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Religiosity, Consumer Animosity, and Purchase Unwillingness: The Mediating Role of Product Judgment in a Religiously Motivated Boycott Context

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ABSTRACT

This study aims to examine the effects of religiosity and consumer animosity on purchase unwillingness within a boycott context, with product judgment serving as a mediating variable. A quantitative approach was employed using a survey of 200 Muslim consumers aged 17 years and above who were aware of the boycott issue and expressed concern over related humanitarian matters. The data were analyzed using partial least squares structural equation modeling (PLS-SEM). The findings reveal that religiosity and consumer animosity negatively and significantly influence product judgment, while both variables positively and significantly affect purchase unwillingness. Product judgment also exerts a negative and significant effect on purchase unwillingness and functions as a partial mediator in the relationships between religiosity, consumer animosity, and purchase unwillingness. These results imply that cognitive evaluations of products serve as an important mechanism through which moral commitment and hostile sentiments are translated into refusal to purchase, highlighting the need for firms to address not only emotional reactions but also consumers' evaluative perceptions in managing boycott situations.

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INTRODUCTION

The rise of value-based consumption has become a significant societal issue because purchasing decisions increasingly function as expressions of moral responsibility and social identity. In contemporary markets, consumers no longer evaluate products solely on price and quality but also on their alignment with ethical, social, and political values (Kyroglou & Henn, 2022). This transformation is driven by the expansion of digital communication, which accelerates information flows and amplifies collective awareness of global injustices (Boulianne et al., 2024). As a result, consumption behavior has evolved into a platform for civic participation, where individuals use market choices to signal

moral commitments. Boycotts represent a concrete manifestation of this transformation and are conceptually explained within the framework of Consumer Animosity Theory (Klein et al., 1998; Krüger et al., 2024). Therefore, understanding how moral, emotional, and cognitive factors interact in boycott contexts is important not only for marketing scholarship but also for broader societal discussions concerning ethical consumption and collective action.

Despite the growing prominence of political consumerism, societies face a complex problem: consumption decisions are increasingly shaped by moral outrage and identity-based judgments rather than by objective product evaluations. When political conflicts intensify, consumers may generalize hostility toward entire brands or countries, blurring the boundary between ethical accountability and emotional reaction. Consumer animosity, defined as hostility toward foreign entities due to political or humanitarian conflicts, can significantly influence purchasing behavior (Klein et al., 1998; Krüger et al., 2024). At the same time, religiosity can strengthen moral screening processes, prompting consumers to evaluate products based on spiritual alignment rather than functional value (Mortimer et al., 2020; Tedjakusuma et al., 2023). The challenge lies in explaining how these moral and emotional forces translate into concrete refusal to purchase. Without a clear analytical framework, it remains difficult to determine whether boycott behavior is driven primarily by ideological conviction, affective hostility, or shifts in product evaluation.

Following the escalation of the Israel–Palestine conflict in October 2023, boycott movements targeting multinational brands perceived as affiliated with Israel intensified globally (Buheji, 2025). Media reports indicate measurable economic consequences. Business Recorder (2025) documents a decline in market share for Coca-Cola in Türkiye and Pakistan, while Reuters (2024) reports significant growth for local competitors amid boycott campaigns. In Bangladesh, public backlash led to the withdrawal of a controversial advertisement (Al Jazeera, 2024). At the global level, Reuters (2025) notes downward revenue projections linked to weakening demand in the Asia–Pacific region. In Indonesia, where 87.08% of the population is Muslim (Databoks Katadata, 2024), surveys show strong support for boycott calls (Populix, 2023; GoodStats, 2024). These developments illustrate how religious solidarity and humanitarian concerns converge to shape consumption patterns, making the boycott phenomenon a socially and economically consequential issue.

