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Research paper

The Effect of Animosity and Religiosity on Boycott Behavior of Halal-Certified Foreign Restaurants

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Abstract

This study aimed to examine the effects of animosity and religiosity on boycott behavior toward halal-certified foreign restaurants in the context of the Israeli-Palestinian conflict, while assessing religiosity's moderating role. Using a quantitative approach with Structural Equation Modeling based on Partial Least Squares, data were collected from 213 Indonesian respondents who had visited such restaurants. The analysis revealed that animosity and religiosity positively and significantly affect boycott behavior. However, religiosity did not significantly moderate the relationship between animosity and boycott behavior, nor between boycott intention and boycott behavior. These findings indicate that animosity and religiosity independently drive boycott actions, whereas the anticipated moderating role of religiosity was not supported. The study's contribution lies in its nuanced identification of socio-political and religious factors shaping consumer boycotts in conflict. The generalizability of results is limited by the young and predominantly female sample and the focus on a specific geographical context. The insights provided may inform marketing strategies and policy interventions related to consumer responses in similar settings.

Keywords: *Animosity, Boycott Behavior, Halal Restaurants, Israel-Palestine Conflict, Religiosity*

1. Introduction

In an increasingly diverse society, religious conflicts often pose a significant challenge (Harahap, 2018; Mustakim, 2017; Muthoifin & Muzakkir, 2019). The conflict between Israel and Palestine is a record of a long and continuous war that has experienced ups and downs for more than 7 decades (Gunawan et al., 2022; Margareth et al., 2024). Recently, Israeli aggression heated up again on 7 October 2023, triggering much international attention (Kurniawan et al., 2024). Israel's attacks have turned into acts of genocide that are taking more and more victims every day (Karisha, 2024).

The Indonesian Ulema Council (MUI) responded to this issue by issuing the latest fatwa, Fatwa Number 83 of 2023, concerning the law of support for the Palestinian cause (MUI Fatwa Number 83 of 2023 Concerning the Law on Support for the Palestinian Struggle, 2023). Through the fatwa, the chairman of the MUI stated that direct and indirect support for Israel's genocidal attack on Palestine is haram (Wibowo et al., 2024).

The masses have taken many actions to denounce Israel and to stop carrying out attacks on Palestinians. One of the relevant phenomena in this context is the boycott of halal-certified foreign restaurants allegedly affiliated with Israel (Louis et al., 2023). The boycott is considered essential and is regarded as a form of support that can be done to stop the aggression carried out by Israel (Wibowo et al., 2024). This behavior is often triggered by hatred and unmoderated intentions toward other religions (Khoiruman & Wariati, 2023). Therefore, it is vital to understand how the moderation of religious factors can play a role in reducing conflict and increasing tolerance between people (Ramadhan & Muning, 2023).

This study aims to find out how much hatred and intention influence the boycott behavior of halal-certified foreign restaurants allegedly affiliated with Israel, as well as the role of religious moderation in overcoming this phenomenon. Indonesia has significant religious diversity. Religious moderation has been known as a solution to create social harmony (Ramadhan & Muning, 2023). Religious moderation is not only about reducing violence or avoiding extremism but also about respecting differences and promoting tolerance of other religions (Utami et al., 2023).

Previous studies have found that participation in Islamic religious education can increase an individual's religious moderation and improve understanding of other religions (Tanio, 2023). This finding shows that inclusive and moderate religious education can play a role in reducing prejudice against other religions (Kombong et al., 2023).

Thus, this research is expected to contribute to understanding how religious moderation can overcome religious conflicts and increase societal tolerance. By analyzing the influence of hatred and intentions on the boycott behavior of halal-certified foreign restaurants allegedly

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affiliated with Israel, as well as the role of religious factor moderation, this research is expected to help in creating a more inclusive and harmonious society.

2. Literature Review

Consumer hatred refers to consumers' negative feelings and anger towards a country or product (Khoiruman & Wariati, 2023). Hate significantly affects consumers' intentions to boycott products associated with countries perceived as unfavorable (Fitri et al., 2024). The research conducted by Khoiruman and Wariati (2023) has shown that hatred can be a powerful motivator for Muslim consumers to boycott Israeli products, especially in response to the Israeli-Palestinian conflict. This hatred can manifest as distrust of brands perceived as supporting enemy countries, triggering a collective consumer response to the brand (Margarena et al., 2024). Hatred is often cited as a significant factor in the intention to boycott (Awaludin et al., 2023). High levels of hate have a significant impact on consumer boycott motivation if consumers are extorted into avoiding products or services that allegedly support Israeli policies (Jaelani & Nursyifa, 2024). In addition, hatred is also positively correlated with consumer ethnocentrism. The greater the hatred for a country and its products, the stronger the desire to boycott it (Asyhari & Yuwalliatin, 2022). Social media plays an essential role in amplifying consumer behaviors (Alam et al., 2025; Alam, Rusiana, et al., 2024), as it allows for the widespread and effective dissemination of information and the mobilization of boycott movements (Mafazi & Fitriasari, 2024). Therefore, understanding hateful behavior can provide important insights into how negative sentiment towards a policy affects consumer behavior, especially the boycott movement against halal restaurants that are considered affiliated with Israel.

