

RELIGIOUS ANIMOSITY AND TPB IN PREDICTING MUSLIM BOYCOTT INTENTIONS TOWARD ISRAEL-AFFILIATED PRODUCTS IN INDONESIA

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Abstract: *Widespread boycott campaigns have been developed in Muslim-majority countries, heavily catalyzed in Indonesia by institutional decrees such as the Indonesian Ulama Council (MUI) Fatwa No. 83 of 2023 and driven by geopolitical tensions from the Israel–Gaza conflict. Therefore, this study aimed to analyze the structural influence of Religious Animosity and core constructs within the Theory of Planned Behavior (TPB), namely attitude toward the boycott, subjective norms, and perceived behavioral control, on Muslim consumers' boycott intentions toward Israel-affiliated products. Contextually, the empirical inquiry shifts focused on the unique trade-exposed landscape of Batam City, an active Free Trade Zone characteristically marked by high global commercial exposure alongside a deeply rooted Islamic cultural identity. A quantitative survey-based approach was implemented, collecting online questionnaire responses from 241 valid Muslim respondents in Batam, which were analyzed using Structural Equation Modeling – Partial Least Squares (SEM-PLS). The empirical results showed that religious enmity played a substantial role in triggering boycott intentions, a mechanism mediated by consumer attitudes and reinforced by perceived behavioral control. Meanwhile, subjective norms and established brand loyalty reported a negligible direct influence in a trade-exposed urban environment. Crucial theoretical contributions were offered by integrating ideological triggers as direct TPB antecedents and providing pragmatic, cautionary implications for global brand management regarding the absolute necessity of conducting socio-political and religious due diligence within culturally sensitive marketplaces.*

Keywords: Boycott Intention, Consumer Behavior, Indonesia, Muslim Consumers, Religious Animosity, SEM-PLS, Theory Of Planned Behavior

INTRODUCTION

The Israel–Gaza conflict escalated sharply after October 7, 2023, intensifying global humanitarian concerns and political tensions ([Al Jazeera 2024](#)). In Muslim-majority nations, particularly Indonesia, civil society organizations and activist groups have actively launched widespread boycott campaigns against international brands and multinational franchises perceived to hold operational or ideological ties

with Israel. This movement gained massive institutional momentum in line with the issuance of the Indonesian Ulama Council (MUI) Fatwa No. 83 of 2023, which morally prohibited support for Israeli aggression. Sociologically, a consumer boycott serves as an alternative form of anti-consumption expression, allowing individuals to project moral outrage and demand corporate accountability directly through purchasing decisions. Consumer consistency

with brands rapidly destabilizes when global corporate stances directly contradict the fundamental socio-religious values of a marketplace.

Contemporary literature frequently adopts socio-cognitive frameworks, namely the Theory of Planned Behavior (TPB), to mathematically map and predict consumer resistance patterns. Under standard TPB parameters, behavioral intentions are predicted by three core psychological constructs, including attitude toward the behavior, subjective norms, and perceived behavioral control ([Herani and Angela 2024](#)). However, structural empirical inconsistencies persist within existing consumer boycott literature. Even though several studies emphasize the uniform, positive predictive power of the determinants on boycott decision-making ([Delistavrou, Krystallis, and Tilikidou 2020](#); [Hamzah and Mustafa 2019](#)), others report highly conflicting results. For instance, the influence of attitudes and perceived behavioral control obtains fluctuating significance across different ethical contexts ([Rozenkowska 2023](#); [Syarif and Herman 2024](#); [Yan et al. 2025](#)). Subjective norms, representing social compliance pressures, frequently produce highly mixed or statistically negligible effects ([Ramkissoon et al. 2025](#)). These empirical contradictions indicate that classical cognitive processes are highly contextual and distorted by specific sociocultural and religious environments.

To clarify the inconsistent results and address critical literature gaps, the baseline TPB model must be expanded by integrating highly potent external ideological triggers. Religious animosity represents deep-seated antipathy fueled by geopolitical or socio-political events that violate a group's sacred identity and distort standard consumer economic reasoning ([Klein, Smith, and John 2004](#)). Even though previous works have explored continuous boycott intents in general consumer segments, the structural intersection where intense religious animosity collides with deeply embedded commercial

attachments remains underexplored ([Herman and Salehudin 2025](#)). In highly moralized environments, brand loyalty acts as a psychological dimension of perceived behavioral control. Consumers with high brand dependency face steep switching costs and immediate utility sacrifices when attempting to boycott ([Dekhil, Jridi, and Farhat 2017](#); [Mellens, Dekimpe, and Steenkamp 1996](#)). Brand loyalty operates as a protective corporate buffer that suppresses boycott participation ([Roswinanto and Suwanda 2021](#)). However, in situations saturated with socio-religious hostility, there is uncertainty regarding the ability of commercial habits to withstand profound ethical disruptions ([Abosag and Farah 2014](#)).

