Participation of Muslim consumers in boycotts of global companies' products: Social dilemma perspectives

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Abstract

This study aims to investigate the motivation of Muslim consumers to boycott the products of companies whose policies support LGBT legality. The act of boycotting products is becoming increasingly common among Muslim consumers if the global company's policies are contrary to the Islamic values of acknowledging the existence of the LGBT community. Social dilemma theory becomes a framework to solve this problem. An empirical study using an online questionnaire instrument for data collection. A total of 339 respondents from among students in one big city participated in this study. SEM-PLS becomes an analytical tool to identify the important motivations of Muslim consumers to boycott the products of companies whose policies are pro-LGBT. The findings of this study indicate that Muslim consumers are boycotting the products of global companies whose policies are pro-LGBT because of the encouragement of perceived efficacy and expectation of overall participation through the likelihood of boycott success. Academic and managerial implications are also discussed in this paper as a follow-up to this research.

Keywords: expressive boycott, Muslim consumers, social dilemma, LGBT

Background

Boycotts are not a new phenomenon in marketing research and consumer behavior (Shaheer et al., 2018). The boycott movement spread very quickly along with the connection of global communication through the internet network, especially through social media (Braunsberger and Buckler, 2011; Katz, 2018). Generally, the impetus for the boycott movement comes from non-governmental organizations or non-governmental organizations that protest against corporate practices (Klein et al., 2004). Because the boycott movement is collective, the threats posed are very dangerous, such as decreased sales performance, reduced market share, brand image and negative publicity of the company (Hoffmann, 2014; Shaheer et al., 2018; Klein et al., 2004).

For global companies that do not want losses (financial and non-financial) due to consumer protests in the form of boycotts, identifying the triggers for the consumer boycott movement is a strategic and important effort to avoid this. Most of the global companies in recent years have experienced a boycott at least (Shin and Yoon, 2018), have the potential to become targets of a boycott (Abdul-Talib and Adnan, 2017), even 40% of companies in the Fortune Global 500 category are targeted for boycotts (John and Klein, 2003). Thus, the boycott is a form of protest whose intensity will increase in the future (Hoffmann and Müller, 2009) so that special strategies are needed to deal with these turmoils.

Boycott is an instrument of resistance, expression of dissatisfaction and outlet of consumer disappointment to punish companies to change their behavior which is considered socially unethical (Hoffmann, 2014; Sen et al., 2001). In connection with this phenomenon, companies that are included in the Fortune Global 500 have put in place a crisis management plan to solve the problem of boycotts (Ettenson and Klein, 2005).

Literature studies show that consumer participation in boycott actions is a social dilemma (Sen et al., 2001), where consumers prioritize group interests through their active participation in action (Muhamad et al., 2019). Social dilemmas are interactions between selfish motives (individuals) and cooperation (groups) that require individual sacrifices in the short term for the long-term success of group interests (Sen et al., 2001). According to this theory, an individual's decision to cooperate in a boycott depends on key factors that influence the perception of the likelihood of a boycott being successful, such as expectations of overall participation, perceived efficacy and proboycott communication (Sen et al., 2001).

This study is the first attempt to investigate the participation of consumer boycotts on company products whose policies are unethical from the perspective of Muslim consumers in the form of supporting LGBT legality such as those of Starbucks, Apple Inc., Instagram, Google, Facebook and Microsoft. This study is believed to be able to help business managers to create and develop effective strategies in making international marketing policies that do not conflict with the ethics that apply to special consumer segments (i.e. Muslim consumers), including avoiding sensitive issues that are contrary to normative foundations such as supporting legality lesbian, gay, bisexual and transgender (LGBT).