Boycott behavior is a complex social phenomenon in which consumers refrain from consuming goods and services from companies that appear to be affiliated with Israel. This phenomenon is usually due to pro-Palestinian sentiment and humanitarian solidarity towards the victims of conflict in the region (Louis et al., 2023). Such behavior includes actions taken by a person in response to their intentions. The action was to avoid buying products from particular brands or countries as a protest (Margareth et al., 2024). The effectiveness of boycott behavior is often influenced by social dynamics and collective identity among consumers (Khoiruman & Wariati, 2023). Boycott behavior is influenced by various factors, including internal motivations such as religious values and external factors such as opinions voiced by influential figures (Alam, Ratnasari, Mawardi, et al., 2024; Khoiruman & Wariati, 2023). In addition, the boycott has significant economic consequences. Restaurant sales plummeted during the coronavirus pandemic, and now they face additional challenges in boycott movements (Mokobombang et al., 2023). From this, the community called on the government to uncover which companies and products are related to Israel to prevent chaos and social unrest (Khoiruman & Wariati, 2023). This boycott is also considered a form of the Boycott, Divestment, and Sanctions (BDS) movement, which aims to emphasize that Israel respects the human rights of the Palestinian people (Margareth et al., 2024).

Religion shapes consumer behavior, where moral and ethical considerations are essential (Alam, Ratnasari, Prasetyo, et al., 2024; Najib et al., 2022). Religious beliefs often increase hatred of brands or countries perceived as violating religious principles (Margareth et al., 2024). Higher religious beliefs among Muslim consumers lead to a stronger intention to boycott products related to Israel due to perceived moral obligations (Jaelani & Nursyifa, 2024). The fatwa of the Indonesian Ulema Council calling for a boycott of products related to Israel is an example of how religious authorities can mobilize consumer action and strengthen public hatred (MUI Fatwa Number 83 of 2023 Concerning the Law on Support for the Palestinian Struggle, 2023). Religion has a significant influence on the intention to boycott, especially in the context of Muslim consumers in Indonesia (Khoiruman & Wariati, 2023). In this regard, many individuals feel that buying products from companies that support Israel is an act that goes against their religious principles, which encourages them to participate in the boycott as a form of resistance and support for the Palestinian people (Wardani, 2024). From a religious point of view, this boycott has a deeper meaning for many people. Because they feel connected to the suffering of fellow human beings and want to take real action, this is under the teachings of many religions that emphasize the importance of justice and concern for others (Antoni et al., 2024).

Recent international studies have increasingly highlighted the multifaceted nature of boycott behavior influenced by animosity and religiosity across different cultural contexts. For instance, Kim et al. (2022) demonstrate that consumer animosity rooted in political conflict strongly motivates boycott campaigns globally. However, the impact is nuanced by factors such as consumer affinity and social group identities. The application of social identity theory offers a robust framework for understanding boycott behavior as a collective action linked to in-group identification and out-group antagonism. This theory posits that individuals derive part of their identity from group membership and act to favor the in-group while distancing or opposing out-groups, which can manifest as boycotts in politically or religiously charged contexts (Roswinanto & Suwanda, 2023). Recent research also suggests that religiosity interacts with social identity, where religious affiliation reinforces group boundaries and moral obligations underpinning boycott intentions (Margareth et al., 2024). Incorporating these perspectives broadens the theoretical scope by framing boycott not only as an individual attitudinal response but also as a socially embedded phenomenon influenced by identity politics and intergroup relations, enhancing the research model's global applicability and explanatory power.

2.1 Animosity (A) and Boycott Behavior (BB)

When consumers feel hatred for a brand or country, they tend to boycott as a protest. This phenomenon is supported by research conducted by Khoiruman and Wariati (2023). Their study showed that high levels of hate can encourage consumers to take real action to express their dissatisfaction. This condition shows that the intention to boycott is affected and how the action is implemented daily.

The hatred of an organization or group can strongly trigger consumer boycott behavior (Mafazi & Fitriasari, 2024). Regarding boycotting halal-certified foreign restaurants allegedly affiliated with Israel, consumers avoid or refuse to buy products from the restaurant because of the negative sentiment caused by political and humanitarian conflicts (Jaelani & Nursyifa, 2024). The intensity of hatred a person or group feels towards Israeli policies and actions positively correlates with their tendency to participate in such boycott behavior (Fitri et al., 2024). The stronger a person's hatred, the more likely they are to actively and continuously boycott (Margareth et al., 2024). However, other factors such as social pressure, availability of substitute products, and practical considerations can influence consumers' decisions to participate in the boycott, so the relationship between hate and boycott behavior is not always linear (Wibowo et al., 2024).

Nonetheless, hatred remains an emotional factor that motivates and sustains boycott behavior carried out by an individual or group, especially if it is related to issues that are very sensitive to consumers, such as the conflict between Israel and Palestine.

