



Animosity and religiosity in brand switching via boycott intention among muslim consumers

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Abstract

Purpose – This study analyzes the influence of animosity and religiosity on brand switching among Pizza Hut consumers in Indonesia, with boycott intention as a mediating variable. It seeks to understand how negative sentiments and religious values shape consumers' decisions to switch brands in the context of geopolitical and social conflicts.

Methodology – A quantitative approach was employed, utilizing a survey distributed to 190 Pizza Hut consumers in Indonesia. Data were analyzed using Structural Equation Modeling-Partial Least Squares (SEM-PLS) via SmartPLS 4.0 to test the direct and indirect effects among variables.

Findings – The results confirmed that both animosity ($\beta = 0.174, p < 0.05$) and religiosity ($\beta = 0.240, p < 0.05$) significantly influenced brand switching. Boycott intention also mediated these relationships, with animosity ($\beta = 0.126, p < 0.05$) and religiosity ($\beta = 0.149, p < 0.05$) exerting indirect effects. Additionally, boycott intention directly affects brand switching ($\beta = 0.402, p < 0.05$).

Implications – Practically, Pizza Hut must address consumer animosity rooted in political conflict and align marketing strategies with religious values to retain customers. Theoretically, this study enriches the literature on ethical consumption by integrating social, political, and religious factors into emerging markets.

Originality – This study is among the first to explore the combined effects of animosity and religiosity on brand switching in Indonesia, particularly within the fast-food industry. It highlights boycott intention as a critical mediator, offering novel insights into consumer behavior amid sociopolitical tensions.

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Introduction

The rapid evolution of consumer behavior in globalized markets has increasingly highlighted the role of non-commercial factors, such as sociopolitical animosity and religiosity, in driving brand switching (Pambekti et al., 2023). In this context, boycott intention denotes a deliberate form of consumer resistance expressed through the refusal to purchase from entities viewed as violating moral or social norms, including labeling products as unacceptable and encouraging collective avoidance (Yunus et al., 2020). As demonstrated by the boycott of the French stock market by muslim consumers in response to the caricatures of the Prophet Muhammad (Farouh & Abdelrheim, 2021), boycotts serve not only as economic tools, but also as expressions of moral solidarity that often function in parallel with value-driven brand switching. The renewed Palestine-

Israel conflict has intensified global BDS-driven consumer resistance, impacting Pizza Hut, as the company has been boycotted organically for its alleged prior links to pro-Israel activities (Atmanagara & Purwanto, 2025). This backlash reflects a broader trend in which consumers are no longer passive participants in globalization, but active agents who leverage their purchasing power to protest perceived injustices. Understanding this interplay is vital for businesses navigating polarized markets, where ethical misalignments can lead to significant reputational and financial risks (Sormin & Malik, 2024).

Indonesia's fast food consumption has surged in recent years, with over 500 Pizza Hut outlets operating nationwide, reflecting the growing popularity of global brands (Suleman et al., 2022). However, this growth has been juxtaposed with rising tensions between global brand associations and local values. For instance, Sarimelati Kencana Tbk (PZZA), the Indonesian franchise of Pizza Hut, reported a 24.22% year-on-year revenue decline in the first quarter of 2024, a downturn attributed to boycott-driven brand switching following allegations of Pizza Hut Israel's support for military actions (Katadata, 2024). Despite these developments, existing studies on brand switching have predominantly focused on commercial drivers, such as price and product quality, largely overlooking moral-ideological forces such as religiosity and geopolitical animosity, which are increasingly influential in emerging markets (Saeed & Azmi, 2014; Buhari, 2022).

Prior research has established animosity (hostility rooted in geopolitical conflicts) and religiosity (adherence to religious values) as critical predictors of consumer behavior (Kim & Li, 2020; Malinakova et al., 2020). For example, Thalib and Adnan (2017) demonstrated that animosity directly fuels boycott intention, whereas Buhari (2022) linked religiosity to ethical consumption patterns. However, inconsistencies remain across studies. Kim (2018) and Abdelwahab et al. (2022) confirmed the influence of animosity on brand switching; however, Chang et al. (2024) found no such relationship. Similarly, while Saeed and Azmi (2014) and Buhari (2022) emphasized the impact of religiosity, Ajiwinanto et al. (2021) and Choi (2009) reported insignificant results. Two critical gaps persist. First, there is limited exploration of boycott intention as a mediating variable between animosity/religiosity and brand switching, leaving the psychological pathways behind consumer shifts underexplored. Second, few studies have focused on non-commercial drivers in emerging markets, such as Indonesia, where religiosity and geopolitical tension uniquely shape consumption patterns. This study seeks to fill these gaps by analyzing how animosity and religiosity influence brand switching through boycott intention, offering new insights into value-driven consumer behavior.

