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Religious boycott in Indonesia: investigation of antecedents and the effect of religiosity dimensions

Effect of
religiosity
dimensions

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1 Abstract

Purpose – The purpose of this study is twofold. First, to investigate whether religiosity holds a significant effect on religious animosity in boycott circumstances in Indonesia and the interplay of religiosity dimensions (Study 1). Second, to investigate the antecedents of the intention to participate in religious boycotts (Study 2). The theory of planned behavior (TPB) is used as the foundation to explore and develop the antecedents.

Design/methodology/approach – The quantitative research uses a scenario from a real case of boycott incident in Indonesia; a significant country for the Muslim community and the host to the biggest Muslim population in the world. The case is related to a boycott toward the leading brand of the bakery (Sari Roti). In total, 270 adult Muslims participate as respondents using purposive and snowball sampling techniques. The data is then analyzed using multiple regression analyzes.

Findings – Study 1 reveals that religiosity has a significant effect on religious animosity. Thus, religiosity is a relevant factor in affecting boycotts. Further, the dimensions of religiosity (intrinsic and extrinsic religiosity) play intertwining roles in affecting religious animosity. Study 2 reveals that the significant antecedents of religious boycott intention are attitude toward religious boycott, normative belief, motivation to comply. The political tendency is a significant covariate. The attitude toward religious boycott has the highest effect on religious boycott intention and is preceded by religious animosity and perceived success likelihood.

Research limitations/implications – The sample is chosen from the population of Indonesian adult Muslims. Hence, caution should be applied when generalizing across other populations.

Practical implications – Results of the current research can help managers to prevent and to anticipate the potential negative impacts of a religious boycott on their businesses through the understanding of the factors affecting the intention to participate in such boycotts. Managers may initiate marketing interventions for such anticipations by creating communications responding to the potential animosity and boycott issues.

Social implications – Governments and non-governmental organizations (NGOs) can benefit from the current research in their efforts to prevent potential national instability and social or political chaos. The research findings may increase the understanding about antecedents of religious boycott, and, in turn, the governments and NGOs can plan social engineering initiatives for corrective and preventive actions accordingly.

Originality/value – The paper fulfills the conceptual gap by investigating whether religiosity and religious animosity are relevant in the boycott context. The paper also shows the different effects and the interplay among the antecedents of religious boycott intention. There is no prior literature that initiates and integrates the antecedents of religious boycott intention using TPB as the base theory.

Keywords Theory of planned behavior, Muslim consumers, Attitude toward boycott, Boycott intention, Religious animosity, Religious boycott, Boycott attitude

Paper type Research paper



Introduction

Religious boycott or religiously motivated boycott is a type of consumer boycott, which occurs when the action of an institution or individuals contradicts the religious values or beliefs of a group of consumers (Cruz and Botelho, 2015). The impact of religious boycotts on the targeted business organizations is as detrimental as other types of consumer boycotts. The damages ranged from direct negative effects on sales to disruption of the firm's marketing activities (Patel, 1996). The targeted organizations usually suffer a number of other consequences including damaged brand image, declined customer loyalty and collapsed product judgment (Klein *et al.*, 2004).

Social conflicts that people may relate to their religious stake would have the potential to transform into religiously motivated actions, such as religious boycott. Therefore, religious boycotts are more likely to happen in a religious society than in less religious ones. For example, consumers in Saudi Arabia are likely to react more vigorously to a religious scandal than those in secular countries (Al-Hyari *et al.*, 2012).

The religious and cultural issues have been ignored as major drivers to participate in boycotts. Thus, the religious boycott is still unexplored even though researchers have long recognized the importance of religious value systems in sociology (Anderson, 1970) and in psychology (Allport, 1967; Pargament and Hahn, 1986). Further, the extant literature discusses the drivers of religious boycott in fragments. Most of the research brings up the antecedents such as religiosity, animosity and peer pressure (Al-Hyari *et al.*, 2012; Ahmed *et al.*, 2012; Sari *et al.*, 2017). Some literature even discuss a single antecedent, such as religiosity alone (Dekhil *et al.*, 2017). Only a few research in religious boycotts are based on a developed theory such as that of Farah and Newman (2010) that adopts the theory of planned behavior (TPB) in developing the boycott model.

Research on boycotts pertaining to Muslim consumers are also mostly centered in Middle East context (Farah and Newman, 2010; Abosag, 2010; Abosag and Farah, 2014; Dekhil *et al.*, 2017) or related to Middle East consumers living in Europe (Al-Hyari *et al.*, 2012; Al Serhan, 2016). Apart from the Middle East context, few studies related to the Malaysian context (Shah and Ibrahim, 2016; Abdul-Thalib *et al.*, 2016).

As a country with immense religious societies, especially Islamic society, Indonesia is an important context to study. With a population over 261 million comprising 87% Muslims, Indonesia holds the largest Muslim population in the world (Statistics Indonesia, 2018).

Cases of defamation on religious symbols take place in Indonesia that spark the widespread animosity of the Indonesian Muslims, which, in turn, leads to the act of religious boycotts. They are generally cases in the form of improper speeches or comments that is considered offensive to Muslim society. Recent instances are as follows.

- *Sari Roti* is a leading brand of a bakery in Indonesia. The company board released a statement that was perceived as a rejection against the rally for Quran in December 2016, and thus being offensive to the Muslim society. The boycotters arranged a massive religious boycott toward *Sari Roti* through online media.
- Grab Indonesia, a Singapore-based online transportation startup operating in Indonesia, in the beginning of 2017 publicly expressed its support for a former governor who made a defamatory sentence insulting the Quran. Such circumstance resulted in a public boycott by Indonesian Muslims who urged to uninstall the Grab apps, which means to reject using Grab service any further.
- Indonesian comedian Ernest Prakasa and singer Inul Daratista in the beginning of 2017 insulted religious preachers in social media. Such incidents sparked massive

condemnations in social media and widespread boycotts against the artists and brands that use them as endorsers in advertisements.

- Unilever once openly supported Lesbian, Gay, Bisexual, Transgender, Queer and Intersex (LGBTQI+) and published its logo in rainbow color on 19th June 2020. This fast moving consumer goods giant also declared to sign up in the Amsterdam Declaration to strengthen LGBTQI+ inclusion. Indonesian netizens threatened Unilever with a boycott. However, this event took place only in a relatively short time (Septianto, 2020).

In spite of being the largest Muslim population and the increasing phenomena of religious boycott in the country, Indonesia has rarely been used as a context to study religious boycott. There is only one research published in an international journal about religious boycotts in Indonesia. Sari *et al.* (2017) conduct a qualitative study to explore several factors that stimulate the intention of Indonesian Muslims to perform religious boycotts.

