeli occupation (Plessis et al., 2009). This movement aims to put pressure on Israel through economic, academic, cultural, and political strategies (Barghouti, 2011). The goal of the boycott movement is to be massive and widespread in the hope that Israel will stop human rights violations and violations of international law that prevent war and occupation in Palestine. The boycott movement against Israeli products began to expand at the global level in general. The spread of the boycott movement is widespread and quickly spread with the presence of social media. In Arabs in particular, boycotts are carried out due to a sense of humanity towards what Israel is doing to Palestine. The boycott movement has caused losses to companies directly involved with Israel. Through this effort, the boycott movement aims to achieve justice and freedom for the Palestinian people as well as stop the colonization and killings that occur in the occupied territories.

The movement to boycott Israeli products received global attention and was seen as very successful. This can be seen with the participation of international countries regardless of their ideology or religion. How does the Israeli boycott movement get the support and cooperation of all? Participation in the boycott movement by international entities can be explained through Social Identity Theory (SIT).

SIT introduced by Henri Tajfel describes the attachment and membership of individuals with their membership groups (Dashtipour, 2012). Tajfel and Turner (1979) added that SIT allows a person to place a sense of belonging, connection, attachment to a group. The concept in this theory is to explain how the individual interweaves the cognitive dimension with the existence of group membership and membership (Brewer, 2001). Identity is an important element in SIT. It is formed through the concept of belonging value. the value of belonging to a group means that a person has an identity. Social and cultural identity can be categorized into two groups, namely guaranteed identity and acquired identity (Inac & Unal, 2013).

Guaranteed identity is often inherited from family, ethnicity, religion, community and nationality. It usually happens as a result of socialization in a society. While the acquired identity is an identity that is not inherited but chosen voluntarily by an individual for example stripping the original citizenship to become a citizen of another country (Inac & Unal, 2013). Humans are divided into two categories namely "us" and "them" which involves important processes in SIT namely social categorization, social identity formation and social comparison.

According to SIT, individuals or countries may voluntarily support the boycott as an act of solidarity with Palestine because of their identification with a collective identity or group aligned with the cause. The formation of collective identity is the second stage in SIT. Identity affects social participation, and sometimes affects how a person makes decisions and actions (Nathan, 2010). The identity of each group has the same special characteristics such as practices and moral codes. It may be culture, ethnicity, religion, economic class group or a combination of all (Nathan, 2010). Being a member of a group makes a person responsible in shaping his behavior along with the identity of the group involved (Nathan, 2010). Individuals, groups or countries that participate in boycotts and support the Palestinian cause often do so to express their shared identity with the Palestinian people and to show their solidarity with them (Scobbie & Hibbin, 2000). Arab countries, for example, have a religious and cultural identity that causes them to strongly support the movement to boycott Israeli products to express support for Palestine as their fellow countrymen.

SIT helps us understand that the movement to boycott Israeli products is very strong among Muslim countries because of the support of the Islamic religion which identifies the unity of the ummah, brotherhood of Islam, love and religious responsibility. Muslim countries tend to see themselves as a global Muslim community that transcends national borders and has a shared responsibility to look after each other's welfare. The unity of the ummah fosters a sense of brotherhood, love, moral and emotional dependence and moral actions in line with Islamic teachings. Islamic values have formed the identity of the Muslim community even though they are different all over the world even though they are of different nationalities. When the Palestinian people, who are also a Muslim community, experience suffering and oppression, Muslim countries feel compelled to help and express support through the boycott movement as a form of religious solidarity and moral responsibility.

Next, Muslim countries that support the boycott movement of Israel often do so as a response to moral responsibility and religious teachings that call us to provide protection for the oppressed and the importance of upholding justice. Muslim countries see the boycott movement as a form of collective action to support Palestine in their struggle for justice and independence. By refusing to deal, buy or be associated with Israeli products, these Muslim countries seek to show their solidarity with the Palestinian people and emphasize the importance of respecting their rights.