Existing literature has identified religiosity and consumer animosity as important predictors of boycott-related behavior. Religiosity functions as a moral compass that guides consumption decisions according to spiritual norms and ethical considerations (Koc et al., 2024; Mortimer et al., 2020). Consumers with higher religiosity tend to apply stricter evaluative criteria, particularly when products are associated with perceived injustice (Tedjakusuma et al., 2023). Meanwhile, consumer animosity has been shown to reduce willingness to

purchase products linked to politically contested countries (Klein et al., 1998; Kim et al., 2022). Empirical studies confirm that both variables directly influence purchase unwillingness (Fitri et al., 2024; Putri & Murtadho, 2024). However, many of these studies emphasize direct relationships, offering limited insight into the cognitive mechanisms that translate moral conviction and hostility into behavioral refusal.

Several scholars propose that product judgment may mediate the relationship between moral emotions and purchase behavior (Fitri et al., 2024; Ulfatunnisa et al., 2025). Product judgment refers to consumers' cognitive evaluation of quality, credibility, and moral legitimacy (Walker et al., 2020). While some findings suggest that negative product evaluations reinforce boycott intentions, other studies report inconsistent or context-dependent mediation effects (Fitri et al., 2024). Moreover, prior research rarely integrates religiosity and consumer animosity simultaneously within a single structural model grounded in Consumer Animosity Theory. The interaction between religious morality and political hostility, particularly in Muslim-majority markets, remains underexplored. This gap is theoretically important because it limits understanding of how emotional and spiritual factors jointly shape cognitive evaluations and, ultimately, refusal to purchase.

This study advances the state of the art by integrating religiosity, consumer animosity, product judgment, and purchase unwillingness within a unified structural framework. Unlike prior studies that focus on direct effects or single predictors, this research positions product judgment as a cognitive mediator linking normative–religious motivations and hostile sentiments to behavioral outcomes. By embedding religiosity within the logic of Consumer Animosity Theory, the study expands the theory beyond its traditional political–nationalistic scope to incorporate spiritual identity as a determinant of boycott behavior. This integration offers a more comprehensive explanation of value-based consumption, particularly in contexts where religious commitment strongly shapes moral reasoning. Addressing this gap is crucial for refining theoretical models of political consumerism and for understanding how faith-based norms interact with collective hostility in influencing market responses.

Based on the foregoing discussion, the central research problem concerns how religiosity and consumer animosity influence purchase unwillingness and whether product judgment serves as a mediating mechanism in this relationship. This study argues that religiosity and animosity do not merely exert direct effects on refusal to buy but also operate indirectly by reshaping cognitive evaluations of the product. Specifically, higher religiosity and stronger animosity are expected to reduce positive product judgment, which in turn increases purchase unwillingness. By empirically testing this argument, the study contributes theoretically by extending Consumer Animosity Theory to incorporate religious

and cognitive dimensions, and practically by providing insights for firms seeking to manage boycott situations in morally sensitive markets.

Literatur Review

Religiosity reflects the degree to which individuals internalize religious teachings as guiding principles in daily life, including in economic and consumption decisions (Suryadi & Hayat, 2021; Makmun et al., 2023). As a moral compass and self-control mechanism, religiosity shapes ethical orientations, strengthens social responsibility, and directs consumers to evaluate products based not only on functional attributes but also on permissibility, justice, and spiritual alignment (Rafiki et al., 2023; Wijayanti & Elicia, 2024; Ibadurrahman & Putra, 2024). Highly religious consumers tend to apply stricter moral standards when assessing products, particularly in contexts involving ethical or humanitarian issues (Bukhari et al., 2020). Empirical studies indicate that religiosity influences both cognitive and behavioral outcomes in consumption, including product evaluation and purchase refusal (Putri & Murtadho, 2024; Tao et al., 2022). In boycott contexts, religious commitment encourages consumers to reinterpret product attributes through moral screening processes, thereby shaping product judgment and increasing the likelihood of refusal to purchase (Saputri, 2020; Ulfatunnisa et al., 2025). Based on this reasoning, the following hypotheses are proposed: H1: Religiosity has a negative effect on Product Judgment. H3: Religiosity has a positive effect on Purchase Unwillingness. H6: Religiosity influences Purchase Unwillingness through Product Judgment.