This research was conducted on the object of the largest Muslim market (i.e. Indonesia) for two reasons. First, Indonesia with a Muslim majority population is believed to be able to represent the world's Muslim consumer protest pattern in protesting against company policies that are pro-LGBT. Second, as the most populous Muslim country with a very large middle class population (Vujanovic and Dutu, 2015), Indonesia is a potential market for global company products (e.g. Microsoft, Google, Facebook, Instagram, Starbucks). Thus, understanding the character of Muslim consumers through understanding the ethical values adopted is an important step in increasing sales volume, maintaining market share and sustainable competitive advantage.

Research context

Al-Serhan and Boukrami (2015) show that, boycott campaigns in developing countries are triggered by religious and ethical factors. Such as the boycott of Muslim consumers triggered by the ignorance of CEOs and managers of global companies whose unethical behavior such as the misuse of Islamic symbols, the Prophet Muhammad, the Qur'an (Al-Hyari

et al., 2012) and the use of sensitive issues such as supporting existence of lesbian, gay, bisexual, transgender (LGBT)[1] people.

Especially in the case of LGBT legality, it seems that global companies such as Starbucks, Apple Inc., Instagram (Webster, 2016), Google, Facebook (Farr, 2014) and Microsoft (Whitney-Morris, 2018) openly support their existence as evidenced by with their participation in the pride parade[2]. The company also urged US federal law to issue workplace protection regulations for LGBT employees because 91% of Fortune 500 companies have introduced non-discrimination policies based on sexual orientation (Zappulla, 2017). Even specifically the CEO of international coffee chain's –Starbucks; Howard Schultz- blatantly supports gay marriage (McGregor, 2013) because according to him in the last ten years support for gay marriage among Americans has continued to increase to 58% and those against only 36% (Allen, 2013).

This phenomenon stirred Muslim consumer protests through a boycott movement petition whose purpose was to oppose the company's policies. For Muslim consumers, legalizing the rights of LGBT people is an act that is contrary to Islamic law (Islamic Sharia). In Indonesia, the call for a boycott was spearheaded by Muhammadiyah[3], which believes that the pro-gay attitude shown by Starbucks risks damaging the core "religion and culture" of the Southeast Asian nation and even contradicts the nation's ideology (Rizki and Damiana, 2017). The Malaysian organization "Perkasa" which campaigns for the rights of ethnic Malay Muslims also pushed the Malaysian government to revoke Starbucks license because of its pro-gay policies and contrary to the Malaysian constitution which recognizes Islam as the official religion of the State (Latiff, 2017). The Singapore government strictly prohibits the practice of LGBT and anyone who does it is punishable by imprisonment of up to two years as per the Penal Codes of Malaysia, Pakistan and Bangladesh (Oi, 2013).

In an Islamic perspective, LGBT behavior is prohibited and its existence is strictly prohibited. LGBT in Islam is identical with the story of the Prophet Lut AS as the first person to commit a homosexual sin (see Quran 7: 80-81; Quran 29: 29) which was later destroyed by Allah SWT. In the hadith, the Prophet Muhammad, "Whoever you find doing the deeds of the people of Lut, then kill the two perpetrators"[4]. (HR. Abu Dawud)

LGBT is behavior that is influenced by the wrong or deviant environment, association and sexual orientation. The fatwa of the Indonesian Ulama Council condemns lesbian, gay, sodomy, and obscene behavior as prohibited acts (haram), is a form of crime (jarimah), heinous acts that bring about major sins (fahisyah), disorders that must be cured and deviations that must be straightened out (MUI, 2014). The American Psychological Association (2008) argues

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[1] The use of the acronym "LGBT" (lesbian, gay, bisexual, and transgender) in this study is because globally it is commonly used in scientific texts, policy making and public debate (Peterson et al., 2018).

[2] Pride parade is an annual celebration event that focuses on the political struggle of the LGBT movement as an identity based on sexuality, gender and community. This celebration has penetrated into political and cultural movements according to the events that surround it and "dynamically" adapts to the audience, participants, sponsors and organizers (Peterson et al. al., 2018).