A person's identity affects an individual's life both in terms of relationships, interactions and social participation. The formation of a person's identity is not only subject to a single identity. An individual can have or be a member of several different groups with diverse and different norms, culture and social practices (Abrams, Wetherell, Cochrane, Hogg, & Turner, 1990; Tajfel & Turner, 1979). Considering group identity requires loyalty and preference, individuals will usually choose the dominant identity as assimilating other identities with the dominant identity. For example the dominant identity is like the identity as a citizen. Being a citizen who carries the national identity is a major commitment and responsibility (Abrams et al., 1990).

Nevertheless, an individual belongs to various social organizations that cause them to have and relate to various identities (Brodsky & Marx 2001). This diversity of identities gives them a sense of belonging in different social contexts and gives recognition to carry out activities individually or collectively (Brodsky & Marx, 2001). This can explain why Western countries, or non-Muslims have a high involvement in the movement to boycott Israeli products. SIT developed by Henri Tajfel and John Turner, states that individuals tend to classify themselves and others into various social groups, which creates an in-group (our group) and out-group (their group) identity. In this context, individuals in Western countries feel solidarity with the Palestinian people based on identification with universal values such as justice, freedom, and human rights. It clearly shows that the conflict that occurs between Palestine and Israel does not only involve religion but also involves land issues, independence issues, neo-colonialism issues, personality issues of a nation, issues of universal justice and humanity (Muhammad Jeffery Hizwan, 2018).

This identification causes western countries to feel connected to the struggle of the Palestinian people and motivated to take actions that are considered right so that the war and killing can be stopped. Involvement in the Israeli boycott movement shows us as part of a global group or group that fights for human rights and opposes oppression. This global solidarity is strengthened by social media and mass media, which spread information about the suffering of the Palestinian people and human rights violations committed by Israel (Barghouti, 2011). As a result, people in Western countries more easily feel empathy and are motivated to support the boycott movement as a form of solidarity.

In addition, many human rights organizations and activists in Western countries are active in promoting awareness of the situation in Palestine (Nazri, 2022). This influence can strengthen the identification of individuals with groups that fight for social justice and human rights, as well as encourage them to take collective action (Nazri, 2022).

In the context of politics and diplomacy, support for the boycott movement can also be seen as a way to assert the moral and political position of certain countries or groups in the international arena. By supporting the boycott movement, they can show their commitment to the principles of human rights and global justice (Barghouti, 2011).

Therefore, through SIT, it can be understood that the support of Western countries against the movement to boycott Israeli products is the result of global solidarity and identification with the values of human rights, which go beyond religious affiliation and form the motivation to take actions that are considered to create a harmonious, fair atmosphere and safe for all (Barghouti, 2011). Identification with human rights values also transcends religious and ethnic boundaries, allowing individuals from various backgrounds to feel connected to the struggle of the Palestinian people. They see the boycott action not as a religiously motivated action, but as a moral responsibility to oppose injustice and support human rights..

## **RESULT AND DISCUSSION**

To show a sense of support and solidarity for the Palestinian people and country, various products, goods and services that are directly related to Israel have already been boycotted by various countries in the world (Kim, C., Yan, X., & Park, S., 2023). This happened as a result of

the inspiration for the Palestinian people who are now going through very difficult times and at the same time the Israeli terrorists continue to kill people on a large scale (Ula, G. H, et al., 2024). Besides the main purpose of this boycott is to force the illegal government of Israel to stop all the crimes they are doing and to give back the rights and freedom to the Palestinian people (Risqi, M., Septiazi, F., & Yuliana, N., 2023) .

Human behavior related to efforts to boycott Israeli goods and services can generally be measured and understood through one of the theories known as Social Identity Theory (SIT) (Hamzah, H., & Mustafa, H., 2019). Through this theory the actions of a human being can be explained in detail and we are able to know how an individual identifies himself and the social group involved and how this group acts by influencing its members. This will indirectly lead to collective action (Hamzah, H., & Mustafa, H., 2019). Generally this SIT has already been introduced by Henri Tajfel and John Turner. Through this TSI it was found that individual identity is not only formed by their personal characteristics, but it is also influenced by the social group that they feel and consider themselves as part of a member of that group (Awaludin, M., 2023). Therefore, coinciding with the theory and findings that are happening to Malaysians today, the majority of Malaysians are against the actions of the illegal Israeli government that commits murder and war crimes against the Palestinian people (Awaludin, M., 2023).