In response to the Israel-Gaza conflict, various civil society organizations and activist groups have launched boycott campaigns against multinational franchises and brands perceived to have ties with Israel or the allies ([Al-Jazeera 2023](#); [Jakarta Globe 2024](#); [Tempo 2023](#); [The Jakarta Post 2023](#)). A study by the Indonesian Consumers Foundation reported that 67% of respondents expressed a willingness to participate in politically motivated boycotts, particularly against international corporations connected to controversial geopolitical events. Contextually, this empirical inquiry establishes the novelty by shifting focus toward the unique socio-economic landscape of Batam City. Previous religiously motivated boycott studies have largely concentrated on macroeconomic observations of sovereign Muslim countries such as Malaysia, Saudi Arabia, or Turkey, leaving intra-regional zone dynamics under-examined. The region in Indonesia that plays an important role in free trade and investment activities in the Southeast Asian region is Batam ([Azza and Taek 2025](#)). As a strategic city, Batam is a Free Trade Zone ([Waruwu, Salsabila, and Fathani 2023](#)) and provides optimal access to international markets due to its location on the international shipping route of the Malacca Strait ([Azza and Taek 2025](#)). An integrated industrial area emphasizes

the position as a manufacturing and distribution center in Southeast Asia.

Batam is also known as a city with a strong Islamic Malay culture, where the majority of the population (72.22%) adheres to Islam ([Kemendagri 2024](#)). Malay traditions and Islamic values remain a strong cultural identity. Recent boycott movements were driven by the Indonesian Ulema Council (MUI) Fatwa No. 83 of 2023 concerning support for the Palestinian cause ([mui.or.id](#)). Given the proximity to Singapore and Malaysia, Batam's economy is reliant on foreign franchises and multinational retailers, making it a key area for observing shifts in consumer activism, digital engagement, and ethical consumption trends ([Ulfah, Sabrina, and Putri 2025](#)). This movement has led to changes in brand loyalty, purchasing behavior, and corporate reputation management among businesses ([Ulfah, Sabrina, and Putri 2025](#)). According to ([Putra and Aprilson 2022](#)), Batam's unique economic landscape and high social media engagement significantly shape residents' behavioral intentions. The sharp juxtaposition between intense global commercial exposure and strong localized religious identity provides a perfect boundary-testing environment for ethical consumption theories. This dynamic prompts a critical investigation into whether deep exposure to globalization dilutes religious resistance or increases ideological salience among digital-savvy consumers when triggered by institutional decrees such as the MUI Fatwa.

Grounded in identified theoretical and empirical gaps, this study aims to examine the effects of psychological factors on boycott intention, with attitude functioning as the central mediating variable, in the context of boycotting Israel-affiliated products in Batam City. Theoretically, the application of TPB is extended to morally and socially driven consumption behavior. Empirically, deeper insights are provided into the religiosity, brand, and social determinants of boycott participation in a region with high international product flows. The results are expected to offer practical implications for

business actors and policymakers to better understand market dynamics that are more responsive to sensitive issues related to religion and politics.

The Theory of Planned Behavior

The Theory of Planned Behavior (TPB) ([Ajzen 1991](#)) explains consumer boycott intentions through attitudes, subjective norms, and perceived behavioral control. Positive attitudes strongly predict participation ([Delistavrou, Krystallis, and Tilikidou 2020; Hamzah and Mustafa 2019; Ramkissoon et al. 2025; Yan et al. 2025](#)), particularly when shaped by religious animosity and perceived success ([Roswinanto and Suwanda 2021](#)). Subjective norms, reflecting social pressure, are often significant ([Delistavrou, Krystallis, and Tilikidou 2020; Farah and Newman 2010; Hamzah and Mustafa 2019](#)), as reported among Gen Z tourists in Turkey ([Ramkissoon et al. 2025](#)). Perceived behavioral control, or the ease of acting, directly increases intentions and reduces purchasing behavior in some cases ([Yan et al. 2025](#)).