[3] Muhammadiyah is a large Islamic organization in Indonesia that was founded in 1912 with the mission of spreading Islamic theology in a straight line in accordance with the Qur'an and the Sunnah of the Prophet Muhammad SAW. This organization pays a lot of attention to social issues through education, health, and other fields related to welfare (Elhady, 2017).

[4] Hadith narrated Abu Dawud in the Abu Dawud (1996, pp. 131).

that LGBT is dominantly formed because of the environment, parenting patterns, even nowadays it becomes a lifestyle and is not at all related to genetic factors. In short, LGBT is a form of psychological and social disorder or problem in society (Holmes, 2016; Yosephine, 2016). Because LGBT is against human nature and is prohibited in Islam, the majority of Muslim communities reject its existence, including in Indonesia (Pamungkas and Aswim, 2017; Kohut, 2013).

Literature Review

1.   *Consumer Boycott*
From a theoretical perspective, boycott "as an attempt by one or more parties to achieve certain objectives by urging individual consumers to refrain from making selected purchases in the marketplace" (Friedman, 1985). Experts agree that Friedman's (1985) definition of boycott is still a reference in various studies (e.g. Smith and Li, 2010; Al-Hyari et al., 2012; Abd-Razak and Abdul-Talib, 2012; Dekhil et al., 2017). Friedman's (1985) definition emphasizes one party to encourage individuals to reject something issued by another party (company or organization). In short, the boycott is a collective movement (Shin and Yoon, 2018), but the participation of individuals to join this movement is voluntary (Ishak et al., 2018).

Furthermore, the marketing literature recognizes two categories of consumer boycott actions, namely instrumental and expressive boycotts (Friedman, 1991). In fact, many boycott actions appear to be more expressive than instrumental (Friedman, 1985). Expressive boycotts are more dominant on the emotional side and are widespread among Muslim consumers because they involve religious reasons (Sari et al., 2017). Then, boycotts driven by non-religious issues, including instrumental boycotts so that they are rational (e.g. Klein et al., 2004; Jae and Jeon, 2016).

In the context of this research, the boycott action by Muslim consumers on the products of global companies whose policies support LGBT legality is an expressive boycott action because this action is more dominantly driven by the emotional side and is widespread among Muslim consumers because it involves religious reasons (Sari et al., 2017). This is very relevant because the policies of these global companies are contrary to Islamic teachings.

2.   *A Social Dilemma Theory*
The number of problems in the social life of society forces people to be faced with a dilemma to make choices with all the consequences. This includes situations in which short-term self-interest conflicts with long-term collective interests and forces individuals to choose between maximizing self-interest or group interests in what scientists call a social dilemma (Dawes, 1980; Van Lange et al., 1992; Van Lange et al., 1992). al., 2013). Messick et al (1983) define a social dilemma as a situation in which group members face the choice of either cooperating in order to maximize group benefits or prioritizing self-interest. Based on this definition, social dilemmas have two characteristics: 1) each individual receives a higher payoff for a socially defecting choice than for a socially cooperative choice, no matter what the other individuals in society do, 2). but all individuals are better off if all cooperate than if all defects (Dawes, 1980). In short, social dilemmas refer to situations in which individuals face a conflict between maximizing their own profits and total group profits (Shin and Yoon, 2018). For example, people were asked to refrain from using pro-LGBT company products (e.g. Starbucks, Apple Inc., Instagram, Google, Facebook and Microsoft) to pressure company policies not to support legalizing these communities; but if individuals refuse to use the

product, consequently they will be isolated from their community, unable to update information and disrupted their activities because they need to find a suitable substitute instrument.