Literature Review

Animosity

Animosity, defined by Suhud (2017) as feelings of hatred and anger, affects consumer behavior through aspects such as country image, ethnocentrism, product judgments, purchase intent, and boycott participation (De Nisco et al., 2013; Giang & Khoi, 2015; Albayati et al., 2012). Animosity also triggers negative emotions, particularly anger, which in turn promotes consumers' tendency to switch from targeted brands to alternative in-group brands (Abdelwahab et al., 2022). In this study, animosity predicted brand switching and boycott intention. Harmeling et al. (2015) and Nawaz et al. (2023) categorized it into five dimensions: 1) cognitive animosity, arising from negative perceptions tied to historical or political knowledge (e.g., avoiding brands associated with conflict zones); 2) affective animosity, marked by enduring emotional hostility without current justification (e.g., generational resentment); 3) normative animosity, driven by social or cultural pressure to reject brands opposing group values (e.g., community-organized boycotts); 4) war-related animosity, rooted in direct or inherited trauma from conflicts (e.g., historical grievances between nations); and 5) political animosity, stemming from ideological opposition to a nation's policies (e.g., rejecting brands linked to oppressive regimes).

Religiosity

Religiosity, defined as an individual's devotion to divine principles (Uysal & Okumus, 2019), encompasses understanding religious teachings, emotional attachment to faith (Robbie & Sayyaf,

2022), and commitment to religious doctrines through attitudes and behaviors (Fiandari et al., 2024). It reflects dedication to a religious group and serves as a cultural force shaping consumer behavior. Religiosity can shape consumers' preferences and decision-making processes such that when a brand is perceived as inconsistent with religious norms or values, consumers may be driven to abandon it and switch to alternatives that better align with their faith-based expectations (Choi et al., 2013). Bloodgood et al. (2008) and Glock and Stark (1965) outlined six dimensions: 1) frequency (participation in religious activities), 2) belief (acceptance of core doctrines, e.g., Islamic pillars of faith), 3) practice (adherence to rituals such as prayer or fasting), 4) experience (personal spiritual connection with the divine), 5) knowledge (understanding religious ethics), and 6) consequences (faith's impact on daily decisions). Banazadeh et al. (2019) categorized drivers into internal (personal conviction, inner peace) and external factors (social norms, cultural practices, and community influence). Together, these elements frame religiosity as a multifaceted interplay between beliefs, practices, and sociocultural expressions.

Boycott intention

Boycott Intention reflects a conscious choice to refrain from engaging with a product, brand, or entity because of perceived ethical or value conflicts (Florencio et al., 2019). It arises from consumer discontent and acts as a mechanism to advocate societal transformation, influencing market performance (Afrillana & Khaidar, 2023) and brand image (Shim et al., 2021). Various factors shape consumers' worldviews and influence their responses to a company's actions, as attitudes reflected through emotional, cognitive, and behavioral components guide their evaluations and can ultimately lead to boycott intentions (Babu et al., 2025). Meanwhile, a boycott impacts consumer behavior by reducing purchases from the targeted company and encouraging consumers to switch to alternative brands that align better with their values (Isa et al., 2025). Bayir and Osmanoglu (2022) identified four core markers: 1) abstaining from buying as a symbolic opposition to a brand's conduct, 2) alignment with societal causes that conflict with a brand's stance, 3) activism-driven motivation to push for corporate accountability, and 4) belief in the boycott's capacity to drive tangible outcomes. These markers collectively highlight the interplay between moral alignment and strategic dissent in terms of consumer resistance.