Religious Animosity

Animosity is a form of antipathy that arises from military, political, or economic events, significantly influencing consumer purchasing behavior ([Klein, Ettenson, and Morris 1998](#)). This construct substantially influences the objectives and behaviors of boycott participants since consumers may refrain from purchasing products associated with a particular country when its actions are perceived as unforgivable ([Klein, Ettenson, and Morris 1998; Puji and Jazil 2024](#)). In the context of the Muslim community, animosity (Religious Animosity) can arise due to religious identity that strengthens the perception toward a certain country or entity considered contradictory to values ([Roswinanto and Suwanda 2021](#)). Religious animosity has more stable and longer-term impacts on behavior than other types. Therefore, a religious boycott campaign is

effective and long-lasting because there is a violation that attacks the core beliefs and the identity of consumers ([Abosag and Farah 2014](#)). Religious animosity appears to be influenced by identity as a religious believer ([Sari, Mizerski, and Liu 2017](#)). Previous studies ([Dini and Astuti 2024](#); [Roswinanto and Suwanda 2021](#); [Sari, Mizerski, and Liu 2017](#)) showed that religious animosity had a positive influence on the attitude of the Muslim community toward boycott.

H₁: Religious animosity has a direct positive influence on attitude toward boycott.

Attitude

Attitude is defined by ([Kim, Yan, and Park 2023](#)) as an individual's mental state that reflects personal beliefs and feelings toward boycott behavior. TPB explains that "a more positive attitude is associated with a stronger intention to engage in a particular behavior" ([Ajzen 1991](#)). Based on ([Delistavrou, Krystallis, and Tilikidou 2020](#)), the intention to engage in a boycott is not impulsive but planned, and is directly influenced by attitude. Other studies by ([Roswinanto and Suwanda 2021](#); [Muhamad, Khamarudin, and Fauzi 2019](#); [Dini and Astuti 2024](#)), reported that attitude activities had a positive influence on the intention to conduct a boycott. ([Kim, Yan, and Park 2023](#)) stated that attitude mediated the relationship between animosity and boycott intention.

H₂: Attitude toward boycott has a direct positive influence on boycott intention.

H₃: Religious Animosity has an indirect positive influence on boycott intention through the mediation of attitude.

Subjective Norm

In the context of religious-based boycotts, subjective norms refer to perceptions of social pressure and opinions about engaging in boycott behavior ([Kim, Yan, and Park 2023](#)). Individuals or groups can influence the decision to engage in a particular behavior ([Ajzen 1991](#)). TPB explains that perceived social expectations and pressures (subjective norms) positively influence an individual's intention to engage in a behavior, increasing the likelihood of behavioral participation ([Ajzen 1991](#); [Parkinson, Russell-Bennett, and Previte 2018](#)). Several studies, such as ([Kim, Yan, and Park 2023](#); [Muhamad, Khamarudin, and Fauzi 2019](#); [Delistavrou, Krystallis, and Tilikidou 2020](#)), showed that subjective norms related to boycott behavior had a significant positive influence on the intention to conduct a boycott. [Dini and Astuti \(2024\)](#) found that subjective norms related to boycotts positively influenced the intention to engage in a boycott, but this effect was not significant.

H₄: Subjective Norm has a direct positive influence on boycott intention.

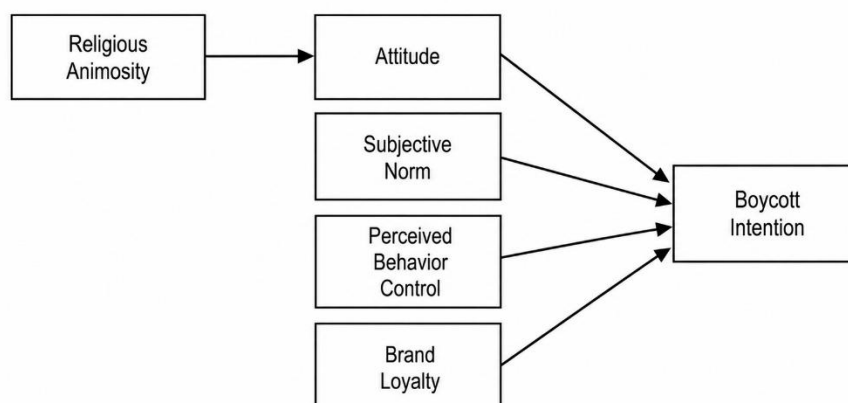


Figure 1. Conceptual Framework Integrating Religious Animosity and TPB

Perceived Behavioral Control

According to TPB, an individual's belief in the ability to perform a behavior influences intention ([Ajzen 1991](#); [Parkinson, Russell-Bennett, and Previte 2018](#)). Perceived behavioral control in the context of a boycott is defined by ([Kim, Yan, and Park 2023](#)) as an individual's perception of the ability to control actions in support of a boycott. Perceived behavioral control becomes a determining factor in participation. Individuals who have control over participation and consider the concept can easily participate in a boycott. Based on ([Delistavrou, Krystallis, and Tilikidou 2020](#); [Dini and Astuti 2024](#); [Kim, Yan, and Park 2023](#)), perceived behavioral control related to boycott behavior has a significant positive influence on the intention to engage in boycott behavior.

