

## **Drivers of Boycott and Switching Behaviour toward Israeli-affiliated Products: The Roles of Religiosity, Social Media, Animosity, and Ethnocentrism**

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### **ABSTRACT**

The boycott of products affiliated with Israel is a global phenomenon that is ongoing in various countries, including Indonesia. Consumers carry out boycotts as a form of support for Palestinians and as protests against Israel's actions. This study analysed the influence of religiosity, social media, animosity, and consumer ethnocentrism on boycott behaviour and switching behaviour toward products affiliated with Israel. The research used a quantitative approach, with 286 respondents. This research used non-probability sampling techniques, including voluntary sampling, and analysed the data using descriptive and SEM methods. Results showed that religiosity did not affect animosity, whereas social media affected animosity. Religiosity, social media, animosity, and consumer ethnocentrism significantly affect boycott behaviour. Boycott behaviour and animosity significantly affected switching behaviour. However, religiosity did not affect switching behaviour.

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## INTRODUCTION

Conflict, a prevalent social issue, arises from differences between individuals and groups. Herman and Nurdiansa (2010) note that conflicts often emerge when distinct ethnic groups interact, leading to disputes due to cultural differences. The Israeli-Palestinian conflict is one of the most enduring and violent conflicts in modern history. Israel launched major offensives against Gaza in 2008, 2012, 2014, and 2021, causing widespread destruction and long-term psychological trauma (Sorongan, 2023).

As of August 1, 2024, the Palestinian Central Bureau of Statistics (PCBS) reported 16,673 children and 11,269 women killed, 4,700 missing, over 94,000 seriously injured, two million displaced, and 360,000 housing units damaged. These tragedies spurred global solidarity, including mass demonstrations in Indonesia, the UK, South Korea, Brazil, and Malaysia (Septiazi & Yuliana, 2023). The United Nations (UN) and European Union (EU) condemned Israel's actions as human rights violations and called for a ceasefire and investigation. Citizens worldwide initiated boycotts of companies perceived as supporting Israel (Trisnawati, 2024).

Boycotts, deliberate refusals to engage with unethical entities (Yusuf et al., 2023), have become a form of consumer activism. In Indonesia, religious sentiments have fuelled boycott movements. The Indonesian Ulema Council (MUI) issued Fatwa No. 83/2023, urging Muslims to avoid Israeli-affiliated products (Ardiansyah & Hermawan, 2024). Religiosity is a key driver of boycott

behaviour, leading consumers to reject products that conflict with their moral or religious values (Abosag & Farah, 2014; Muhamad et al., 2019).

Social media amplifies boycotts by raising awareness and mobilising support through platforms such as Twitter and Facebook (Makarem & Jae, 2016; Palacios-Florencio et al., 2021). Emotional reactions such as anger and hostility toward perceived injustice also motivate boycotts (Makarem & Jae, 2016). Studies have confirmed that religiosity and animosity significantly predict boycott behaviour (Lestari & Jazil, 2024; Suraji et al., 2023; Tao et al., 2022). Consumer ethnocentrism drives the rejection of foreign products, including McDonald's, Starbucks, and Disney+ (Khoiruman & Wariati, 2023; Trisnawati, 2024).

Interestingly, boycotts have extended to local retailers selling products such as Royco, Kecap Bango, Milo, and Downy (Husna et al., 2023). This aligns with Weber's theory of social action, which highlights meaningful behaviours shaped by social contexts (Fatah, 2024; Sica, 2013). Boycotts often lead to switching behaviour, where consumers choose alternative products due to dissatisfaction or ethical concerns (Noviana, 2018). Religiosity and animosity are closely tied to switching behaviours (Abdelwahab et al., 2022; Buhari, 2022; Kim, 2018). However, most previous studies have examined these factors separately. For example, research has often focused only on religiosity as a predictor of boycott intentions (Abosag & Farah, 2014; Muhamad et al., 2019) or on

social media's role in mobilising collective action (Makarem & Jae, 2016; Palacios-Florencio et al., 2021).

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Studies addressing animosity and consumer ethnocentrism have also tended to treat them as independent variables influencing boycotts (Khoiruman & Wariati,

2023; Trisnawati, 2024), without considering their combined effects. Moreover, empirical investigations integrating religiosity, social media, animosity, and ethnocentrism to explain both boycott and switching behaviours, especially in the Indonesian Muslim context, remain scarce. Despite the visibility of these movements, empirical studies on how religiosity, social media, animosity, and ethnocentrism influence boycotts and switching behaviour remain limited. This study addresses this gap by exploring the factors driving Indonesian consumers to boycott and switch to Israeli-affiliated products.

## LITERATURE REVIEW

### Social Action Theory

Weber's social action theory emphasises the subjective meaning of individual or group actions in social contexts. According to Weber, social actions are not merely reactive but are driven by internal motivation and goal-oriented rationality (Sica, 2013). These actions are shaped by how individuals interpret and assign meaning to social facts, positioning humans as active agents rather than passive recipients of social structures (Fatah, 2024).

Weber identified three types of social relationships based on motivation and rationality: (1) traditional relations, rooted in customs and long-standing practices; (2) coercive relations, shaped by authority and power imbalances; and (3) associative or goal-oriented relations, arising from shared interests and mutual agreements.

He also categorised social action into four types based on actors' motives (Muhlis & Norkholis, 2016): (1) traditional action, guided by ingrained habits; (2) affective action, driven by emotions; (3) instrumental rational action, involving calculated efforts to achieve specific goals; and (4) value-rational action, grounded in deeply held beliefs and values, regardless of the outcome of the action.

### **Boycott Behaviour**

Boycotting refers to the refusal to purchase products from a specific group because of socially or morally unacceptable opinions or actions (Sormin et al., 2024). Friedman (1985) defines it as a consumer effort to achieve certain goals by urging individuals or groups to stop purchasing from a specific market. Boycotts are often used to reject the values or actions of specific companies, groups, regions, or countries (Makarem & Jae, 2016). Another view sees it as collective consumer behaviour, avoiding products and brands from a specific country (Khoiruman & Wariati, 2023).

In a social context, boycotts can restrict individual interactions within society, reflecting existing social realities (Mokobombang et al., 2023). They emerge when consumers stop engaging with suppliers from specific areas to penalise unacceptable corporate behaviours (Palacios-Florencio et al., 2021). As a common societal reaction to protests or dissatisfaction (Mokobombang et al., 2023), boycotts are driven by motivations such as economic, religious, minority, ecological,

relational, and labour-related factors (Cruz, 2016). They represent consumer power and act as a social mechanism for controlling businesses, thereby affecting public policy (Ali, 2020). Participation depends on beliefs, needs, and attitudes (Khoiruman & Wariati, 2023).

### **Switching Behaviour**

According to Noviana (2018), switching behaviour stems from "customer switching", referring to consumers' freedom to shift their preferences toward a particular product. This may arise from diverse product offerings or issues with previous products. It involves consumers considering alternatives within the same category while changing their providers. Other studies have described it as brand-switching behaviour caused by specific factors, reflecting a consumer's tendency to shift brands (Kasmo & Jayanti, 2018).

