

The Power of Muslim Consumers: Animosity, Religion and Product Choices in Boycott Actions

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ABSTRACT

Purpose:

This study aims to examine the factors influencing the intention of Indonesian Muslim consumers to boycott products affiliated with Israel. Specifically, the research investigates the roles of attitude toward boycott, religiosity, consumer animosity, and product judgment in shaping boycott intentions.

Design/methodology:

A quantitative approach was employed using a structured survey administered to 215 Muslim consumers in Indonesia, selected using purposive sampling. The measurement items were adapted from established scales in prior consumer behavior studies. Data were analyzed using PLS-SEM to examine the relationships among the study variables.

Findings:

The results indicate that attitude toward boycott, religiosity, and consumer animosity have a positive and significant effect on boycott intention. In contrast, product judgment negatively influences consumers' intention to boycott Israeli-affiliated products. These findings suggest that ideological, emotional, and evaluative factors simultaneously shape consumer decision-making in politically sensitive consumption contexts.

Practical implications:

The study provides practical insights for companies and marketers operating in Muslim-majority markets. Firms are encouraged to conduct cultural and religious sensitivity assessments before introducing products and to develop ethical brand positioning strategies that align with Muslim consumers' values. Understanding socio-political and religious sentiments is crucial for minimizing reputational risks in politically charged markets.

Originality/Value:

This research contributes to the literature on value-driven consumer behavior by exploring how global political issues and religious values influence boycott intentions. It highlights the interplay between ideological conviction and consumer decision-making, and calls for further investigation into the roles of social media and social norms in shaping ethical consumption among Muslim consumers.

Keywords: *Boycott Intention, Religiosity, Consumer Animosity, Product Judgment, Muslim Consumers*

Received: 06/09/2025

Accepted: 25/02/2026

Published: 30/03/2026

A. INTRODUCTION

The boycott movement against Israeli-affiliated products among Indonesian Muslim consumers has become a phenomenon of considerable interest, especially in the context of the ongoing conflict between Israel and Palestine. This boycott not only reflects solidarity with the Palestinian struggle, but also highlights Indonesia's significant role as the country with the largest Muslim population in mobilizing global solidarity for Palestine. The Indonesian Ulema Council (Majelis Ulama Indonesia/MUI), as the national religious authority, has reinforced this movement by issuing Fatwa No. 83 of 2023. This fatwa declares that Muslims are prohibited

from supporting entities involved in the occupation and aggression against Palestine, including through economic transactions with companies affiliated with Israel (Agil & Munawar, 2024).

Approximately 121 products and brands in Indonesia are categorized as affiliated with Israel. These products span various sectors, such as detergents, beverages, soap, shampoo, fast food, cosmetics, baby products, and large corporations in transportation, retail, and telecommunications. However, the boycott against Israeli products faces specific challenges. According to Fitri et al., (2024), a lack of information and awareness makes it difficult for consumers to identify products affiliated with Israel. As a result, despite emotional and ideological motivations to boycott, implementation on the ground is not always effective.

The global Muslim boycott movement against Israeli-affiliated products is estimated to cause losses of up to US\$11.5 billion (around IDR 180 trillion) per year for the Israeli economy (Ali, 2021). This decline is mainly due to lost revenues from export-dependent companies and decreasing sales in international markets. In Indonesia, for instance, sales in the restaurant and retail sectors related to Israeli products have decreased by 40% as a result of the boycott (Yeni, F., & Syihab, 2025). Although the boycott movement continues to gain momentum and involves a growing number of participants, empirical studies that examine the behavioral drivers behind Muslim consumers' boycott decisions remain relatively limited, particularly in the context of developing Muslim-majority countries such as Indonesia (Sari & Games, 2024). Therefore, it is crucial to understand the key factors that drive Indonesian Muslim consumers' intentions to boycott Israeli-affiliated products.

Attitude toward boycott is a highly relevant indicator in predicting consumer behavior. According to Ajzen's (1991) Theory of Planned Behavior, a positive attitude toward an action increases the likelihood of performing that action. In this case, consumers who believe that boycotting is a legitimate and meaningful form of resistance to oppression will have a stronger intention to engage in it. Research by Sari and Games (2024) also supports the notion that consumers' attitudes toward the boycott movement directly influence their intention not to purchase Israeli-affiliated products.