H₅: Perceived behavioral control has a direct positive influence on boycott intention.

Brand Loyalty

Brand loyalty is the tendency to consistently choose a single brand among others in the same product group ([Aaker 1991](#)). This important component represents the value of a brand or product ([Amankona, Yi, and Kampamba 2024](#)). Brand loyalty has a negative effect on the tendency to participate in a boycott ([Dekhil, Jridi, and Farhat 2017](#)). [Kim et al. \(2025\)](#) explained that Saudi Arabians boycotted Arla Foods because of the Danish origin following the Jyllands-Posten cartoon publication in an independent Danish newspaper, leading to reduced brand loyalty and image. [LTIFI \(2021\)](#) empirically documented that Saudi Arabian and Tunisian students boycotting Chinese products during the COVID- 19 crisis weakened the brand image. Regarding perceived behavioral control, strengthening brand loyalty and consumer engagement may reduce perceived ease of switching and boycotting. Studies on the spillover effects of boycotts have shown that the actions can damage brand reputation, reduce sales, and adversely affect related industries

([Mulyono and Rolando 2025](#); [Tomlin 2019](#); [Weiss et al. 2023](#)). Studies by ([Abosag and Farah 2014](#); [Dekhil, Jridi, and Farhat 2017](#); [Dini and Astuti 2024](#); [Roswinanto and Suwanda 2021](#)) showed that brand loyalty had a significant negative influence on the intention to conduct a boycott.

H₆: Brand Loyalty has a significant negative influence on Boycott Intention.

The conceptual framework guiding this study is visually summarized in Figure 1.

METHOD

This study used a quantitative survey-based approach to measure and analyze factors influencing the Muslim community in Batam City's intention to boycott Israel-affiliated products. The quantitative approach allowed the collection of numerical data analyzed statistically to test hypotheses and identify relationships between variables. The population of this study comprised the Muslim community of Batam City. Based on data from the Directorate General of Population and Civil Registration ([Kemendagri 2024](#)), the number of Muslims is 934,927, spread across 12 sub-districts.

The sample was determined through purposive sampling, a non-probability sampling method that required specific data collection procedures for a population. This method used a sample quota, which did not give the same probability to each part or population element ([Wulandari, Hutauruk, and Prasetyaningtyas 2021](#)). Even though the population was large, the method was necessary because the study required respondents who were informed and possessed a specific awareness of the boycott movement. Respondent criteria included: (1) Muslim residing in Batam city, (2) at least 18 years old, and (3) knowing about the boycott movement against Israel-affiliated products. The survey was distributed across diverse community platforms to capture various demographic segments and mitigate potential bias from online questionnaires in a digital-savvy

area. Regarding study ethics, the respondents provided informed consent before participation, and the data were treated with strict anonymity. Out of 265 questionnaires distributed, 241 valid responses were obtained, representing a 90.9% response rate.

In determining the minimum sample size, this study followed the recommendation of

[Hair et al \(2019\)](#), where the minimum sample size was 10 times the number of questionnaire indicators. This study used 23 indicators, and a minimum of 230 responses was required. Furthermore, a post-hoc power analysis confirmed that with 241 samples and 5 primary predictive paths, the model achieved a statistical power exceeding 0.80 at a 5% significance level.

Table 1. Research Instrument

Variable	Code	Indicator
Religious Animosity (Dini and Astuti 2024)	RA1	I feel uncomfortable and disappointed with Israeli-affiliated products
	RA2	I feel angry toward Israeli-affiliated products.
	RA3	The religious principles that I adhere to encourage me to boycott Israeli-affiliated products
Attitude (Roswinanto and Suwanda 2021)	ATT1	Boycotting Israeli-affiliated products is a good idea
	ATT2	Boycotting Israeli-affiliated products is wise.
	ATT3	Boycotting Israeli-affiliated products is useful.
	ATT4	Boycotting Israeli-affiliated products is beneficial.
	ATT5	I support boycotting Israeli-affiliated products.
Subjective Norm (Kim, Yan, and Park 2023)	SN1	People close to me think I should boycott Israeli-affiliated products
	SN2	People close to me think I should not buy Israeli-affiliated products.
	SN3	People close to me will look down on me if I buy Israeli-affiliated products.
Perceived Behavioral Control (Delistavrou, Krystallis, and Tilikidou 2020)	PBC1	I think I will have control over my participation in boycotting "unethical" products.
	PBC2	For me, it is easy to participate in boycotting "unethical" products.
	PBC3	There are no barriers for me to participate in boycotting.
Brand Loyalty (Dini and Astuti 2024)	BL1	I used to think that Israeli-affiliated products were my first choice when making purchases.
	BL2	I used to recommend Israeli-affiliated products to anyone who needed purchasing advice.
	BL3	I used to encourage my friends and relatives to use or make purchases from Israeli-affiliated products.
	BL4	I used to say positive things about Israeli-affiliated products to other people.
	BL5	I used to buy products from Israeli-affiliated products for daily use and consumption.