Noviana (2018) classified switching behaviour into two types: internal and external. Internal migration occurs when consumers change products within the same company, allowing the brand to retain its customer base. External migration involves switching to a different provider and is divided into total and partial switches. Total switching means that consumers completely abandon the previous provider, whereas partial switching indicates that only a portion of engagement is lost, making it subtler and harder to detect.

Consumer decisions to switch can be influenced by factors such as price, company reputation, service failure

responses, service quality, satisfaction, commitment, demographics, competition, and unintentional switching (Clemes et al., 2017; Yao et al., 2022). In this study, switching behaviour may result from company affiliations with Israel, consumer satisfaction, commitment, and other factors.

### Hypothesis Development

Personal judgment, hostility, and religious values significantly shape consumer decisions to boycott specific companies and countries (Suraji et al., 2023). Intrinsic religiosity is a key motivator for faith-based boycotts (Kalliny et al., 2018). Endorsements from religious authorities and solidarity among believers across national borders further strengthen boycott intentions (Muhamad et al., 2019). For example, Muslim consumers often view boycotts as effective ways to uphold religious and moral causes. Empirical studies have also shown that religiosity, along with factors such as age and attitude, influences ethical consumption behaviours, such as reading halal labels (Simanjuntak & Dewantara, 2021). These insights highlight religiosity as a major driver of the rejection of products affiliated with Israel.

H1: Religiosity significantly affects the boycott behaviour of products affiliated with Israel.

In this study, such rejection is understood not only as a refusal to purchase or support Israeli-affiliated products but also as a tendency to switch to alternative products that are more consistent with

one's religious and ethical values. Highly religious consumers often seek products that align with their faith-based principles and avoid products that contradict their beliefs. Previous research indicates that religiosity can encourage consumers to replace boycotted products with alternatives perceived as more ethical or halal (Alam et al., 2025; Buhari, 2022). Therefore, religiosity is expected to play an important role in driving both rejection and switching behaviours.

H2: Religiosity significantly affects switching behaviour.

Animosity refers to negative feelings such as anger, resentment, or hostility toward a country or group perceived as morally or politically wrong (Maher & Mady, 2010). In the context of this study, animosity toward Israel arises from perceived injustices and violations of humanitarian and religious values. Religiosity can shape these emotions because individuals with strong religious commitment tend to interpret global conflicts through a moral or faith-based perspective. When a country or company is perceived as acting against religious values, highly religious consumers may develop moral outrage and hostility as a form of defence of their faith (Lestari & Jazil, 2024; Tao et al., 2022). Therefore, religiosity can increase animosity by reinforcing emotional sensitivity and empathy toward conflict victims who share the same religious identity.

H3: Religiosity significantly affects animosity.

Social media refers to interactive digital platforms such as X, Instagram, and Facebook that enable users to create, share, and exchange information in real time (Eren-Erdoğan & Ergun, 2017). These platforms play a crucial role in facilitating communication, mobilising public sentiment, and coordinating collective action. In the context of the Israeli-Palestinian conflict, social media functions as a primary channel for expressing opinions, spreading boycott-related content, and strengthening user solidarity (Ibrahim, 2023; Septiazi & Yuliana, 2023). The rapid circulation of boycott hashtags, viral campaigns, and digital petitions amplifies awareness and emotional engagement, thereby influencing users' consumption choices. Through exposure to persuasive content and moral appeals, consumers may develop stronger ethical motivations to avoid products affiliated with Israel and to participate in boycott movements. Therefore, social media serves as both an informational and emotional driver of boycott behaviour. This role is consistent with previous studies showing that information-seeking and consumer knowledge can influence purchasing behaviour and stimulate word-of-mouth among consumers (Yuliati & Simanjuntak, 2024).

H4: Social media significantly affects the boycott behaviour of products affiliated with Israel.

Prastiwi and Harsoyo (2025) found that negative sentiments on social media significantly influence consumers' decisions to boycott unethical products, shaping

perceptions and emotional responses in boycott contexts. An analysis of Facebook and Twitter revealed that user involvement is linked to out-group animosity, with negative content reinforcing hostility toward certain groups (Rathje et al., 2021). Similarly, Carr (2025) reported that social media interactions can escalate anxiety into animosity, worsen relationships, and intensify social polarisation. These findings highlight the critical role of social media in driving and amplifying animosity during widely discussed social conflicts.

H5: Social media has a significant effect on animosity

Emotions such as anger, hostility, and contempt significantly influence consumer decisions, particularly in purchasing and boycotting behaviour (Chiu, 2016; Maher & Mady, 2010). Boycotts often serve as emotional expressions of consumer dissatisfaction and protest (Farah & Newman, 2010). Negative emotions, especially hostility, are among the strongest predictors of boycott participation (Lindenmeier et al., 2012). Research further highlights that hostility, self-enhancement, and brand distrust contribute to consumers' intentions to boycott, with emotional intensity playing a dominant role (Mokobombang et al., 2023). Animosity, a specific form of negative emotion, may also help consumers reduce guilt and enhance their self-image by aligning their actions with perceived moral or ethical standards (Maher & Mady, 2010).

H6: Animosity significantly affects the boycott behaviour of products affiliated with Israel.

Regional identification and animosity can trigger negative emotions such as anger and sadness. In research, regional identification reflects emotional ties to a region, such as Spain, influencing consumers to switch brands, particularly in the food and beverage industries (Abdelwahab, 2022). Dislike or hatred toward a region or brand can drive consumers to stop purchasing and switch to alternatives. Similarly, animosity from the South Korea-China conflict led to negative sentiments toward ethnic Chinese restaurant patrons, showing animosity's direct and indirect effects on consumers' switching intentions (Kim, 2018). These insights highlight animosity's role in driving consumers' switching behaviour away from Israeli-affiliated products, as consumers avoid brands linked to a disliked out-group.

H7: Animosity affects the switching behaviour of consumers of products affiliated with Israel.

Consumer ethnocentrism is the belief that buying foreign products harms the domestic economy both morally and economically (Elida, 2015; Jiménez & Martín, 2010). Ethnocentric consumers view purchasing foreign goods as unpatriotic, linking it to threats against national employment and industry. This mindset influences attitudes toward domestic products and drives the boycott of foreign brands, especially during political conflicts (Lee et al., 2017). Ethnocentrism intensifies when foreign countries are perceived as hostile or misaligned with national interests, leading to selective consumption and boycotting behaviour. Empirical studies confirm its significant role in motivating boycotts,

as seen with McDonald's in politically sensitive contexts (Ali, 2020; Khoiruman & Wariati, 2023). Thus, ethnocentrism is a key factor in shaping consumer resistance to foreign goods and a preference for local alternatives.

H8: Consumer ethnocentrism significantly affects the boycott behaviour of products affiliated with Israel.