Brand switching

Brand Switching represents the decision to discontinue the use of one brand and adopt another, driven by factors such as dissatisfaction (e.g., unmet quality expectations), competitive innovation, or shifting market dynamics (Palma et al., 2021). Social influences, including peer perceptions and eroded trust, further shape this transition by altering consumers' attitudes (Appiah et al., 2019). Fintikasari and Ardyan (2018) describe four behavioral manifestations: 1) active pursuit of alternatives due to discontent or curiosity; 2) hesitancy to maintain loyalty amid declining satisfaction; 3) premature discontinuation of brand use following negative experiences; and 4) preference for rival brands perceived as superior in value, quality, or relevance to evolving needs. This behavior underscores the fluidity of consumer loyalty in response to experiential, competitive, and social pressures.

Hypotheses

The role of animosity on brand switching

Animosity can influence brand switching when negative feelings, such as hostility toward a country or brand, lead consumers to stop using a particular product and shift to alternative options (Roy et al., 2022). This decision is often driven by emotional factors such as political or social conflict, rather than issues related to product quality (Verma, 2022). Previous studies by Kim (2018) and Abdelwahab et al. (2022) showed a significant relationship between animosity and brand switching. However, contrasting results were found by Chang et al. (2024), who reported that animosity does not have a significant effect on brand switching. Based on these mixed findings, this study proposes the following hypotheses:

H₁: Animosity has a significant influence on brand switching

The role of religiosity on brand switching

Religiosity can prompt consumers to switch brands based on their values, yet religious positioning may still attract highly religious consumers, even when a brand acts controversially (Chowdhury et al., 2022). Brands can no longer ignore sensitive religious issues, as highly religious consumers increasingly avoid brands that conflict with their beliefs (Liu & Minton, 2018). Religious values, such as self-control, simplicity, ethical conduct, and adherence to faith-based teachings, can motivate consumers to avoid brands perceived as conflicting with these principles and switch to alternatives that better align with their religious standards (Singh et al., 2021). Prior research by Saeed and Azmi (2014) and Buhari (2022) confirms a significant relationship between religiosity and brand switching. However, Ajiwinanto et al. (2021) and Choi (2009) found no significant influence of religiosity on switching behavior. These differing results form the basis of the following hypotheses:

H₂: Religiosity has a significant influence on brand switching

The role of animosity on boycott intention

The effect of animosity on boycott intention occurs when feelings of hostility and dislike arise nationally, due to perceived threats to one's country, or personally, from negative experiences with foreign cultures, people, or actions considered hostile, unjust, or socially inappropriate (Xie et al., 2023). This animosity is often intensified by factors such as political conflicts, historical issues, and social matters, motivating consumers to express protests through boycotting. Supporting this view, previous studies by Sari and Games (2024) and Smith and Li (2010) found a significant relationship between animosity and boycott intention, indicating that higher levels of animosity tend to increase consumers' intentions to boycott a brand or product. Conversely, Krüger et al. (2024) and Nurdiani (2024) found no significant impact of animosity on boycott intentions. Based on this mixed evidence, the following hypothesis is proposed.

H₃: Animosity has a significant influence on boycott intention

The role of religiosity on boycott intention

Consumer religiosity plays a crucial role in shaping boycott intentions toward certain brands (Ramkissoon et al., 2025). Consumers with higher levels of religiosity tend to be more sensitive to company actions or policies that conflict with their religious beliefs (Lestari & Jazil, 2024). Consequently, consumers tend to avoid products from brands that are unethical or misaligned with their religious values, using this as a form of protest against political actions, humanitarian violations, or conflicts involving Israel (Efendi & Alfansi, 2025). Supporting this, Dekhil et al. (2017) found a significant positive impact of religiosity on consumers' boycott intentions, indicating that higher religiosity corresponds to a stronger tendency toward boycott-related products. This finding aligns with that of Abosag and Farah (2014), who also confirmed the significant influence of religiosity on boycott intention. Conversely, Sari and Games (2024) reported that religiosity does not have a significant effect on boycott intentions. Based on these mixed results, the following hypothesis is formulated:

H₄: Religiosity has a significant influence on boycott intention

The role of boycott intention on brand switching

Alyahya et al. (2023) maintained that the impact of boycott intention on brand switching is evident when consumers intend to boycott a certain brand switch to alternative brands in response to actions or policies that they do not like. In response to dissatisfaction, proactive consumer groups may engage in retaliatory behaviors such as switching to alternative brands or initiating boycotts against the company's products (Heijnen & van der Made, 2012). Salma et al. (2024) indicate that boycott intention significantly affects brand switching, meaning that the stronger a consumer's boycott intention, the more likely they are to switch brands. However, Luo and Zhou (2017) find

contrasting results, reporting no significant effect of boycott intention on brand switching. Based on these conflicting findings, the following hypothesis is proposed.