Consumer animosity refers to hostile emotions directed toward countries, brands, or companies associated with political, economic, or ideological conflicts (Klein et al., 1998; Lee et al., 2021). Such animosity encompasses anger, resentment, and moral outrage, which may lead consumers to engage in boycott behavior as symbolic resistance (Antonetti et al., 2019; Lestari & Thuba Jazil, 2024). These emotions generate evaluative biases that distort perceptions of quality and legitimacy, shifting product assessment from rational considerations to moral condemnation (Chaudhry et al., 2021; Ali, 2021). As hostility intensifies, consumers are more likely to downgrade product evaluations and refuse purchase, even when objective attributes remain satisfactory (Danilwan et al., 2020; Fitri et al., 2024). Empirical findings confirm that animosity directly increases purchase unwillingness and indirectly affects it through cognitive mechanisms (Suhud & Allan, 2021; Ulfatunnisa et al., 2025). Accordingly, the study formulates the following hypotheses: H2: Consumer Animosity has a negative effect on Product Judgment. H4: Consumer Animosity has a positive effect on Purchase Unwillingness. H7: Consumer Animosity influences Purchase Unwillingness through Product Judgment.

Product judgment represents consumers' cognitive and moral evaluation of product attributes, credibility, and ethical appropriateness (Ltifi, 2021; Walker et al., 2020). In boycott situations, product evaluation is not entirely objective, as

emotional reactions and embedded religious values may reshape perceptions of quality and legitimacy (Ali, 2021; Mirza et al., 2020). External cues such as brand image and country associations further influence evaluative processes, potentially lowering perceived quality when moral controversies arise (Pratiwi et al., 2021). Negative product judgments provide moral justification for refusal to purchase, as consumers seek consistency between their values and consumption behavior (Fitri et al., 2024; Jedickle et al., 2025). Although prior research acknowledges the role of product judgment in shaping purchase decisions, inconsistencies remain regarding its mediating function in morally driven boycotts (Fitri et al., 2024; Suhud, 2017). Therefore, this study emphasizes product judgment as a cognitive pathway linking moral and emotional antecedents to behavioral outcomes, leading to the formulation of H5: Product Judgment has a negative effect on Purchase Unwillingness.

RESEARCH METHODS

This study employs a quantitative approach with a causal-associative research design to examine the direct and indirect relationships among religiosity, consumer animosity, product judgment, and purchase unwillingness. A quantitative design was selected because the study aims to test theoretically derived hypotheses and measure the magnitude and significance of causal relationships among latent variables using statistical modeling. The research was conducted in Indonesia, which was deliberately chosen due to its status as the country with the largest Muslim population in the world and the prominence of religious values in shaping consumption behavior. The context is particularly relevant because boycott movements linked to humanitarian and geopolitical issues have gained significant public attention, making Indonesia an appropriate setting for examining value-based consumption behavior among Muslim consumers.

Data were collected through an online questionnaire distributed to respondents who met predetermined inclusion criteria. The instrument utilized a five-point Likert scale ranging from strongly disagree (1) to strongly agree (5). The population comprised Muslim consumers in Indonesia who were aware of the issue of Coca-Cola's involvement in business activities in territories associated with Israel. A non-probability purposive sampling technique was employed to ensure that respondents possessed characteristics relevant to the research objectives, namely: (1) Muslim; (2) at least 17 years old; (3) residing in Indonesia; (4) aware of Israel's aggression against Palestine; (5) aware of the alleged involvement of Coca-Cola in related territories; and (6) concerned about humanitarian issues in Palestine. The sample size was determined using the 10-times rule proposed by Hair et al. (2021), which recommends a minimum of ten times the number of indicators in the structural model. With 15 indicators, the

minimum required sample was 150 respondents; therefore, 200 respondents were collected to enhance statistical power and model stability.