The current research first investigates the relevance of religiosity on religious animosity in Indonesia (Study 1). The study is extended to explore the interplay between religiosity dimensions in affecting religious animosity. Second, the research aims to identify and investigate the effects of the antecedents of religious boycott intention using an integrated approach based on TPB. The TPB is used as a base to establish the antecedents of religious boycott intention. In the current study (Study 2), the factors in TPB are adapted into the context of the religious boycott. A real case of religious boycott in Indonesia (*Sari Roti*) is used as the scenario. Compared to several boycott cases as mentioned, the case of Sari Roti boycott is considered the largest in effect and size. Further, Sari Roti boycott was preceded by the largest religious protest in Indonesia and accordingly the society's memory remains strong. The use of a real boycott case is to capture a genuine animosity of the respondent, a true response that cannot be obtained using a fictitious boycott scenario.

Religiosity dimensions and religious animosity

In a constantly changing and globalized world, religions still hold a significant role in social and consumer behavior (Holdcroft, 2006). Religiosity, in its broadest sense, refers to numerous aspects of religious activity, dedication and religious belief. Religiosity is the religious commitment of individuals toward their faith (Johnson *et al.*, 2001).

The extant literature indicates that the effect of religiosity on boycott intention is not consistent. Few research support the significant effect of religiosity on boycott intention (Al Serhan, 2016; Dekhil *et al.*, 2017) while others suggest either the opposite (Abdul-Talib *et al.*, 2016). Such inconsistency indicates that the relationship between religiosity and boycott intention is not direct. Al-Hyari *et al.* (2012) offers religious animosity as a mediating factor. Religious animosity is considered as a type of animosity that appears to be influenced by the identity as a religious believer (Sari *et al.*, 2017). Religious individuals tend to consider attacks on religious beliefs very stressful and threatening (Swimberghe *et al.*, 2009).

According to Allport and Ross (1967), religiosity consists of two dimensions; intrinsic and extrinsic. Intrinsic religiosity deals with belief or faith for which people embrace a creed and internalize it fully. Extrinsic religiosity involves practical religious conducts and it is more instrumental and utilitarian. The embraced creed is there, but people may find a variety of ways, such as prayer, to gain relief and/or protection.

Some authors consider some kind of hierarchy between these two dimensions in which the intrinsic is reckoned as having a deeper sense of religiosity than the extrinsic one. The two dimensions are even referred to as "mature" and "immature" religious orientations,

respectively (Allport, 1963). Intrinsic orientation as a mature form of religious feeling performs as the main motivation and drives for the individual's way of life, while extrinsic orientation as the immature form functions as the enabler for achieving one's selfish goals (Tiliopoulos *et al.*, 2007). Johnson *et al.* (2001) uses more pragmatic terms as "belief" and "practices" that largely correspond to the intrinsic and extrinsic dimensions, respectively.

Gorsuch (1994) offers a perspective of intrinsicness as a motivation. Such perspective implies that the intrinsic dimension of religiosity affects religious behavior. The intrinsic religious motivation is associated with boycott's motivation factors such as attitude toward boycott and subjective norms, which, in turn, affect the intentions to boycott (Muhamad *et al.*, 2019). The intrinsic dimension (religious belief) becomes the motive or the driver of the extrinsic dimension (religious practice). In other words, people who bring their religiosity into practice indicate their high religious belief and vice versa. Accordingly, the effect of the intrinsic dimension of religiosity on religious animosity should be mediated by the extrinsic dimension. When there is a considered attack on religious belief, people with high intrinsic religiosity that bring their religiosity into practice will tend to have higher animosity against such attacks:

- H1a.* The intrinsic dimension of religiosity (religious belief) positively affects religious animosity.
- H1b.* The extrinsic dimension of religiosity (religious practice) positively affects religious animosity.
- H1c.* The extrinsic dimension of religiosity (religious practice) mediates the effect of the intrinsic dimension (religious belief) on religious animosity (Figure 1).

Applying theory of planned behavior in religious boycott context

Extant literature related to boycotts has not been driven by sound theoretical frameworks. Many boycott studies investigate the financial effects as the consequences of boycott (Friedman, 1985). Afterward, studies seek to explore the motives of boycott participants with sounder theoretical frameworks (Klein *et al.*, 2002, 2004). Consumers may boycott firms' corporate social responsibility activities, an act that is perceived as good and benefits consumers if consumers' psychological contracts are abused (Long and Deng, 2020).

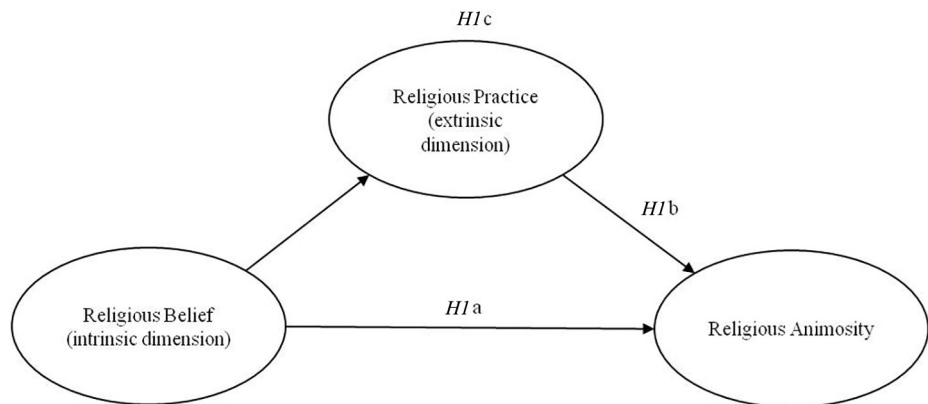


Figure 1.
Conceptual
framework of Study 1

In the religious boycott context, limited studies have been done using a thorough theoretical basis. Farah and Newman (2010) find that the constructs in TPB (Ajzen, 1991) are applicable as the antecedents of religious boycott. However, their study does not attempt to adjust the constructs with the boycott context and instead generally uses the original constructs of TPB. According to Delistavrou *et al.* (2020), TPB was found insightful to explain an abundant portion of the variance ($\pm 60\%$) in the consumers' intentions to participate in a boycott.

Past research uses and modifies TPB to produce more understandable models. The modification of the TPB model is often done by substituting the constructs in the model to adjust to the context of the study (Kaiser, 2006; Pavlou and Fygenson, 2006; Yang, 2012; Arora *et al.*, 2017). With the purpose to complement the literature, the present study explores and investigates the antecedents of boycott intention using modified constructs of TPB pertaining to a religious boycott context.