Variable	Code	Indicator
Boycott Intention (Delistavrou, Krystallis, and Tilikidou 2020)	BI1	I think about participating in a boycott against Israeli-affiliated products.
	BI2	I intend to participate in boycotting against Israeli-affiliated products.
	BI3	I will try to participate in boycotting against Israeli-affiliated products.
	BI4	I definitely will participate in boycotting against Israeli-affiliated products.

Several procedural remedies were implemented during the data collection process to address potential common method bias. First, the survey ensured total respondent anonymity to promote honest and unbiased answers, reducing the likelihood of social desirability bias. Second, an informed consent process was used, clearly stating that there were no right or wrong answers, minimizing evaluation apprehension among respondents. Third, the questionnaire was designed with clear and concise wording, and the physical separation of the measurement of predictor and outcome variables was maintained through the layout of the online survey to prevent patterned responses.

The measurement scale used in this study was a five-point Likert scale. All main questions were a five-point Likert-type scale, where 1, 2, 3, 4, and 5 indicated “strongly disagree”, “disagree”, “neutral”, “agree”, and

“strongly agree”, respectively. The questions used in the measurement are shown in Table 1

RESULT

This study included 241 Muslim respondents in Batam City, with the majority being female (54.8%) and males accounting for 45.2%. Most respondents were in the age range of 18–27 years (60.6%), followed by the age group of 28–37 years (19.1%), 38–47 years (9.5%), 48–55 years (8.7%), and >55 years (2.1%). On the education side, the majority of respondents were bachelor's graduates (51.0%), followed by high school or vocational school graduates (42.7%), master's graduates (5.4%), and doctoral graduates (0.8%). To provide a clear overview of the participant characteristics, the detailed breakdown of the respondents' demographic data is presented in Table 2.

Table 2. Demographic Profile of Respondents

Characteristics	Category	Frequency	Percentage (%)
Gender	Male	109	45,2%
	Female	132	54,8%
Age	18 – 27 years	146	60,6%
	28 – 37 years	46	19,1%
	38 – 47 years	23	9,5%
	48 – 55 years	21	8,7%
	> 55 years	5	2,1%
Education	High School/Vocational	103	42,7%
	Bachelor's Degree	123	51,0%
	Master's Degree	13	5,4%
	Doctoral Degree	2	0,8%

Convergent validity was assessed using outer loadings, Average Variance Extracted (AVE), and construct reliability. Based on the criteria established by [Hair et al \(2019\)](#), the acceptable outer loading value was ≥ 0.60 . The analysis results showed that all indicators in the construct had loading values above 0.60, and most exceeded 0.70. This indicated that each indicator had a strong correlation with the construct, meeting the criteria for convergent validity. The Cronbach's Alpha and Composite

Reliability (CR) values for all constructs were above the minimum value of 0.70, as recommended by [\(Ghozali 2021\)](#) and [\(Hair et al. 2019\)](#). This indicated that each construct had good internal reliability and reliably measured the latent variables. The constructs exhibited AVEs above 0.50, indicating that each construct explained more than 50% of the indicator variance. Therefore, the constructs had adequately met the criteria for convergent validity and construct reliability.

Table 3. Validity, Common Method Variance, and Reliability Tests

Dimension	Items	Factor Loadings	VIF	Cronbach Alpha	Composite Reliability	AVE
Religious Animosity	RA1	0.880	2.246	0.848	0,908	0,767
	RA2	0.893	2.358			
	RA3	0.854	1.790			
Attitude Toward Boycott	ATT1	0.872	2.782	0.927	0,945	0,774
	ATT2	0.911	3.878			
	ATT3	0.915	4.024			
	ATT4	0.849	2.779			
	ATT5	0.850	2.442			
Subjective Norm	SN1	0.880	1.806	0,771	0,865	0,683
	SN2	0.898	1.983			
	SN3	0.685	1.368			
Perceived Behavioral Control	PBC1	0.798	1.479	0.821	0,894	0,738
	PBC2	0.886	2.415			
	PBC3	0.889	2.394			
Brand Loyalty	BL1	0,891	1.514	0.891	0,881	0,600
	BL2	0.779	3.090			
	BL3	0.658	3.040			
	BL4	0.746	3.254			
	BL5	0.801	1.979			
Boycott Intention	BI1	0.901	3.166	0.932	0,951	0,830
	BI2	0.910	3.619			
	BI3	0.932	4.393			
	BI4	0.901	3.313			