H1: Animosity has a significant effect on BB

2.2 Religiosity (R) and Boycott Behaviour (BB)

Research by Awaludin et al. (2023) shows that deeply religious people are more likely to want to boycott, especially if they feel the action aligns with their religious values. This finding is influenced by a positive attitude towards boycotts, support, or behavior from those around them, and a desire to follow religious teachings.
A person's level of religiosity can significantly affect their tendency to participate in boycotting restaurants allegedly affiliated with Israel (Margarena et al., 2024). Individuals with higher levels of religiosity tend to boycott as a form of solidarity with fellow believers or as an expression of moral beliefs (Satyawan & Kiswantomo, 2020; Tanio, 2023)
Religious factors can also affect the intensity and duration of a person's participation in the boycott movement (Margarena et al., 2024). Societies that view the Israeli-Palestinian conflict as a religious issue (Khoiruman & Wariati, 2023). So, religiosity not only encourages good behavior but is also an important factor that makes consumers more likely to take action to boycott products or brands that are considered contrary to their religious beliefs.
H2: Religiosity has a significant effect on Boycott Behavior

2.3 Religiosity (R) x Animosity (A) and Boycott Behavior (BB)

The interaction between religiosity and Animosity in Boycott Behavior states that both religiosity and hatred can increase the intention to boycott. Very religious people tend to want to boycott products that do not follow their religious values. In addition, negative feelings towards a country or group, such as the consequences of a conflict, also encourage the desire to boycott (Jaelani & Nursyifa, 2024).
High religiosity positively correlates with an individual's tendency to boycott things or products allegedly affiliated with Israel (Mokobombang et al., 2023). This phenomenon can be explained by the existence of religion in the formation of a person's social and moral identity, thus influencing a person's attitude and behavior toward political and social problems (Satyawan & Kiswantomo, 2020; Tanio, 2023).
Individuals with higher levels of religiosity may feel a more outstanding moral obligation to take action against perceived injustices, such as participating in a boycott (Margareth et al., 2024). The hatred an individual or group feels towards actions or policies contrary to religious values can increase the motivation to boycott as a form of protest or resistance.
In the context of a boycott of halal foreign restaurants allegedly affiliated with Israel, anger over unfair treatment and human rights abuses can reinforce religious motivations to participate in the boycott (Fakriza & Ridwan, 2019). When religious and hateful factors come together, they reinforce a person's motivation to boycott as a form of rejection of products considered incompatible with their beliefs.
H3: Religiosity has a significant effect on the influence relationship of Animosity on Boycott Behavior

3. Methods

This study aims to see how much hatred and boycott intentions affect boycott behavior in halal-certified foreign restaurants allegedly affiliated with Israel through the role of the moderation of religious factors. The method used is quantitative, with data collected through questionnaires filled out by respondents in Indonesia through social media.
The selection of respondents in this study employed purposive sampling, which allowed researchers to target individuals with specific criteria relevant to the study's objectives. The primary criterion was that respondents had visited halal-certified foreign restaurants allegedly affiliated with Israel, which were perceived as targets of boycott behavior due to Israel's aggression against Palestine (Louis et al., 2023). By focusing on these individuals, the study aimed to gather data that would provide insights into how boycott behavior is influenced by factors such as hatred and religiosity. The use of purposive sampling ensured that the data collected would accurately reflect the phenomenon under investigation, thereby enhancing the validity of the findings (Khoiruman & Wariati, 2023). This approach is critical in understanding complex social dynamics, such as the role of religious moderation in mitigating conflict and promoting tolerance in diverse societies (Ramadhan & Muning, 2023).
Respondents are people in all cities in Indonesia. Empirical data were collected using Google Forms and disseminated through personal WhatsApp, WA groups, and Twitter platforms over 2 months.
This study chose Structural Equation Modeling-Partial Least Squares (SEM-PLS) as the analytical method due to its advantages in handling complex data and non-normal distributions, which are commonly encountered in exploratory research (Hair et al., 2022). SEM-PLS is particularly effective in modeling relationships between latent variables, allowing researchers to understand the intricate structure of relationships among study variables (Chin, 2010). Furthermore, SEM-PLS is suitable for studies with relatively small sample sizes and does not require data normality assumptions, making it an appropriate choice for investigating the boycott of halal-certified foreign restaurants allegedly affiliated with Israel (Vinzi et al., 2010).
The approach taken when analyzing this study is the Structural Equation Model (SEM) using SMART PLS 4 software. A self-administered electronic questionnaire with a 5-point Likert Scale was adopted to measure five constructs from 'strongly disagree (1)' to 'strongly agree (5)'. These construct variables include Animosity, Religiosity, Intention to Boycott, and Boycott Behaviour. The model of the relationship between variables is shown in Figure 1.

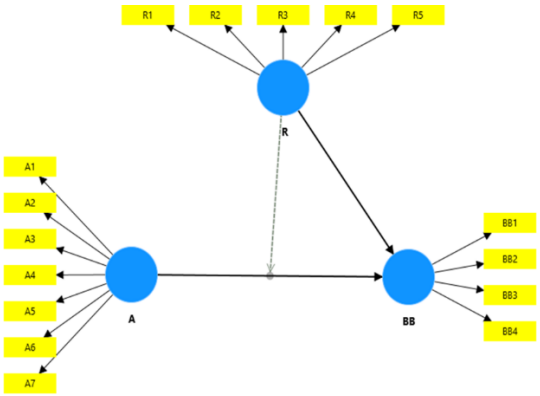


Fig 1: Research Framework

Note: Religiosity (R), Animosity (A), and Boycott Behavior (BB)