Arshia & Muhammad Mohsin (2020) revealed that individuals with a high level of religiosity tend to be more obedient to religious teachings and more selective in their product choices, including in the context of halal and ethical consumption. In the case of the boycott against Israeli products, religiosity acts as a moral driver that motivates consumers to avoid products associated with oppression and injustice against Muslims in Palestine (Al-hajla et al., 2019).

Emotion or animosity toward Israel also plays a significant role in shaping consumer behavior. According to Klein et al. (1998), such animosity is often triggered by media exposure to violence and the suffering of Palestinian civilians, which then elicits feelings of anger, disappointment, and disapproval toward those perceived as supporting the aggression. These negative emotions serve as a powerful motivator, shaping consumers' intention to participate in the boycott, as they perceive it as a tangible form of solidarity and moral resistance against injustice (Al-hajla et al., 2019).

Carrington et al. (2010) stated that even if a product is of high quality, ethically conscious consumers tend to avoid it if it is considered inconsistent with their moral values. In the context of the boycott against Israeli-affiliated products, Muslim consumers show a tendency to prioritize values of solidarity and justice over convenience or product quality

(Herani & Angela, 2024). This indicates that product evaluation is not solely based on rational aspects, but also influenced by ethical and value-based dimensions.

The boycott movement also illustrates how consumers can act as political agents through their consumption behavior. In this context, consumption is not only about meeting functional needs, but also serves as a form of political, moral, and ideological expression (Sari & Games, 2024). Despite the extensive literature on consumer boycotts, religiosity, animosity, ethical consumption, and attitudes toward boycott, important gaps remain in existing research. Most prior studies tend to examine these determinants separately or in limited combinations, without offering an integrated framework that explains how religious values, emotional responses, and cognitive product evaluations jointly shape boycott intention. Empirical evidence from Indonesia despite its status as the world's largest Muslim-majority country and its strong religious authority structure remains limited, thereby constraining the contextual relevance of existing theoretical models. Addressing these gaps, this study proposes and empirically tests an integrated model that simultaneously examines the roles of religiosity, animosity, product judgment, and attitude toward boycott in shaping Indonesian Muslim consumers' boycott intention. By doing so, this research advances prior studies through contextual expansion, theoretical integration, and empirical contribution, while also providing practical insights for designing ethical communication strategies, public education, and value-based consumption policies rooted in global solidarity.

B. LITERATURE REVIEW

1. Religiosity and Boycott Intention

Religiosity particularly intrinsic religiosity plays a key role in motivating Muslim consumer behavior in boycott actions. Kalliny et al., (2018) define intrinsic religious motivation as an individual's tendency to act in accordance with moral beliefs derived from religious teachings, such as justice, social concern, and solidarity. In the context of boycotting Israeli products, individuals with a high level of intrinsic religiosity tend to be more responsive to moral calls to avoid purchasing products from entities perceived to support aggression against Palestine. Swimberghe et al., (2011) add that such religious motivation emerges from the accumulation of one's social and spiritual experiences, which shape their value orientation and everyday attitudes, including in consumption decisions.

Research by Kiyak & Dora, (2024) confirmed that religiosity has a significant influence on boycott intention. Muslim consumers who consider religion as a life guide are more likely to avoid products that are perceived as contradicting Islamic values, such as those supporting occupation or violence. In this regard, religiosity functions not only as a spiritual identity but also as an internal mechanism that directs ethical and responsible consumer behavior. Thus, intrinsic religiosity is relevant not only in worship practices but also in the broader socio-economic dynamics of value-based consumption.

H1: Religiosity has a positive effect on boycott intention.

2. Emotion/Animosity and Boycott Intention

Negative emotions such as anger, hatred, and deep dissatisfaction toward human rights-violating countries are strong drivers behind boycott actions. Awaludin et al., (2023) refer to the concept of consumer animosity as a lingering hostility stemming from political, military, or economic conflicts between the product's country of origin and the consumer's country. In the case of the Israel-Palestine conflict, many Muslim consumers express animosity

toward Israel, which then influences their decision to avoid products associated with the country. Muhamad et al., (2019) categorize animosity into two types: situational and stable, with stable animosity developing from the accumulation of ongoing injustices.