H₅: Boycott intention has a significant influence on brand switching

The role of animosity on brand switching with boycott intention as a mediating variable

Abdelwahab et al. (2022) demonstrated that animosity significantly affects brand switching, where hostility toward an entity motivates consumers to switch brands. Salma et al. (2024) also found that boycott intention has a significant impact on brand switching and that greater boycott intention increases the chance of switching. Additionally, Smith and Li (2010) revealed a significant relationship between animosity and boycott intention, indicating that hostility increases the intention to boycott. These findings suggest that animosity indirectly influences brand switching through boycott intentions. Strong animosity boosts boycott intention, which drives consumers to switch brands. Based on this explanation, we propose the following hypothesis:

H₆: Animosity has a significant influence on brand switching, with boycott intention as the mediating variable.

The role of religiosity on brand switching with boycott intention as a mediating variable

Saeed and Azmi (2014) found that religiosity has a significant effect on brand switching, a finding supported by Buhari (2022), who also observed the impact of religiosity on consumer brand switching decisions. Additionally, Salma et al. (2024) confirmed that boycott intention significantly influences brand switching, implying that stronger boycott intention increases the likelihood of switching brands. Dekhil et al. (2017) further showed a significant positive relationship between religiosity and boycott intention, consistent with Abosag and Farah (2014), who also reported a significant effect of religiosity on boycott behavior. Based on these findings, it can be concluded that brand switching is indirectly influenced by religiosity through boycott intentions. Higher religiosity raises boycott intention, which in turn encourages consumers to switch to brands that are better aligned with their values. Accordingly, we propose the following hypothesis:

H₇: Religiosity has a significant influence on Brand Switching with Boycott Intention as a mediating variable.

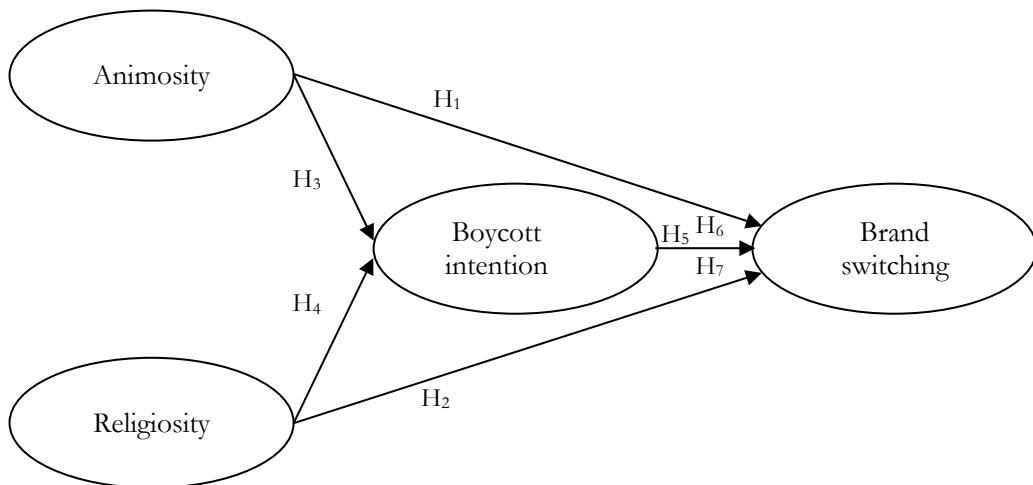


Figure 1. Research framework
Source: Data processed, 2025

Figure 1 illustrates the research framework, which depicts the relationships between animosity, religiosity, boycott intention, and brand switching. As shown in Figure 1, animosity and religiosity are proposed to directly influence boycott intentions and brand switching. Additionally, boycott intention is hypothesized to have a direct effect on brand switching, indicating its mediating role in the relationship between animosity, religiosity, and brand switching. This framework provided a conceptual basis for testing the proposed hypotheses.