Data analysis was conducted using Structural Equation Modeling (SEM) based on Partial Least Squares (PLS). The analytical procedure involved several stages. First, data condensation was performed through screening, coding, and cleaning responses to ensure completeness and consistency. Second, data display was carried out by presenting descriptive statistics and measurement model results, including outer loadings, reliability, and validity assessments. Third, data verification involved evaluating the structural model by examining path coefficients, t-statistics, p-values, and the coefficient of determination (R^2) to test the proposed hypotheses. This systematic process enabled the identification of both direct and mediating effects among the study variables.

To ensure data validity and reliability, all measurement indicators were adapted from established prior studies: religiosity from Huber and Huber (2012) and Worthington et al. (2003); consumer animosity from Klein et al. (1998); product judgment from Klein et al. (1998); and purchase unwillingness from Rose et al. (2009). Construct validity was assessed through convergent validity (outer loadings and Average Variance Extracted) and discriminant validity (Fornell–Larcker criterion and cross-loadings), while internal consistency reliability was evaluated using Cronbach's alpha and composite reliability. These procedures ensured that the measurement model met accepted SEM standards and that the findings were robust, consistent, and suitable for hypothesis testing.

RESULTS AND DISCUSSION

Results

Respondent Characteristics

This study involved 200 respondents with the following demographic characteristics:

Table 1. Respondent Characteristics

Category	Description	F	%
Gender	Male	80	40.0
	Female	120	60.0
	Total	200	100.0
Age	17-20 years	49	24.5
	21-30 years	82	41.0
	31-40 years	49	24.5
	41 years and above	20	10.0
	Total	200	100.0
Educational Attainment	Elementary School / Junior High School	8	4.0
	Senior High School and Vocational High School	80	40.0
	Diploma	52	26.0
	Bachelor's Degree	52	26.0

	Postgraduate (master's or doctoral level)	8	4.0
	Total	200	100.0
Residence	Student	58	29.0
	Professional Worker	92	46.0
	Entrepreneur	40	20.0
	Unemployed	10	5.0
	Total	200	100.0
Domisili	Java	92	46.0
	Sumatra	44	22.0
	Sulawesi	22	11.0
	Kalimantan	19	9.5
	Bali, Nusa Tenggara, Maluku, Papua	23	11.5
	Total	200	100.0
Religion	Islam	200	100.0
	Total	200	100.0

Source: Primary data processed by the researcher (2026).

Measurement Model (Outer Model)

Table 2. Results of Validity and Reliability Tests

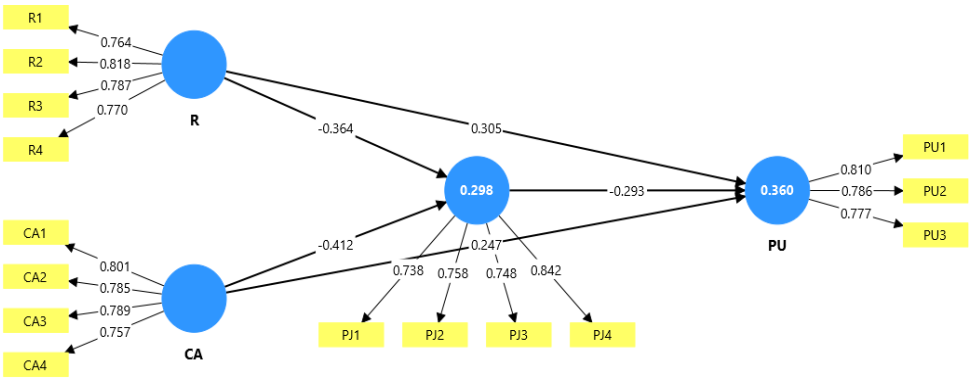
	Item Code	Item Statement	Mean	LF	Cronbach's Alpha	Composite Reliability	AVE
Religiosity	R1	As a Muslim consumer, I regard buying Coca-Cola that is associated with Israel as contrary to Islamic teachings.	4.030	0,764	0,793	0,865	0,616
	R2	As a Muslim consumer, I feel that buying Coca-Cola that is associated with Israel is not in line with the Islamic religious practices that I observe.	3.995	0,818			
	R3	As a Muslim consumer, I feel that buying Coca-Cola that is associated with Israel could diminish my level of religiosity.	3.890	0,787			
	R4	My knowledge of the boycott movement against Israeli products from an Islamic perspective influences my decision not to buy Coca-Cola.	4.025	0,770			
Consumer Animosity	CA1	I disapprove of the actions carried out by Israel.	4.045	0,801	0,790	0,864	0,613
	CA2	I feel angry about the	4.020	0,785			