Empirical studies show that a high level of animosity can trigger boycott intentions. For instance, Roswinanto & Suwanda, (2023) study in Malaysia found that the Muslim community expressed strong anger toward Israeli actions and the companies perceived to support them. Although direct identification of such products is difficult, consumers still showed a preference to avoid brands that are even indirectly linked to Israel. Akhtar et al. (2023) further reinforced these findings, stating that animosity plays a crucial role in shaping consumer intentions to boycott often more influential than rational considerations such as product quality.

H2: Consumer animosity has a positive effect on boycott intention.

3. Product Judgment and Boycott Intention

Product judgment is an important aspect that mediates consumers' decisions to purchase or boycott. Arinta & Mutmainah, (2023) explain that perceptions of quality, price, and social value significantly influence purchasing intention. In the context of a boycott, evaluations of products originating from or associated with controversial countries (like Israel) are often shaped by consumers' ideological perceptions. Husaeni, U. A., & Ayoob, (2025) noted that when consumers become aware that a product comes from a hostile country, their perception of the product may turn negative, prompting boycott intentions even if the product is objectively high quality.

Tran & Bartsch, (2024) found that in certain cultural contexts such as Russia and China perceptions of local versus foreign product quality play a major role in consumption decisions. Among Muslim consumers, the decision to boycott is influenced not only by product quality but also by social and political values. Therefore, product judgment can either reinforce or hinder the intention to boycott, depending on the balance between perceived quality and consumers' moral awareness.

H3: Product judgment has a negative effect on boycott intention.

4. Attitude Toward Boycott and Boycott Intention

Attitude toward boycott is a key determinant in shaping one's intention to participate in a boycott movement. Husaeni, U. A., & Ayoob, (2025) stated that consumers with a positive attitude toward the effectiveness of boycotts are more likely to engage in such actions, especially when driven by disagreement with the offending country's actions. Herani & Angela, (2024) emphasize that attitude consists of three components: affective (feelings), cognitive (thoughts), and conative (tendency to act). These components work together to influence consumers' decisions to boycott a product or company.

Social norms also reinforce attitudes toward boycott. Fitri et al., (2024) explain that individuals are more likely to develop a positive attitude toward boycott if they perceive their actions as socially impactful or recognized as a form of solidarity by their reference group. Awaludin et al., (2023) add that subjective norms from one's social environment including religious communities further strengthen the intention to boycott. Therefore, attitudes toward boycott are not merely a matter of individual perception, but are significantly shaped by the social and cultural context in which consumers are embedded.

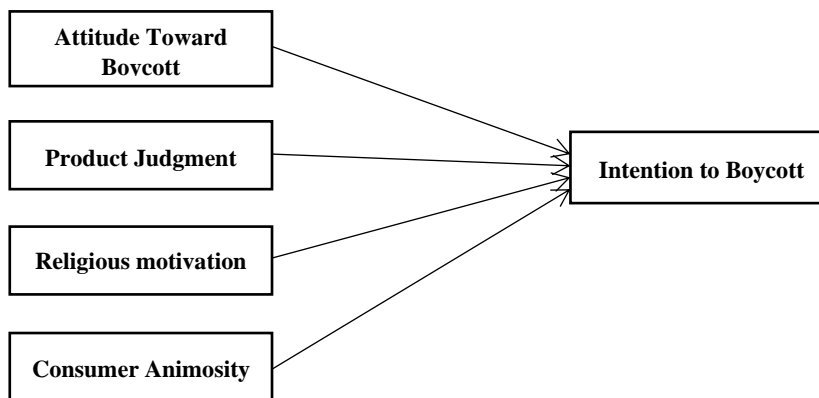
H4: Attitude toward boycott has a positive effect on boycott intention.

C. METHOD

This study employs a quantitative approach to examine the influence of religiosity, emotion/animosity, product judgment, and attitude toward boycott on the boycott intention of Indonesian Muslim consumers toward products associated with Israel. Data were collected through the distribution of a closed-ended questionnaire using a 5-point Likert scale, which was disseminated online to 215 Muslim respondents from various regions in Indonesia. A purposive sampling technique was applied to select respondents who met specific criteria, namely individuals who identify as Muslims and are aware of the boycott movement related to Israeli-affiliated products. This sampling approach is appropriate for studies that focus on particular population characteristics and allows researchers to obtain relevant insights from respondents who are directly related to the research context.