As a result, Malaysians and the world in general en masse without any need for insistence or even encouragement, just awareness from the existing social media, now various products and services that are related to America and Israel have already undergone a prolonged and possibly forever boycott ( Brown, B., Bulte, E., & Zhang, J., 2023). The effect of this action, can be seen a very large loss from the companies involved in this boycott campaign (Pita, A., 2023). This is in line with the TSI theory, because according to this theory people will usually have a sense of belonging, a strong emotional bond and a good view of their own group (Pita, A., 2023). In addition, they also create a positive social status through the comparison of their group with other groups (Pita, A., 2023). So, if there is a shift and a negative threat from another group, that person and other members of his group tend to act to defend their rights and increase their group's confidence in other groups (Brown, B., Bulte, E., & Zhang, J., 2023).

Attachment from an emotional point of view and a high sense of belonging to group members who share the same identity or goals in life causes the process of boycotting products and services from Israel to be more successful and gain a place in the eyes of other communities that exist not from the same group (Hafer, J. , Ran, B., & Duimering, P.R., 2023). This is proven through large-scale demonstrations from university student groups and the general public (Awaludin, A., Haryanto, H., & Hakim, A., 2023). Even more proud, this has happened in a very large group and most of them are not only from the Muslim community, but cover various races and religions (Awaludin, A., Haryanto, H., & Hakim, A., 2023 ). However, they share a high feeling and solidarity towards the Palestinian people (Awaludin, A., Haryanto, H., & Hakim, A., 2023). In addition, this matter is also strengthened by human values and a sense of justice that needs to be done (Hafer, J., Ran, B., & Duimering, P. R., 2023). This sense of belonging, as stated earlier, transcends religious and ideological boundaries and forms a collective identity among supporters of the Palestinian liberation movement (Hafer, J., Ran, B., & Duimering, P. R., 2023).

Through this Palestinian issue, the eyes of the world see that this boycott action is one of the effective ways to fight for the rights of the people in Palestine who have long suffered human rights violations and colonization by Israeli terrorists (Sawtari, J., 2023). Therefore, this boycott movement indirectly helps in reducing financial resources on behalf of Israel and then slowly stops the crimes they are doing (Sawtari, J., 2023). This matter also indirectly helps in the formation of collective group identity. Referring to TSI theory, social identity is formed through the process of categorization, identification, and social comparison (Sawtari, J., 2023). In the issue of Israel committing war crimes, individuals have indirectly categorized themselves as supporters of justice for Palestine (Sawtari, J., 2023). In addition, they can also identify themselves with the movement, and thus compare their group with other groups that may not support this movement (Sawtari, J., 2023). This process is also strengthened with a collective identity that encourages collective actions such as boycotting and voicing objections openly or through social media (Sawtari, J., 2023).

Through this TSI theory, the formation of social and cultural identity also takes place. There are two types of identity which are guaranteed identity and acquired identity (Inac & Unal, 2013). Guaranteed identity refers to membership in a group based on characteristics that cannot be changed, such as ethnicity or religion (Krug, H., 2021). A simple example is the Malay race, the Muslim religion and the Bugis ethnic group (Inac & Unal, 2013). On the other hand, the identity obtained is based on choices and actions, such as joining the boycott movement (Krug, H., 2021). Participation in the boycott of Israeli products is an example of identity that is obtained when individuals actively choose to support the Palestinian cause as part of their identity (Krug, H., 2021). Through this identity it does not involve specific characteristics, it is enough to understand and have a heart as a normal and sane human being is enough to be one of the members in the group that does the boycott (Inac & Unal, 2013).

In addition, this act of boycotting can also be considered as a form of symbolic resistance against the brutality of power and domination done by the western world to Palestine (Wallace, R. J., 2022). Through this process of boycotting, the world community generally shows their commitment to the principles of justice and togetherness with the Palestinian people (Wallace, R. J., 2022). This matter thus helps in maintaining the spirit and commitment in this boycott movement (Wallace, R. J., 2022). As a result of this, the cognitive dimension of group membership exists indirectly (Wallace, R. J., 2022). This leads to a view of how individuals see themselves and their actions, and the identity formed through membership in this movement greatly gives meaning and purpose to boycott actions (Wallace, R. J., 2022). Supporters feel they are part of a global effort to achieve justice and human rights for the Palestinian people (Wallace, R. J., 2022).

