

DO RELIGIOSITY AND ANIMOSITY MATTER? THE ROLE OF BRAND LOYALTY IN SHAPING REPURCHASE INTENTION DURING F&B BOYCOTTS

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Abstract

This study develops and tests a repurchase intention model under boycott conditions for multinational Food and Beverage (F&B) franchise brands in Indonesia by examining the differential roles of religiosity and consumer animosity, with brand loyalty as a mediating mechanism. Addressing boycott literature that mainly emphasizes boycott or protest intention, this study shifts attention to repurchase behaviour under boycott pressure and empirically distinguishes value-based religiosity from politically driven animosity within a Theory of Planned Behavior framework. Data were collected through a cross-sectional online survey of 425 Indonesian consumers who had previously purchased boycotted F&B brands and were analysed using PLS-SEM. The results show that brand loyalty strongly predicts repurchase intention while consumer animosity negatively affects brand loyalty and repurchase intention, with a significant indirect effect through brand loyalty, indicating partial mediation. In contrast, religiosity has no significant effect on either brand loyalty or repurchase intention. The model explains substantial variance in repurchase intention but limited variance in brand loyalty. Managerially, multinational F&B brands should reinforce loyalty through transparent communication, localized engagement, and targeted relationship programs while actively managing animosity triggering narratives during boycott episodes in the Indonesian market.

Keywords: boycott, brand loyalty, consumer animosity, food and beverage, religiosity, repurchase intention

INTRODUCTION

Consumer boycotts have become a recurring form of marketplace activism in which consumers collectively refuse to purchase a firm's products or services due to ideological, moral, or political concerns (Monroe, 1999). In recent years, boycott campaigns targeting multinational brands, particularly highly visible global food and beverage (F&B) franchises, have intensified in many markets, including Muslim-majority countries, where geopolitical and moral issues can rapidly translate into pressure on consumption through social and digital mobilization.

Although boycotts have been widely studied in marketing and consumer research, much of the existing literature primarily explains motives for boycott participation, such as protest intention, willingness to punish, and drivers of boycott engagement. Far less attention has been paid to a practical yet theoretically important question: how do consumers form repurchase intentions when boycott pressure is present, and boycott narratives are salient? In reality, boycott campaigns do not produce uniform reactions; some consumers stop purchasing entirely, others reduce their frequency, while some continue to repurchase despite social pressure. Understanding repurchase intention under boycott conditions is therefore essential for extending

boycott research beyond participation motives and for informing brand strategies in boycott-prone environments.

Two socio-psychological drivers are frequently highlighted in boycott narratives but are not always clearly distinguished in empirical models: religiosity and consumer animosity. Religiosity reflects the extent to which religious values guide individual judgments and everyday decisions, potentially shaping moral evaluations of brands and influencing consumption choices. However, empirical findings regarding its influence on loyalty and repurchase outcomes remain mixed across contexts and product categories. By contrast, consumer animosity represents hostility toward foreign countries, companies, or products triggered by political, economic, or moral-religious disputes (Klein, Ettenson, & Morris, 1998; Riefler & Diamantopoulos, 2007). In boycott settings, animosity is often more event-driven and socially amplified, and may therefore exert a more direct constraint on consumers' willingness to remain loyal and repurchase targeted multinational brands. Despite extensive research on boycott participation, empirical evidence remains limited regarding how religiosity and consumer animosity jointly influence repurchase intention through brand loyalty under boycott conditions in emerging markets such as Indonesia.

This study argues that brand loyalty is a central mechanism that explains why repurchase intention may persist even under boycott pressure. Loyalty reflects more than repeated purchase; it also captures emotional attachment, switching resistance, and habitual preference that can buffer consumers against negative external narratives and social influence. Therefore, rather than treating religiosity and animosity only as direct predictors of repurchase intention, this study positions brand loyalty as a mediating pathway through which these socio-psychological drivers shape repurchase intention during boycott campaigns.