Research Methods

The primary research instrument used in this study was a questionnaire constructed using a five-point Likert scale designed to measure the variables animosity, religiosity, boycott intention, and brand switching. This instrument was selected because it effectively captured respondents' perceptions, attitudes, and behavioral tendencies quantitatively. The questionnaire was distributed online through Google Forms and shared across social media platforms, such as Instagram, WhatsApp, and Facebook, to reach a wider audience and ensure the collection of valid and reliable data. The data gathered constituted primary data obtained directly from individuals who met specific research criteria, namely muslim respondents aged above 17 years, Indonesian citizens, those who had previously consumed Pizza Hut products, and those who had experienced brand switching. Purposive sampling was employed, as the study required respondents with characteristics relevant to the research objectives.

Table 1. Summary of operational variables, items, and statements

Name	Variable Definitions	Items	Statements
Animosity, indicators from Harmeling et al. (2025) , and Nawaz et al. (2023)	A strong feeling of hatred toward a person or group usually arising from conflict or negative experiences that influences interactions between individuals or groups.	A1 A2 A3 A4 A5	I evaluate Pizza Hut negatively based on the information I know. I feel upset with Pizza Hut because it supports Israel. My social circle views Pizza Hut negatively. I believe that companies like Pizza Hut that back a country engaged in conflict are morally unacceptable. I avoid Pizza Hut as a form of protest against its support for Israel.
Religiosity, indicators from Bloodgood et al. (2008) and Glock and Stark (1965)	Belief in God that reflects the influence of religion in daily life, including the individual's level of conviction and attachment. It also indicates commitment to a religious group, which in turn affects consumer behavior.	R1 R2 R3 R4 R5 R6 R7 R8	I regularly perform religious worship. I consider religion very important because it forms the foundation of my life. I base my entire life approach on my religious beliefs. I strive to integrate religion into all aspects of my life. I feel calm and comfortable living in accordance with religious values. I understand the importance of acting according to religious principles in daily life. I endeavor to demonstrate social care as part of practicing my religious teachings. I use religious values as a guide when making life decisions.
Boycott intention, indicators from Bayir and Osmanoglu (2022)	The desire to withhold support from certain products or entities as a protest against policies that conflict with one's personal values.	BI1 BI2 BI3 BI4	I do not want to purchase Pizza Hut's pro-Israel products as a form of protest against its policies. I care about political and social issues, so I avoid Pizza Hut's pro-Israel products. I hope that by not buying those products, I can influence the company's policies. I believe that boycotting Pizza Hut's pro-Israel products is an effective way to voice my disagreement.
Brand switching, indicators from Fintikasari and Ardyan (2018)	The tendency of consumers to stop purchasing from a current brand and switch to alternative brands due to dissatisfaction, preferences, or value considerations.	BS1 BS2 BS3 BS4	I'm seeking Pizza Hut alternatives. I won't order from Pizza Hut again. I want to find a Pizza Hut substitute fast. I prefer other pizza brands over Pizza Hut.

Source: Data processed, 2025

Each item in the questionnaire is measured using a five-point Likert scale ranging from “Strongly Agree” to “Strongly Disagree.” This scale enabled the researcher to assess the level of respondents’ agreement with indicators developed based on existing theories and previous studies. Prior to further analysis, all the indicators were tested for validity and reliability. Validity testing was conducted using SmartPLS 4.0 through an evaluation of the loading factors, where indicators were considered valid if they achieved a value above 0.70. Discriminant validity was examined using cross-loadings and average variance extracted (AVE), while reliability was assessed using Cronbach’s alpha and composite reliability, with values exceeding 0.70, indicating strong internal consistency.

The data analysis in this study was performed using Structural Equation Modeling with the Partial Least Squares (SEM-PLS) technique via SmartPLS 4.0. This method was chosen because it does not require data to follow a normal distribution and is suitable for medium-sized samples, ranging from 100 to 200 respondents. The analysis involved assessing the outer model to determine indicator validity and reliability as well as the inner model to evaluate the structural relationships between variables, including both direct and mediated effects. The structural model was analyzed using path coefficients, t-statistics, p-values, and R-squared values to determine the explanatory power of the model. Through these methodological procedures, this study provides comprehensive empirical insights into how animosity and religiosity influence brand switching through the mediating role of boycott intention among Pizza Hut Indonesian consumers.