External factors such as social awareness and ethical values significantly influence consumer product choices. Research shows that exposure to information on Israeli-affiliated products increases consumers' willingness to boycott and switch to alternatives that align with their moral stances (Rohaya et al., 2024). As ethical awareness grows, consumers become more selective and prioritise products that reflect their values. Boycott intentions often translate into actual behavioural changes, with studies highlighting ethical concerns as key drivers of purchasing decisions (Margarena et al., 2024). Previous research also indicates that switching barriers can influence consumers' decisions to remain with or move away from a product, depending on the perceived value and the level of trust toward the brand (Simanjuntak et al., 2020). However, in boycott contexts, consumers may become more willing to overcome these barriers and switch to alternative products that better align with their ethical values.

H9: Boycott behaviour significantly affects the switching behaviour of products affiliated with Israel.

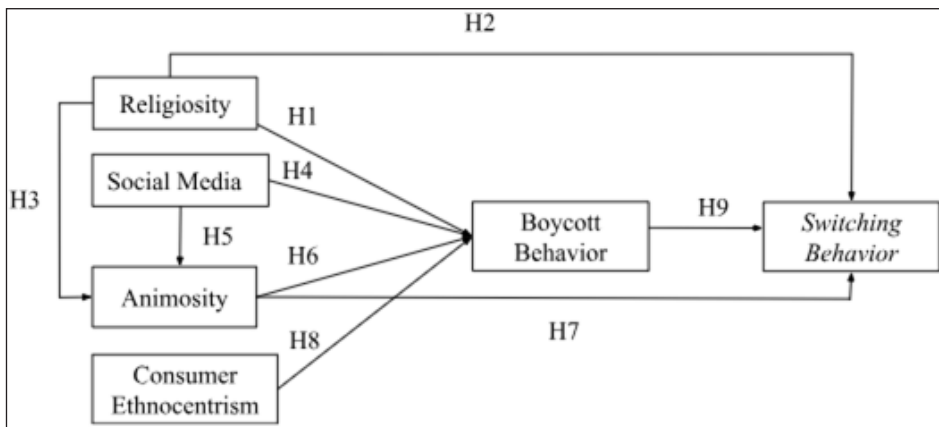


Figure 1. Research framework

Figure 1 illustrates the conceptual framework of this study, which examines the relationships between religiosity, social media, animosity, consumer ethnocentrism, boycott behavior, and switching behavior.

## METHODOLOGY

### Research Design and Approach

This study employed a quantitative cross-sectional design to assess the influence of religiosity, social media, animosity, and consumer ethnocentrism on boycott and switching behaviours toward Israeli-affiliated products. To complement the quantitative results, an in-depth interview with one respondent was conducted to gain contextual insights into boycott motivations. Although not intended for generalisation, the interviews enriched and triangulated the quantitative findings.

Participants were selected using purposive sampling, focusing on Indonesian Muslims aged 18 years or older who had boycotted Israeli-affiliated products. This

ensured that the respondents met the study's objectives. Data were collected online from 13 February to 7 March 2025 from respondents residing in various Indonesian regions. The study was approved by the Research Ethics Commission of Bogor Agricultural University (No. 1598/IT3 KEPMSM-IPB/SK/2025).

### Sample and Sampling Technique

Respondents were selected using purposive sampling, in which participants were deliberately selected based on specific criteria relevant to the research objectives. This technique is a form of non-probability sampling, where participation occurred voluntarily through an online survey link distributed via WhatsApp, X (formerly Twitter), and Instagram. The inclusion criteria were Indonesian Muslim consumers aged 18 years or older who had previously participated in or were currently participating in boycotts of Israeli-affiliated products. In total, 286 valid responses were obtained

using Google Forms. The questionnaire consisted of four sections: screening, demographic information, research variable items, and additional questions.

### Data Collection

Data were collected using a digital questionnaire developed on Google Forms. The first section included screening questions to ensure that the respondents met the study criteria. The second section captured the respondents' profiles, including name, age, gender, domicile, occupation, and income. The third section measured the following key variables: religiosity, social media use, animosity, and consumer ethnocentrism concerning boycott behaviour and switching to products affiliated with Israel. The last section included questions about boycott motivations, decision-making patterns, boycott inception, types of products boycotted, and commitment to future boycotts. In-depth interviews were conducted with one respondent who chose the answer 'no' to the additional question about future boycott commitment despite peace between Israel and Palestine. The respondents were then contacted for in-depth interviews via WhatsApp.

### Variables and Measurements

This study measured six key variables using a Likert-type scale. Religiosity (Roswinanto & Suwanda, 2023) was assessed using six indicators related to religious practices, such as performing obligatory and voluntary prayers, reciting dhikr, and fasting, measured on a five-point

scale ranging from [1] never to [5] always. Social media influence (Campos-Freire et al., 2022; Eren-Erdoğan & Ergun, 2017) was measured using seven items to evaluate the role of social media in shaping awareness and behaviour regarding the boycott of Israel-affiliated products using a five-point agreement scale from [1] strongly Disagree to [5] strongly Agree. Animosity (Khoiruman & Wariati, 2023; Suhud, 2017) was measured using five indicators capturing emotional responses and negative sentiments toward Israel's actions, rated on a five-point agreement scale. Consumer ethnocentrism (Elida, 2015; Novita, 2017) was measured using seven items that reflected moral and nationalistic preferences for domestic over foreign products, based on the same 5-point agreement scale. Boycott behaviour (Khoiruman & Wariati, 2023; Palacios-Florencio et al., 2021; Ulker-Demirel et al., 2020) was measured using five items that assessed behavioural intentions and actions toward avoiding Israel-affiliated products, also using a five-point agreement scale. Finally, switching behaviour (Noviana, 2018; Zinnia et al., 2020) was evaluated using six items reflecting consumers' considerations to switch to substitute products, measured on a five-point Likert scale.

### Data Analysis

This study employed descriptive analysis and structural equation modelling (SEM) to address the research objectives. Descriptive analysis was used to explore the distribution of respondent characteristics, including

sex, age, region of origin, occupation, and monthly allowance or income, and the results are presented in tables showing the minimum, maximum, mean, and standard deviation. The total score for each variable was then transformed into an index using a standard formula, and the resulting index was classified into three levels: low ( $\leq 60.00$ ), moderate (60.01-79.99), and high ( $\geq 80.00$ ). SEM was conducted using SmartPLS software to examine the relationships among the variables. The analysis comprised a measurement model (outer model), a structural model (inner model), and hypothesis testing.

## RESULTS AND DISCUSSION

### Respondent Characteristics

Demographic analysis showed that 66.8% of the respondents were female ( $n = 191$ ). The majority (59.4%) of the participants were aged 18-23 years ( $n = 170$ ), with an average age of 24.97 years ( $SD = 6.56$ ). Most respondents (44.1%) were from West Java ( $n = 126$ ). Regarding occupation, 60.8% were students ( $n = 174$ ). Regarding monthly income, the largest group (33.9%) reported earnings above IDR 2,000,001 ( $n = 97$ ), with an average income of IDR 1,486,888.11 ( $SD = IDR 833,010.45$ ).