## **THE SUCCESS FACTOR OF THE BOYCOTT ACTION**

Some of the main factors that have been major contributors to the success of the movement to boycott Israeli goods and services (Inac & Unal, 2013). One of them is the power of social media which is the main background for most news and information that can most likely be blocked by certain parties to reach everyone (Krug, H., 2021). Through social media such as Facebook, Instagram, TikTok, X and various other mediums, live news, involved photos and videos without any editing can be spread very quickly and widely. This gives a real picture to the world community about what is happening in Palestine (Krug, H., 2021). The effect, regardless of a person's background from the point of view of race or religion, will surely tear down the soul

and feelings when they see the things that are affecting the people in Palestine (Krug, H., 2021). So the Boycott Movement is gaining a place in the hearts of every human being in an effort to stop the war crimes being committed by Israel (Inac & Unal, 2013).

The second factor is from the point of view of the global network. The global network that exists now without borders has brought this boycott movement to gain support from various organizations and individuals around the world (Wallace, R. J., 2022). This matter at the same time forms a very strong global network because the atrocities committed by Israeli terrorists have created a sense of belonging in the people of the world to join together and help by not only praying but also doing something that seems small and like nothing. but the impact on Israel's economy is very large, which is to boycott their products (Wallace, R. J., 2022). This global network leads to the support of the world community and it is not an exaggeration to state that this leads to cross national, religious, and cultural boundaries (Wallace, R. J., 2022). This is one form of reflection of global solidarity to the people of Palestine (Sawtari, J., 2023).

The last factor is the decline of the Israeli economy. Through data and facts issued by various authentic and reliable sources, it was found that the illegal economy of Israel is heading towards a phase of destruction due to economic resources that are deteriorating and shrinking due to the act of boycotting their products (Sawtari, J., 2023). Companies involved with Israel directly or indirectly are experiencing severe economic pressure, while some of these economic players act to release shares owned by Israel to reduce world pressure on their business results (Wallace, R. J., 2022). Local news also reported about the closure of some fast food companies as a result of this boycott movement (Wallace, R. J., 2022). When funds are blocked one by one, operations will also be disrupted, so royalty contributions to Israel will not work as before (Wallace, R. J., 2022). This chain of economic collapse little by little is increasingly showing a significant effect especially on Israel's efforts to continue its brutality (Sawtari, J., 2023). In conclusion, it is hoped that through this boycott effort, the condemned acts of the illegal state of Israel against the Palestinian people will be stopped and then rebuild a sovereign state for the Palestinian people.

## **CONCLUSION**

The global boycott of products and services linked to Israel, including in Malaysia, represents a unified expression of solidarity with the Palestinian people, who continue to suffer from Israeli atrocities and war crimes. According to the Social Identity Theory (SIT) introduced by Henri Tajfel and John Turner, individual identity is shaped not only by personal attributes but also through membership in social groups with shared goals and values. Malaysians, for instance, demonstrate strong support for Palestinians by boycotting Israeli products, reflecting their collective identity in the fight for justice and human rights (Hamzah & Mustafa, 2019; Awaludin, 2023). This collective action is fueled by empathy, humanity, and a shared sense of justice that transcends religious and racial divides, making the boycott movement more powerful and effective in both pressuring the Israeli economy and raising global awareness of the Palestinian cause (Hafer, Ran, & Duimering, 2023; Sawtari, 2023). Moreover, social media has played a crucial role in spreading awareness about Israel's atrocities, further motivating individuals to join the boycott movement. By sharing unfiltered news, images, and videos, the global community gains a firsthand view of the suffering endured by Palestinians, inspiring them to take action. This borderless digital network has united organizations and individuals worldwide in boycotting Israeli products, amplifying the movement's strength and creating a noticeable economic impact on Israel (Wallace, 2022; Krug, 2021). With growing and sustained support, it is hoped that this boycott will continue

to pressure Israel into halting its atrocities and eventually liberate the Palestinian people from oppression. This demonstrates not only the power of global solidarity but also how collective action can effect real change in the pursuit of justice and human rights (Pita, 2023; Inac & Unal, 2013).

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