In this study, social dilemma theory is used to explain the inconsistency of behavior gaps in the context of consumer boycott behavior for company products whose policies support LGBT legality. The use of this theory is considered relevant to explore the potential of Muslim consumers whose behavior tends to be collective in expressing themselves through boycotts on religiously sensitive issues (Hofstede, 2011; Muhamad et al., 2019). Boycott as a social dilemma phenomenon that pays attention to communal or group interests for consumer support and participation in boycott actions. In the concept of social dilemma, participation in consumer boycott actions is driven by the belief in the likelihood of boycott success that arises as a result of the influence of the pro-boycott message, perceived efficacy and expectation of overall participation as shown in the conceptual framework (Figure 1).

The concept of social dilemma emphasizes that if a group member participates but fails to contribute to the common good, it is considered a "sin of omission" (Northcraft and Rockmann, 2015). Even the involvement of natural individuals to do one part of the boycott activity is called "cooperation", on the contrary if the individual does nothing or does not participate in the activity is known as "defectiveness" (Northcraft and Rockmann, 2015). Thus, consumer boycotts against LGBT legality are social dilemmas involving interactions between selfish motives and cooperation that require individual sacrifices in the short term for the long term interests of the group (Sen et al., 2001).

Although initially social dilemmas emerged as a theoretical framework to solve social problems (e.g. energy, pollution, demography) (Dawes, 1980), but with the development of problems that exist in society, this theory has also become a reference for solving current problems such as the study of the impact of education and training on pro-social behavior (Ahmed, 2008), environmentally friendly consumer behavior (Gupta and Ogden, 2009), knowledge sharing in organizations through social media communication (Razmerita et al., 2016), consumer boycotts due to religious motives (Muhamad et al., 2018) and rational motives for companies that harm consumers (Shin and Yoon, 2018).

Figure 1. Conceptual framework of the research
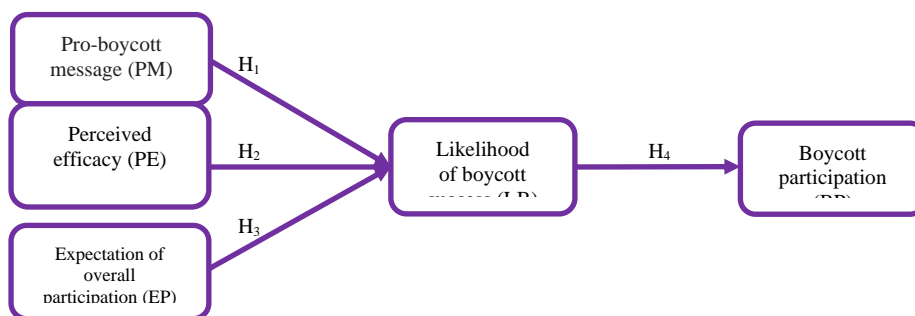
Hypotheses development

1. ***Pro-boycott message, perceived efficacy, expectation of overall participation and likelihood of boycott success***

Based on the social dilemma theory, the success of a consumer boycott is influenced by the efficacy of the pro-boycott message. A pro-boycott message is defined as a specific credible message conveyed by Muslim organization leaders regarding calls for a boycott of company products whose policies are pro-LGBT in order to influence other consumers who are rational (Cissé-Depardon and N'Goala, 2009; Shin and Yoon, 2018). According to Sen et al. (2001) consumers' perceptions of the likelihood of a boycott success tending to depend on the proboycott communication they encounter. The same thing is also corroborated by the argument of Cissé-Depardon and N'Goala (2009) which says that the credibility of the boycott message positively influences consumer decisions to participate in boycotts. In this case, the call for specific messages conveyed by boycott organizers (e.g. Muhammadiyah-Indonesia, Perkasa-Malaysia, Singapore Government) in pro-boycott communications can influence consumer perceptions about the possibility of a successful boycott of pro-LGBT company products. Therefore, we believe that the credibility of an organization's pro-boycott message can positively influence consumers' perceptions of the likelihood of a boycott being successful. Thus, the proposed hypothesis,

H1 Pro-boycott message from boycott religious organizations positively affects the belief in the likelihood of boycott success among Muslim consumers