### Boycott Behaviour

Boycott behaviour was analysed in relation to respondents' motivations, decision-making patterns, onset of boycotting, types of products boycotted, and future boycott commitment. These findings provide insights into consumer actions toward

Israeli-affiliated products. The distribution of the responses is summarised in Table 1.

The majority (61.5%) reported being driven by emotional hostility toward Israel. Regarding decision making, 58.4% ( $n = 167$ ) cited personal and family-based decisions. Most respondents (77.6%) began boycotting after October 7, 2023, and attacks ( $n = 222$ ). McDonald's was the most boycotted brand (88.5%). Regarding future intentions, 76.6% expressed a commitment to continue the boycott even if peace was achieved. Approximately two out of ten respondents (23.4%) chose not to continue the boycott if there was peace between Israel and Palestine. This statement was explored further through an in-depth interview with the question, 'What is the reason you decided not to continue the boycott when there is peace between Israel and Palestine?'. Based on the results of the in-depth interviews, respondents answered the following questions:

I decided not to continue the boycott because the conflict situation is very complex, and it is not always clear how it will affect the companies that I boycott. In addition, my daily needs and the limited product selection near my residence make it challenging for me to consistently boycott. Peace efforts have also made me reconsider whether boycotting is still an effective step to accommodate Israel's responsibility. Also, if the boycott continues, more and more workers may be laid off. If this occurs on a large scale, it can increase the number of unemployed.

The workers are not at fault; the ones to blame are the people who support genocide. I will boycott if it is proven that a company actually provides support to these people. — (DIR, 21 Years old, Female)

In the food category, McDonald's, KFC, Burger King, and King of Dates were the

most boycotted, with local alternatives, such as Sabana, Chick n Tea, D'Kriuk, Richeese, Crisbar, CFC, and Rocket Chicken. Starbucks and Nescafé were commonly boycotted as beverages, with replacements including Janji Jiwa, Fore, Kopi Kenangan, and Tomoro. Disney+ and Netflix were boycotted in the entertainment category, although no alternative was cited.

Table 1  
*Boycott behaviour*

| Category   | Frequency | Percent |
|--|-----------|---------|
| <b>Boycott Motivation (Answer more than one)</b>                 |           |         |
| Animosity level toward Israel                                    | 176       | 61.5    |
| Level of religiosity   | 161       | 56.3    |
| Calls from social media  | 150       | 52.4    |
| My ethnocentrism   | 90        | 31.5    |
| <b>Boycott Decision-Making Pattern</b>                           |           |         |
| Individual and family  | 167       | 58.4    |
| Individual   | 106       | 37.1    |
| Family   | 13        | 4.5     |
| <b>Period of starting the product boycott</b>                    |           |         |
| After the October 7, 2023, attack                                | 222       | 77.6    |
| Before the October 7, 2023, attack                               | 64        | 2.4     |
| <b>Distribution of boycotted products (Answer more than one)</b> |           |         |
| McDonald   | 253       | 88.5    |
| Starbucks  | 249       | 87.1    |
| KFC  | 218       | 76.2    |
| Coca-Cola Company  | 212       | 74.1    |
| Pizza Hut  | 199       | 69.9    |
| Unilever Products  | 193       | 67.5    |
| Burger King  | 189       | 66.1    |
| Domino's Pizza   | 180       | 62.9    |
| Disney+  | 154       | 53.8    |
| Baskin Robbins   | 149       | 52.1    |
| Adidas   | 131       | 35.8    |
| Intel  | 106       | 37.1    |
| Others   | 25        | 8.6     |
| <b>Commitment to future boycotts</b>                             |           |         |
| Yes  | 219       | 76.6    |
| No   | 67        | 23.4    |

*Note.* Others are Nestl, Rose All Day, Esqa, Apple, Danone, CNN, Puma, Nike, Pringles, Johnson's, Kellogg's, Lego, P&G, Colgate, L'Oréal, Levi's, Nescaf, and Popeyes.

In cosmetics, Maybelline and L'Oréal were replaced by local brands such as Wardah, Purbasari, BLP, and Emina. For skincare, alternatives to Garnier, Nivea, and Esqa include Sari Ayu, Skintific, Somethinc, and Kahf. Technology brands such as HP, Intel, and Apple were included in the boycotts, with Samsung and Rexus being mentioned as alternatives, and Google reported no alternatives. In household products, Unilever, P&G, Cussons, and OT Group were boycotted in favor of Wings, Softness, and Paragon. In this fashion, the Puma was replaced by the Ventela. In-depth interview questions were also asked of respondents to learn more about the products that were eventually boycotted and the substitute products used. The question was “What products do you need, but are known to be affiliated with Israel?” and was answered by the respondent:

The products I use that are affiliated with Israel are Garnier face wash and Pepsodent toothpaste. — (DIR, 21 Years old, Female)

Confirmed further confirmed the substitute products by asking the question, “During the boycott, what alternative products did you use as substitutes?”. Respondent answered the following questions:

The substitute products that I used during the boycott, for toothpaste I changed it to Ciptadent, for face wash soap, sometimes Wardah, sometimes Emina. — (DIR, 21 Years old, Female)

Table 2 illustrates the distribution of boycotted products and their corresponding alternative products across several categories.

Table 2  
*Distribution of boycotted and alternative products*

|          | <b>Boycotted products</b>  | <b>Alternative products</b>  |
|----------|--|--|
| Food     | McDonald's, KFC, Burger King, King of Dates<br><br>Domino's Pizza, Pizza Hut<br>Dunkin Donuts<br>Mondelez, Oreo, KitKat<br>Kecap Bango | Sabana, Chick n Tea, D'kriuk, Richeese, Crisbar, CFC, Ayam Jatinangor, Almaz, Hisana, Ayam Geprek Juara, Hokben, Rocket Chicken, A&W, D'besto<br>Burger Bangor, Pizza Box, Burger Mountain Boys, JIF Pizza, Laziza<br>Roti'O<br>Hot Ways, Mixue, Miels, Hot Side Story, Siantar Top, Mayora<br>Masako, Kecap Sedap |
| Beverage | Aqua, Danone<br>Starbucks, Nescafé<br><br>Coca-Cola, Fanta, Pepsi, Sprite<br>Nestle, Milo  | Lee Mineral, Cleo, Labaik, Hexagonal, Oasis<br>Janji Jiwa, Fore, Kopi Kenangan, Point Coffee, Bagi Kopi, Tomoro<br>-<br>Susu Ultra, Indomilk, Morinaga   |

