

An Analysis of the Relationship between the Boycott of Israeli-Affiliated Products and Indonesia's Noble Values

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ABSTRACT

The escalation of the Israel-Palestine conflict on October 7, 2023, triggered various global responses, including a boycott movement against products affiliated with Israel. This study aims to examine the relationship between boycott actions and Indonesia's noble values, such as the second principle of Pancasila and the Preamble to the 1945 Constitution. A descriptive qualitative approach was employed, with interviews conducted with 13 Universitas Brawijaya students selected through purposive sampling until data saturation was reached, supported by literature studies. Data were analyzed through the stages of simplification, presentation, and conclusion drawing. The results show that the boycott action is not only a form of global solidarity but also reflects the implementation of humanity and justice values that form the foundation of Indonesia's philosophy. This study affirms that boycotts can serve as a collective movement to support world peace, in line with Pancasila principles and the spirit of Indonesian nationalism. The findings also indicate that students' awareness of global issues plays an important role in strengthening national character.

ABSTRAK

Analisis Hubungan antara Boikot terhadap Produk yang Berafiliasi dengan Israel dan Nilai-Nilai Luhur Bangsa Indonesia. Konflik Israel-Palestina yang memuncak pada 7 Oktober 2023 memicu berbagai respons global, termasuk gerakan boikot terhadap produk yang terafiliasi dengan Israel. Penelitian ini bertujuan mengkaji hubungan antara tindakan boikot tersebut dengan nilai-nilai luhur bangsa Indonesia, seperti sila kedua Pancasila dan Pembukaan Undang-Undang Dasar 1945. Pendekatan yang digunakan adalah deskriptif kualitatif dengan teknik wawancara terhadap 13 mahasiswa Universitas Brawijaya, dipilih melalui purposive sampling hingga mencapai titik jenuh data, serta didukung studi kepustakaan. Analisis data dilakukan melalui tahap penyederhanaan, penyajian, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa tindakan boikot tidak hanya merupakan bentuk solidaritas global, tetapi juga mencerminkan implementasi nilai kemanusiaan dan keadilan yang menjadi fondasi filosofi bangsa Indonesia. Studi ini menegaskan bahwa boikot dapat menjadi gerakan kolektif masyarakat dalam mendukung perdamaian dunia, sejalan dengan prinsip-prinsip Pancasila dan semangat nasionalisme Indonesia. Temuan ini juga mengindikasikan bahwa kesadaran mahasiswa terhadap isu global berperan penting dalam penguatan karakter kebangsaan.

Kata kata kunci:

Boikot;

Hak Asasi Manusia;

Israel-Palestina;

Nilai Luhur Bangsa;

Pancasila.

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Introduction

The international community, including Indonesia, has been focusing on the conflict between Israel and Palestine for decades. On October 7, 2023, the conflict between Israel and Palestine resurfaced, with many casualties from both sides. The Hamas group, which controls the Gaza Strip, attacked a concert held by Israel on the Israeli-Gaza border. In response, Israel declared war and launched attacks on Gaza from various directions. Ultimately, Israeli attacks targeted public facilities such as schools and hospitals in addition to locations considered to be Hamas headquarters (Kurniawan et al., 2024). The ongoing conflict between Israel and Palestine shows how the Israeli military is attacking Palestinian territories, especially in the Gaza Strip, with various weapons and tactics. In addition to targeting enemy military forces, the attack involves massive scorching through operations on land, air, and sea. They also target women, children, pregnant women, people with disabilities, paramedics, health workers, educational institutions, and the media (Karisha, 2024). Israel has not responded to condemnations and calls from the international community to stop the war and call for a ceasefire. Because of the atrocities committed by Israel, now actions have begun to emerge expressing rejection of Israeli-affiliated products, or what is often referred to as boycotts. This act of rejection is intended as a form of anti-armed resistance against human rights violations committed by Israel. Boycotts are generally more carried out by countries that have a majority of Islam, such as countries in the Middle East, Malaysia and Indonesia (Suryakusumah, 2024). This happened because of the equality of the same people in enduring suffering when colonized, religious and socio-cultural equality.

Boycott itself has the sense of a collective refusal to talk to a particular person or company in order to obtain a concession or to submit a complaint against a particular act or practice carried out by that person or company is now the main way for customers to express their anger or displeasure towards things or situations related to a particular brand (Mariza et al., 2024). A boycott is an action or approach taken by an individual, group, or society to show disapproval or protest against an organization, such as a company, product, service, or individual, by avoiding or actively refusing to interact with that organization (Kumparan, 2023; Gultom, 2024). It can therefore be concluded that a boycott is a collective action to refuse to interact with a particular person, company, or organization as a form of protest or disapproval of an action, practice, or situation that is considered detrimental. These Israeli-affiliated products were boycotted because there were indications that Israel was receiving direct and indirect assistance from the income and profits from these products. Direct support includes funds to build infrastructure and develop weapons that strengthen Israel's presence in Palestine, and indirect support includes supporting Israeli policies (Makrufah & Fahrurrozi, 2024). Therefore, by not buying or boycotting products affiliated with Israel, it is hoped that the country's income will be reduced so that it will no longer commit violence and crimes against Palestinians. In addition, this action is an effort to support full independence for the Palestinian state, which also means opposing the occupation carried out by the state of Israel.