Table 1 summarizes the variable definitions and measurement items for animosity, religiosity, boycott intention, and brand switching, adapted from prior studies and operationalized in the context of Pizza Hut to capture consumers’ emotional, value-based, and behavioral responses.

Results and Discussion

Results

This study analyzes the influence of animosity and religiosity on brand switching toward Pizza Hut products with boycott intention as a mediating variable. It explores how emotional and religious factors, shaped by socio-political contexts, affect consumer behavior. Data were collected through an online questionnaire distributed via Instagram, WhatsApp, and Facebook with 190 qualified respondents across Indonesia. The demographic profile covering gender, age, and occupation helps contextualize the findings and ensures that the sample reflects diverse consumer segments.

Table 2. Descriptive statistics

Characteristics	Items	Total	Percentage (%)
Gender	Male	87	45.8
	Female	103	54.2
Age	17 – 30 years old	109	57.4
	31 – 45 years old	54	28.4
	> 45 years old	27	14.2
Occupation	Students	61	32.1
	Entrepreneurs	50	26.3
	Civil servants / State-owned employees	39	20.5
	Private sector employees	30	15.8
	Others	10	5.3

Source: Data processed, 2025

As shown in **Table 2**, the demographic profile of the respondents revealed a diverse and balanced sample. Female participants accounted for 54.2% of the total, while male respondents accounted for 45.8%, indicating a slightly higher female engagement in the survey. In terms of age, the largest proportion of respondents (57.4%) were between 17 and 30 years old, followed by those aged 31–45 years (28.4%), and those above 45 years old (14.2%), suggesting that the study captured perspectives across different age groups. **Table 2** also shows that students constituted the largest occupational group (32.1%), followed by entrepreneurs (26.3%), public-sector employees (20.5%), and private-sector workers (15.8%), with the remaining respondents coming from other

professional backgrounds (5.3%). Overall, the demographic distribution presented in [Table 2](#) indicates a well-rounded sample that reflects a broad spectrum of consumer characteristics, thereby supporting the representativeness of this study.

The results indicate that the model explains a moderate proportion of the variance in endogenous constructs. Specifically, animosity and religiosity explained 21.2% of the variance in boycott intention (adjusted $R^2 = 20.4\%$), suggesting that these factors play a meaningful role in shaping consumers' protest behavior. Furthermore, the model explains 34.6% of the variance in brand switching (adjusted $R^2 = 33.5\%$), indicating a stronger explanatory power in predicting consumers' switching decisions. Animosity and religiosity are treated as exogenous variables and therefore do not have their own R^2 values.

Table 3. Descriptive data, validity measures, and reliability scores

Variables	Items	LF	CA	CR	AVE
Animosity	A1	0.863	0.900	0.925	0.713
	A2	0.802			
	A3	0.872			
	A4	0.842			
	A5	0.841			
Religiosity	R1	0.866	0.953	0.961	0.754
	R2	0.881			
	R3	0.843			
	R4	0.881			
	R5	0.859			
	R6	0.853			
	R7	0.878			
	R8	0.884			
Boycott intention	BI1	0.875	0.904	0.933	0.776
	BI2	0.898			
	BI3	0.872			
	BI4	0.879			
Brand switching	BS1	0.911	0.929	0.950	0.825
	BS2	0.899			
	BS3	0.912			
	BS4	0.910			

Source: Data processed, 2025

As detailed in [Table 3](#), the construct validity and reliability tests for animosity, religiosity, boycott intention, and brand switching indicate a strong measurement quality. All item loadings exceeded 0.80, while Cronbach's alpha, composite reliability, and AVE values for each construct surpassed the recommended thresholds ($CA/CR > 0.70$, $AVE > 0.50$), confirming the high internal consistency and validity of the measurement instrument.