The data analysis method used in this research is Partial Least Squares Structural Equation Modeling (PLS-SEM). PLS-SEM is employed to interpret data, assess the overall model fit, and test the integrated structural model (J.F Hair, at al., 2017). This method is suitable when the assumption of normal distribution is not met and when the research objective is exploratory or predictive in nature. PLS-SEM is often preferred for its ability to handle complex models and provide robust structural model estimations, as seen in prior studies on boycott intention by Ahmad et al., (2020) and Chiu et al., (2019). The analysis process consists of three main stages: (1) testing the validity and reliability of the constructs, (2) testing convergent validity, and (3) examining path coefficients and conducting combined hypothesis testing (J.F Hair, at al., 2017).

Figure 1. The research model developed



Source: Data Processed, 2025

This study uses five primary variables: intention to boycott, attitude toward boycott, product judgment, animosity, and religiosity. A structured questionnaire was prepared to obtain the primary data. The questionnaire included 21 statement items, with 4 items for each variable, developed and adapted from previously validated research. Respondents were asked to indicate their level of agreement on a 5-point Likert scale, ranging from 1 (strongly disagree) to 5 (strongly agree). The list of variables and their corresponding items is shown in the table.

Table 1. Variables and Questionnaire Statement Items

Variable	Code	Statement Item	Source
Intention to boycott	IB1	I intend not to purchase products affiliated with Israel.	

	IB2	I will avoid products that directly or indirectly support Israel.	(Husaeni, U. A., & Ayoob, 2025)
	IB3	I will recommend others to join the boycott movement.	
	IB4	I will prefer local or alternative products if I find out they are affiliated with Israel.	
Attitude toward boycott	AB1	I believe boycott movements can be a means of fighting injustice.	(Fitri et al., 2024)
	AB2	Boycotts are a legitimate and effective form of protest.	
	AB3	I feel proud to be involved in a boycott against products that support occupation.	
	AB4	I support calls to boycott products involved in the Palestine-Israel conflict.	
Product judgment	PJ1	I still consider product quality before deciding to boycott.	(Kiyak & Dora, 2024)
	PJ2	I will boycott a product even if it has high quality if it contradicts my values.	
	PJ3	I consider the country of origin before purchasing a product.	
	PJ4	I prefer products from countries that are not involved in conflict or oppression.	
Consumer animosity	CA1	I feel anger toward countries that attack and colonize others.	(Husaeni, U. A., & Ayoob, 2025)
	CA2	I feel sad seeing the suffering of the Palestinian people and want to take a stand.	
	CA3	I feel disgusted by products from companies that support Israel.	
	CA4	I harbor hatred toward products from countries that inflict violence on others.	
	CA5	I refuse to support companies from countries involved in unjust wars or aggression	
Religious motivation	RM1	My religious beliefs influence my purchasing decisions.	(Roswinanto & Suwanda, 2023)
	RM2	I feel guilty when buying products that support injustice.	
	RM3	I boycott products as an implementation of my religious values.	
	RM4	I believe my religion encourages siding with justice and humanity.	

Source: data processed, 2025

D. RESULT AND DISCUSSION

1. Result

A total of 215 respondents participated in this study. Based on demographic characteristics, the majority of respondents were female (70.5%), with the largest age group ranging from 25 to 30 years old (45%). In terms of educational background, most respondents were university graduates (53%). Regarding domicile, 43% of respondents were from the island of Java, followed by 25% from the island of Sulawesi, while the remaining respondents were distributed across various other regions in Indonesia. This distribution reflects the diversity of

respondents' backgrounds, contributing to the generalizability of the research findings within the context of Indonesian Muslim consumers.

Construct validity (CV) refers to the extent to which a set of observed variables accurately represents the theoretical latent constructs they are intended to measure. CV is commonly evaluated through two main aspects: convergent validity and discriminant validity. Convergent validity examines whether items that are theoretically related show strong correlations, typically assessed through factor loadings, composite reliability (CR), and average variance extracted (AVE). According to Husaeni and Ayoob (2024), a factor loading of 0.50 or higher is considered acceptable to confirm convergent validity. In this study, all indicator loadings exceeded the minimum threshold of 0.50, supporting the construct validity of the measurement model.