4. Results and Discussion

The demographic analysis of this study, as shown in Table 1, revealed a total of 213 participants, with the gender of 90.6% female (193 participants) and 9.4% male (20 participants). This unbalanced division shows a sample that is not well represented in terms of gender.
The age distribution showed an apparent concentration in the adolescent adult category: The 15-29 year age group dominated the sample, representing 206 respondents (96.7%). The age group of 30-43 years was followed by four respondents (1.9%). The age group of 44-59 years had the smallest representation, with three respondents (1.4%). This distribution shows that this survey is mainly for adolescents and young adults who are more dominant than those in their thirties to fifties.
Data on the number of respondent visits in the last five years were collected to analyze participation patterns. The analysis results show that the distribution of visit frequency is as follows: Respondents who made one visit were recorded as many as 35 people, equivalent to 16.4% of the total respondents. A total of 27 respondents (12.7%) reported making two visits. Three visits were reported by 31 respondents, which accounted for 14.6% of the total. Meanwhile, the number of respondents who made more than three visits reached 120, or 56.3% of the total. From the data, it can be concluded that most respondents (56.3%) have had more than three times in the last five years. This respondent's descriptive statistics indicate a significant involvement in the activities studied.
The sample size employed in this study was carefully selected to align with the exploratory objectives of the research and the analytical method chosen, PLS SEM. International research emphasizes that exploratory and theory-building studies, particularly those utilizing structural models such as PLS SEM, can be adequately supported with moderate sample sizes when the analysis and sampling strategy are appropriate for the research aim (Kurtaliqi et al., 2024). Furthermore, the critical element in exploratory research is selecting a relevant and targeted sample that matches the study's objectives, rather than focusing solely on achieving a large population size (Memon, M et al., 2020). This study adopted purposive sampling, with the key criterion for respondents being individuals who have experience visiting halal-certified foreign restaurants. This approach is highly suitable for consumer behavior studies with a specific focus, since it ensures that every respondent has the relevant experience or characteristics directly related to the research questions (Campbell et al., 2020; Memon et al., 2020). Purposive or criterion-based sampling is broadly recommended in cases where the research requires participants with particular experiences or characteristics not easily accessed through random selection [Campbell et al., 2020]. Using this strategy, the data collected becomes more focused and insightful for answering exploratory research questions. While the current sample is mostly young and female participants, this aspect has been discussed as a study limitation and proposed as a recommendation for future research to incorporate a more diverse demographic composition.

Table 1: Respondent Demographics

	Frequency	Percentage (%)
Gender		
Man	20	9,4
Woman	193	90,6
Age		
15-29 Years	206	96,7
30-43 Years	4	1,9
44-59 Years	3	1,4
Number of Visits in the last 5 years		
1	35	16,4
2	27	12,7
3	31	14,6
>3 (More than 3 times)	120	56,3

Source: processed by the author

Table 2 shows the results of the validity and reliability test for the three primary constructs in this study, namely Religiosity (R), Animosity (A), and Boycott Behavior (BB). Each construct was measured using several indicators, with evaluation based on factor loading values, Average Variance Extracted (AVE), Composite Reliability (CR), and Cronbach's Alpha, to ensure that the instrument used was valid and reliable as a research instrument.
Religiosity was measured using five indicators, namely R1 to R5. The loading factor values of each indicator were 0.753 (R1), 0.866 (R2), 0.809 (R3), 0.800 (R4), and 0.626 (R5). These indicators have values above 0.6, and even the majority are above 0.75, indicating that each indicator correlates quite strongly with the religiosity construct. The AVE value for this construct is 0.601, indicating that this construct can explain more than 60% of the variance of religiosity indicators. A Composite Reliability (CR) value of 0.881 indicates excellent internal consistency, supported by Cronbach's Alpha value of 0.831, which is well above the minimum threshold of 0.7 for internal consistency.
Furthermore, animosity was measured using seven indicators, ranging from A1 to A7. The loading factor values for this construct are very high, namely 0.767 (A1), 0.908 (A2), 0.873 (A3), 0.841 (A4), 0.869 (A5), 0.842 (A6), and 0.869 (A7). All indicators have values above

0.76, even most of them above 0.85, so it can be concluded that these indicators can represent the animosity construct very well. An AVE value of 0.729 indicates that more than 72% of the variance of the indicator can be explained by this construct, signaling a robust convergent validity. Meanwhile, the CR value of 0.949 and Cronbach's Alpha of 0.937 prove the internal consistency and reliability of the animosity construct at a very high level.

Then, boycott behavior was measured using four indicators (BB1 to BB4) with a factor loading value of 0.737 (BB1), 0.850 (BB2), 0.876 (BB3), and 0.789 (BB4). These four indicators have values above 0.73, indicating a reasonably strong relationship between the indicator and its central construct. The AVE value in this construct is 0.664, which means that the boycott behavior construct can explain more than 66% of the variance of the indicator. The CR value of 0.887 and Cronbach's Alpha of 0.829 reinforce the conclusion that this construct is also highly reliable and internally consistent.

All constructs in this study have an AVE value above 0.5, indicating that the convergent validity has been met. The load factor value of all indicators is also above 0.6, indicating that the indicators are strong enough to measure each construct. The Composite Reliability (CR) and Cronbach's Alpha values for all constructs are also above 0.8, meaning each construct has excellent internal reliability and consistency. Animosity (A) shows the highest validity and reliability in AVE, CR, and Cronbach's Alpha among the three constructs.

Thus, the analysis results in Table 2 prove that the measurement instrument in this study is powerful in terms of validity and reliability, and is suitable for further hypothesis testing regarding the effects of animosity and religiosity on the boycott behavior of halal-certified foreign restaurants.