Table 4. Discriminant Validity Test Results: Heterotrait-Monotrait (HTMT) Ratio

	ATT	BI	BL	PBC	RA	SN
ATT						
BI	0.899					
BL	0.086	0.119				
PBC	0.824	0.793	0.130			
RA	0.859	0.848	0.152	0.745		
SN	0.651	0.646	0.263	0.688	0.722	

The multicollinearity test for the model's constructs was conducted using Variance Inflation Factors (VIFs). According to [Hair et al \(2019\)](#), a good VIF value was below 5, with an ideal value of < 3.3 indicating the absence of significant common method bias. Based on the results, all constructs in the model had VIF values below 5, indicating no multicollinearity that could disrupt parameter stability in the structural model. This showed that each construct was free of overlapping influence (redundancy) with other constructs. The comprehensive statistical outcomes of the measurement model evaluation including outer loadings, VIFs, construct reliability, and AVE values are summarized in Table 3.

Discriminant validity was tested with two approaches, namely the Heterotrait-Monotrait (HTMT) Ratio and the Fornell-Larcker Criterion. Based on the HTMT results, all values between constructs were below the threshold of 0.90. The testing results with the Fornell-Larcker Criterion showed that the square root of the AVE value for each construct was higher than the correlation between other constructs. Therefore, each construct could be clearly distinguished from

other constructs in the model, as reported in Table 4 for the HTMT Ratio and Table 5 for the Fornell-Larcker Criterion.

The coefficient of determination measured how well the independent variables explain the dependent variable. The results showed that the Religious Animosity construct explained 58.3% of the variability in Attitude. The constructs of Attitude, Subjective Norm, Perceived Behavioral Control, and Brand Loyalty explained 73% of the variability in Boycott Intention. Based on the classification by [Hair et al \(2019\)](#), the R² values of 0.73 and 0.583 were included in the substantial and moderate categories, respectively, as summarized in Table 6.

A blindfolding procedure was performed to assess the model's predictive relevance. A Q² value greater than zero indicated that the model possessed predictive relevance for a specific endogenous construct. Based on Table 7, the Q² values for Attitude (0.440) and Boycott Intention (0.592) were significantly above zero. This confirmed that the model was not only statistically significant but also possessed high predictive accuracy.

Table 5. Discriminant Validity Test Results: Fornell-Larcker Criterion

	ATT	BI	BL	PBC	RA	SN
ATT	0.880					
BI	0.838	0.911				
BL	0.111	0.180	0.774			
PBC	0.717	0.694	0.185	0.859		
RA	0.763	0.754	0.181	0.621	0.876	
SN	0.564	0.571	0.206	0.562	0.592	0.827

Table 6. R-square value

	R-Square	R-Square Adjusted
ATT	0.583	0,581
BI	0,730	0,725

The Fit Model Test aimed to ensure that the developed model fits the data collected. The results of this test referred to the SRMR and NFI values, as presented in Table 8. According to [\(Henseler, Ringle, and Sarstedt 2015\)](#), an SRMR value below 0.10 was considered to indicate a good model fit. The NFI value was expected to fall within the range of 0.80 to 0.90. The saturated model's SRMR value was 0.071, which met the criteria of being less than 0.08 and was well within the recommended limit. Furthermore, the NFI value reached 0.802, confirming that the structural model was robust and statistically consistent with the empirical data. The detailed structural model path coefficients, significance levels, effect sizes f^2 , and 95% confidence intervals from the bootstrapping analysis are summarized in Table 9.

The Influence of Religious Animosity on Attitude toward Boycott

Religious animosity has a significant positive influence on attitude toward boycott. Higher levels of religious animosity toward Israel are associated with more negative attitudes toward products affiliated with Israel. This result was obtained from positive responses to statements in the questionnaire, such as "I feel uncomfortable and disappointed with Israeli-affiliated products" and "My religious principles encourage me to boycott these products". The

religious aspect is also the basis for forming consumer attitudes toward products.

[Roswinanto and Suwanda \(2021\)](#) stated that religious sentiment shaped consumers' emotional reactions to political and social issues. In addition, [Sari, Mizerski, and Liu \(2017\)](#) also emphasized that the religiosity dimension played a significant role in shaping negative attitudes toward products perceived as inconsistent with Islamic values. In the context of the Batam Muslim community, who live in a majority culture and have high access to information regarding the Israel-Gaza conflict, religious feelings become increasingly real in the form of rejection of certain foreign products. Therefore, religious animosity is shown to be an early predictor of negative attitudes toward products associated with political conflict and religious values.