Table 2 presents the results of the validity and reliability tests for each construct used in the study. All indicator loadings exceed the threshold of 0.70, indicating strong individual item reliability. The Composite Reliability (CR) values for all constructs ranging from 0.825 to 0.889 also meet the acceptable minimum standard of 0.70, demonstrating good internal consistency of the measurement model. Furthermore, the Average Variance Extracted (AVE) values for all constructs are above 0.50, confirming adequate convergent validity. These results show that the constructs Attitude toward Boycott, Product Judgment, Religious Motivation, Consumer Animosity, and Intention to Boycott are measured reliably and validly.

More specifically, the construct "Attitude toward Boycott" shows loadings between 0.735 and 0.878, with a CR of 0.825 and AVE of 0.565, which are within acceptable ranges. "Product Judgment" demonstrates particularly strong item loadings, all above 0.85, reflecting a highly consistent measurement. Similarly, "Religious Motivation," "Consumer Animosity," and "Intention to Boycott" also show robust psychometric properties, with CR values well above the minimum threshold and AVE values confirming that more than 50% of variance is captured by the latent variables. Overall, these results validate the quality of the measurement model and support its use for further structural analysis.

Table 2. Validity and reliability test results

Constructs	Code	Loadings	CR	AVE
Attitude toward boycott	AB1	0.878	0.825	0.565
	AB2	0.849		
	AB3	0.735		
	AB4	0.775		
Product judgment	PJ1	0.897	0.887	0.665
	PJ2	0.875		
	PJ3	0.865		
	PJ4	0.853		
Religious motivation	RM1	0.876	0.845	0.601
	RM2	0.863		
	RM3	0.810		
	RM4	0.808		
Consumer animosity	CA1	0.855	0.835	0.603
	CA2	0.843		
	CA3	0.821		
	CA4	0.813		
	CA5	0.835		

Intention to boycott	IB1	0.905	0.889	0.724
	IB2	0.894		
	IB3	0.887		
	IB4	0.885		

Source: data processed, 2025

Table 3 shows the results of the Heterotrait-Monotrait (HTMT) ratio test used to assess discriminant validity among the study constructs. All HTMT values are below the conservative threshold of 0.85, indicating that each construct is empirically distinct from the others. This confirms that the measurement model has adequate discriminant validity, meaning that the constructs Attitude toward Boycott (AB), Product Judgment (PJ), Religious Motivation (RM), Consumer Animosity (CA), and Intention to Boycott (IB) are not only conceptually different but also statistically distinguishable.

Table 3. Results of the heterotrait-monotrait ratio test

Constructs	AB	PJ	RM	CA	IB
AB	0.745				
PJ	0.679	0.708			
RM	0.634	0.656	0.695		
CA	0.687	0.697	0.703	0.715	
IB	0.675	0.683	0.716	0.701	0.722

Source: data processed, 2025

Table 4 presents the hypothesis testing results, displaying the path coefficients, standard deviations, t-statistics, and p-values for the relationships between the constructs and the intention to boycott (IB). The results show that all paths have significant relationships with the dependent variable, as evidenced by the t-statistics being above the critical value of 1.96 and the p-values being below the threshold of 0.05. Specifically, Attitude toward Boycott (AB) → IB, Religious Motivation (RM) → IB, and Consumer Animosity (CA) → IB all show significant positive effects on the intention to boycott, with p-values of 0.002, 0.004, and 0.001, respectively. These results suggest that more favorable attitudes toward the boycott, stronger religious motivation, and higher consumer animosity are likely to increase the intention to engage in the boycott.

Table 4. Hypothesis testing results

Paths	Path Coefficient (β)	Standard Deviation	T Statistics	P-Value	Results
AB → IB	0.872	0.184	4.742	0.002	Accepted
PJ → IB	-0.548	0.115	-4.768	0.000	Accepted
RM → IB	0.442	0.121	3.653	0.004	Accepted
CA → IB	1.383	0.198	6.987	0.001	Accepted

Source: data processed, 2025

The relationship between Product Judgment (PJ) and Intention to Boycott (IB) shows a negative and significant effect, with a path coefficient of $\beta = -0.548$, a t-statistic of -4.768, and a p-value of 0.000. This finding indicates that higher product evaluations tend to reduce consumers' intention to participate in boycott actions, suggesting that favorable perceptions of product quality, value, or performance may weaken consumers' willingness to boycott despite political or ideological concerns. In addition, the results reveal that attitude toward boycott (β