Originating from the theory of reasoned action (Ajzen and Fishbein, 1980), TPB suggests that intentions as the antecedents of behavior are predicted by three main factors. The first factor is the individuals' attitude toward the behavior that is dependent upon their behavioral beliefs about a particular behavior and the specific desirable or achievable outcomes (outcomes evaluation). The second factor is the subjective norm, which consists of the positive view of significant others related to such behavior (subjective norms) and the individual's motivation to comply with their view. Last is the perceived behavioral control (PBC) that is whether or not the individuals have the capabilities or resources to do what they intend to.

Among the antecedents of behavior according to TPB, three need to be adapted into the religious boycott context. They are behavioral beliefs, outcomes evaluation and PBC. The other antecedents are considered general, and thus, no adaptation is required (normative belief, motivation to comply and attitude toward behavior).

Religious animosity is in line with behavioral beliefs in TPB in which it serves as a behavioral motive that, in turn, forms the individual's attitude toward boycott. Religious animosity has more stable and longer-term impacts on behavior than other types of animosities. Therefore, a religious boycott campaign is effective and long lasting because there is a violation of religion that attacks the core beliefs and the identity of religiously committed consumers (Al-Hyari *et al.*, 2012; Abosag and Farah de Villegas, 2011).

The description and the role of perceived success likelihood are consistent with outcomes evaluation as the antecedent of attitude in TPB. Perceived success likelihood is the chance of a boycott being successful or fruitful as perceived by consumers or society (Albrecht *et al.*, 2013). The likelihood of consumers to participate in both economic and social-issue boycotts is determined by their perceptions of the boycott's likelihood of success (Sen *et al.*, 2001).

PBC is an individual's perception of the ease or difficulty of performing the behavior of interest (Ajzen, 1985). In the TPB perspective, PBC applies to action-oriented behavior, for example, buying certain brands. Therefore, PBC is often considered as the level of easiness or difficulty, for individuals to perform a behavior. On the contrary, boycotting involves a non-action behavior, e.g. not buying certain brands. Accordingly, what may control the non-action behavior is whether or not such brands are considered indispensable, and thus, being inevitable to purchase. When a consumer feels it is easy to switch to other brands and leave the problematic brand, it means she has a positive control over boycotting. And vice versa, when a consumer has a high dependency on the brand, i.e. having a high brand loyalty, her control over boycotting is low. For this reason, brand loyalty serves as PBC in a boycotting context. The summary of original and substituted constructs of TPB in religious boycott context is as shown in Table 1.

General context	Religious boycott context	Literature
N/A	Religious animosity*	Farah and Newman, 2010 Arora <i>et al.</i> , 2017
Outcomes evaluation	Perceived success likelihood*	Arora <i>et al.</i> , 2017 Albrecht <i>et al.</i> , 2013 Smith and Li, 2010 Klein <i>et al.</i> , 2004
Normative beliefs	Normative beliefs**	Ajzen, 1991
Motivation to comply	Motivation to comply**	Ajzen, 1991
Attitude toward behavior	Attitude toward behavior**	Ajzen, 1991
Perceived behavioral control	Brand loyalty*	Klein <i>et al.</i> , 2004 Dekhil <i>et al.</i> , 2017 Arora <i>et al.</i> , 2017

Table 1.
Constructs of TPB in
general and religious
boycott literatures

Notes: *Constructs are modified to adjust to religious boycott contexts; **constructs are used as-is from original TPB

Animosity has been described as the antipathy related to previous or ongoing military, political or economic events (Klein *et al.*, 1998). One of the expressions of animosity is performing boycotts (Heslop *et al.*, 2006). Religious animosity is considered as a type of animosity influenced by the identity as a religious believer (Sari *et al.*, 2017). In the case of boycotts by the Muslims, religious animosity is influenced by their identity as Muslims. Religious animosity also causes a more persistent boycott (Kalliny and Lemaster, 2005) that negatively impacts brand image and weakens customer loyalty (Abosag and Farah, 2014). Consumers who experience animosity toward a party (country, company or individual) due to a certain religious offense tend to develop a positive attitude about boycotting and are more likely to refrain from buying products of that country (Kalliny and Lemaster, 2005):

H2. The higher the religious animosity, the more positive attitude toward a boycott.

TPB suggests that attitude toward a certain behavior is affected by the outcome probability of the behavior itself. When the outcome evaluation is favored, the attitude is high and vice versa. Consistent with the concept of outcome evaluation, in a boycott context, Albrecht *et al.* (2013) suggest that consumers hold expectations or perceptions whether performing boycott will likely be a success in achieving its objectives. Effective boycotts are considered to be one of the most important methods for consumers to promote ethical business practices (Hahn and Albert, 2017). Boycotts force companies to apply sustainable developmental actions (Lavorata, 2014). The more an event is expected to be fruitful, the higher the tendency of people to participate (Tajfel and Turner, 1986). Consumers will have a positive attitude toward religious boycotts when they consider the result will be as expected:

H3. The higher the perceived success likelihood, the more positive an attitude toward a boycott.

Attitude toward behavior measures the extent to which an individual has a favorable or unfavorable evaluation of a certain behavior (Ajzen and Fishbein, 1980). The TPB describes that “the more favorable the attitude, the stronger an individual’s intention to perform the particular behavior” (Ajzen, 1991). In the religious boycott context, attitude toward boycott is found to have the strongest effect on boycott intention as compared to other antecedents (Farah and Newman, 2010). Delistavrou *et al.* (2020) find that boycotting intention is not an impulsive

behavior, it is rather a planned one and it is directly predicted by attitude. It is predicted that attitude is positively associated with the intention to participate in a religious boycott:

H4. The more positive the attitude toward a religious boycott, the higher the boycott intention.

Normative belief is the underlying determinant of subjective norms. Such belief pertains to the likelihood that important referent individuals or groups approve or disapprove of performing a given behavior (Ajzen, 1991). Decision to perform a particular behavior is affected by their referent individuals or groups with the increased tendency that is almost double (Lahno and Serra-Garcia, 2015). The choice made by peers or referent groups turns out to be the normative belief and people also tend to make riskier decisions when in peer groups than alone (Gardner and Steinberg, 2005).

Study related to religious boycott toward foreign products in Indonesia suggests topical concepts maps where “friends” and “boycott” concepts are next to each other (Sari *et al.*, 2017). The map indicates that pressure from friends is one of the most influential factors that motivate participants to boycott. Therefore, it is expected that normative beliefs pertaining to a religious boycott affects boycott intention:

H5. The greater the normative belief of a religious boycott, the higher the boycott intention.

Motivation to comply is the enthusiasm to conform to others; reflected in “how much I want to do what my best friend wants me to” (Gillmore *et al.*, 2002). Such influence is strong when the group is primary, formal and/or aspirational. By providing important information about the boycott, this group is also likely to distribute influence (Burnkrant and Cousineau, 1975).