Table 2: Validity and Reliability Test

Indicators	Code	Indicators/Dimensions	Factor Loading	AVE	CR	Cronbach Alpha
Religiosity (R)	R1	The approach in a person's life is always based on religious values.	0,753	0,601	0,881	0,831
	R2	Religious values are fundamental in daily activities.	0,866			
	R3	Someone who always attaches importance to religion in his life.	0,809			
	R4	Religious values that are always put forward in a person's life.	0,800			
	R5	One always prays to God.	0,626			
Indicators	**Code**	**Indicators/Dimensions**	**Factor Loading**	**AVE**	**CR**	**Cronbach Alpha**
Animosity (A)	A1	A person's anger against Israel.	0,767	0,729	0,949	0,937
	A2	Someone disliked Israel very much.	0,908			
	A3	The hatred of Israel is fierce and heartless.	0,873			
	A4	The business injustice that Israel does is detrimental to the Palestinians.	0,841			
	A5	Israel's indifference to the opinions of other countries	0,869			
	A6	An Israeli mentality that people do not like.	0,842			
	A7	Disagreement with the attacks carried out by Israel	0,869			
Indicators	**Code**	**Indicators/Dimensions**	**Factor Loading**	**AVE**	**CR**	**Cronbach Alpha**
Boycott Behavior (BB)	BB1	Local halal-certified restaurants that are no less delicious in providing menus and services.	0,737	0,664	0,887	0,829
	BB2	A person who decides to no longer buy food from halal-certified foreign restaurants that allegedly support Israel	0,850			
	BB3	A person who reduces the quantity of food purchases from halal-certified foreign restaurants that allegedly support Israel	0,876			
	BB4	A person who disseminates information to their closest people to boycott	0,789			

Note: FL = loading factor; CR = composite reliability; AVE = average variance extracted; α = Cronbach's Alpha.

Table 3 presents the results of the Fornell-Larcker Criteria Test to assess the validity of the discriminant in the Structural Equation Modeling - Partial Least Squares (SEM-PLS) model. This test compares the square root of the AVE of each construct with its correlation to other constructs. In the table, there are three primary constructs, namely hostility (A), boycott behavior (BB), and religiosity (R). The diagonal values in the table, for example, 0.854 for A, 0.815 for BB, and 0.775 for R, are the square roots of AVE, which are all greater than the correlation of each construct with the other constructs (e.g., A–BB: 0.624; A–R: 0.530; BB–R: 0.569). These results indicate good discriminant validity, where each construct relates more to its indicators. The highest correlation was found between A and BB (0.624), signaling a strong association between hostility and boycott behavior. The correlation between R and A (0.530) and BB (0.569) was moderate, suggesting a meaningful relationship between religiosity, hostility, and boycott behavior.

Overall, the Fornell-Larcker Criterion test results show that the measurement instrument has good psychometric quality and is reliable for further research on the relationship between animosity, boycott behavior, and religiosity. The validity of this good discrimination indicates that each construct measures a different concept and does not overlap significantly with other constructs.

Table 3: Fornell-Lacker Criterion Test as Discriminant Validity

Variables	A	BB	R
A	0,854		
BB	0,624	0,815	
R	0,530	0,569	0,775

Note: Religiosity (R), Animosity (A), and Boycott Behavior (BB).

Table 4 shows the results of the cross-loading test to test the discriminant validity of each indicator on the constructs of Animosity (A), Boycott Behavior (BB), Religiosity (R), and the interaction variable Religiosity x Animosity (R x A). In the table, it can be seen that each indicator has the highest loading value in its original construct. The indicators in Animosity (A1–A7) have a loading value for construct A ranging from 0.767 to 0.908, and the loading value for other constructs (BB, R, R x A) is always lower. For example, A2 loads 0.908 on A, but only 0.559 on BB, 0.425 on R, and -0.614 on R x A. Similarly, the indicator on Boycott Behavior (BB1–BB4) shows the highest loading on the BB construct (between 0.737 and 0.876), which is larger than the loading on other constructs. For the Religiosity construct (R1–R5), the highest loading value also appears in R with values ranging from 0.753 to 0.809, and is always smaller in other constructs. Cross-loading on the interaction variable R x A is higher than in other constructs.

These cross-loading results show that each indicator correlates strongly with its original construct, while its relationship with other constructs is significantly lower. This result indicates that each construct has good discriminant validity. The presence of the interaction variable R x A also indicates that the modulation or moderation effect in the model has been appropriately tested.

Overall, the results of this cross-load analysis provide strong support for the psychometric quality of the research instrument in measuring the constructs studied, including the effects of possible interactions between these variables.

Table 4: Cross loadings

Variables	A	BB	R	R x A
A1	0,767	0,501	0,459	-0,503
A2	0,908	0,559	0,425	-0,614
A3	0,873	0,520	0,425	-0,628
A4	0,841	0,518	0,409	-0,565
A5	0,869	0,545	0,448	-0,583
A6	0,842	0,550	0,511	-0,619
A7	0,869	0,530	0,492	-0,661
BB1	0,511	0,737	0,425	-0,410
BB2	0,473	0,850	0,478	-0,340
BB3	0,564	0,876	0,486	-0,388
BB4	0,478	0,789	0,461	-0,289
R1	0,284	0,403	0,753	-0,313
R2	0,499	0,537	0,866	-0,450
R3	0,505	0,460	0,809	-0,554
R4	0,331	0,433	0,800	-0,352
R5	0,421	0,343	0,626	-0,439
R x A	-0,699	-0,439	-0,544	1,000

Note: Religiosity (R), Animosity (A), and Boycott Behavior (BB).