As with previous studies on social dilemmas, the second factor that determines the likelihood of a boycott success is perceived efficacy. Perceived efficacy is an individual's belief about the possibility of a successful boycott of the target company that is supported by him and his contribution to the achievement of collective goals significantly (Sen et al., 2001). Social dilemma research suggests that there is a direct variation of cooperation with consumers perceived efficacy, in this case the extent to which individuals believe that each participant - including himself- can contribute significantly to the achievement of collective goals (Van Lange et al., 1992). Furthermore, the results of research by Sen et al., (2001) show that consumers' perceptions of the perceived efficacy of their participation can affect the probability of a boycott success. In the context of this study, individuals who have not decided to boycott will consider whether their participation contributed to the successful boycott of pro-LGBT company products. If the individual has perceived efficacy on the success of the boycott, it will be a determinant of the likelihood of the success of the boycott action. The consequences are based on these arguments, then:

H2 Perceived efficacy of Muslim consumers positively affects the likelihood of boycott success

In social dilemma theory, people are more likely to engage in multi-faceted collaboration to make solutions to social problems more likely to be resolved (i.e. success in boycotting) (Sen et al., 2001). In other words, consumers' decisions about whether to participate in a boycott are likely to depend on factors such as their expectations of overall participation. According to Shin and Yoon (2018), the definition of consumer's expectation of overall participation is the consumer's expectation of the participation of other consumers to carry out boycott actions. Therefore, we believe that consumers' likelihood of boycott success on a pro-LGBT company's product will turn positive if they have an expectation of the overall

participation of other consumers. This is reinforced by the argument of Shin and Yoon (2018) which states that consumer expectations of overall participation positively affect the probability of a boycott success. Therefore, the proposed hypothesis,

H3 Expectation of overall participation from Muslim consumers positively affects the likelihood of boycott success

2. *Likelihood of boycott success and boycott participation*

Previous studies on cooperative behavior, such as helping others, have shown that the likelihood of success is an antecedent variable of cooperation (Bendapudi et al., 1996). Social dilemma research emphasizes the role of persuasive communication in cooperative behavior, but the accurate attributes of effective communication are unclear (Klandermans, 1992). Consumers' decisions to participate in boycotts depend on their assessment of the ongoing action; for example, "Will a boycott work?" (John and Klein, 2003). Furthermore, Sen et al. (2001) suggest that people are more likely to make sacrifices by boycotting a target company if they believe the boycott will work. Thus, the belief in Likelihood of Boycott Success will encourage Muslim consumers to participate in the boycott movement to oppose pro-LGBT global company policies. Therefore, the relevant hypotheses to be proposed are:

H4 Likelihood of boycott success positively affects Boycott participation of Muslim consumers on pro-LGBT company products

Research Method

The population of this research is Muslim students who study at two major Islamic universities in Indonesia (Surabaya, the provincial capital and Malang, the city of education). 100 students were selected in the undergraduate class in the survey to be a pilot-test to fill out the questionnaire. A total of 384 samples (Krejcie and Morgan, 1970) were distributed to respondents by stratified random sampling (non-probability sampling) to Muslim students who know and know the issue of global companies whose policies are unethical according to Islam, namely in the form of pro-LGBT. 45 questionnaires were declared incomplete, so that 339 were declared valid for analysis with a response rate of 88% sufficient (Baruch and Holtom, 2008). In general, the demographic composition of respondents based on Table 1 is the majority of women (62%), aged less than 19 years (35%) and have a bachelor's degree (92%). Since the majority are young educated Muslim consumers, the sources of information about pro-LGBT company policies and invitations to boycott are obtained from social media (62%).

Instrument of extracting data through online questionnaires designed using internet-based Google Forms because it saves costs and time efficiency (Couper, 2000; Dillman et al., 2009). Prospective respondents tracked their response information through local social media groups such as Facebook fan pages, WhatsApp groups and Instagram. All constructs were measured using a 5-point Likert scale because the respondents preferred it, had good validity, reliability and stability criteria (Budiaji, 2013) as done by previous researchers (i.e. Abosag and Farah, 2014).