Consumers are motivated to participate in boycott not only to achieve its objectives but also to comply with the boycotting referent group to gain group membership or acceptance. The contribution of the primary pressure group, the family, is endowed with religious meaning and is reflected in consumption (Dekhil *et al.*, 2017). Al-Hyari *et al.* (2012) highlight several characteristics of Muslims, including their tendency to act similar manner to their fellow Muslims. It is expected that motivation to comply is positively associated with the individual's intention to boycott:

H6. The higher the motivation to comply with religious referent groups, the higher intention to participate in a religious boycott.

Brand loyalty is the tendency to consistently choose a single brand among several brands in the same product group (Aaker, 2004). It implies a consistent repurchase pattern of the brand as a result of positive affection toward the brand (Mellens *et al.*, 1996). Dekhil *et al.* (2017) suggest that loyalty to a brand has a negative effect on the tendency to participate in a boycott. When loyal consumers have to boycott a brand, there are two sacrifices involved; their preference for the boycotted product and the cost to switch to the substitutes. The higher consumer loyalty, the less they are likely to boycott the particular brand:

H7. The higher the loyalty to a boycotted brand, the lower the intention to participate in such religious boycotts.

Conceptual frameworks

The following are the conceptual frameworks for Studies 1 and 2. The first study is designed to explore the impact and relevance of religiosity on religious animosity while the mission of

the second study is to investigate the effects of antecedents of religious boycott intention (Figure 2).

Methodology

Scenario

The scenario used as the stimuli in this study is the case of a leading brand of bakery *Sari Roti* in Indonesia. The brand was under fire after the management denied involvement in a massive demonstration, which was then known as the “212” (December 2) rally in Jakarta. Approximately seven million Muslims participated in the rally to protest the statement of the governor of Jakarta, which was considered blasphemy of the Holy Quran. Photos of number of *Sari Roti* hawkers giving away free bread to the rally participants had gone viral in social media. Not knowing that it happened because some donors had paid the hawkers to let rally participants take the bread for free, many already felt thankful presuming the company’s generosity. Unfortunately, the management of *Sari Roti* made an anticlimax press release denying any corporate involvement and mentioning that such giving away free bread by hawkers was done without corporate permission. Such clarification triggered negative reactions from Muslim society. Many considered the statement unnecessary and that the company even thanked rally participants for buying their bread in large amounts. Further, it was deemed irritating by Muslim society in the sense that the company viewed the rally so negatively that it has to declare being “disinfected” from a rally that many Muslims considered a religious duty.

Political practices and its effects play an important role in the decisions of the consumer. It can affect the consumer’s choice of products and producers (Gulyás, 2008). Based on research conducted in Denmark, the society has attention to influence and to contribute to changes for betterment, the belief that individual consumption choices can lead to collective results. These two things can result in collective results of decisions whether to consume something or not to consume something. This scenario is what differentiates political consumption from the common consumption concentrating only on satisfying one’s own needs. Other than that, the decision of not consuming something to change something is

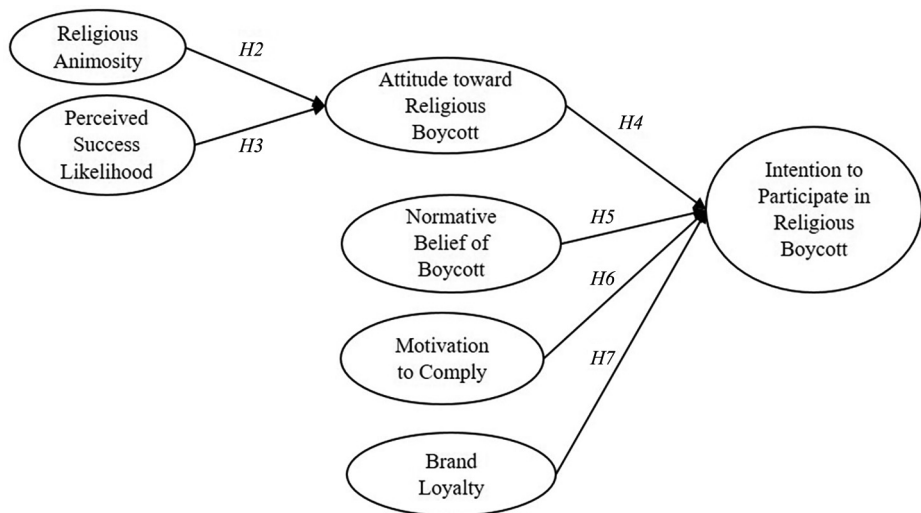


Figure 2.
Conceptual
framework of Study 2

usually manifested in boycotts called for by various pressure groups (Hirschman, 1970; Smith, 1990).

At that moment, the Jakarta governor election was held. The incumbent governor was one of the candidates, against two others. Therefore, the political tendency of the respondent might be an extraneous factor that needs to be ruled out in the data analysis. Political tendency in this research refers to the respondents' preference toward the governor election candidate in 2017. Political tendency of the respondents is measured by asking their attitude toward the so-called blasphemous governor as a candidate in the next governor election. The *Sari Roti* boycott was closely related to the case of the governor candidate, as he was perceived to offend the Quran and caused the rally to defend Quran 212. *Sari Roti* released a statement perceived against the rally and implied that the rally contradicted unity and nationalism.

Procedures

Two consecutive studies (Studies 1 and 2) uses a written scenario with a similar topic as the stimuli. The written scenario is taken from a real case of religious animosity that triggers a boycott that takes place in Indonesia. The benefit of using a real case instead of a fictitious case for the stimuli in this study is twofold. First, a real case is expected to generate authentic emotional responses to maximize the variance. Second, the real case used in this study took place in the recent past in which the study could gain momentum as it is still fresh in consumers' minds. The data was collected in late 2017, less than a year from when the case took place.

All respondents are provided with the story of the Sari Roti case to either make them aware or to remind them about what happened. The selected respondents are individuals that have not joined the Sari Roti boycott, and thus, measuring the intention to participate in such boycott is relevant. Individuals who did not actually join the boycott might or might not have the intention to boycott. In this case, we expect getting adequate variance in the responses. On the other hand, we do not use individuals who actually joined the boycott to avoid skewed responses when measuring the boycott intention.