Table 5. The results of the Heterotrait-Monotrait Ratio (HTMT) analysis are presented as a test of the validity of discrimination between the central constructs in this study, namely Animosity (A), Boycott Behavior (BB), Religiosity (R), and the interaction between Religiosity and Animosity (R x A). The HTMT test ensures that each construct in the model is entirely empirically different from the other.

The table shows the HTMT value below the diagonal, measuring the constructs' relationships. The values in the table show that all HTMT between constructs are below 0.90—the recommended threshold for good discriminant validity.

Specifically, the relationship between Animosity (A) and Boycott Behavior (BB) showed an HTMT value of 0.707, indicating a reasonably strong relationship level but still within the range of accepted discriminant validity. Meanwhile, the relationship between Animosity (A) and Religiosity (R) had an HTMT value of 0.599, classified as moderate, while the relationship between Animosity (A) and the interaction of R x A was only 0.722, describing a weak relationship and indicating a different construct. The relationship between Boycott Behavior (BB) and Religiosity (R) had an HTMT value of 0.680 and A with R x A of 0.722, indicating a moderate association but still within the safe limit of discriminant validity. The lowest HTMT value was in the relationship between Boycott Behavior with R x A (0.482), which confirms the absence of an overlap of meanings between the two constructs.

This result can be interpreted as indicating that all constructs in this study meet the discriminant validity criteria. No HTMT value that approached or exceeded 0.90 was found, so each construct was declared unique and well separated from other constructs. Thus, the instrument used in this study was proven to be able to distinguish between A (animosity), BB (boycott behavior), R (religiosity), and the R x A interaction statistically.

In conclusion, the measurement instruments used in this study can distinguish between different constructs well. This result provides confidence in the quality of the data collected and supports the overall validity of the research results. These findings also show that although there is a relationship between these variables, each construct still has unique characteristics and can be distinguished from the other in the context of this study.

Table 5: Heterotrait-monotrait ratio (HTMT) – Matrix

Variables	A	BB	R	R x A
A				
BB	0,707			
R	0,599	0,680		
R x A	0,722	0,482	0,599	

Note: Religiosity (R), Animosity (A), and Boycott Behavior (BB)

Table 6 displays the results of testing the relationship between Animosity (A), Religiosity (R), and the interaction between the two (R x A) to Boycott Behavior (BB) using the Structural Equation Modeling-Partial Least Squares (SEM-PLS) approach. There are three main hypotheses tested:

The first hypothesis (H1) tested the direct influence of Animosity on Boycott Behavior. The results of the analysis showed a path coefficient of 0.514, a T-statistic of 5.333, and a P value of 0.000. A P value well below 0.05 indicates a statistically significant relationship. This finding means that animosity has been proven to strengthen boycott behavior significantly.
The second hypothesis (H2) tested the direct influence of Religiosity on Boycott Behavior, with a path coefficient of 0.359, a T-statistical value of 3.567, and a P value of 0.000. This value is also significant (P <0.05), so it can be concluded that religiosity influences boycott behavior.
The third hypothesis (H3) tests the effect of the interaction between Religiosity and Animosity on Boycott Behavior. The test results showed a path coefficient of 0.024, a T-statistic of 0.502, and a P value of 0.615. A P-value greater than 0.05 indicates that the effect of interaction or moderation between religiosity and hostility on boycott behavior is insignificant. Therefore, the third hypothesis is declared rejected.
Thus, the two main relationships, namely the direct influence of Animosity and Religiosity on Boycott Behavior, are proven to be significant. Meanwhile, the interaction between the two (moderation) did not show a significant influence. These results indicate that hostility and individual religiosity are important in driving boycott behavior. However, the combined effect of the two factors (interaction) is not strong enough to exert a statistically significant additional influence on consumer boycott behavior toward halal-certified foreign restaurants.

Table 6: Hypothesis testing

Hypothesis	Relationship	Path Coefficient	T statistics	P Values	Conclusion
H1	A > BB	0,514	5,333	0,000	Accepted
H2	R > BB	0,359	3,567	0,000	Accepted
H3	R x A > BB	0,024	0,502	0,615	Rejected

Note: Religiosity (R), Animosity (A), and Boycott Behavior (BB).