To structure these relationships, the study draws on Ajzen's (1991) Theory of Planned Behavior (TPB), which conceptualizes intention as the most proximal predictor of behavior and as being shaped by attitudes, subjective norms, and perceived behavioral control. Within this logic, religiosity can influence evaluative beliefs and attitudes that guide consumption choices, whereas consumer animosity may shape attitudes and intensify perceived normative pressure to avoid particular foreign brands. Integrating religiosity and consumer animosity within a TPB-consistent explanatory framework enables a clearer test of their relative roles and provides a theoretically grounded account of how loyalty and repurchase intention are formed under boycott conditions.

Indonesia provides a relevant setting for examining these dynamics. As a religiously plural country with a Muslim majority and a strong presence of multinational F&B franchise brands, Indonesia represents a context in which identity-related consumption narratives, geopolitical issues, and digital mobilization can intersect to influence marketplace behavior. This context enables an empirical investigation of whether repurchase intention under boycott pressure is shaped more strongly by stable religious value orientation (religiosity) or by event-driven hostility toward targeted foreign brands (consumer animosity), and whether brand loyalty functions as a key mechanism sustaining repurchase intention.

Accordingly, this study aims to (1) examine the effects of religiosity and consumer animosity on brand loyalty toward boycotted multinational F&B franchise brands in Indonesia, (2) test the direct and indirect effects of religiosity and consumer animosity on repurchase intention under boycott conditions, and (3) evaluate the

mediating role of brand loyalty in these relationships. The study contributes by shifting boycott research from participation motives to repurchase intention under boycott pressure, empirically distinguishing religiosity from consumer animosity within a single model, and clarifying the role of brand loyalty as a behavioral continuity mechanism highly relevant to multinational brand management in boycott-prone markets.

LITERATURE REVIEW

Theory of Planned Behavior

The Theory of Planned Behavior (TPB) originates from Martin Fishbein's Theory of Multi-attribute Attitude (TMA), first introduced in 1963. In 1975, Fishbein developed the Theory of Reasoned Action (TRA), which examines psychological and cognitive factors that influence consumer decisions (Fishbein & Ajzen, 1975). Ajzen (1991) expanded upon the TRA by introducing the concept of perceived behavioral control, explicitly presenting this expansion in his 1991 publication on the Theory of Planned Behaviour. This theory, as shown in Figure 1, connects individual beliefs to personal actions, examines how attitudes affect behaviour, and asserts that individuals develop behaviours "from the inside out," emphasizing subjective personal experiences and rational human behaviour.

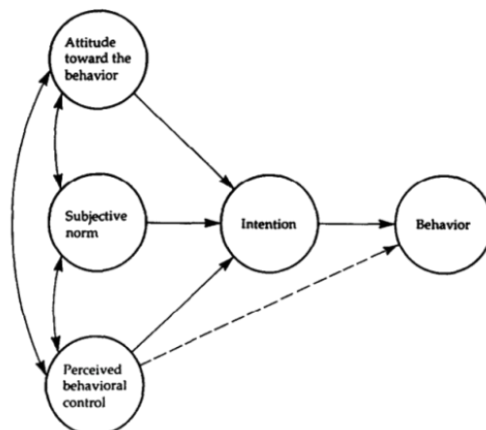


Figure 1. Theory of Planned Behaviour (TPB)

Source: Ajzen, 1991

Religiosity

Religion plays a crucial role in various aspects of consumer behavior (Essoo & Dibb, 2004), as previous studies have indicated that “religion can affect behavior, well-being, and one’s overall life” (Moschis & Ong, 2011). This viewpoint clarifies differences in purchasing behavior across religious groups (Sood & Nasu, 1995). Gould (1999) further stated that religiosity has a particularly strong influence on consumers in Eastern countries due to their more pronounced religious orientation. However, research on religion remains limited, even in Western societies (Swimberghe, Flurry, & Parker, 2011). Several factors could explain this scarcity, including the sensitive nature of the topic and uncertainties about its dimensions and measurement methods.