The Influence of Attitude Toward Boycott on Boycott Intention

Negative consumer attitudes toward Israel-affiliated products significantly affect intention to participate in a boycott. The negative attitude is shown by the belief that a boycott is a beneficial, wise, and morally acceptable action, as reflected in the questionnaire items such as "I support boycotting products affiliated with Israel" and "Boycotting Israeli products is a wise idea". More negative attitudes toward an object are associated with a stronger intention to avoid, reject, or cease interaction with the object.

Table 7. Q-square Value

	SSO	SSE	Q ² (= 1 – SSE / SSO)
ATT	1205.000	674.944	0.440
BI	964.000	393.313	0.592
BL	1205.000	1205.000	0.000
PBC	723.000	723.000	0.000
RA	723.000	723.000	0.000
SN	723.000	723.000	0.000

Table 8. Fit Model Test Result

	Saturated Model	Estimated Model
SRMR	0.071	0.092
NFI	0.802	0.795

This result is very relevant to the TPB (Aizen 1991), where a person's intention to act is strongly influenced by the individual's attitude. The consistency between attitude and intention in the Indonesian context is in line with Purwianti et al. (2025), where TPB remains a robust framework for predicting consumer behavioral intentions across various sectors in Indonesia. Consumers who view a boycott as an

appropriate method of showing solidarity with humanitarian and religious issues are more likely to form intentions to engage in the behavior. Kim, Yan, and Park (2023) reported that attitude was a stronger predictor than norms or control perceptions in socio-political issues. Therefore, attitude plays a key role in bridging moral values with real consumption behavior.

Table 9. Structural Model Path Coefficients and Hypotheses Testing Results

Hypothesised Paths	Original Sample	T Statistics (O/STDEV)	P Values	F Square	95% CI		Result	Conclusion
					2.5%	97.5%		
Religious Animosity → Attitude Toward Boycott	0.763	16.608	0.000*	1.397	0.667	0.847	Significant Positive Influence	H ₁ Accepted
Attitude toward boycott → Boycott Intention	0.670	10.476	0.000*	0.741	0.529	0.779	Significant Positive Influence	H ₂ Accepted
Religious Animosity → Attitude toward boycott → Boycott Intention	0.511	8.309	0.000*	-	0.380	0.621	Significant Positive Influence	H ₃ Accepted
Subjective Norm → Boycott Intention	0.098	1.568	0.117	0.022	-0.018	0.227	No Significant Influence	H ₄ Rejected
Perceived behavioral control → Boycott Intention	0.147	2.263	0.024**	0.036	0.020	0.276	Significant Positive Influence	H ₅ Accepted
Brand Loyalty → Boycott Intention	0.058	1.135	0.257	0.012	-0.078	0.136	No Significant Influence	H ₆ Rejected

Note: The hypothesized paths in the structural model were tested using a bootstrapping procedure with 5,000 subsamples.

The Influence of Subjective Norm on Boycott Intention

In contrast to several TPB-based study results, the subjective norm variable does not significantly influence boycott intention. In the questionnaire, indicators such as "People close to me think I should boycott products affiliated with Israel" and "People will look down on me if I buy Israeli products" do not show a sufficiently significant contribution toward the intention to conduct a boycott. Muslim consumers in Batam base boycott decisions primarily on personal beliefs and individual convictions rather than on social encouragement or pressure from the surrounding environment.

This result may be due to the nature of the issue, which is very personal and has strong moral and emotional dimensions, where individuals feel confident to make decisions without needing social validation. In several social contexts, consumption decisions reflect individual attitudes more than conformity to social expectations. [Dini and Astuti \(2024\)](#) stated that social norms could become irrelevant because consumers were driven more by conscience and personal ideological values in religious-based boycott issues.

The Influence of Perceived Behavioral Control on Boycott Intention

Perceived behavioral control (PBC) has a significant positive influence on boycott intention. This refers to an individual's perception regarding the ability or ease to participate in a boycott action. In this study, indicators such as "There are no barriers for me to participate in boycotting" show that the higher an individual's belief in ability, the greater the intention to participate in boycotting. This is consistent with the TPB assumption that intention is influenced by attitudes, norms, and perceptions of personal control over behavior.

[Delistavrou, Krystallis, and Tilikidou \(2020\)](#) indicated that perceptions of ease and control played an important role in converting intention into actual behavior. In this context,

Consumers who possess sufficient access to relevant information and do not depend on Israeli products engage in boycott behavior. Therefore, perceived behavioral control is a reinforcing factor that strengthens intentions and provides the confidence to carry out ethical decisions.