Table 2 (continued)

|                       | Boycotted products  | Alternative products   |
|-----------------------|---|--|
| Entertainment & Media | Disney, Netflix   | -  |
| Make Up               | Maybelline, L'Oréal   | Wardah, Made for Makeup, Purbasari, Marshwillow, Mother Of Pearl, Makeover, BLP, Instaperfect, Emina   |
| Skincare              | Garnier, Nivea, L'Oréal, Esqa, Rose All Day   | Sari Ayu, Purbasari, Marina, Cetaphil, Kahf, Skintific, Avoskin, Ms Glow, Somethinc, Facetology  |
| Technology            | HP, Intel, Apple<br>Google  | Rexus, Samsung<br>-  |
| Household Products    | Unilever, P&G, Cussons, OT Group<br>Pepsodent<br>Pantene, Sunsilk, Johnson's, Zwitsal<br><br>Lux<br>Sunlight, Rinso | Wings, So Soft, Produk Paragon<br>Ciptadent, Enzim, Sensodyne, Close Up, Barakat, Formula<br>Emeron, Zinc, Rejoice, Sasha, Nature, Crystalline, Viva Shampoo<br>Lerbia, Biore<br>Mama Lemon, Sabun Ekonomi, Daia |
| Fashion               | Puma  | Ventela  |

### Variable Descriptive

Table 3 presents the distribution of respondents across the variables, based on the top and bottom box percentages. Regarding religiosity, 80.5% reported performing obligatory prayers on time, and 57.0% were categorised as having low religiosity. Regarding social media, 95.1% of respondents obtained information about Israeli-affiliated products through these platforms, with 59.8% falling into the high category. Regarding animosity, 97.6% believed Israel should be held accountable for its actions against Palestine, with 84.7% being classified in the high category. Regarding consumer ethnocentrism,

Table 3  
Distribution of respondents by category of each variable

| Variables              | Category        |      |                           |      |                  |      | Range      | Average ± SD (Index) |
|------------------------|-----------------|------|---------------------------|------|------------------|------|------------|----------------------|
|                        | Low<br>(≤60.00) |      | Moderate<br>(60.01-79.99) |      | High<br>(≥80.00) |      |            |                      |
|                        | n               | %    | n                         | %    | n                | %    |            |                      |
| Religiosity            | 163             | 57.0 | 92                        | 32.2 | 31               | 10.8 | 16.7 - 100 | 57.7 ± 17.7          |
| Social media           | 16              | 5.6  | 99                        | 34.6 | 171              | 59.8 | 14.3 - 100 | 82.5 ± 13.2          |
| Animosity              | 9               | 3.1  | 35                        | 12.2 | 242              | 84.7 | 50.0 - 100 | 89.7 ± 11.4          |
| Consumer Ethnocentrism | 109             | 38.1 | 139                       | 48.6 | 38               | 13.3 | 14.3- 89.3 | 63.1 14.6            |
| Boycott behaviour      | 24              | 8.4  | 55                        | 19.2 | 207              | 72.4 | 15.0 - 100 | 84.6 ± 14.1          |
| Switching behaviour    | 154             | 53.8 | 118                       | 41.3 | 14               | 4.9  | 33.3-100   | 60.0 ± 10.5          |

87.1% agreed that Indonesians should prioritise domestic products, although 48.6% fell into the moderate category. Regarding boycott behaviour, 96.9% reported avoiding Israeli-affiliated products when alternatives were available, with 72.4% in the high category. In contrast, 81.2% of the respondents recognised that ethical values and social issues influenced their decision to switch from products affiliated with Israel, with 53.8% categorised as having low switching behaviour.

### Evaluation Analysis of Measurement Model (Outer Model)

Several indicators had factor loadings  $\leq 0.5$ , including MS1 (social media), EM5 (animosity), R\_EK6 (consumer ethnocentrism), and SB2, SB4, and SB5

(switching behaviour). Indicators with loadings  $\geq 0.5$  were retained due to their conceptual relevance. After removal, all remaining indicators met the validity threshold (factor loading  $\geq 0.5$ ), indicating that the measurement model was valid and suitable for further analysis (Figure 2).

### Reliability and Validity

Validity and reliability were assessed using Composite Reliability (CR  $\geq 0.7$ ), Cronbach's alpha (CA  $\geq 0.6$ ), and Average Variance Extracted (AVE  $\geq 0.5$ ). The results indicate that all six variables met the required thresholds, confirming that the constructs were valid and reliable for further analysis. The detailed results are presented in Table 4.

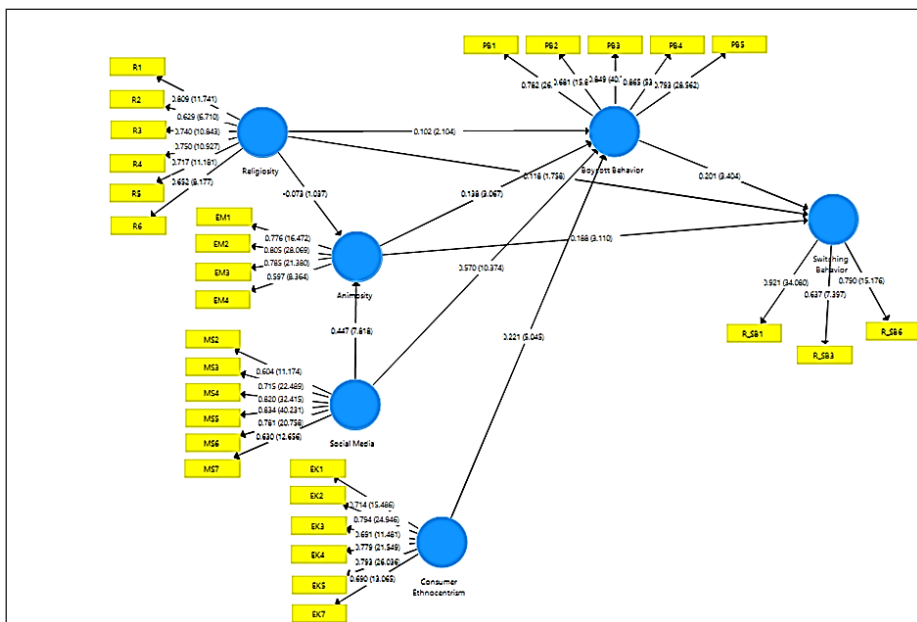


Figure 2. Final structural equation model

Table 4

*Composite reliability (CR), Cronbach's alpha (CA), and average variance extracted (AVE)*

| Latent Variables       | Composite Reliability (CR) | Cronbach's Alpha (CA) | Average Variance Extracted (AVE) |
|------------------------|----------------------------|-----------------------|----------------------------------|
| Religiosity            | 0.832                      | 0.730                 | 0.555                            |
| Social Media           | 0.882                      | 0.842                 | 0.555                            |
| Animosity              | 0.875                      | 0.826                 | 0.542                            |
| Consumer Ethnocentrism | 0.896                      | 0.854                 | 0.635                            |
| Boycott Behaviour      | 0.865                      | 0.826                 | 0.519                            |
| Switching Behaviour    | 0.829                      | 0.746                 | 0.623                            |

### Structural Model Evaluation Analysis (Inner Model)

The results show that the boycott behaviour variable has an adjusted R-squared value of 0.556. This shows that the boycott behaviour variable is influenced by the variables in this study by 55.6%, while the rest (44.4%) is influenced by other variables not examined. The switching behaviour variable has an adjusted R-squared value of 0.101. This shows that the variables in this study can explain only 10.1% of the variability in switching behaviour. Other variables outside the study influenced the remaining participants (89.9%). This value is much lower than that for boycott behaviour, indicating that the factors in this study explain the boycott behaviour variable more strongly than the switching behaviour variable. Table 5 presents the results of the adjusted R-squared value analysis.