Indonesia’s multicultural context shapes the role of religiosity in consumer repurchase decisions, influencing both Muslim and non-Muslim consumers. Religiosity reflects the extent to which religious teachings guide purchasing choices, such as the preference for halal-certified products among Muslims or ethically aligned products

among non-Muslims. In the food and beverage industry, religious values often play a critical role, with consumers choosing products consistent with their faith while avoiding those associated with political or discriminatory issues. Empirical findings on the relationship between religiosity and consumer loyalty are mixed. Research conducted by Aisyah and Faizin (2024) shows that religiosity significantly affects brand loyalty. An individual's level of religiosity correlates positively with their loyalty to a hijab brand that reflects their religious principles. This favorable correlation indicates that religiously dedicated customers are inclined to select products that correspond with their Islamic ideals and consistently prioritize them in Muslim fashion consumption. On the other hand, Ramdhani et al. (2024) found that religiosity does not directly influence repurchase intention; its effect is significant only when mediated by other variables, such as brand image and perceived behavioral control, indicating that religiosity alone is insufficient to drive consistent consumer behavior. Similarly, Makrifah and Trishananto (2021) found no significant negative effect on loyalty among Rabbani Muslim fashion consumers. In the realm of halal cosmetics, religious knowledge, religious commitment, and halal certification have been proven to drive repurchase intention (Shahid, Parray, Thomas, Farooqi, & Islam, (2023); Hussain et al. (2024)), whereas Farhan and Rabbani (2021) found that the perception of halal labels and religious belief do not influence the repurchase intention of halal food products among students. Based on these discussions, the following hypotheses are proposed:

H1: Religiosity has a direct negative effect on Brand Loyalty

H2: Religiosity has a direct negative effect on Repurchase Intention

Consumer Animosity

Consumer animosity represents an intense negative attitude toward purchasing products originating from disliked countries or groups. Such attitudes are typically triggered by political, military, economic, or diplomatic incidents, past or present, and directly influence consumer behavior, ultimately exerting adverse effects on purchasing decisions within the global marketplace (Ettenson & Klein, 2005; Riefler & Diamantopoulos, 2007). Much of the existing research on consumer animosity examines how the citizens of one country perceive and react to products from another nation (Rose, Rose, & Shoham, 2009). When consumers believe that a foreign country has harmed or threatened their own nation's interests, they tend to develop hostile attitudes toward that country and reject its products. The emotional nature of such hostility demonstrates that international tensions not only affect intergovernmental relations but also shape interactions among individuals across national boundaries. In this regard, consumer animosity often emerges as an indirect form of protest against international events through deliberate consumption behavior. Hostility between consumers from different nations becomes particularly salient during international conflict (Hoffmann, Mai, & Smirnova, 2011). Moreover, when such conflicts persist over an extended period, consumer animosity may evolve into a serious long-term threat to the targeted country (Shoham & Gavish, 2016).

Phenomena like boycotts of specific brands arising from social and political conflicts demonstrate that consumer religion frequently correlates with the rise of consumer hostility. For instance, Muslim consumers who prefer halal items may refrain from purchasing them if they are linked to a nation or corporation regarded as endorsing the oppression of the Muslim population. An illustrative instance is the

boycott campaign against McDonald's in Aceh, Indonesia, as examined by Dzikhrullah and Vania (2024). This study identified that ethnocentrism, consumer efficacy, and war hostility are determinants of the inclination to boycott, which, in turn, diminishes brand loyalty. The findings suggest that in the food and beverage industry, religiosity's impact on brand loyalty may be influenced by emotional considerations, including anger towards certain issues. Furthermore, the study conducted by Pai & Sundar (2015) demonstrates that consumer antagonism adversely and significantly affects repurchase intention. Based on these insights, the following hypotheses are proposed:

H3: Consumer Animosity has a direct negative effect on Brand Loyalty

H4: Consumer Animosity has a direct negative effect on Repurchase Intention

Brand Loyalty

Aaker (2004) stated that consumers who exhibit brand loyalty tend to consistently purchase and choose the same brand over others within the same product category. This consistency in purchasing patterns is driven by strong positive feelings toward the brand, thereby reflecting a high level of affect (Mellens, Dekimpe, & Steenkamp, 1996). Brand loyalty originates from the positive affect that consumers hold toward the brand itself. Jacoby and Chestnut (1978) defined brand loyalty as a non-neutral, repeat response by decision-makers toward one or more brands within a set of available alternatives. This response arises as the outcome of evaluative and psychological processes in decision-making