The analysis of the first hypothesis shows that animosity (hostility) positively and significantly influences the boycott behavior of halal-certified foreign restaurants. The result of the path coefficient of 0.514 with a T-statistical value of 5.333 and a P value of 0.000 confirmed that the higher the level of hostility of the respondents, the stronger their tendency to boycott. This influence is statistically significant and substantively emphasizes that hostile sentiment is a major determinant in consumer behavior towards boycotts.
These findings are in line with previous research. Research by Kim et al. (2022) found that hostility triggered by political factors or international conflicts can be a major driver of consumer boycott behavior toward products associated with a particular country. These results are also supported by Jaelani and Nursyifa (2024), who suggest that hostility or hatred can trigger solidarity and a strong impulse to avoid the product of the state perceived as the opposition. In the context of the Israeli-Palestinian conflict, these results further strengthen the understanding that sentiments of collective hostility can drive real action from society.
Thus, this hypothesis agrees with previous literature and does not contradict previous research. Hostility has consistently been a strong predictor of encouraging cross-contextual consumer boycott behavior.
In the second hypothesis, the model analysis results show that religiosity also has a positive and significant effect on boycott behavior, with a path coefficient of 0.359, a T-statistical value of 3.567, and a P value of 0.000. This result means that the higher a person's level of religiosity, the greater their tendency to participate in boycotts. Religiosity here is not only an internal moral factor, but also a manifestation of social attitudes towards issues that are contrary to the values of the respondents' religious beliefs.
These results are also consistent with previous studies, which suggest that religious values often play a central role in consumers' decisions to boycott (Abdullah et al., 2024; Fakriza & Ridwan, 2019; Roswinanto & Suwanda, 2023). Previous studies found that individuals with a high level of religiosity were more sensitive to issues of religious and humanitarian nuances, such as solidarity with Palestine, and were more motivated to take concrete actions, such as boycotts. However, research (Fakriza & Ridwan, 2019) also notes that the influence of religiosity may be reduced if consumers have brand loyalty or an emotional connection to the boycotted product, even if the initial influence remains positive.
Thus, this second hypothesis aligns with most of the previous findings. Religiosity has been shown to reinforce the tendency to boycott behavior. However, in practice, the impact can be influenced by external factors such as brand loyalty or personal experience with the product.
The test results for the third hypothesis showed that the interaction between religiosity and animosity was insignificant in influencing boycott behavior; known from the path coefficient of 0.024, T-statistic of 0.502, and P value 0.615 (above the significance limit of 0.05). This result means that, although individuals have equally high levels of hostility and religiosity, the combination or interaction of the two does not significantly affect the likelihood of a boycott.
These findings differ from initial assumptions that religiosity moderation's effect would amplify the impact on boycott behavior. However, these results do not contradict some previous studies (Roswinanto & Suwanda, 2023). Moreover, Naninsih et al. (2024) show that the combined effects of two psychological factors, such as animosity and religiosity, can be muted by other variables such as brand loyalty, positive experiences, or social pressure. In other words, while religiosity can reinforce hostility (even religious-based animosity), it does not necessarily trigger boycott behavior directly if supportive external conditions do not facilitate it.
Fakriza & Ridwan (2019) found that other variables can moderate the influence of the interaction between religiosity and hostility on boycott behavior, so the effect is not always significant. This finding explains why the effect of the interaction between the two was not proven to be statistically significant in this study.
The findings indicating that religiosity did not significantly moderate the relationship between animosity and boycott behavior warrant a deeper examination of possible underlying factors. One plausible explanation is cultural context: in Indonesia's predominantly Muslim society, religiosity itself strongly and directly influences boycott behavior, making its moderating role less pronounced. This finding suggests that highly religious individuals may consistently engage in boycott behavior based on moral and religious obligations, regardless of their intensity of animosity. Thus, religiosity may act as an independent driver rather than a conditional amplifier of animosity's effects (Ramadhan & Muning, 2023; Roswinanto & Suwanda, 2023).
Measurement issues may also contribute to the non-significant moderation result. The religiosity construct was measured with indicators reflecting general religious commitment, which might not capture specific dimensions such as religious tolerance, moderation, or contextual attitudes that could interact with animosity. Similarly, animosity was operationalized predominantly as affective hatred without delineating nuanced cognitive or social dimensions that could be differently influenced by religiosity. Such limitations in operationalization and measurement precision could reduce the ability to detect interactive effects within the SEM-PLS framework (Fakriza & Ridwan, 2019; Naninsih et al., 2024)

Additionally, external sociopolitical factors and social dynamics may dilute the interaction effect. Although religiosity increases boycott tendency, factors like brand loyalty, community norms, and social media influence—unaccounted for in this study—may moderate or suppress the combined effect of religiosity and animosity on boycott behavior. This complexity suggests that the relationship between religiosity, animosity, and boycott behavior is multifaceted and mediated by other social and psychological variables, necessitating further research with broader variable inclusion to comprehensively understand these dynamics (Margareth et al., 2024; Roswinanto & Suwanda, 2023)

Overall, the results of this study further strengthen the understanding that both animosity and religiosity individually strongly influence consumer boycott behavior, and these findings are supported by previous literature and research. However, the combined influence of the two in the form of interactions does not necessarily produce significant additional effects, as other psychological and social factors can moderate the relationship. These findings enrich the literature on consumer behavior in the field of boycotts, especially in the realm of foreign-certified halal products and sensitive global issues, and become an important basis for the formulation of more effective communication and campaign strategies according to the characteristics of consumer psychology in the context of conflict and religious sensitivity.

Figure 2 in this article presents a Structural Equation Modeling-Partial Least Squares (SEM-PLS) path diagram that visually illustrates the relationship between the main variables that are the focus of the study, namely: Animosity (A), Religiosity (R), and Boycott Behavior (BB). The arrows in the diagram indicate the direction of influence between the variables, and the numerical values displayed alongside the arrows represent the standardized path coefficients. These coefficients quantify both the strength and the direction of each relationship.