Online questionnaires are distributed using purposive and snowball sampling techniques. To initiate the study, subjects are asked to answer 25 questions measuring their level of religiosity (Tiliouine and Belgoumidi, 2009). The *Sari Roti* case is then presented to be read by the subjects as a stimulus. After reading the case, subjects are then directed to answer questions using various adapted scales to measure the religious animosity (Klein *et al.*, 1998), perceived likelihood of boycott success (Lastovicka and Gardner, 1979), normative belief (George, 2004; Charsetad, 2016), motivation to comply to referent others to participate in the boycott (Makgosa and Mohube, 2007), attitude toward participating in the religious boycott (Ajzen, 2006), brand loyalty (Narayandas, 1996; Dekhil *et al.*, 2017), intention to participate in the religious boycott (Chen, 2010; Abosag and Farah, 2014; Charsetad, 2016). Political tendencies of the subjects are also measured by asking their attitude toward the so-called blasphemous governor as a candidate in the next governor election. Finally, subjects are asked to complete the demographic questions (age, gender and occupation).

Measurements

Subjects responded to six-point Likert-like items in all perceptual measurements. All the main questions are a six-point Likert-type scale, whereby 1 indicated "strongly disagree," 2 indicated "disagree," 3 indicated "somewhat disagree," 4 indicated "somewhat agree," 5

indicated “agree,” 6 indicated “strongly agree.” The operational definitions, dimensions and measurement items are shown on Tables 2 and 3.

Sample

Data is collected from a survey instrument administered to 389 Muslim respondents, primarily between ages 22–31. This cohort is purposefully selected to reflect the adult Muslim generation that is social media savvy and had recently been considered as the major agent of the religious boycott. After the data cleaning process, eliminating incomplete responses, the final study used a total 270 responses.

About 54% of the respondents are female, approximately 82.2% between the ages of 22 to 26 years. The majority of the respondents live in big cities in Indonesia such as in Jakarta and the surrounding cities (63.5%), Bandung (26.7%) and the rest live in other cities such as Yogyakarta, Medan and Bali, Palembang, Surabaya and Aceh. About 35% of the respondents are adult Muslims from the middle class and 9% from the upper middle class. The majority of the respondents (88.95%) are aware about the *Sari Roti* boycott case.

Religiosity: religious commitment of individuals toward their faith(s)		
Dimensions and definitions	Code	Items
<i>Religious belief</i> : dimension that deals with faith/belief matters	RB1	I believe in God
	RB2	I am inspired by Prophets' life stories
	RB3	I believe that events strengthen my belief in destiny
	RB4	Rewards of paradise encourage me to do good doings
	RB5	Existence of hell leads me to avoid wrong-doings
	RB6	I often remember the judgment day
	RB7	I rely on God's help in hard times
	RB8	Qur'an relieves pain and disease
<i>Religious practice</i> : dimension that deals with practical matters	RP1	I dress in accordance with religion
	RP2	I take alcoholic drinks for fun (reversed)
	RP3	I ask God's pardon for wrong sayings or lies
	RP4	I choose my words in order not to be impious
	RP5	I recite some traditional prayers
	RP6	I begin work on the name of God
	RP7	I practice the five voluntary prayers
	RP8	I fast the voluntary fasting in Ramadan
	RP9	I plan to- or I already have- finished Mecca pilgrimage
<i>Religious altruism</i> : dimension that deals with relational matters	RA1	I obey my parents for religious reasons
	RA2	I prefer to deal with people with high religious commitment
	RA3	I advise others to do good and avoid sin
	RA4	I give away charity as religious duty actively
	RA5	I help people in their difficulties for God's sake
<i>Religious enrichment</i> : dimension that deals with studying activity	RE1	I read/listen to Prophets' biographies
	RE2	I watch or listen or attend religious meetings
	RE3	I try to learn by heart some Quranic verses
	RE4	I avoid listening to songs written in impious words
	RE5	I ask for advise or read religious books to clarify matters in my life

Table 2. Dimensions and measurements of religiosity (Study 1)

Source: Adapted from Comprehensive Measure of Islamic Religiosity/CMIR (Tilioune and Belgoumidi, 2009)

Variables and definitions	Code	Items	Adapted sources
<i>Religious animosity</i> : animosity caused by perceived violation toward a certain religious belief	ANM1	I feel angry too toward the Sari Roti	Klein <i>et al.</i> (1998)
	ANM2	Sari Roti's statement is inappropriate	
	ANM3	I feel that Sari Roti's statement is over the line	
	ANM4	I feel offended by the statement	
<i>Perceived success likelihood</i> : is perceived effectiveness of the boycott to be effective to create social correct corrections	PSL1	This boycott (Sari Roti) is effective to make the company realizes its mistake	Lastovicka and Gardner (1979)
	PSL2	This boycott (Sari Roti) can give deterrent effect to the company not to repeat the mistake	
	PSL3	This boycott (Sari Roti) sets an example to other companies to act more wisely	
	PSL4	This boycott (Sari Roti) can educate business entity regarding religious act	
<i>Normative beliefs</i> : the likelihood that important referent individuals or groups approve or disapprove of performing a given behavior	NB1	My significant others encourage me in this boycott (Sari Roti)	George (2004), Charsetad (2016)
	NB2	My friends think that I should participate in this boycott (Sari Roti)	
	NB3	People who influence my decision agree if I participate in this boycott (Sari Roti)	
	NB4	My closest relatives suggest that I should participate in this boycott (Sari Roti)	
<i>Motivation to comply</i> : how much a person wants to comply with certain reference group	MTC4	I will participate in this boycott (Sari Roti) as I see my friends do the same	Makgosa and Mohube (2007)
	MTC3	I observe what others doing before deciding participate in this boycott (Sari Roti)	
	MTC4	It is important for me whether or not others agree with this boycott (Sari Roti)	
	MTC5	I care about others' opinion about this boycott (Sari Roti)	
	MTC6	I will participate in this boycott (Sari Roti) as expected by people around me	
	MTC6	I achieve a sense of belonging if I participate in this boycott (Sari Roti) along with my friends	
<i>Past brand loyalty</i> : prior-to-boycott tendency to consistently choose the brand among other brands and to spread positive comments about the brand	LOY1	I tend to participate boycott (Sari Roti) as my friends approve such action	Narayandas (1996), Dekhil <i>et al.</i> (2017)
	LOY2	I used to consider Sari Roti as my first choice to buy bread	
	LOY3	I used to recommend Sari Roti to anyone who wants to buy bread	
	LOY4	I used to say positive things about Sari Roti to others	
	LOY5	I used to encourage friends and relatives to use Sari Roti	
	LOY6	I used to buy Sari Roti bread for daily use	
<i>Attitude toward boycott</i> : the degree to which person has a favorable or unfavorable evaluation or appraisal of the boycott in question	ATD1	I used to choose Sari Roti when buying bread	Ajzen (2006)
	ATD2	Such boycott (Sari Roti) is useless/useful	
	ATD3	Such boycott (Sari Roti) is not beneficial/beneficial	
	ATD4	Such boycott (Sari Roti) is not wise/wise	
	ATD5	Such boycott (Sari Roti) is not pleasant/pleasant	
<i>Religious boycott intention</i> : motivation to participate in the boycott	B1	Such boycott (Sari Roti) is a bad idea/good idea	Chen (2010), Aboag and Farah (2014), Charsetad (2016)
	B2	Whenever possible, I avoid buying Sari Roti	
	B3	I will participate in boycotting Sari Roti	
	B4	I have decided to boycott Sari Roti	
	B5	I intend to participate in the boycott of Sari Roti	