Brand loyalty established through the congruence of products with religious principles demonstrates a robust connection between customer choices and individual beliefs. In Indonesia, where religious factors and socio-political sentiments frequently shape consumption narratives, brand loyalty is intertwined with religiosity and communal emotions, including consumer hatred. Both factors can influence the reinforcement or diminishment of customers' inclination to persist in selecting a product over time, as subsequently manifested in repurchase intention. Loyalty derived from the alignment of religious principles often fosters repurchase intention when consumers perceive that the brand embodies their identity and convictions. Chinomona and Maziriri (2017) show that brand loyalty has a positive and significant effect on repurchase intention. Their research on male cosmetic consumers in South Africa found that a strong sense of brand loyalty increases the likelihood of repurchase. Additionally, a study by Ramadhani, Kusyana, and Ismuni (2024) suggests that religiosity does not directly influence repurchase intention. Instead, its effect is significant only when mediated by other factors, such as brand image and perceived behavioral control. This implies that religious values alone do not have enough power to foster loyalty or drive repurchase actions unless supported by a positive brand perception. Consequently, these findings underscore that the impact of religiosity on repurchase intention is neither direct nor automatic through brand loyalty, but requires additional mediating variables to attain significance (Ramadhani et al., 2024). Conversely, AlFlayyeh (2023) research indicates that consumer antipathy adversely and significantly affects repurchase intention, both directly and indirectly via the mediation of brand loyalty. The theoretical framework elucidates that increased customer anger towards the place of origin of foreign items correlates with diminished loyalty and, consequently, reduced repurchase intention. The findings confirm that repurchase intention is driven by both rational variables, such as product quality, and

emotional elements, including national views that manifest in brand loyalty (AlFlayyeh, 2023). Based on this discussion, the following hypotheses are proposed:

H5: Brand Loyalty has a direct positive effect on Repurchase Intention

H6: Brand Loyalty negatively mediates the effect of Consumer Animosity on Repurchase Intention

H7: Brand Loyalty negatively mediates the effect of Religiosity on Repurchase Intention

Based on the above discussion, this study proposes the following research model (Figure 2).

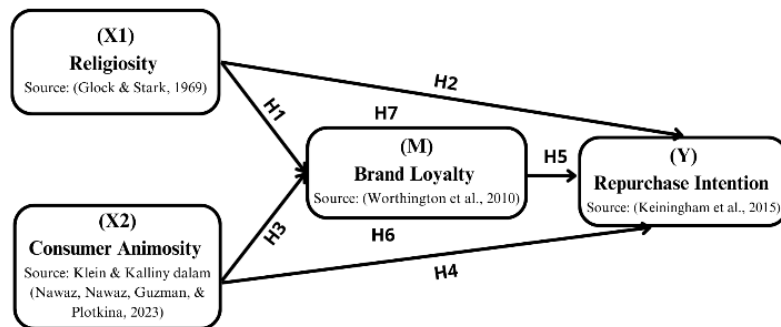


Figure 2. Proposed model

RESEARCH METHOD

Measurement

This study employs a quantitative methodology, which is well-suited to evaluating impacts among variables that are measurable statistically. A causal approach, known as explanatory research, was adopted in the methodology. In terms of temporal design, the study uses a cross-sectional design. For data analysis, SmartPLS version 4 was used to implement Partial Least Squares Structural Equation Modeling (PLS-SEM) (Yamin, 2021). The entire Indonesian population who previously consumed products from globally boycotted food and beverage companies constitutes the population of this research. Purposive sampling, a type of non-probability sampling, was employed in the selection process. Following Krejcie and Morgan's criteria for large populations, the sample size was 425 respondents, with 95% confidence and a 5% margin of error (Sekaran & Bougie, 2017).

The dimensions used are as follows: the religiosity variable includes religious belief, religious practice, religious altruism, and religious enrichment (Tiliouine & Belgoumidi, 2009). The consumer animosity variable includes dimensions such as war animosity, economic animosity, political animosity, social animosity, and religious animosity (Campo & Alvarez, 2019; Rizan et al., 2025). The brand loyalty variable is measured using dimensions such as cognitive, behavioral, and emotional loyalty (Worthington, Russell-Bennett, & Härtel, 2010). Next, the repurchase intention variable includes transactional interest, referential interest, preferential interest, and exploratory interest (Ferdinand, 2002).