Table 5

*Result of adjusted r-squared value*

| Latent Variables    | R Square | R-squared Adjusted |
|---------------------|----------|--------------------|
| Boycott behaviour   | 0.563    | 0.556              |
| Switching behaviour | 0.101    | 0.092              |

A model fit test was conducted using the Goodness of Fit (GoF) indicator. The analysis results show that the Goodness of Fit (GoF) falls into the large category (strong fit). This shows that the research model is a good fit for the data. However, the Standardised Root Mean Square (SRMR) value was 0.086, slightly above the cut-off value of  $\leq 0.08$ . Nevertheless, this value is still acceptable. Meanwhile, the Root Mean Square Theta (RMS Theta) was 0.134, greater than the cut-off value. This indicated that the measurement model did not fully meet the criteria. The Normed Fit Index (NFI) was 71.6%. Although it does not reach the ideal limit of  $\geq 0.9$ , this value is still within the acceptable range of 0.70-0.80, indicating that the model has a good fit. The results of the model fit tests are listed in Table 6.

### Hypothesis Test

The analysis results show that religiosity has a positive and significant influence on boycott behaviour, with a path coefficient of 0.099, a t-statistic of 2.323, and a p-value of 0.021. A t-statistic  $> 1.96$  and a p-value  $< 0.05$  confirm that H1 can be accepted.

Table 6  
Overall model fit result

| Indicators                           | Cut-off Value  | Test Results |
|--------------------------------------|--|--------------|
| Standardised Root Mean Square (SRMR) | $\leq 0.08$  | 0.086        |
| Root Mean Square Theta (RMS Theta)   | $< 0.102$  | 0.134        |
| Normed Fit Index (NFI)               | $\geq 0.9$   | 0.716        |
| Goodness of Fit (GoF)                | 0.10 (Small)<br>0.25 (Medium)<br>0.36 (Large/Strong) | 0.421        |

Furthermore, religiosity did not influence switching behaviour. The results show a path coefficient of -0.118, a t-statistic of 1.696, and a p-value of 0.090, indicating that H2 is rejected. The results of the analysis of the religiosity on animosity show a path coefficient of -0.073, a t-statistic of 1.078, and a p-value of 0.282; thus, H3 is rejected. Social media has a positive and significant effect on boycott behaviour, with a path coefficient of 0.570, a t-statistic of 10.694, and a p-value of 0.000. Therefore, H4 was accepted in this study.

The analysis of social media variables on hateful emotions yielded a path coefficient of 0.447, a t-statistic of 7.895, and a p-value of 0.000; thus, H5 was accepted. The results show that animosity has a positive and significant effect on boycott behaviour, with a path coefficient of 0.142, a t-statistic of 3.183, and a p-value of 0.002; thus, H6 is confirmed. The analysis results for the variable animosity towards switching behaviour indicate a path coefficient of 0.188, a t-statistic of 3.160, and a p-value of 0.002; thus, H7 is accepted. In addition, the results of the statistical tests show that consumer ethnocentrism also has a positive and significant influence on boycott

behaviour, with a path coefficient of 0.219, a t-statistic of 5.378, and a p-value of 0.000. Thus, H8 is accepted. Finally, boycott behaviour positively and significantly affects switching behaviour, with a path coefficient of 0.236, a t-statistic of 5.068, and a p-value of 0.000. These results confirm that H9 is acceptable. The results for the path coefficients, t-statistics, and p-values are presented in Table 7.

Religiosity had a negative direct effect on switching behaviour ( $\beta = -0.118$ ) and a minimal indirect effect via boycott behaviour ( $\beta = 0.005$ ), resulting in an insignificant total effect ( $\beta = -0.113$ ). This suggests that higher religiosity correlates with a lower tendency to switch. Social media showed no direct effect but had an indirect effect ( $\beta = 0.211$ ) on switching behaviour by increasing animosity and boycott behaviour.

Animosity had a significant direct effect on switching behaviour ( $\beta = 0.188$ ) and a small indirect effect through boycott behaviour ( $\beta = 0.028$ ), yielding a total effect of  $\beta = 0.216$ , making it the most influential factor. Consumer ethnocentrism showed no direct effect but had an indirect influence ( $\beta = 0.044$ ) via boycott behaviour, indicating that stronger ethnocentrism increases switching

Table 7  
Path coefficients, t-statistics, and p-values between variables

| Path                                       | Path Coefficients | t-statistics (>1.96) | p-values (<0.05) | Hypothesis |
|--|-------------------|----------------------|------------------|------------|
| Religiosity → Boycott behaviour            | 0.099             | 2.323                | 0.021            | Accepted   |
| Religiosity → Switching behaviour          | -0.118            | 1,696                | 0.090            | Rejected   |
| Religiosity → Animosity                    | -0.073            | 1.078                | 0.282            | Rejected   |
| Social media → Boycott behaviour           | 0.570             | 10.694               | 0.000            | Accepted   |
| Social media → Animosity                   | 0.447             | 7.895                | 0.000            | Accepted   |
| Animosity → Boycott behaviour              | 0.142             | 3.183                | 0.002            | Accepted   |
| Animosity → Switching behaviour            | 0.188             | 3.160                | 0.002            | Accepted   |
| Consumer ethnocentrism → Boycott behaviour | 0.219             | 5.378                | 0.000            | Accepted   |
| Boycott behaviour → Switching behaviour    | 0.236             | 5.068                | 0.000            | Accepted   |

tendencies through boycott participation. Overall, animosity most strongly influenced switching behaviour, while social media and ethnocentrism had indirect effects through animosity and boycotts. Religiosity's direct negative effect remained insignificant. Detailed decomposition is presented in Table 8.

Table 8  
The decomposition of the effect on switching behaviour

| Variable               | Direct Effect | Indirect Effect | Total Effect |
|------------------------|---------------|-----------------|--------------|
| Religiosity            | -0.118        | 0.005           | -0.113       |
| Social media           | -             | 0.211           | 0.211        |
| Animosity              | 0.188         | 0.028           | 0.216        |
| Consumer ethnocentrism | -             | 0.044           | 0.044        |

## Discussion

Religiosity has a positive and significant influence on boycott behaviour. Individuals with higher levels of religiosity are more likely to engage in boycott movements against Israel's products. Religiosity is essential to individual identity and decision-

making (Ahmad et al., 2017; Misran et al., 2021). According to Kalliny et al. (2018), religious beliefs underpin consumer motivation in faith-based boycotts. This is further supported by Suraji et al. (2023), who emphasised that religion plays a central role in encouraging consumers to boycott Israeli products.