Table 4. Direct effect scores

Path	Original sample (O)	T statistics (O/STDV)	P values	Decision
Animosity → Brand switching	0.174	2.873	0.004	Accepted
Religiosity → Brand switching	0.240	3.865	0.000	Accepted
Animosity → Boycott intention	0.312	4.507	0.000	Accepted
Religiosity → Boycott intention	0.371	6.070	0.000	Accepted
Boycott intention → Brand switching	0.402	7.051	0.000	Accepted

Source: Data processed, 2025

As [Table 4](#) shows, all structural paths in the model are significant and exhibit positive effects. Animosity had a direct impact on brand switching ($\beta = 0.174$, $t = 2.873$, $p = 0.004$), while religiosity also directly influenced brand switching ($\beta = 0.240$, $t = 3.865$, $p = 0.000$). In addition, animosity (β

= 0.312, $t = 4.507$, $p = 0.000$) and religiosity ($\beta = 0.371$, $t = 6.070$, $p = 0.000$) significantly affected boycott intention. Table 4 further indicates that the strongest relationship occurs between boycott intention and brand switching ($\beta = 0.402$, $t = 7.051$, $p = 0.000$). Overall, these findings support all the proposed hypotheses.

Table 5. Indirect effect scores

Path	Original sample (O)	T statistics (O/STDV)	P values	Decision
Animosity → Boycott intention → Brand switching	0.126	3.597	0.000	Accepted
Religiosity → Boycott intention → Brand switching	0.149	4.193	0.000	Accepted

Source: Data processed, 2025

Table 5 presents the mediation results, indicating that boycott intention significantly mediates the relationship between animosity and religiosity and brand switching. The indirect effect of animation → boycott intention → brand switching was 0.126 ($t = 3.597$, $p = 0.000$), while religiosity → boycott intention → brand switching was 0.149 ($t = 4.193$, $p = 0.000$). These findings suggest that higher levels of animosity and religiosity strengthen consumers' intentions to boycott, which subsequently increases the likelihood of brand switching. Consequently, both mediation hypotheses are supported, confirming that boycott intention is a key mechanism linking consumer value to switching behavior.

Table 6. Predictive relevance (Q^2) Scores

Variable	Q^2 Predict
Animosity	-
Religiosity	-
Boycott intention	0.186
Brand switching	0.195

Source: Data processed, 2025

The data presented in **Table 6** indicate that the boycott intention model has a Q^2 Predict value of 0.186, and the brand switching model has a Q^2 Predict value of 0.195, both exceeding zero and demonstrating meaningful out-of-sample predictive relevance. Animosity and religiosity, as exogenous variables, did not have Q^2 predictive values.