Instrument testing involves evaluating both the inner and outer models using a two-stage approach, in which the outer model is assessed for convergent and discriminant validity, along with composite reliability (Cronbach's alpha). The inner model serves as a structural framework to forecast the causal linkages among latent

variables. The outside loading values from the data presentation are genuine and appropriate for further investigation, as they surpass 0.7. The composite reliability and Cronbach's alpha values exceeding 0.6 demonstrate that all variables exhibit strong internal consistency and are appropriate for subsequent study.

Data collection

Data collection was conducted between March and May 2025 using an online self-administered questionnaire distributed via social media platforms (Instagram, WhatsApp groups, and Google Forms) targeting Indonesian consumers of multinational franchise food and beverage (FnB) products currently under boycott campaigns such as McDonald's, Starbucks, KFC, Burger King, and Pizza Hut. Participation was voluntary, and all respondents provided informed consent before completing the survey. Respondents were included if they (1) were Indonesian citizens aged 18 years and above, (2) had purchased any of the listed brands in the past six months, and (3) were aware of the ongoing boycott campaigns. A total of 510 responses were received, of which 425 were retained after data screening. Ethical approval for the data collection process was obtained internally, as part of non-interventional research, under academic supervision at Sekolah Tinggi Manajemen PPM. Before interpreting the PLS-SEM results, internal consistency reliability (Cronbach's Alpha and Composite Reliability) and convergent validity (Average Variance Extracted, AVE) were evaluated, followed by discriminant validity using both the Fornell–Larcker criterion and Heterotrait–Monotrait (HTMT) ratio. All square roots of AVE exceeded inter-construct correlations, confirming discriminant validity (Fornell & Larcker, 1981), and HTMT ratios were below 0.85, indicating acceptable construct independence. The bootstrapping procedure with 5,000 subsamples was employed to estimate the significance of path coefficients using bias-corrected confidence intervals (BC CI) at the 95% level (two-tailed). Model fit indices were satisfactory: SRMR = 0.046 and NFI = 0.911, meeting the recommended cutoffs (SRMR < 0.08, NFI > 0.90). R² and Q² values indicated substantial predictive accuracy and relevance, while Variance Inflation Factor (VIF) values were below 3.0, confirming no multicollinearity issues among indicators.

This research obtained data from 425 respondents who met the established criteria. From the existing generational categories, the majority of respondents belong to Generation Z (1997 – 2012), with 332 respondents or 78.1%. Respondents also come from all regions of Indonesia, with Java Island having the largest number, 122 respondents or 28.7%, and in addition, the respondents who are Muslim numbered 177 or 41.5%, followed by other religions as depicted in Table 1. It can be confirmed that the respondents involved have previously purchased food products from multinational FnB franchises in Indonesia.

Based on the data presented in Table 2, the nominal expenditure on purchasing franchise FnB Multinational food products in Indonesia is highly diverse. Most respondents spent between Rp50,000 and Rp120,000 per day, totaling 192 respondents (45.2%). Meanwhile, 119 respondents, or 28%, spent between Rp121,000 and Rp200,000; 75 respondents, or 17.6%, spent less than Rp50,000; and 39 respondents, or 9.2%, spent more than Rp200,000, out of a total of 425 respondents. Based on the data presented in Table 2, the brand chosen by the majority of respondents in this study is KFC, with 132 respondents (31.1%). This is followed by McDonald's with 105 respondents or 24.7%. Then there is Pizza Hut with 86 respondents (20.2%), Starbucks with 63 respondents (14.8%), and Burger King with 39 respondents (9.2%).