Table 3. Definitions and measurement items of variables in Study 2

Reliability and validity

Factor analyzes are performed to all scales collectively according to the groups where the scales are placed as independent variables in the conceptual frameworks. In Study 1, the Religiosity scale is specially investigated to ensure the validity of the adapted scale when applied in the Indonesian context. The four dimensions of religiosity appeared to collapse into two main dimensions. First, “religious belief” (intrinsic dimension of religiosity) is by itself a single dimension, which consists of eight items (Cronbach’s alpha 0.935 and all factor loadings >0.70). Second, an emerging dimension, 13 items encompassing three sub-dimensions that refer to the extrinsic dimension of religiosity (religious practice, religious altruism and religious enrichment) is then named as “religious practice” (Cronbach’s alpha 0.95, all factor loadings >0.60). In total, six items are removed from original religious practice due to low factor loadings. Factor analysis and reliability test results are shown in [Table 4](#).

Two more factor analyzes are performed for the independent variables of attitude toward participating in boycotts and for the independent variables of boycott intention. As seen in

Dimensions	Items	Factor loadings			Mean	SD	Cronbach's alpha	KMO MSA	Bartlett's TOS
		Component 1	Component 2						
Religious belief	RB1	0.89		5.72	1.00	0.94	0.94	<0.01	
	RB2	0.84		5.46	1.09				
	RB3	0.86		5.53	1.08				
	RB4	0.79		5.29	1.18				
	RB5	0.72		5.15	1.29				
	RB6	0.68		4.92	1.25				
	RB7	0.85		5.45	1.14				
	RB8	0.83		5.42	1.13				
Religious practice	RP1		0.69	4.58	1.16	0.95	0.95	<0.01	
	RP4		0.68	4.39	1.32				
	RP5		0.63	4.87	1.17				
Religious altruism	RA1		0.63	5.04	1.08				
	RA2		0.75	4.49	1.20				
	RA3		0.76	4.72	1.09				
	RA4		0.61	4.69	1.03				
	RA5		0.60	4.80	1.02				
Religious enrichment	RE1		0.70	4.84	1.10				
	RE2		0.79	4.22	1.40				
	RE3		0.74	4.42	1.22				
	RE4		0.78	3.92	1.45				
	RE5		0.77	4.67	1.19				

Table 4. Reliability and validity tests for the religiosity dimensions

Antecedents	Items	Factor Loading	Mean	SD	Cronbach's alpha	KMO MSA	Bartlett's TOS
Religious animosity	ANM3	0.90	3.23	1.60	0.97	0.85	<0.01
	ANM2	0.89	3.56	1.62			
	ANM4	0.88	3.40	1.62			
	ANM1	0.88	3.27	1.65			
Perceived success likelihood	PSL3	0.90	3.40	1.64	0.96	0.85	<0.01
	PSL2	0.89	3.51	1.61			
	PSL1	0.87	3.67	1.62			
	PSL4	0.85	3.42	1.66			

Table 5. Reliability and validity tests for the antecedents of attitude toward boycott

Dimensions	Items	Factor loading	Mean	SD	Cronbach's alpha	KMO MSA	Bartlett's TOS
Loyalty	LOY4	0.96	4.23	1.43	0.98	0.94	<0.01
	LOY5	0.96	3.95	1.41			
	LOY2	0.95	4.10	1.34			
	LOY7	0.95	3.92	1.41			
	LOY6	0.93	3.93	1.42			
	LOY3	0.93	4.11	1.40			
Attitude toward boycott	LOY1	0.91	3.97	1.47	0.96	0.91	<0.01
	ATD5	0.88	3.28	1.69			
	ATD3	0.87	3.02	1.50			
	ATD1	0.85	3.01	1.60			
	ATD4	0.84	2.79	1.43			
Normative belief	ATD2	0.82	3.09	1.60	0.97	0.86	<0.01
	NB2	0.85	2.60	1.44			
	NB4	0.85	2.64	1.42			
	NB1	0.84	2.77	1.48			
Motivation to comply	NB3	0.81	2.63	1.47	0.90	0.81	<0.01
	MTC2	0.86	3.16	1.59			
	MTC3	0.84	2.76	1.41			
	MTC4	0.76	3.17	1.46			
	MTC5	0.69	2.41	1.30			
	MTC6	0.66	2.46	1.33			

Table 6.
Reliability and
validity tests for the
antecedents of
boycott intention

Tables 5 and 6, items appear to converge into variables they are measuring and have proper factor loadings. The Cronbach's alpha of all variables are higher than 0.9, indicating good reliability. Classical assumption tests have been performed to ensure assumptions of normality, homoscedasticity and multicollinearity using Kolmogorov-Smirnoff test, Bartlett's test of sphericity and variance inflation factor tests, respectively. All assumptions are met with no violations observed.

Results and discussions

Study 1 results

The result of simple regression analysis indicates a significant positive association between religiosity and religious animosity ($R^2 = 0.23$, $\beta = 0.48$, p -value < 0.001). The finding implies a strong relationship in which religious people tend to be irritated by a brand that is perceived as demeaning their religion.

Further regression analyzes are performed to investigate the interplay between two religiosity dimensions – intrinsic dimension (religious belief) and extrinsic dimension (religious practice) – in affecting animosity. The association of religious belief and religious practice is significant ($R^2 = 0.38$, $\beta = 0.62$, p -value < 0.001). The explanatory power and the effect of religious belief on religious animosity ($R^2 = 0.09$, $\beta = 0.31$, p -value < 0.001) are far weaker than those of religious practice ($R^2 = 0.25$, $\beta = 0.50$, p -value < 0.001). In multiple regression analysis, religious belief does not add significant R^2 , and thus, is not a significant factor of religious animosity. The summary of regression analyzes is as shown in Table 7.

Significant influence of religiosity on religious animosity is consistent with the study of Swinberghe *et al.* (2009), which shows that religious individuals tend to feel stressed and threatened upon an attack on their religious belief. The result is also in line with other studies, such as Al-Hyari *et al.* (2012), who also try to find out the relationship of religiosity

and religious animosity. The difference is that Al-Hyari *et al.* (2012) found that there is another intermediate variable in between because of the scenario of the Danish Boycott that he uses as a base.