= 0.872, $t = 4.742$, $p = 0.002$), religious motivation ($\beta = 0.442$, $t = 3.653$, $p = 0.004$), and consumer animosity ($\beta = 1.383$, $t = 6.987$, $p = 0.001$) all have positive and significant effects on boycott intention. Overall, the relatively high t -statistics and low p -values across all paths confirm the robustness of these relationships and indicate that the hypothesized connections between the independent variables (AB, PJ, RM, CA) and the intention to boycott (IB) are statistically significant.

Table 5. R-Squared Values

Constructs	R Square	R Square adjusted
Intention to boycott	0.755	0.725

Source: data processed, 2025

The R-Square value of 0.755 indicates that approximately 75.5% of the variation in Intention to Boycott is explained by the model, which is a strong level of explanatory power in table 5. Furthermore, the Adjusted R-Square of 0.725 takes into account the number of predictors in the model, adjusts for potential overfitting, and confirms that the model still explains a significant amount of variance in the dependent variable after taking into account model complexity. These results highlight the good fit of the model and the relevance of the included variables in explaining intention to boycott.

2. Discussion

a. The Effect of Attitude Toward Boycott on Intention to Boycott

The results of this study indicate that attitude toward boycott (AB) has a positive and significant effect on the intention to boycott products affiliated with Israel. The structural model analysis shows a path coefficient of $\beta = 0.872$, with a t -statistic of 4.742 and a p -value of 0.002, confirming that consumers' attitudes toward boycott significantly influence their intention to participate in boycott actions. This finding suggests that when individuals perceive boycotting as a morally justified or socially responsible action, they are more likely to translate this attitude into behavioral intention. Within the framework of consumer behavior theory, attitudes represent an important psychological factor that shapes individuals' behavioral responses toward products or brands (Ajzen, 1991; Arinta & Mutmainah, 2023; Sari & Games, 2024). In the context of political or ethical consumption, attitudes toward boycott often emerge from moral evaluations and social solidarity with affected communities.

This result is consistent with previous studies that emphasize the importance of attitudinal factors in shaping consumer boycott behavior. For example, Al-Hajla et al. (2019) argue that Muslim consumers tend to incorporate ethical and religious considerations into their consumption decisions, particularly when products are associated with political conflicts such as the Israel–Palestine issue. Similarly, research by Klein et al. (2004) and Asnawi et al. (2023) highlights that positive attitudes toward boycott movements can significantly increase consumers' willingness to avoid products associated with certain countries or companies. In the Indonesian context, where solidarity with Palestine is strong, positive attitudes toward boycott may be reinforced by collective values, social discourse, and media narratives that frame boycott participation as a form of moral responsibility.

b. The Effect of Religious Motivation on Intention to Boycott

Religious motivation (RM) was also found to have a positive and significant influence on consumers' intention to boycott Israeli-affiliated products. The statistical results show a path

coefficient of $\beta = 0.442$, with a t-statistic of 3.653 and a p-value of 0.004, indicating that stronger religious motivation increases the likelihood of consumers engaging in boycott behavior. This finding suggests that religious beliefs and values play an important role in shaping ethical consumption decisions among Muslim consumers. According to the theory of religious consumerism, individuals with strong religious commitment often align their consumption behavior with religious teachings and moral principles (Sari & Games, 2024; Husaeni & Ayoob, 2025; Mukhtar & Butt, 2012). In this context, boycotting products perceived as supporting injustice may be interpreted as an expression of religious solidarity and ethical responsibility.