		actions carried out by Israel.					
	CA3	I will not forgive Israel for what it has done to Palestine.	4.010	0,789			
	CA4	Israel must be held responsible for what it has done to Palestine in the past, present, and future.	4.010	0,757			
Product Judgment	PJ1	I think that Coca-Cola has high product quality standards.	2.010	0,738	0,774	0,855	0,597
	PJ2	I think that Coca-Cola uses high-quality raw materials.	2.055	0,758			
	PJ3	I think that Coca-Cola is produced using modern technology.	1.995	0,748			
	PJ4	I think that Coca-Cola provides a pleasant drinking experience.	1.975	0,842			
Purchase Unwillingness	PU1	I feel morally uncomfortable buying Coca-Cola because it is associated with the Israel boycott issue.	3.940	0,810	0,701	0,834	0,626
	PU2	I currently avoid buying Coca-Cola because the brand is associated with the Israel boycott issue.	3.970	0,786			
	PU3	If there are two products of the same quality, I will choose the one that is not associated with the Israel boycott issue, even at a higher price.	3.955	0,777			

Source: SEM-PLS 4.0 software (2026)

Based on Table 2, all indicators of the reflective constructs Religiosity, Consumer Animosity, Product Judgment, and Purchase Unwillingness meet the criteria for convergent validity and reliability. The loading factors for all indicators range from 0.738 to 0.842, exceeding the recommended minimum threshold of 0.70, indicating that each indicator adequately reflects its respective construct. The Cronbach's Alpha values, ranging from 0.701 to 0.793, and the Composite Reliability (CR) values, ranging from 0.834 to 0.865, are all above the threshold of 0.70, demonstrating good internal consistency and composite reliability. The Average Variance Extracted (AVE) values also exceed the minimum cutoff of 0.50, falling within the range of 0.597 to 0.626, suggesting that each

construct explains more than 50% of the variance of its indicators. Accordingly, the measurement model in this study can be considered both valid and reliable, and the



instrument is suitable for subsequent testing of the structural model.

Source: SEM-PLS 4.0 software (2026)

Figure 1. Structural Model Estimation Results

Discriminant Validity

Fornell–Larcker Criterion

Table 3. presents the results of discriminant validity testing based on the Fornell–Larcker criterion. This assessment aims to evaluate the degree of discrimination among constructs in the SEM model and to ensure adequate conceptual distinction between the latent variables.

Table 3. Discriminant Validity Test Results Based on the Fornell–Larcker Criterion

	CA	PJ	PU	R
CA	**0.783**			
PJ	-0.407	**0.773**		
PU	0.361	-0.502	**0.791**	
R	-0.014	-0.358	0.406	**0.785**

Source: SEM-PLS 4.0 software (2026)

Based on Table 3, all constructs in the model satisfy the Fornell–Larcker discriminant validity criterion and are deemed suitable for use in the measurement model. This is evidenced by the fact that the square root of the Average Variance Extracted (AVE) for each construct on the diagonal of the matrix is greater than its correlations with other constructs. In this study, the square roots of AVE on the diagonal for each construct are as follows: Consumer Animosity (0.783), Product Judgment (0.773), Purchase Unwillingness (0.791), and Religiosity (0.785). These values, which are higher than the inter-construct correlations, indicate that each construct represents a distinct concept and that adequate discriminant validity has been achieved. Accordingly, the measurement model can be considered appropriate for subsequent structural model testing.