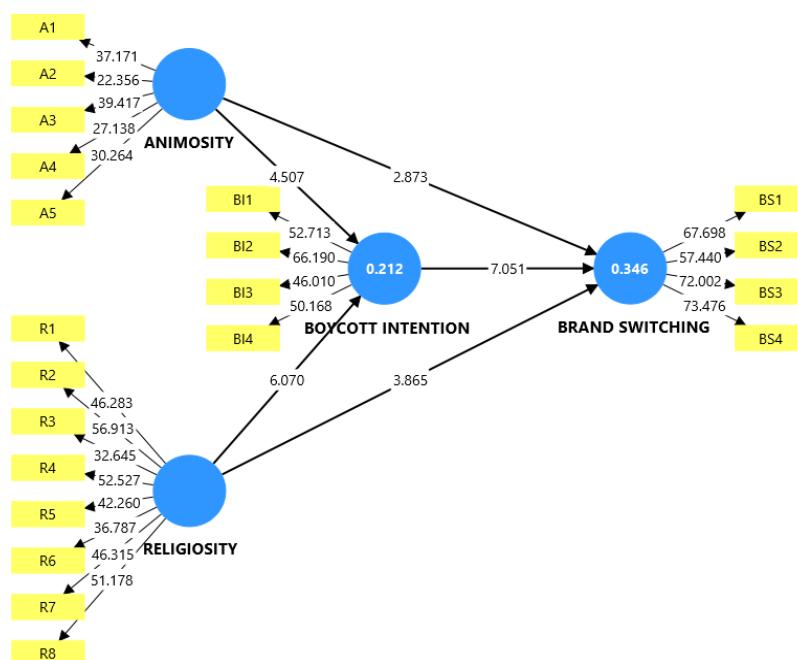


Figure 2. Inner model
Source: Data processed, 2025

Figure 2 provides a comprehensive visual illustration of the structural model analyzed using SEM-PLS. This figure helps readers clearly understand the direction and strength of the relationships among the constructs of Animosity, Religiosity, Boycott Intention, and Brand Switching. The numerical values shown on the arrows represent the path coefficients, which indicate the magnitude of the effect of one variable on another, allowing readers to observe each construct's contribution to the model. The values beside the indicators, such as A1-A5, R1-R8, BI1-BI4, and BS1-BS4 represent the loading values, which show how strongly each indicator reflects its underlying latent construct; higher loadings indicate stronger measurement validity. Additionally, the numbers inside the blue circles (0.212 for Boycott Intention and 0.346 for Brand Switching) are R-square values, showing the proportion of variance in each endogenous variable explained by its predictors. Overall, Figure 3 strengthens the linkage between the empirical findings and theoretical framework by visually presenting the model's predictive power and the quality of its measurement and structural components.

Discussion

The hypothesis testing results of this study reveal significant relationships among the research variables, particularly the influence of animosity and religiosity on consumers' brand switching behavior toward Pizza Hut, with boycott intention functioning as the mediating variable. The first hypothesis indicates that animosity exerts a positive and meaningful influence on consumers' tendency to switch brands. This finding aligns with prior studies by [Kim \(2018\)](#) and [Abdelwahab et al. \(2022\)](#), who demonstrate that consumer hostility, particularly when rooted in political or ethical concerns, can motivate individuals to abandon a brand and turn to alternative options. In this context, animosity does not arise from dissatisfaction with product performance, but instead emerges from emotional or ideological conflicts, such as clashes with consumers' political, moral, or cultural values.

The second hypothesis confirms that religiosity also plays a positive and significant role in shaping brand-switching behavior. This result echoes the findings of [Saeed and Azmi \(2014\)](#) and [Buhari \(2022\)](#), who noted that highly religious consumers tend to be more selective in their brand choices and are more likely to avoid products they perceive as misaligned with their moral or religious values. Such patterns underscore the influence of faith-based considerations on brand loyalty and consumer decision-making. The third and fourth hypotheses further show that both animosity and religiosity contribute to strengthening consumers' intentions to boycott brands. These findings are consistent with earlier works by [Sari and Games \(2024\)](#), [Smith and Li \(2010\)](#), [Dekhil et al. \(2017\)](#), and [Abosag and Farah \(2014\)](#), who highlight how emotional hostility and religious commitment can increase the likelihood of consumer engagement in boycott movements.

Furthermore, the fifth hypothesis reinforces the crucial role of boycott intention in driving consumers toward brand switching. This finding supports the conclusions of [Salma et al. \(2024\)](#), who emphasize that when consumers are guided by strong emotional or moral motivations to boycott, such intentions often translate into shifts in brand preference. Thus, Boycott's intention operates as a bridge between ideological dissatisfaction and tangible consumption behavior.

Finally, the sixth and seventh hypotheses demonstrate that boycott intention mediates the relationship between animosity and brand switching as well as between religiosity and brand switching. These results highlight that consumers' decisions to switch brands are not impulsive; they are guided by moral reasoning and reflective evaluation, with boycott intention serving as the mechanism through which consumers express protests or align with their personal values.

Conclusion

This study shows that animosity and religiosity both directly and indirectly influence brand switching toward Pizza Hut, with boycott intention acting as the key mediating factor. These findings answer research questions by confirming that emotional, ethical, and religious considerations play a central role in shaping consumer decisions in politically and culturally sensitive markets.

The results imply that businesses must align their communication, branding, and CSR efforts with local sociocultural values to prevent backlash and long-term customer losses. Transparent responses to public concern and sensitivity to religious issues are essential for maintaining trust. However, this study is limited to a single brand and industry, relies on cross-sectional data, and does not include other relevant variables, such as brand trust or perceived CSR. Future research should apply this framework to other sectors or cultural contexts, incorporate additional mediators or moderators, and use longitudinal designs to capture the evolving consumer attitudes. Overall, this study highlights that brands operating in value-driven markets must prioritize ethical and cultural alignment to sustain consumer loyalty.

Author contributions

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