However, religiosity had no significant effect on switching behaviour (path coefficient = -0.083;  $t = 1.128$ ;  $p = 0.237$ ), indicating that religious beliefs do not necessarily encourage product switching, especially in contexts with limited product alternatives and socioeconomic constraints. This finding contrasts with previous studies that found religiosity to positively influence switching behaviour (Alam et al., 2025; Buhari, 2022). The difference may be explained by contextual factors in Indonesia, where consumers tend to maintain habitual purchasing patterns and consider price and accessibility before switching to new products. Although religiosity shapes ethical awareness, it may not always translate into behavioural change when alternatives are scarce or more expensive.

The analysis results show that religiosity has no significant effect on animosity (path coefficient = -0.073;  $t = 1.078$ ;  $p = 0.282$ ); thus, it does not directly encourage boycott behaviour toward Israeli-affiliated products. This finding differs from previous studies highlighting the role of religiosity in shaping consumer behaviour. The insignificance of religiosity in influencing animosity may be explained by Indonesia's sociocultural and digital context. Indonesian society is predominantly religious yet tends to express religiosity in a moderate and collective manner, emphasizing social harmony over confrontation. As a result, emotional reactions toward international conflicts are more likely to be shaped by media exposure, political narratives, and public discourse rather than by personal religious beliefs. The strong influence of digital media in framing issues such as the Israel-Palestine conflict may have overshadowed individual religiosity, leading to varied emotional responses across consumers (Lestari & Jazil, 2024).

Social media has a positive and significant influence on boycott behaviour (path coefficient = 0.570;  $t = 10.694$ ;  $p = 0.000$ ) because it can shape public opinion, disseminate information, and strengthen user solidarity regarding conflict issues (Makarem & Jae, 2016; Septiazi & Yuliana, 2023). Social media is also an interaction space that accelerates the spread of information and triggers collective action during boycott movements.

Social media also significantly influenced hateful emotions (path coefficient = 0.447;  $t = 7.895$ ;  $p = 0.000$ ). Engagement

with Israeli-Palestinian conflict content on social media reinforces the negative emotions that drive boycott behaviour. Platforms such as Facebook and Twitter play an important role in spreading hateful sentiments and fostering emotional solidarity (Carr, 2025; Prastiwi & Harsoyo, 2025; Rathje et al., 2021). Thus, social media engagement has a major influence on shaping the hateful emotions that trigger boycott decisions.

Animosity had a positive influence on boycott behaviour (path coefficient = 0.142;  $t = 3.183$ ;  $p = 0.002$ ) and switching behaviour (path coefficient = 0.188,  $t = 3.160$ ,  $p = 0.002$ ), indicating that feelings of animosity towards Israel encourage consumers to avoid related products and switch to more value-compatible alternatives. This is consistent with research suggesting that anger and animosity encourage consumers to avoid certain products (Chiu, 2016). This is in line with Abdelwahab (2022), who stated that animosity can influence consumer behaviour to move away from disliked brands.

Consumer ethnocentrism also positively and significantly affects boycott behaviour (path coefficient = 0.219;  $t = 5.378$ ;  $p = 0.000$ ). Consumers with high ethnocentrism tend to reject foreign products due to hostility (Elida, 2015; Lee et al., 2017) and choose local products as a form of national solidarity (Khoiruman & Wariati, 2023).

Additionally, boycott behaviour positively affects switching behaviour (path coefficient = 0.236;  $t = 5.068$ ;  $p = 0.000$ ), but not all consumers who boycott switch to substitute products. Factors such as limited

choice, access to alternative products, and personal preferences inhibit consistency in switching behaviour, although ethical awareness and social motivation remain high (Margarena et al., 2024; Rohaya et al., 2024). Respondents' statements also support the results of this analysis through in-depth interviews, which state the following.

...In addition, my daily needs and the small selection of products in my neighborhood make it harder for me to consistently boycott... — (DIR, 21 Years old, Female)

Reinforced by another statement, the respondent also said:

...for face wash soap, sometimes it is Wardah, sometimes it is Emina. — (DIR, 21 Years old, Female)

Further, respondents were asked, "Do you feel certain benefits when using substitute products? For example, your monthly expenses decrease because the alternative products are more affordable." The respondent then answered,

Yes, I feel like using Wardah, Emina, the price tends to be more economical. — (DIR, 21 Years old, Female)

Furthermore, respondents were asked again, "Even though you feel there are benefits when using the product, do you still choose not to continue the boycott?". Respondents answered:

So far, my decision is still the same, like the reasons I mentioned earlier,

there are indeed reasons that cause me to choose not to continue the boycott, one of which is that I still haven't found a suitable product. — (DIR, 21 Years old, Female)

This statement shows that practical constraints and limited access to alternative products make it difficult for respondents to fully boycott the brand. Although there is an intention to switch and the benefits of more affordable alternative products are perceived, this is insufficient to change consumer preferences and habits. The limited choice of products that suit their needs is the main obstacle to maintaining consistent boycott behaviour. Thus, switching behaviour has not fully become consistent because limited choices and other practical factors influence it.

Weber's social action theory analysed respondents' behaviour toward boycotting products affiliated with Israel. This theory classifies individual social actions into several types: traditional, affective, instrumental, and value rationality. In addition, formal rationality and associative social relations were used as references to interpret respondents' decisions. Based on the research results, indicators influencing boycott behaviour can be mapped to social action types according to their respective characteristics. It shows that social action theory helps explain that respondents' decision to boycott a product is influenced not only by a single factor but also by a combination of emotions, values, habits, and rational consideration of the social situation. Table 9 shows that social action theory

Table 9  
*Theory contribution*

| <b>Weber's Types of Social Action</b> | <b>Description of Action</b>   | <b>Example of Research Result</b>  |
|---------------------------------------|--|--|
| The traditional action                | Actions that arise because of ingrained habits or social influences.           | Respondents boycott because they are used to being in a family or neighborhood that boycotts.                                |
| The affective action                  | Actions arising from emotional drives and conditions.                          | Boycotts are carried out as an emotional response to the Israeli-Palestinian conflict, often driven by anger and animosity.  |
| The instrumental rationality          | Actions that logically and strategically consider goals and means.             | Boycotts of companies affiliated with Israel are a strategy to exert economic pressure.                                      |
| The value of rationality              | Actions are taken based on personal judgments without considering results.     | Boycotts are carried out as a commitment to religiosity and solidarity with Palestine.                                       |
| The associative social relationships  | Actions are taken as an adjustment to a collective interest equally motivated. | Respondents follow boycott actions because they feel part of a shared social movement on social media or in their community. |

helps explain that respondents' decision to boycott a product is influenced not only by a single factor but also by a combination of emotions, values, habits, and rational consideration of the social situation.