Cross Loadings

Table 4. reports the results of discriminant validity testing using the cross-loadings approach. This assessment aims to confirm that each indicator loads more highly on its intended construct than on other constructs, thereby ensuring an accurate conceptual representation of the latent variables in the research model.

Table 4. Discriminant Validity Test Results Based on Cross-Loadings

	CA	PJ	PU	R
CA1	**0.801**	-0.318	0.328	0.046
CA2	**0.785**	-0.288	0.253	-0.001
CA3	**0.789**	-0.354	0.295	-0.054
CA4	**0,757**	-0.308	0.248	-0.036
PJ1	-0.321	**0.738**	-0.376	-0.310
PJ2	-0.308	**0.758**	-0.352	-0.220
PJ3	-0.237	**0.748**	-0.384	-0.305
PJ4	-0.381	**0.842**	-0.434	-0.270
PU1	0.325	-0.442	**0.810**	0.267
PU2	0.256	-0.388	**0.786**	0.360
PU3	0.276	-0.359	**0.777**	0.338
R1	-0.126	-0.229	0.296	**0.764**
R2	0.056	-0.319	0.367	**0.818**
R3	0.013	-0.273	0.353	**0.787**
R4	-0.011	-0.296	0.243	**0.770**

Source: SEM-PLS 4.0 software (2026)

Based on Table 4 the results of discriminant validity testing using cross-loadings indicate that all indicators in the model exhibit their highest loadings on their respective constructs compared to other constructs, thereby confirming their validity within the measurement model. The Religiosity indicators (R1–R4) load on their target construct in the range of 0.764–0.818, the Consumer Animosity indicators (CA1–CA4) in the range of 0.757–0.801, the Product Judgment indicators (PJ1–PJ4) between 0.738 and 0.842, and the Purchase Unwillingness indicators (PU1–PU3) between 0.777 and 0.810. These values demonstrate that each indicator consistently represents its intended construct without substantial cross-loading, indicating that the research model satisfies the discriminant validity criterion based on cross-loadings.

Structural Model (Inner Model)

R-Square Values

Table 5 reports the R-squared values used to assess the ability of the independent variables to explain variance in the dependent variables in this study's model. The coefficient of determination (R-squared) is a key indicator in both regression analysis and structural modeling, as it shows the proportion of variance in a dependent variable that is

explained by the predictors. Accordingly, examination of the R-squared values is necessary to evaluate the model's goodness of fit and to gauge the extent to which the independent variables contribute to explaining the dependent variables.

Table 5. R-Square Values

	R-square	R-square adjusted
Product Judgment	0.298	0.290
Purchase Unwillingness	0.360	0.350

Source: SEM-PLS 4.0 software (2026)

In the structural (inner) model, as reported in Table 5, the R-squared values reflect the proportion of variance in the endogenous variables explained by the predictor variables. Following Hair et al. (2019, 2021), R-squared values of 0.75, 0.50, and 0.25 can be interpreted as indicating substantial, moderate, and weak explanatory power, respectively, in social and behavioral research. The construct Product Judgment has an R-squared value of 0.298 and an adjusted R-squared of 0.290, indicating that 29.8% of the variance in Product Judgment is explained by Consumer Animosity and Religiosity. According to PLS-SEM guidelines, this level of explanatory power is classified as weak. By contrast, the construct Purchase Unwillingness has an R-squared value of 0.360 and an adjusted R-squared of 0.350, implying that 36% of its variance is explained by Consumer Animosity, Religiosity, and Product Judgment, which falls within a weak-to-moderate range and approaches the threshold for moderate explanatory power. Comparatively, the structural model exhibits greater explanatory ability for Purchase Unwillingness than for Product Judgment. Overall, the structural model can be considered adequate and is suitable to proceed to path coefficient estimation and hypothesis testing.

Hypothesis Testing

The hypotheses were tested using a bootstrapping procedure by examining the original sample estimates, sample means, standard deviations, t-statistics, and p-values for each structural path between the latent variables. The t-statistics and p-values were used to assess the statistical significance of the path coefficients and to determine whether each proposed hypothesis was supported or rejected.