This result also supports previous studies that emphasize the role of religiosity in influencing consumer attitudes and behaviors. For instance, research by Al-Hajla et al. (2019) and Eid & El-Gohary (2015) suggests that Muslim consumers tend to evaluate products not only based on functional attributes but also based on their conformity with Islamic ethical values. Similarly, studies by Sari & Games (2024) and Huda et al. (2022) indicate that religious motivation can strengthen consumers' commitment to ethical consumption practices, including boycotts. In the case of the Israeli–Palestinian conflict, religious narratives emphasizing justice, solidarity, and support for oppressed communities may further reinforce the motivation of Muslim consumers to participate in boycott movements.

c. The Effect of Product Judgment on Intention to Boycott

In contrast to the previous variables, product judgment (PJ) was found to have a negative and significant effect on the intention to boycott. The analysis shows a path coefficient of $\beta = -0.548$, with a t-statistic of -4.768 and a p-value of 0.000, indicating that more favorable evaluations of a product tend to reduce consumers' willingness to boycott it. This finding implies that despite strong ideological or emotional motivations, consumers may still consider practical aspects such as product quality, usefulness, and satisfaction when making consumption decisions. Product judgment reflects consumers' cognitive evaluation of a product's attributes, including perceived quality, reliability, and value (Zeithaml, 1988; Asnawi et al., 2023; Kotler & Keller, 2016). When consumers perceive a product as superior or difficult to replace, they may hesitate to participate in boycott actions.

This finding is consistent with previous research suggesting that utilitarian considerations often compete with ideological motivations in shaping consumer behavior. Klein et al. (2004) argue that although consumer animosity can encourage boycott participation, strong product attachment or perceived quality may weaken this intention. Similarly, Utama et al. (2023) found that consumers may continue purchasing products with high perceived value even when faced with social pressure to boycott. In practical terms, this indicates that product performance and brand loyalty can mitigate the impact of boycott campaigns, particularly when alternative products are perceived as less attractive or less accessible.

d. The Effect of Consumer Animosity on Intention to Boycott

Consumer animosity (CA) was found to have the strongest positive effect on boycott intention among the variables examined in this study. The statistical analysis shows a path coefficient of $\beta = 1.383$, with a t-statistic of 6.987 and a p-value of 0.001, indicating that higher levels of animosity toward Israel significantly increase consumers' intention to boycott products affiliated with that country. Consumer animosity refers to strong negative emotions such as anger, resentment, or hostility toward a particular country due to political, economic, or historical conflicts (Klein et al., 1998; Ali, 2021; Riefler & Diamantopoulos, 2007). These

emotions can strongly influence purchasing decisions by encouraging consumers to avoid products associated with the targeted country.

This result aligns with previous studies highlighting the role of political and emotional factors in consumer boycott behavior. For instance, Klein et al. (2004) demonstrated that consumer animosity significantly predicts consumers' willingness to avoid products from countries involved in political conflicts. Similarly, research by Ali (2021) and Sari & Games (2024) suggests that feelings of injustice and solidarity with oppressed groups can intensify consumer animosity and strengthen boycott participation. In the case of Indonesian Muslim consumers, the ongoing Israel–Palestine conflict may evoke strong emotional reactions that translate into boycott intentions as a form of political and moral expression.

E. CONCLUSION

This study examines the factors influencing Indonesian Muslim consumers' intention to boycott products affiliated with Israel, focusing on the roles of attitude toward boycott, religious motivation, product judgment, and consumer animosity. The findings reveal that ideological and emotional factors play a crucial role in shaping boycott intentions. Attitude toward boycott, religious motivation, and consumer animosity were found to encourage consumers to participate in boycott actions, reflecting the importance of moral values, religious commitment, and political sentiments in consumption decisions. These findings highlight that boycott behavior among Muslim consumers is not solely driven by economic considerations, but also by ethical, religious, and socio-political motivations.

The study shows that product-related evaluations remain an important consideration in consumer decision-making. When consumers perceive a product as having strong functional value or superior quality, their willingness to boycott may decrease despite the presence of ideological motivations. This indicates that consumer behavior in boycott contexts is complex, involving an interaction between moral convictions and practical consumption considerations. Therefore, companies operating in Muslim-majority markets need to be more aware of the broader social and political dynamics surrounding their brands, as consumer reactions may extend beyond traditional product-related attributes.

This study provides several implications for both practitioners and future research. For practitioners, marketers and companies should recognize the growing importance of ethical and value-driven consumption among Muslim consumers and consider these factors when developing communication and branding strategies. Meanwhile, future studies are encouraged to explore additional variables that may influence boycott behavior, such as the role of social media, perceived corporate responsibility, or economic considerations. Expanding the research to different countries and cultural contexts would also provide a deeper understanding of the global dynamics of consumer boycott behavior in politically sensitive markets.

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