Table 1. Respondent characteristic

Respondent Profile		Percentage
Gender	Male	66.1
	Female	33.9
Generation	Silent Generation (1928 – 1945)	0
	Baby Boomers (1946 – 1964)	0.3
	X (1965 – 1980)	3.3
	Millennial (1981 – 1996)	18.3
	Z (1997 – 2012)	78.1
Religious	Islam	41.5
	Kristen Protestan	21.5
	Kristen Katolik	12
	Buddha	11.3
	Hindu	8.7
Region	Konghucu	5
	Java	28.7
	Borneo	22.5
	Sumatera	16.8
	Sulawesi	12.2
	Maluku	8.4
	Lesser Sunda & Bali	6.4
Papua	5	

Table 2. The amount of expenditure and franchise products purchased

Respondent Profile		Percentage
Total expenditure	< Rp50.000	17.6
	Rp50,000 – Rp120,000	45.2
	Rp121,000 – Rp200,000	28
	> Rp200,000	9.2
Franchise Product	McDonald's	24.7
	Starbucks	14.8
	Burger King	9.2
	KFC	31.1
	Pizza Hut	20.2

RESULTS AND DISCUSSION

Outer Model Evaluation

The outer model was first assessed to ensure the validity and reliability of the measurement constructs. Table 3 summarizes the results of the convergent validity and reliability tests. All indicators displayed factor loadings above 0.70, with Average Variance Extracted (AVE) values exceeding 0.50, and both composite reliability and Cronbach's alpha values greater than 0.70. These results confirm that the reflective constructs meet the criteria for convergent validity and internal consistency reliability.

Table 3. Convergent Validity and Reliability Results

Construct	Indicator	Loading	AVE	Cronbach's Alpha	
Religiosity	Rb1	0.887	0.766	0.848	
	Rb2	0.882			
	Rb3	0.857			
	Religiosity	Rp1	0.895	0.816	0.775
		Rp2	0.912		
		Ra1	0.912		
	Religiosity	Ra3	0.912	0.831	0.797
		Re1	0.926		
		Re2	0.924		
Brand Loyalty	Cl1	0.950	0.902	0.891	
	Cl2	0.950			
	B11	0.940			
	Brand Loyalty	B12	0.935	0.882	0.933
		B13	0.943		
		E11	0.926		
	Brand Loyalty	E12	0.913	0.861	0.919
		E13	0.938		
		Wa1	0.928		
Consumer Animosity	Wa2	0.928	0.861	0.839	
	Ea1	1.000			
	Pa1	0.916			
	Consumer Animosity	Pa2	0.916	0.839	0.808
		Sa1	0.925		
		Sa2	0.925		
	Consumer Animosity	Ran1	0.928	0.855	0.831
		Ran2	0.927		
		Mt1	1.000		
Repurchase Intention	Mr1	1.000	0.731	0.877	
	Mp1	1.000			
	Me1	1.000			
	Me1	1.000			

In addition to the tabular results, the measurement model is also illustrated in Figure 3. This figure presents the first-order constructs and their indicators, providing a visual representation that supports the adequacy of the reflective measurement model.

Inner Model Evaluation

After the measurement model was validated, the inner model was assessed to evaluate the structural relationships among constructs. The coefficient of determination (R^2) values indicated the explanatory power of the independent variables on their respective endogenous variables, while predictive relevance (Q^2) confirms the model's predictive capability. Table 4 presents the R^2 and Q^2 values for the endogenous constructs.

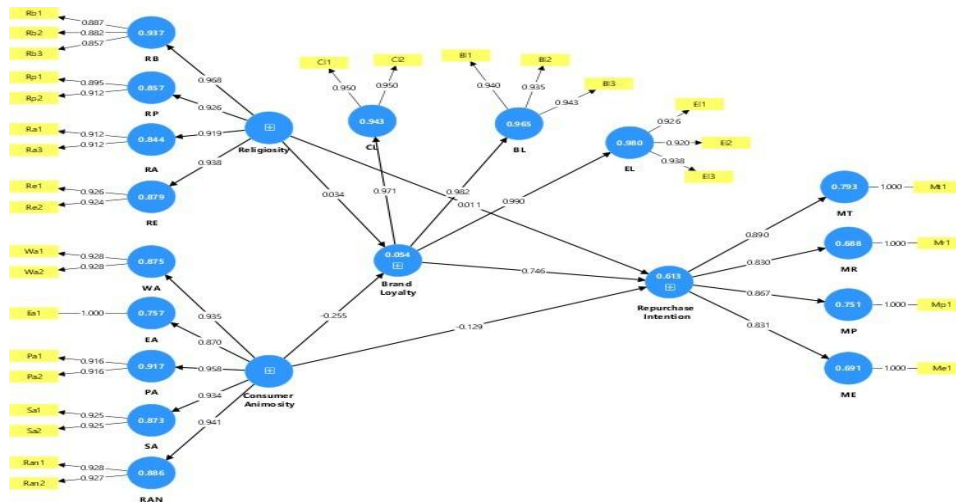


Figure 3. First-order Measurement Model

Table 4. R² and Q² Values

Endogenous Construct	R ²	Q ²
Brand Loyalty	0.054	0.047
Repurchase Intention	0.611	0.077