Table 6. Hypothesis Testing Results

Hypotesis	Path	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics	P Values
H1	R -> PJ	-0.364	-0.367	0.058	6.321	0.000
H2	CA -> PJ	-0.412	-0.416	0.054	7.618	0.000
H3	R -> PU	0.411	0.414	0.055	7.489	0.000
H4	CA -> PU	0.367	0.370	0.058	6.378	0.000
H5	PJ -> PU	-0.293	-0.291	0.072	4.073	0.000
H6	R -> PJ -> PU	0.106	0.106	0.030	3.591	0.000
H7	CA -> PJ -> PU	0.120	0.121	0.034	3.513	0.000

Note. p-values reported as 0.000 in the software output are interpreted as p < .001.
Source: SEM-PLS 4.0 software (2026)

All hypotheses proposed in this study are empirically supported by the bootstrapping results (p < .05). Religiosity (R) has a significant negative effect on product judgment (PJ; $\beta = -0.364$, t = 6.321, p < .001), thus supporting H1. Consumer animosity (CA) also has a significant negative effect on product judgment (PJ; $\beta = -0.412$, t = 7.618, p < .001), thereby supporting H2. Furthermore, both religiosity (R; $\beta = 0.411$, t = 7.489, p < .001) and consumer animosity (CA; $\beta = 0.367$, t = 6.378, p < .001) exhibit significant positive effects on purchase unwillingness (PU), so H3 and H4 are accepted. Product judgment (PJ) shows a significant negative effect on purchase unwillingness (PU; $\beta = -0.293$, t = 4.073, p < .001), providing support for H5. The mediating effects are also confirmed to be significant. Religiosity (R) influences purchase unwillingness (PU) through product judgment (PJ; $\beta = 0.106$, t = 3.591, p < .001), thus supporting H6, and consumer animosity (CA) affects purchase unwillingness (PU) through product judgment (PJ; $\beta = 0.120$, t = 3.513, p < .001), thereby supporting H7. Taken together, these findings indicate that the structural model is fully supported by the empirical data, as evidenced by the significance of both the direct path coefficients and the mediation effects obtained via bootstrapping

Discussion

The findings demonstrate that religiosity has a significant negative effect on product judgment (β = -0.364; t = 6.321; p < .001), indicating that higher levels of religiosity are associated with more critical evaluations of products in a boycott context. This suggests that religiosity strengthens moral sensitivity, leading consumers to apply stricter evaluative standards when consumption is perceived to entail ethical implications (Ahsan et al., 2024). The negative direction of this relationship contrasts with studies conducted in halal or religiously compliant product contexts, where religiosity tends to enhance positive product evaluations because products are perceived as aligned with spiritual norms (Saputri, 2020; Suleman et al., 2021; Vristiyana, 2019). The present findings therefore highlight the contextual nature of religiosity's influence, suggesting that when brands are associated with moral controversy, religiosity functions as a normative filter that shifts product evaluation from functional assessment toward ethical scrutiny.

The results further reveal that consumer animosity exerts a significant negative effect on product judgment (β = -0.412; t = 7.618; p < .001). This indicates that stronger feelings of hostility toward entities associated with a brand systematically lower consumers' evaluations of that product. In boycott settings, evaluations are no longer based solely on tangible attributes such as quality or price, but are shaped by moral rejection and emotional resistance (Ali, 2021; Fitri

et al., 2024). Animosity thus distorts cognitive processing, producing evaluative bias that undermines perceptions of legitimacy and credibility. This finding reinforces the argument that product judgment is vulnerable to emotional contamination in politically or morally charged consumption contexts.

Religiosity also has a positive and significant effect on purchase unwillingness ($\beta = 0.411$; $t = 7.489$; $p < .001$), indicating that stronger religious commitment increases consumers' tendency to refrain from purchasing. In boycott contexts, consumption decisions are framed as expressions of value consistency and adherence to religious teachings. This result is consistent with Putri and Murtadho (2024), who demonstrate that religiosity intensifies refusal behavior in morally sensitive settings, and with Tao et al. (2022), who emphasize the role of religiosity in strengthening unwillingness to buy when consumption is linked to salient ethical concerns. These findings confirm that religiosity operates not only at the cognitive level but also as a direct behavioral driver of ethical consumption choices.