Table 1. Demographic Information of the sample

Variable	Frequency	Percentage
Gender		
Male	128	38
Female	211	62
Age (years)		
less than 19	118	35
20-25	201	59
26-30	12	4
Over 30	8	2
Education level		
Bachelor	313	92
Master	20	6
Doctor	6	2
Source of information on boycott calls		
Social media	209	62
Internet	65	19
Religious leaders (ulama')	12	4
unknow	21	6
others	32	9

Note: n= 339

Analysis

1. *Measurement model*

To assess the measurement model, the value of convergent validity, item outer loadings, composite reliability (CR) and Average Variance Extracted (AVE) were used in the measurement model of this study. Reliability was evaluated using composite scale reliability (CR) and average variance extracted (AVE) (Chin, 1998). As a result, all PLS-based CR measurements were well above the value of 0.70, and the AVE exceeded the value of 0.50 (Fornell and Larcker, 1981). Convergent validity was evaluated by examining the standardized loadings of sizes on each construct (Chin, 1998), and all measures were found to show standardized loadings exceeding 0.50 (Table 2). The next step is to assess the discriminant validity as suggested by Fornell and Larcker (1981), the AVE for each construct was greater than the squared latent factor correlations between pairs of constructs and the results show that all constructs show satisfactory discriminant validity as the values in bold in the table 3.

Table 2. Model measurement results

Construct	Indicator	Loading Factor	CR	AVE
	PM1	0,922	0,936	0,829
Pro-boycott message (PM)	PM2	0,940		
	PM3	0,868		
	PE1	0,926	0,924	0,858
Perceived efficacy (PE)	PE2	0,926		
	PE3	0,033*		
Expectation of overall participation (EP)	EP1	0,900	0,894	0,739
	EP2	0,794		

	EP3	0,881		
	LB1	0,886	0,927	0,809
Likelihood of boycott success (LB)	LB2	0,919		
	LB3	0,893		
Boycott participation (BP)	BP1	0,907	0,775	0,638
	BP2	0,673		

Note: *PE3 item deleted because loading factor value < 0.5

Table 3. Cross Loading Discriminant Validity Test

Construct	Indicator	BP	EP	LB	PE	PM
Boycott participation	BP1	**0,907**	0,609	0,716	0,643	0,639
(BP)	BP2	**0,673**	0,323	0,355	0,294	0,329
Expectation of	EP1	0,568	**0,900**	0,760	0,729	0,629
overall participation	EP2	0,472	**0,794**	0,602	0,524	0,550
(EP)	EP3	0,538	**0,881**	0,742	0,666	0,552
Likelihood of boycott	LB1	0,593	0,775	**0,886**	0,748	0,583
success (LB)	LB2	0,673	0,731	**0,919**	0,765	0,664
	LB3	0,654	0,709	**0,893**	0,728	0,634
Perceived efficacy	PE1	0,618	0,678	0,769	**0,926**	0,647
(PE)	PE2	0,546	0,713	0,769	**0,926**	0,665
Pro-boycott message	PM1	0,576	0,629	0,645	0,642	**0,922**
(PM)	PM2	0,584	0,609	0,627	0,637	**0,940**
	PM3	0,590	0,593	0,633	0,654	**0,868**

2. *Structural model results*

Using PLS-Graph 3.0 is able to explicitly estimate the latent variable scores and using bootstrap resampling method to test the model (Chin, 1998). From the model formed, four hypotheses of a direct relationship were tested by comparing the t-statistics with the t-table value (1.96). The result is that three hypotheses are accepted and one hypothesis is rejected as shown in Table 4. H1 which states that PM has a positive effect on LB is not proven (b = 0.103; t = 0.943). While PE and EP positively affect LB (b = 0.443; t = 3.548, b = 0.419; t = 4.166), thus confirming H2 and H3. Finally, BP was shown to be a variable that was positively affected by LB (b = 0.679; t = 9,498), so this result confirms H4. The test results also show that the model explains 78.3% of the variance in the likelihood of boycott success and 51.1% of the variance in boycott participation. Schematically presented in Figure 2.