If we pay more attention to the purpose of the boycott, it can be seen that this action is in line with the noble values that make up the Indonesian state. By understanding the philosophical and historical basis of the Indonesian nation, it can be found that these actions have relevance to the noble values of the nation. These noble values include the second precept of Pancasila which reads "Just and Civilized Humanity", which emphasizes human rights, and the preamble to the first paragraph of the 1945 Constitution, which focuses on independence as the right of all nations. Therefore, the purpose of this writing is to delve deeper into the relationship of the boycott of Israeli-affiliated products to the noble values of the nation, and to provide insight that this act of solidarity is not spared from love for the homeland.

Method

The qualitative descriptive method was used in this study to understand the phenomenon thoroughly through interviews and literature studies. Information was collected from 13 students from

the Pancasila B8F class of Universitas Brawijaya who met certain criteria through the purposive sampling method. According to the Miles & Huberman model, data processing is carried out in three stages: data reduction, data presentation, and conclusion drawn. Furthermore, the findings of the interviews were reinforced by academic research to investigate the relationship between national principles and the boycott of Israeli goods.

Result and discussion

Based on the results of the interviews, the majority of informants agreed that boycotting products affiliated with Israel is an effective form of support and solidarity for the Palestinians. Concern for the Palestinians, considered important to the majority of informants, is shown by means of nonviolent struggle through a movement of rejection or boycott. The majority of the informants agreed that by boycotting, products affiliated with Israel such as McDonald's, KFC, Starbucks, and Unilever (products that were widely mentioned and known by the informants) would decrease in terms of revenue, which would indirectly reduce the flow of funds to Israel. As a result, it will put economic pressure on Israel and stop financial support for Israel's heinous acts against the Palestinian state. However, there are also informants who said that a boycott is not an effective thing because it will instead cause new problems such as unemployment due to layoffs.

This is very reasonable, considering the impact of a boycott is like a double-edged sword, because in addition to impacting Israel, it also has an impact on the country itself. Falling sales will automatically make revenue fall and to prevent increased losses, companies can lay off (Mariza et al., 2024) (Priyanto et al., 2024). For example, KFC was forced to close 47 stores and lay off 2,274 employees, as well as losses of IDR 555.08 billion, due to financial recovery due to COVID-19 and are now hit by the effects of the boycott (CNN, 2024) (Hardiantoro & Pratiwi, 2024). The informant's knowledge and views related to the conflict that occurred in Israel and Palestine, coupled with a sense of humanity, solidarity, and support for independence for the Palestinian people, influenced the informant to carry out a boycott. From the results of the interviews, as many as 3 informants chose to continue to boycott products that have an affiliation with Israel, 7 informants tried to boycott because the product was difficult to replace, and 3 informants did not boycott.

Pancasila is a philosophical system based on the main principles of the Indonesian nation, which prioritizes humanity, unity, and social justice (Isbah & Faisal, 2023). Indonesia adheres to the ideology of Pancasila. Each precept in Pancasila has content that is in accordance with the goals, ideals, and expectations of the formation of the Indonesian state. Basically, Pancasila functions as the basis for the government system, and government activities are carried out in accordance with the content of Pancasila. Pancasila consists of five main basic values that have existed for a long time and have developed with the Indonesian nation (Maulida et al., 2023). One of the five precepts of Pancasila is "Just and Civilized Humanity", which is the sound of the second precept of Pancasila, which means to protect human rights and dignity and treat everyone in the same way (Karsa et al., 2024). The second precept of Pancasila emphasizes the importance of respecting the rights and dignity of everyone and behaving civilly and attentively (Purba, 2024). The second precept of Pancasila has the meaning that Indonesians must be valued and recognized according to their dignity as creatures created by God Almighty with the same rights and obligations as all other beings, regardless of religion, race, ethnicity, or descent (Wiranda et al., 2024). This means that it shows that the second precept of Pancasila shows a close relationship with human rights.

Human rights are universal principles that protect the life, dignity, and freedom of every person (Trisnadiwan, 2024). Respect, protection, and defense of human rights are the shared responsibility of everyone, governments (both civilian and military) and states (Daming & Islami, 2024). Human rights do not depend on the recognition of others, societies, or states. This right is owned by humans solely because they are human, not because it is given by society or the state. In the same way, human rights

are the basis of human survival (Ade et al., 2023). However, often many irresponsible individuals and parties commit violations of human rights to fulfill their own desires and goals. Any act of a person or group of people including state officials, whether intentional or unintentional, or negligence that legally reduces, obstructs, obstructs, or revokes the rights of a person or group of people guaranteed by this Law and is not obtained or will not obtain a proper legal remedy is considered a violation of human rights (Salsabila, 2024). For centuries, cases of gross human rights violations such as genocide, crimes against humanity, and unprosecuted war crimes have become a phenomenon of political law (Jumardin et al., 2023). One example of a country that often commits human rights violations is Israel.