The Influence of Brand Loyalty on Boycott Intention

The analysis shows that brand loyalty does not significantly influence the intention to boycott products. Even though some respondents show an emotional attachment to specific brands, as measured by indicators such as "I used to buy Israeli-affiliated products for daily needs," this loyalty is not sufficient to deter the intention of engaging in a boycott. Therefore, loyalty to a particular brand can be replaced or severed when that value contradicts the religious principles or morals of an individual.

[Dekhil, Jridi, and Farhat \(2017\)](#) showed that consumer loyalty became irrelevant when a conflict occurred between personal values and brand identity. In this context, brand preferences built through positive experiences or purchasing habits can be abandoned due to religious awareness and solidarity toward the Palestinian issue. Therefore, the results provide an important lesson for companies since consumer loyalty is not absolute and can collapse when fundamental values are threatened.

CONCLUSION

Religious animosity significantly influences attitudes toward boycotts. This exerts a strong dominant influence on the boycott intention of Muslim consumers in Batam City toward Israel-affiliated products. The results show that religious values underlying dislike of certain foreign entities can shape negative cognitive attitudes toward products and trigger active boycott intentions. Perceived behavioral control contributes significantly to boycott intention, indicating that individual perceptions of the capability and ease in obtaining local

alternatives play an important role in the decision. However, the influence of subjective norms and brand loyalty is found to be non-significant.

A critical regional nuance must be addressed regarding why subjective norms and commercial attachment failed to suppress resistance to properly contextualize the results. The statistically negligible impact of social compliance pressures and product loyalty is highly specific to socio-economic profile. Batam populates a digital-savvy consumer base with elevated information independence operating as a heavily globalized Free Trade Zone characterized by high structural trade exposure and proximity to international retail hubs. Consumers in this open trading hub show structural autonomy instead of depending on social validation or sticking blindly to historical buying habits. Anti-consumption decisions become driven by personal moral agency, internal values, and individual conscience when prominent socio-religious issues trigger deep-seated ideological salience, completely neutralizing traditional brand attachment buffers. Even though the result strengthens the TPB's relevance in explaining morally charged consumption, the behavioral weights remain highly context-dependent.

This study makes an important contribution to consumer behavior literature by confirming that religious animosity can be systematically integrated as an external antecedent shaping attitude formation within the structural framework of the TPB. Even though the baseline model initially focused only on attitude, subjective norm, and perceived behavioral control as determinants of intention, deeply rooted religious values function as a significant initial trigger in shaping attitudes toward behavior in sensitive marketplaces. This framework shows that brand loyalty is contextual and can waver when confronted with fundamental consumer values such as religion. Since the structural model evaluation is based on cross-sectional data, the observed statistical

paths denote powerful correlational associations and potential triggers rather than absolute experimental causality. Without longitudinal experimental designs or controlled laboratory methods, declaring definite causality remains uncertain.

From a managerial perspective, this study transmits an important warning for multinational companies operating in developing markets with high religious sensitivity, such as Indonesia. Marketing strategies depending on historical brand strength without sensitivity to local moral values are highly vulnerable. Companies associated with policies considered contradictory to consumers' religious values risk decreased sales, mass boycotts, and severe reputational crises. Global brand management needs to execute thorough socio-political and religious due diligence in every operational region, developing communication approaches that emphasize participation in local social activities, humanitarian initiatives, or clarifying a completely neutral position in geopolitical conflicts. However, practical recommendations must be tempered with healthy skepticism. Conventional marketing communication strategies, tactical public relations, or standard corporate social responsibility initiatives may prove entirely insufficient to neutralize or reverse consumer resistance when a consumer market is saturated by a consolidated, deep-seated religious sentiment.

This study effectively captures localized consumer dynamics, but the inherent limitations must guide future validation. The results reflect a unique trade-exposed urban ecosystem and may not replicate uniformly across structurally different socio-political dynamics or areas with lower access to information since the sample is geographically confined to Batam City. This does not directly measure respondents' specific levels of intrinsic versus extrinsic religious commitment, which enriches the model. Based on the limitations, future studies must move beyond generic recommendations and pursue two concrete paths. First, implementing

longitudinal studies is essential to track whether anti-consumption intentions remain permanent over extended intervals or gradually decay as geopolitical media saturation subsides. Second, a multi-city comparative framework is highly recommended. Future studies should replicate and compare this extended model across regions with contrasting sociocultural characteristics, such as Aceh, which is

characterized by a highly conservative and institutionally embedded religious environment, and Jakarta, a highly urbanized and relatively secular commercial center. The comparisons provide deeper insights into how regional trade exposure and cultural context moderate the structural relationships within the socio-cognitive model.

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