Table 4. Results of hypothesis testing of direct effects between constructs

Hypothesis	Path	β	Standard Error	tstatistics	Support hipotesis
H$_1$	PM -> LB	0.103	0.109	0.943	No
H$_2$	PE -> LB	0.443	0.125	3.548	Yes
H$_3$	EP -> LB	0.419	0.101	4.166	Yes
H$_4$	LB -> BP	0.679	0.071	9.498	Yes

Note: ttable = 1.96; Significant if t statistic is more than ttable

Pro-boycott message (PM), Perceived efficacy (PE), Expectation of overall participation (EP), Likelihood of boycott success (LB), Boycott participation (BP)

Discussion

The results of the analysis show that perceived efficacy and expectation of overall participation positively affect the likelihood of boycott success, which in turn positively affects boycott participation. Meanwhile, the pro-boycott message has no positive effect on the likelihood of boycott success. *First*, the pro-boycott message is the credibility of the message conveyed by the organization to carry out boycott actions. If this factor is effective in increasing the likelihood of a boycott being successful, consumers will also be motivated to take boycott action. These results are inconsistent with previous research on message credibility and boycott participation (e.g. Cissé-Depardon and N'Goala, 2009; Shin and Yoon, 2018). This fact shows that although religious organizations such as Nahdhatul Ulama and Muhammadiyah make calls to boycott products from pro-LGBT companies, Muslim consumers are not convinced that this movement has succeeded in mobilizing community power to boycott. Interestingly, although the characteristics of Indonesian Muslim consumers tend to be collective and affiliated with religious organizations, the message calling for a boycott conveyed by these organizations is not able to convince consumers. Indonesian Muslim consumers have viewed the pro-LGBT policies of global companies (e.g. Microsoft, Google, Starbucks) as different from the selection of product preferences, especially information technology products that are their daily needs. Despite the company's global pro-LGBT policy, buying and using Microsoft, Apple and Starbucks products is an expression of lifestyle and self-identity as high-level consumers.

Second, Perceived efficacy which is meaningful on the effectiveness of the boycott perceived by consumers also increases the likelihood of the boycott's success. This implies that Muslim consumers who believe that their efforts will lead to effective performance (e.g. a successful ongoing boycott) appear to have a strong belief that their participation contributes to positive outcomes. This is also consistent with previous research (Sen et al., 2001; Shin and Yoon, 2018) which proves that consumers' perceived efficacy in participation is a factor that influences boycott participation because it creates confidence in Muslim consumers that boycott actions are likely to be successful.

Third, Muslim consumers' expected overall participation is expected to lead to the success of the boycott. This finding suggests that the number of participating consumers is another important consideration when deciding whether to participate in a boycott. Klein et al., (2004) argue that boycotting is similar to voting as a prosocial behavior, voters' expectations of the overall participation of other voters who support the same candidate determine the outcome of the election. For example, voters will not come to the polls if they believe their votes are not being counted, even if they have a positive attitude toward a candidate. Consumers will make similar considerations to the behavior of the voter. Therefore, the three influencing variables are significant factors that influence consumer perceptions of the success of the boycott, this factor also motivates consumers to participate in boycott actions. This empirical finding is in line with the results of studies conducted by Shin and Yoon (2018) and Sen et al (2001). Non-commercial religious organizations generally have limited budgets. Therefore, these organizations need an effective strategy to force consumers to participate in boycotts.