The results of regression analyzes indicate a strong indication that religious practice served as a mediator. To be more specific, the indication leads to a full mediation relationship. As seen in Table 7, religious belief becomes completely insignificant (p -value = 0.979) in predicting religious animosity when the religious practice is added into the model (p -value < 0.001). Using Sobel test procedures (Preacher and Leonardelli, 2018), the mediation effect is tested and is found significant (Sobel test p -value < 0.001).

The results of Study 1 supported *H1*. Both dimensions of religiosity pose a significant role as the antecedent of religious animosity (*H1a* and *H1b*). The effect of the intrinsic dimension (religious belief) on religious animosity is fully mediated by the extrinsic dimension (religious practice) of religiosity (*H1c*). This means, individuals with a high intrinsic dimension (religious belief) who do not have a high extrinsic dimension (religious practices) tend not to be offended when facing religious defamation; their religious animosity is not activated. The finding adds into the literature in which it sharpens what is offered by Allport (1963), who only emphasizes the hierarchy between the two religiosity dimensions. The result of Study 1 provides a valid argument related to the interplay effects of religiosity dimensions.

The adjusted conceptual framework of such relationships is depicted in Figure 3.

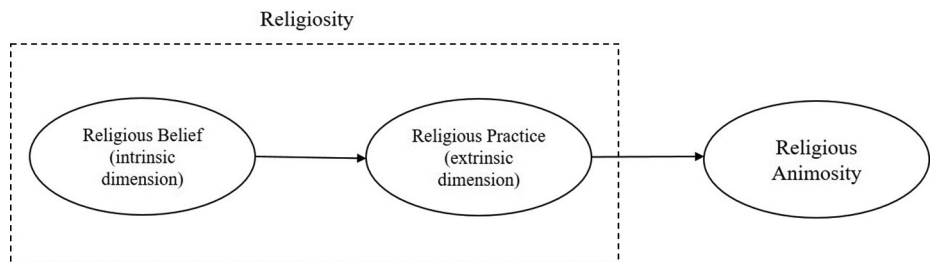
Study 2 results

Two multiple regression analyzes are performed to investigate the antecedents of religious boycott intention. The first regression is the attitude toward boycott on religious animosity and perceived success likelihood of the boycott. The second regression is religious boycott intention on four factors (attitude toward boycott, normative belief, motivation to comply

DV	IV	R^2	β	B	p -value	
Religious practice	Religious belief	0.38	0.62	0.89	<0.01	
	Constant			-0.28	0.47	
Religious animosity	Religious belief	0.09	0.31	0.90	<0.01	
	Constant			-1.41	0.17	
Religious animosity	Religious practice	0.25	0.50	1.01	<0.01	
	Constant			-1.15	0.02	
Religious animosity	Religious practice	0.25	0.50	1.01	<0.01	
	Religious belief			0.00	-0.01	0.98
	Constant			-1.13	0.19	

Table 7. Regression analyzes of Study 1

Figure 3. The conceptual framework of the effects of religiosity dimensions on religious animosity



and brand loyalty). Political tendency is included in the model as a covariate to control the effect of participants' tendency in supporting the related political figure in the presented case (the governor candidate who had been the focus of the *Sari Roti* case). The regression analysis results are summarized in [Table 8](#).

In general, Study 2 results are consistent with [Delistavrou et al. \(2020\)](#) in terms of the applicability of TPB in explaining the boycott context. *H2* is supported, showing that higher religious animosity leads to a more positive attitude toward boycott and is consistent with [Sari et al. \(2017\)](#) and [Kalliny and Lemaster \(2005\)](#). *H3* is supported, that is the higher the perceived success likelihood, the more positive an attitude toward boycott. The result is consistent with that of [Albrecht et al. \(2013\)](#) and [Tajfel and Turner \(1986\)](#). The result of *H4* shows that a higher attitude toward a religious boycott leads to higher boycott intention as well. The finding is supported by [Farah and Newman \(2010\)](#) and [Delistavrou et al. \(2020\)](#).

H5 is supported, showing that a higher normative belief of a religious boycott leads to a higher boycott intention. The finding is consistent with [Gardner and Steinberg \(2005\)](#) and [Sari et al. \(2017\)](#). In *H6*, it is proven that the higher the motivation to comply with religious referent groups, the higher the intention to participate in a religious boycott. This proven hypothesis is supported by the research of [Dekhil \(2017\)](#). The *H7*, which states that the higher the loyalty to a boycotted brand leads to lower intention to participate in such religious boycotts, is also supported by previous research of [Dekhil \(2017\)](#).

The results also show that antecedents with the highest effect on the intention to participate in religious boycott is the attitude toward religious boycott ($\beta = 0.492$), while the antecedent with the highest effect on the attitude toward religious boycott is perceived success likelihood. Antecedents with a negative effect on the intention to participate in the boycott are brand loyalty ($\beta = -0.062$) and political tendency ($\beta = -0.150$). At this point, we can conclude that the higher brand loyalty and/or political tendency, the less intention to participate in religious boycotts.

Post hoc analyzes of Study 2

Study 2 results show that brand loyalty is not a significant antecedent of boycott intention. The result is expected in the presence of political tendency as a covariate in the model. Additional analysis is done to further verify the role of political tendency. A multiple regression analysis without covariate shows confirming results. Brand loyalty becomes a significant antecedent when the covariate is removed (p -value = 0.044, $\beta = -0.075$). Such results indicate a spurious relationship between brand loyalty and boycott intention. The finding implies that in normal circumstances, the people's intention to boycott is not lessened by their loyalty to the brand. However, when the political tendency is involved,

Regression	DV	R^2	IV	β	B	t	p -value
I	Attitude toward boycott	0.66	Constant		0.32	2.325	0.02
			Religious animosity	0.35	0.31	7.458	<0.01
			Perceived success likelihood	0.54	0.50	11.512	<0.01
II	Intention to participate in boycott	0.68	Constant		0.49	1.892	0.06
			Attitude toward boycott	0.49	0.59	10.873	<0.01
			Normative belief	0.27	0.30	5.517	<0.01
			Motivation to comply	0.12	0.16	2.836	0.01
			Brand loyalty	-0.06	-0.07	-1.7	0.09
			Political tendency (covariate)	-0.15	-0.13	-3.8	<0.01

Table 8.
Regression analyzes
of Study 2 with
covariate

people’s loyalty to a brand would reduce their intention to participate in boycotts. Results of the second regression analysis are shown in [Table 9](#).