The results show that consumer animosity and religiosity explain 5.4% of the variance in brand loyalty ($R^2 = 0.054$), indicating limited explanatory power for brand loyalty in this model. Meanwhile, brand loyalty, consumer animosity, and religiosity explain 61.1% of the variance in repurchase intention ($R^2 = 0.611$), suggesting substantial explanatory power for repurchase intention under boycott conditions. Both Q^2 values are above zero ($Q^2_{BL} = 0.047$; $Q^2_{RI} = 0.077$), supporting the model's predictive relevance. As shown in Figure 4, the structural model summarizes the relationships among the constructs, and the model fit indices indicate a good fit (SRMR = 0.046; NFI = 0.911).

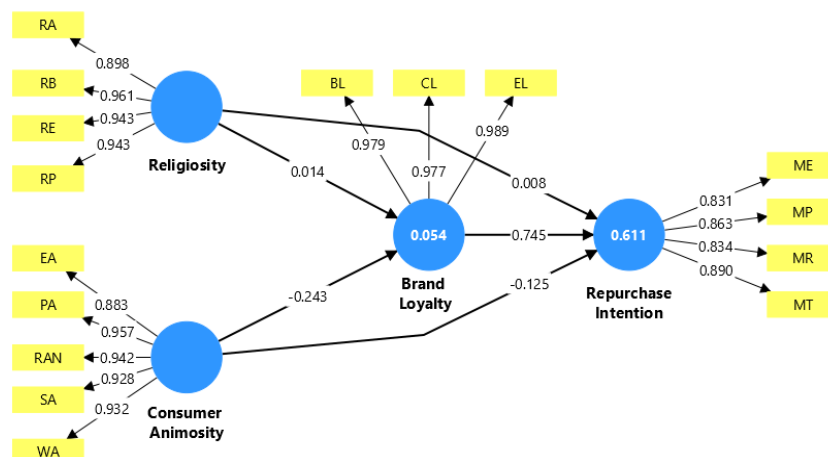


Figure 4. PLS-Structural Equation Modeling (PLS-SEM) results

Hypothesis Testing

To further validate the structural model, hypothesis testing examined the direct and indirect effects among the constructs. The evaluation includes path coefficients, t-

statistics, and p-values to determine the significance of each proposed relationship. Bootstrapping with 5,000 subsamples was performed to obtain path-coefficient estimates and bias-corrected 95% confidence intervals (two-tailed). The structural model demonstrated satisfactory fit, with SRMR = 0.046 and NFI = 0.911, meeting the recommended thresholds (SRMR < 0.08; NFI > 0.90). Collinearity statistics (VIF < 3.0) indicated no multicollinearity issues among predictors. The results of the hypothesis testing are presented in Table 5 for direct effects and Table 6 for indirect effects.

Table 5. Direct hypothesis test

Hypothesis	<i>Path Coefficient</i>	T- <i>Statistics</i>	P- <i>Value</i>	<i>Bias Corrected</i> 95% <i>Confidence</i> <i>Interval</i>	F- <i>Square</i>	Result
BL → RI	0.745	27.000	0.000	0.797	1.350	H5 Accepted
CA → BL	-0.243	3.587	0.000	-0.109	0.030	H3 Accepted
CA → RI	-0.125	3.049	0.002	-0.049	0.019	H4 Accepted
R → BL	0.014	0.212	0.832	0.0137	0.000	H1 Rejected
R → RI	0.008	0.170	0.865	0.097	0.000	H2 Rejected