## CONCLUSION

This study involved 286 female respondents aged 18-23, domiciled in West Java, mostly students with monthly incomes above IDR 2,000,001. Over half of the respondents had low religiosity, high social media engagement, and animosity toward Israel. Consumer ethnocentrism was moderate, boycott behaviour was high, and switching behaviour was low. The influence test showed that religiosity had no effect on animosity, while social media significantly influenced animosity. Religiosity, social media, animosity, and consumer

ethnocentrism positively and significantly influenced boycott behaviour. Animosity and boycott behaviours significantly affected switching behaviour, whereas religiosity did not. Social media had the strongest impact on boycott behaviour, highlighting its role in shaping public opinion. Although boycott behaviour influences switching, not all respondents replaced boycotted products, possibly due to limited alternatives or personal preferences. Thus, switching behaviour reflects consumer awareness but does not always lead to consistent product replacements.

Theoretically, this study extends Weber's Social Action Theory by illustrating that Indonesian Muslim consumers' participation in boycotts reflects various forms of social action. Habit-and family-influenced boycotts represent traditional

actions, whereas emotional responses such as anger and empathy illustrate affective actions. Decisions based on moral or religious beliefs indicate value rational actions, whereas strategic participation in campaigns reflects instrumental rationality. Furthermore, engagement in social media movements and collective solidarity demonstrates an associative social action. These findings highlight that boycott and switching behaviours are not merely economic responses but also socially meaningful actions shaped by religiosity, emotion, and collective identity.

### **Policy Implications**

The study reveals that religiosity, social media, animosity, and consumer ethnocentrism significantly influence boycott behaviour toward Israeli-affiliated products. Social media had the strongest influence, followed by consumer ethnocentrism, animosity, and religiosity. While boycott behaviour also affects switching behaviour, not all consumers who boycott shift to alternative products. The strong impact of social media highlights the need for improved digital literacy and social awareness. The Ministry of Communication and Digital (Komidigi) should oversee digital campaigns to prevent misinformation and potential social conflict. Similarly, BPKN and YLKI can educate consumers about consumption ethics and the economic effects of boycotts through social media or partnerships with educational institutions.

For companies, maintaining an active and value-driven social media presence is

crucial for protecting their reputation and building positive consumer relationships, minimising risks from misinformation-led boycotts. Regulations requiring clear product origin labelling can help consumers align their purchases with their values, with the Ministry of Trade (MOT) enforcing transparency policies. MSMEs and local industries, supported by Kemenkop UKM and Kemenperin, should strengthen local product marketing to appeal to ethnocentric consumers. Policies ensuring accessible and affordable substitutes are also vital and require collaboration between the MOT, distributors, and local retailers. Finally, the Ministry of Religious Affairs can promote Islamic consumption ethics through education and digital da'wah. Companies should align their communication strategies with societal and religious values to foster trust.

### **Limitations and Recommendations**

This study focused solely on Muslim consumers; thus, the findings cannot be generalized to the entire population. Measuring religiosity as an independent variable also posed challenges in selecting indicators that fully represented it. Consumers are encouraged to be more selective by considering ethical and social values, as well as the broader impact of their purchases. Boycott participation can be strengthened by supporting alternative products aligned with personal principles to maximise effectiveness. For companies and institutions, understanding factors such as social media, religiosity, animosity, and

ethnocentrism is crucial for addressing consumer behaviour dynamics. Consumer protection agencies and policymakers can leverage these insights to promote responsible consumption through education and regulations. Future research should include in-depth interviews to explore the information sources and additional factors influencing boycott decisions. Incorporating perceived substitutability is vital because limited alternatives may hinder switching behaviour. Social groups, memberships, and reference groups should also be considered, given the strong influence of social media on boycotts. Further studies are needed to comprehensively understand consumer behaviour dynamics in Indonesia.

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## SUPPLEMENTARY DATA

Table S1

*Research variables and indicators*

| <b>Variables</b>       | <b>Code</b> | <b>Indicators</b>   |
|------------------------|-------------|---|
| Religiosity            | R1          | I perform obligatory prayers on time.   |
|                        | R2          | I perform obligatory prayers in congregation.   |
|                        | R3          | I regularly performed the duha voluntary prayer.  |
|                        | R4          | I regularly performed voluntary tahajjud prayers.   |
|                        | R5          | I often recite dhikr.   |
|                        | R6          | I regularly fast on Mondays and Thursdays.  |
| Social media           | MS1         | Social media plays a significant role in determining my purchasing decisions.   |
|                        | MS2         | Through social media, I obtained information about products affiliated with Israel.   |
|                        | MS3         | I often seek information before purchasing to avoid products affiliated with Israel.  |
|                        | MS4         | Boycott calls on social media trigger me to avoid products affiliated with Israel.  |
|                        | MS5         | I changed my purchase preferences after learning that a product is affiliated with Israel.  |
|                        | MS6         | Comments about boycotting products affiliated with Israel influence my purchasing behaviour.  |
|                        | MS7         | I feel compelled to voice my opinion on boycotting products affiliated with Israel through social media.                            |
| Animosity              | EM1         | Israel's actions towards Palestine make me very angry.  |
|                        | EM2         | In my opinion, Israel has done an unfair thing to Palestine.  |
|                        | EM3         | Israel must take responsibility for what it has done, is doing, and will do to Palestine.   |
|                        | EM4         | I will never forgive Israel for what it has done to Palestine.  |
|                        | EM5         | I do not like Israelis.   |
| Consumer ethnocentrism | EK1         | As an Indonesian citizen, I would rather buy domestically made products than foreign-made products.                                 |
|                        | EK2         | I think products made in Indonesia are first, last, and foremost.   |
|                        | EK3         | Buying foreign products does not reflect a sense of nationalism.  |
|                        | EK4         | An authentic Indonesian should always buy products that are made in Indonesia.  |
|                        | EK5         | We should buy products made in Indonesia and not let other countries get rich by selling their brands.                              |
|                        | EK6         | I buy foreign products only when they cannot be obtained in my country.   |
|                        | EK7         | In my opinion, Indonesian consumers who buy foreign-made products are partly responsible for Indonesian citizens losing their jobs. |
| Boycott behaviour      | PB1         | I would feel guilty if I bought products affiliated with Israel.  |
|                        | PB2         | When there is an alternative, I avoid products affiliated with Israel.  |
|                        | PB3         | I am not interested in purchasing products affiliated with Israel.  |
|                        | PB4         | I am committed to not buying products affiliated with Israel.   |
|                        | PB5         | I have stopped buying products affiliated with Israel, said one participant.  |

Table S1 (continued)

| <b>Variables</b>    | <b>Code</b> | <b>Indicators</b>   |
|---------------------|-------------|---|
| Switching behaviour | SB1         | I tend to stick with Israel-affiliated products because they are high quality.                                  |
|                     | SB2         | Ethical values and social issues influence consumers' decisions to switch from products affiliated with Israel. |
|                     | SB3         | Product quality influences consumer loyalty to Israeli-affiliated products.                                     |
|                     | SB4         | Price is the main factor influencing consumers' decisions to switch from products affiliated with Israel.       |
|                     | SB5         | Brand image influences consumers' decisions to switch from products affiliated with Israel.                     |
|                     | SB6         | Product innovation affiliated with Israel can increase consumer loyalty in the following ways.                  |