Similarly, consumer animosity shows a positive and significant effect on purchase unwillingness ($\beta = 0.367$; $t = 6.378$; $p < .001$). This suggests that hostility toward entities associated with the brand translates into concrete refusal behavior. Animosity does not remain confined to emotional reactions but is transformed into deliberate purchase avoidance, reflecting the use of consumption as a vehicle for symbolic protest (Putri & Murtadho, 2024; Suhud, 2018; Ulfatunnisa et al., 2025). The finding aligns with boycott literature identifying animosity as a central predictor of purchase unwillingness, particularly when consumers perceive buying as equivalent to supporting actors they morally oppose.

Product judgment itself has a significant negative effect on purchase unwillingness ($\beta = -0.293$; $t = 4.073$; $p < .001$), indicating that more negative product evaluations are associated with stronger refusal to purchase. In boycott contexts, deteriorating product judgment provides cognitive justification for avoidance, reinforcing consistency between moral beliefs and behavioral outcomes. This finding is consistent with Fitri et al. (2024) and Ulfatunnisa et al. (2025), who report that declining evaluations of product legitimacy and credibility increase unwillingness to buy. Product judgment therefore serves as a cognitive bridge linking evaluative perceptions to behavioral responses in ethically charged consumption environments.

Finally, mediation analysis confirms that product judgment partially mediates the effects of both religiosity and consumer animosity on purchase unwillingness. Religiosity indirectly increases purchase unwillingness through

reduced product judgment (β = 0.106; t = 3.591; p < .001), while consumer animosity also exerts a significant indirect effect via the same pathway (β = 0.120; t = 3.513; p < .001). Because the direct effects of religiosity and animosity on purchase unwillingness remain significant, product judgment operates as a partial mediator. This indicates that moral commitment and hostile sentiments influence refusal behavior both directly and through cognitive reinterpretation of the product. The findings support prior research emphasizing the mediating role of evaluative mechanisms in boycott contexts (Ahsan et al., 2024; Chaudhry et al., 2021; Putri & Murtadho, 2024; Rusik et al., 2025; Tao et al., 2022), while also responding to inconsistencies noted by Fitri et al. (2024) regarding the contextual nature of product judgment's mediating function.

CONCLUSION

This study demonstrates that religiosity and consumer animosity play decisive roles in shaping purchase unwillingness within a boycott context, both directly and indirectly through product judgment. The most important insight derived from this research is that consumption decisions in morally and politically charged situations are not driven solely by functional evaluations, but by the integration of moral commitment, emotional hostility, and cognitive reinterpretation of product attributes. Product judgment emerges as a crucial cognitive mechanism that translates religious values and animosity into refusal behavior, highlighting that negative evaluations are not merely reflections of quality perceptions but expressions of ethical positioning. By empirically confirming the mediating role of product judgment, this study strengthens the explanatory power of consumer animosity theory through the integration of religious and cognitive dimensions, thereby contributing to the literature on political consumerism and value-based consumption in Muslim-majority markets.

Despite its contributions, this study has several limitations. First, the use of purposive sampling and a cross-sectional design limits the generalizability of the findings and prevents causal inference over time. Second, the focus on Muslim consumers in Indonesia restricts contextual variation, as responses to boycott movements may differ across cultural, religious, or national settings. Future research is therefore encouraged to employ longitudinal or experimental designs to capture dynamic changes in attitudes and behavior, to compare multiple countries or religious groups, and to incorporate additional variables such as brand trust, perceived corporate social responsibility, or media exposure. Expanding the model in this way would provide a more comprehensive understanding of how moral, emotional, and cognitive mechanisms interact in shaping consumer responses to global boycott movements.

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