Israel is a country located in the Middle East and often has conflicts with its neighbor Palestine, which recently began on October 7, 2023. Israel responded to its military actions as a defensive act against the Hamas attack and as an attempt to avenge the deaths of Israeli citizens and free Hamas prisoners. However, some began to accuse Israel's actions of military aggression turning into genocide against Palestinians. Some consider the onslaught on Gaza civilians to be an act that violates human rights (Azzahra et al., 2024). As residents of a country that upholds human values in accordance with the second precept of Pancasila, many actions are carried out by Indonesian citizens to participate in fighting for the human rights of Palestinians who are colonized by Israel. One example is by boycotting, so that it can reduce the flow of funds to Israel which will make the country's revenue decrease so that their military aggression can stop and the human rights of Palestinians can be regained.

The Constitution is the basic law that determines how a country operates. A constitution can be a written basic law (also known as a constitution) or an unwritten one. The 1945 Constitution (1945 Constitution) is a constitutional law that forms the government and serves as a reference for the regulations under it (Tap MPR, Law/Perppu, Government Regulations, Presidential Regulations, Provincial Regional Regulations, and Regency/City Regional Regulations) (Anas et al., 2019) (Cahyati et al., 2024). The 1945 Constitution has 4 paragraphs in its preamble, one of which reads "That indeed independence is the right of all nations and therefore, colonialism in the world must be abolished, because it is not in accordance with humanity and justice", which is the first paragraph. This paragraph means that independence is a human right (Santoso et al., 2023). However, one's independence must be subject to common independence as a nation. In addition, the first paragraph of the Preamble to the 1945 Constitution also contains an objective postulate, namely a lawsuit against colonialism because colonialism means denying the equality of human rights. Not only that, the first paragraph of the Preamble to the 1945 Constitution also contains subjective postulates, namely the aspiration and determination of the Indonesian people to free themselves from colonialism (Harruma, 2022). According to KBBI, "independence" means "freedom, free, unaffected, uncolonized," and so on. Meanwhile, "independence" also means "the Indonesian nation gains complete freedom, free from all forms of foreign influence and thought" (Vita, 2023). Currently, one of the countries that is fighting for its independence is Palestine.

Geographically and historically, Palestine is a region in the Middle East between the Mediterranean Sea and the Jordan River. Today, the West Bank and Gaza are part of what is known as Palestine, but from Roman times to the mid-20th century, these two territories, along with East Jerusalem and Israel, were included in the territory known as Palestine (Patnistik, 2024). Palestinians, until now, are still fighting for their territorial independence due to military aggression carried out by Israel. The ongoing conflict between Israel and Palestine can be classified as war crimes because Israel's actions against Gaza have begun to fall into the category of genocide, no longer war (Karisha, 2024). The Israeli-Palestinian conflict is not just a bilateral issue; it also covers global issues such as Human Rights, identity, and nationalism. Many state officials believe that many of the rules of war have been violated during the conflict (Aliya Nadita Ifara et al., 2024). As a country that has almost the same fate, namely having felt how bitter it is to be colonized by other countries, the Indonesian state also took a stance on what Israel did to Palestine.

The Indonesian Ulema Council (MUI) officially stated that buying goods affiliated with or supporting Israeli military aggression against Palestine is haram. The fatwa was issued as proof of a commitment to support Palestinian independence. KH. Asrorun Niam, Chairman of the MUI Fatwa Division, stated that it is haram to support Israeli military aggression against Palestine. Therefore, the Indonesian Ulema Council (MUI) suggests that the Indonesian people reject every buying and selling transaction that generates profits to support Israel (Rafid Sugandi & Riri Anggraini, 2024; Siregar et al., 2024). Therefore, by carrying out the boycott movement, the Indonesian people practice what is written in the preamble to the 1945 Constitution, the first paragraph. Palestinian independence is a human right of Palestinian citizens and military aggression carried out by Israel is a form of colonialism opposed by the Indonesian population.

Conclusion

The military aggression carried out by Israel against Palestine is a form of colonialism that takes away the human rights of the Palestinian people. To overcome the war crimes committed by Israel, many Indonesians have boycotted products that have an affiliation with Israel. The goal is to stop the flow of funds to Israel so that it is hoped that it can stop military aggression against the Palestinians. Offline interviews were conducted to prove whether there was a connection between boycotting Israel's affiliated products and the nation's noble values. The majority of informants agreed that the boycott is an effective act of non-violent struggle as a form of support and solidarity for the Palestinian population. The majority of informants also agreed that there was a connection with the second precept of Pancasila and the preamble to the first paragraph of the 1945 Constitution in the boycott movement. To dig deeper into the relationship, the author conducted further literature studies. The relationship with the second precept because the boycott shows solidarity with the Palestinian people whose human rights are being taken away by Israel. Then if it is associated with the opening of the first paragraph of the 1945 Constitution, the boycott supports Palestine to achieve its independence from the occupation carried out by Israel.

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