Finally, according to the results of this study, it seems that consumers who perceive a high probability of boycott success also expect boycotts by Muslim consumers to force the target company to change its unethical policies or offend Muslim consumers such as supporting the existence of LGBT people. The same thing was also stated by Cisse-Depardon and N'Goala (2009); Sen et al (2001) who view that consumers will be motivated to take boycott actions if they feel confident about the success of the boycott movement.

Figure 2. Full SEM-PLS model bootstrapping results

Note:

→	significant
- - - ▶	not significant
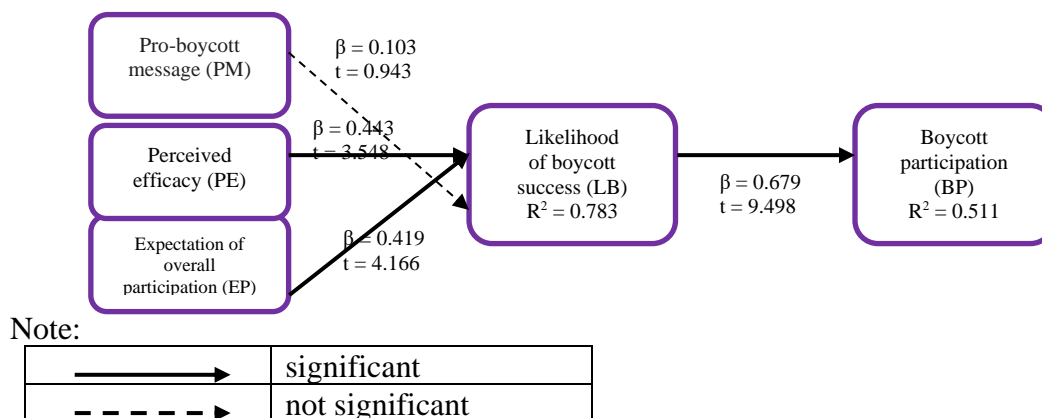
Implication

The findings of this paper offer important implications for marketers of multinational corporations interested in Islamic markets. This study highlights a new perspective on the reasons Muslim consumers boycott some foreign brands/products in the market. This research finds a new phenomenon in Indonesian Muslim society. Some of the rules in religion can also influence the choice of brands for religious adherents. Certain concepts in Islam such as halal, concern for Muslims and Islamic ethics are relevant concepts. The study findings show that Muslim consumers participate in boycott activities if encouraged by their friends who are affiliated with their organizational groups. This is in line with the opinion of Klein et al. (2004) who found that boycotts are usually influenced by close people such as their family or friends. If they boycott a brand, they will also influence others close to them to do the same. In the context of the social dilemma, the boycott of Muslim consumers is dominated by the encouragement of perceived efficacy and overall expectations among Muslim consumers who share the mission of opposing global company policies that are pro-LGBT. Boycotts are a double-edged threat to marketers; first, because the organizer's goal is to change the marketing strategy (product, price, communication or distribution) of the boycotted brand, and second, because the organizer's attack methods (through boycotts) interfere with the relational exchange of the target. For this reason, some marketers regard boycotts as social madness (Garrett, 1986). Boycotts force managers to redirect some of their company's key resources to crisis management activities, and to deal with the harmful effects that boycotts may have on the morale of employees, suppliers, and other partners.

A. *Future research agenda*

This study has several limitations that the authors would like to discuss. First, the survey in this study was conducted in 2 cities whose status is student cities (Malang and Surabaya. Future research should be directed to a variety of samples, especially in other more heterogeneous cities in Indonesia, such as Jakarta, Yogyakarta, Semarang and Medan). Because people in different geographic areas may exhibit different attitudes towards pro-LGBT

global corporate policies Secondly, the random sample investigated in this study was Muslim students. The authors suggest that future research may extend the sample to other groups, especially non-Muslim students who have different views. Finally, this research model will help researchers to understand the impact of religious beliefs on boycott decisions more comprehensively. This step will provide marketers with more precise information in managing relationships with Muslim consumers.

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