For example, the path coefficient from Animosity to Boycott Behavior is 0.514. This finding indicates that higher levels of animosity correspond to a moderate or strong increase in boycott behavior. The coefficient from Religiosity to Boycott Behavior is 0.359, which signifies a positive and moderate contribution of religiosity to boycott behavior. However, the effect is not as strong as that of animosity. Additionally, the interaction term between Religiosity and Animosity in relation to Boycott Behavior, which is not shown in the diagram due to its lack of statistical significance, produces a coefficient of 0.024. This result indicates a negligible combined influence of these two variables in this model. The coefficient of determination (R-squared) for Boycott Behavior is about 0.55. This value implies that approximately 55 percent of the variability in boycott behavior can be explained by Animosity and Religiosity together. At the same time, other factors not included in the current structural model account for the remaining variance.

This diagram shows that Religiosity and Animosity both have an effect on Boycott Behavior, with the direction and strength of the relationship depicted by arrows and coefficient values. In addition, the R-squared value of Boycott Behavior indicates the magnitude of the BB variation that R and A can explain in this model. This diagram clearly shows how animosity and religiosity can affect boycott behavior towards halal-certified foreign restaurants. This diagram provides a concise overview of the conceptual framework and the interactions between the variables tested in this study.

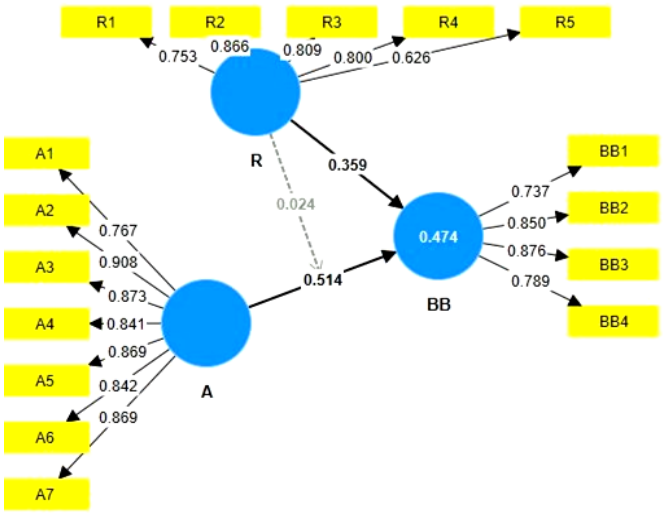


Fig. 2: SEM-PLS Path Relationship

To effectively address negative perceptions stemming from boycott movements, halal-certified foreign restaurants should implement transparent communication strategies that separate their business operations from associations with controversial political issues. Pradhipta (2024) highlights that transparent communication and clarity in corporate messaging are essential to building public trust and countering misinformation during public scrutiny and boycott threats. Furthermore, emphasizing a commitment to halal certification, ethical practices, and proactive community engagement is critical for restoring consumer confidence; these practices increase perceived credibility and brand resilience in halal-sensitive markets (Rachmiatie et al., 2023).

Marketing campaigns tailored to cultural contexts and foregrounding universal values such as social justice and humanitarian support can create consumer goodwill and mitigate animosity-driven motivations for boycotts. Stakeholder engagement, including religious leaders, community groups, and policy makers, has been identified as a powerful lever to promote religious moderation and enhance social harmony, as demonstrated by stakeholder-driven crisis communication models in halal-related sectors (Ahmad et al., 2023). Educational initiatives and public forums promoting interreligious understanding and continual oversight of business relationships may further reduce the spread of misinformation and resentment that underlie boycott actions. These interconnected approaches, supported by recent international research, show that combining strategic marketing with inclusive policy engagement effectively maintains business continuity and promotes social cohesion in markets sensitive to religious and political conflict.

5. Conclusion

This study aims to determine the effect of animosity and individual intentions on boycott behavior in halal-certified foreign restaurants suspected of being affiliated with Israel, as well as the moderating role of religiosity factors in the context of the Israeli-Palestinian conflict. The method used in this study is Structural Equation Modeling - Partial Least Squares (SEM-PLS), focusing on analyzing discriminant validity using the Fornell-Larcker and cross-loading criteria. This study examines three primary constructs, animosity, religiosity, and boycott behavior, which are expected to provide a deeper understanding of the dynamics of boycott behavior. The results of the analysis show that animosity and religiosity both positively and significantly affect boycott behavior. However, the interaction between the two (the moderation of religiosity on the effect of animosity) has no significant effect. The validity and reliability of the constructs in this study have been tested, and they meet the criteria with adequate Average Variance Extracted (AVE) values, indicating good internal consistency. This research is expected to contribute to understanding how religiosity moderation can be part of the solution to reducing religious conflict while increasing social tolerance. Based on the research findings, it is recommended to develop strategies that explore other variables contributing to boycott behavior and deepen the understanding of the complex relationship between religiosity, animosity, and consumer intentions. The study also suggests that while animosity and religiosity significantly influence boycott behavior in this context, future research should explore other mediating or moderating factors that may reveal a more complex relationship. Furthermore, practical efforts can be directed towards identifying specific aspects of the perceived affiliation of foreign halal restaurants with Israel that trigger animosity and understanding how religious values interact with consumer choices in these situations. Continuous exploration and adaptation of the research model, considering these determinants, is expected to optimize the understanding of consumer behavior related to the boycott of halal-certified foreign restaurants.

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