9 Theoretical implications

The overall results of the current study contribute to the literature in at least three main theoretical implications. First, it provides confidence that in the Indonesian consumer context, religiosity is an important factor of religious animosity. Further, the finding implies that the extrinsic dimension of religiosity (religious practice) fully mediates the effect of the intrinsic dimension (religious belief) on religious animosity. Second, the current research supports the modified TPB model in religious boycott context, especially related to the attitude toward boycott and normative belief. The third and the most novel implication is that brand loyalty as a PBC of the boycott has a spurious effect on boycott intention. Political tendency can be the source of brand loyalty that, in turn, serves as PBC in reducing the intention to participate in a religious boycott. In more detail, the implications are elaborated as follows.

Study 1 pertains to two main theoretical contributions. First, the study investigates whether religiosity affects religious animosity and whether religious animosity affects attitude toward a boycott. The overall result shows a significant relationship between religiosity and religious animosity ($\beta = 0.48$). There is also a significant relationship between religious animosity and attitude toward religious boycott ($\beta = 0.70$). The findings imply the substance of relationship among those variables in the Indonesian context that laid a valid ground to perform further studies investigating the antecedents of religious boycott in Indonesia.

The post-hoc analysis of Study 1 also suggests an interesting finding related to the interplay of the intrinsic dimension and extrinsic dimension of religiosity, which are identified as religious belief (intrinsic) and religious practice (extrinsic), respectively. Religious practice is positively associated with religious animosity (*H1b* supported) while there is no direct effect of religious belief on religious animosity (*H1a* not supported). Full mediation is verified in which religious practice fully mediates the effect of religious belief on religious animosity (*H1c* supported). The finding implies that Muslims with a high level of *iman* (e.g. religious belief) would not necessarily want to participate in boycott. The level of *iman* is indeed the factor of the level of *ibadah* (e.g. religious practice), however, those who highly observe the *ibadah* would have higher intention to participate in a religious boycott. The last finding complements and extends [Allport \(1963\)](#), who only states that there is a hierarchy between the two dimensions. The current research shows the explanation how the two dimensions of religiosity interplay in affecting boycott intention.

Study 2 reveals that most of the hypothesized antecedents of religious boycott intention are significant. The findings are consistent with the literature related to consumer animosity ([Kalliny and Lemaster, 2005](#)), perceived success likelihood ([Albrecht et al., 2013](#); [Tajfel and Turner, 1986](#)), attitude toward boycott ([Farah and Newman, 2010](#)), normative belief

Table 9. Regression analyzes of Study 2 without covariate

Regression	DV	R ²	IV	β	B	t	p-value
II	Intention to participate in boycott	0.661	Constant		-0.99	-0.47	0.64
			Attitude toward boycott	0.52	0.63	11.354	<0.01
			Normative belief	0.33	0.36	6.871	<0.01
			Motivation to comply	0.12	0.15	2.577	0.01
			Brand loyalty	-0.08	-0.09	-2.019	0.04

(Sari *et al.*, 2017), motivation to comply (Dekhil *et al.*, 2017; Al-Hyari *et al.*, 2012) and brand loyalty (Dekhil *et al.*, 2017). The main contribution of Study 2 in the theoretical gap is that it synthesizes the previous studies into a single model to investigate the antecedents of religious boycott intention.

Attitude toward a certain religious boycott is driven by the level of religious animosity ($\beta = 0.35$) and how likely the boycott had a high chance of success ($\beta = 0.54$). From the four direct antecedents of religious boycott intention, three are supported. Attitude toward religious boycott has the highest effect ($\beta = 0.49$), followed by normative belief of religious boycott ($\beta = 0.27$) and motivation to comply ($\beta = 0.12$). Brand loyalty is not a significant factor. Political tendency acts as a significant covariate, which, in turn, negates the effect of brand loyalty. Brand loyalty becomes a significant antecedent when the political tendency is removed from the model. Such results show that there is no brand loyalty effect in boycotts provided that the context is free from political tendency.

Overall, the current research accomplishes to identify the antecedents of religious boycott intention using TPB as the base, and to substantiate the effect, as well as the interplay among the factors in affecting the intention.

Managerial implications

Managerial implications of this research are threefold, including but not limited to, the boycotted institutions, government bodies and non-governmental organizations (NGOs). First, the results of the current research help managers to anticipate and to prevent the negative impacts of religious boycotts on their businesses through the understanding of the factors affecting the intention to participate in such boycotts. Managers may initiate marketing interventions to reduce or eliminate the potential negative impacts by creating communications responding to the issues.

This research shows that the antecedent with the strongest effect is the attitude toward boycott, therefore the best way to engineer religious boycott is by arranging and controlling this antecedent. It can be conducted by adjusting the potential boycotters' perceived success likelihood and the religious animosity. For example, controlling the perceived success likelihood can be done through creating media coverage that the boycott is not massively participated. Religious animosity can be softened through a set of widely covered calming religious preaches initiated by the boycotted business. Long and Deng (2020) found that the negative rage can be strengthened by consumers' altruistic tendencies.

Second, the results of this research are also useful for the government to manage the magnitude of boycott to the extent that it is not becoming a potential national instability and social or political chaos. By understanding the antecedents of religious boycott, the government can have insights to plan social engineering initiatives for corrective and preventive actions accordingly.

Third, executives of NGOs may benefit from understanding the current religious boycott model. The current research model offers critical concerns that should be managed to increase society's participations, which, in turn, will yield the expected boycott outcomes. NGOs can design movement campaigns or initiate lobbies to deal with the three antecedents; religious animosity, perceived likelihood and normative belief of boycott. Religious animosity can be optimally channeled, society's perceived likelihood of boycott success should be escalated and people are to be convinced that boycott is a positive moment toward the betterment of society.

Limitations

The current research measured the constructs using an actual case that happened in the past. Respondents might have residual memory related to such a past event. However, on the other hand, a fictitious case would not be effective in inducing the dependent variables measured, such as religious animosity and intention to participate in religious boycotts.

Future research

From the results of post-hoc analyzes, political tendency serves as a significant covariate that negates the effect of brand loyalty on the intention to participate in boycott. Such finding strongly indicates that political tendency moderates the relationship between intention to participate in religious boycott and its antecedents. A future research is suggested to investigate the role of political tendency as a moderator.

Muslims in Indonesia vary in terms of their involvement or affiliations with various Islamic community organizations (such as Nahdlatul Ulama and Muhammadiyah). The affiliations may have certain impacts on their attitude including to what extent the way people respond to religious offenses that may be related to business organizations.

Finally, replications of the current study using samples of Muslims from various countries in are suggested to increase the generalization of the conceptual framework. Countries with dense Muslim populations can be prioritized, especially those in Asian countries.

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