Table 6. Indirect hypothesis test

Hypothesis	<i>Path Coefficient</i>	T- <i>Statistics</i>	P- <i>Value</i>	<i>Bias Corrected</i> 95% <i>Confidence</i> <i>Interval</i>	F- <i>Square</i>	Upsilo n (V)	Result
CA→BL→RI	-0.181	3.587	0.000	-0.278	-0.082	0.033	H6 Accepted
R→BL→RI	0.010	0.212	0.832	-0.091	0.103	0.0001	H7 Rejected

The hypothesis testing results presented in Table 5 reject H1 and H2, while H3, H4, and H5 are accepted. The findings show that religiosity does not directly influence brand loyalty or repurchase intention, but consumer animosity significantly and negatively affects both. Additionally, the results for H5 indicate that brand loyalty significantly and positively influences repurchase intention. According to the results of hypothesis testing shown in Table 6, H6 is supported, whereas H7 is unsupported. Brand loyalty does not mediate the relationship between religiosity and repurchase intention. However, brand loyalty partially mediates the relationship between consumer animosity and repurchase intention.

Beyond statistical significance, effect-size estimates (f^2 ; 0.02 = small, 0.15 = medium, 0.35 = large) show that brand loyalty is the dominant explanatory mechanism for repurchase intention ($f^2 = 1.350$), indicating a very large practical impact. This is consistent with loyalty as a behavioral continuity force that stabilizes intentions under boycott pressure, where repeat purchasing is driven by attachment and switching resistance. In contrast, the effects of consumer animosity on brand loyalty ($f^2 = 0.030$) and repurchase intention ($f^2 = 0.019$) are significant yet small, suggesting that animosity operates as a situational constraint that weakens loyalty and intention but is not the primary driver once loyalty is accounted for.

Discussion

The Influence of Religiosity on Brand Loyalty in Multinational FnB Franchise Products Experiencing a Boycott

The research findings demonstrate an absence of a not significant influence between religiosity and brand loyalty ($\beta = 0.014$; $p = 0.832$), with a negligible effect size ($f^2 = 0.000$) and evidenced by a t-statistic of 0.212 (<1.96 from the t-table) and a p-value of 0.832 (>0.050). From a TPB perspective, this pattern suggests that general religiosity (captured by belief, practice, altruism, and enrichment) may be too distal to translate directly into *brand loyalty* toward multinational F&B franchises when boycott narratives are salient. Religiosity is more likely to shape loyalty indirectly through moral attitude formation and perceived normative obligations (e.g., whether continuing to buy is viewed as morally acceptable), rather than functioning as a stand-alone driver of loyalty in the structural model.

In the boycott context, loyalty toward multinational F&B brands can remain primarily grounded in consumption routines, service expectations, and switching resistance factors that are not inherently religious, especially when baseline religious requirements are perceived as already met. This helps explain why religiosity does not differentiate consumers' loyalty levels, while more proximal, issue-triggered emotions (e.g., hostility toward the brand/country) are more relevant predictors under boycott pressure. Importantly, since respondents include both Muslim and non-Muslim consumers who are aware of ongoing boycott campaigns, religiosity may also operate heterogeneously across segments and become diluted in pooled estimation. The findings of this analysis align with Ramadhani et al. (2024), which indicated that although religiosity significantly influences repurchase intention, the effect is relatively weak and negative, suggesting that religiosity is not a dominant driver of consumer behavior. The results demonstrate that consumers exhibiting brand loyalty do not consistently share the same religious affiliation. Individuals with different beliefs prioritize different elements when making consumption choices, with product quality and the manufacturer's services among the most important considerations. Furthermore, it aligns with the findings of Makrifah and Trishananto (2021), which indicated that religiosity does not significantly affect brand loyalty. Some clients opt to purchase Muslim attire at Rabbani Store for various reasons, including adherence to trends, adaptation to contemporary circumstances, and the fulfilment of spiritual requirements on specific occasions.

The Influence of Consumer Animosity on Repurchase Intention in Multinational FnB Franchise Products Experiencing a Boycott

The research findings demonstrate an absence of a significant direct and negative effect correlation between religiosity and repurchase intention ($\beta = -0.125$; $p = 0.002$) but the effect size is small ($f^2 = 0.019$) and evidence by a t-statistic of 0.170 (<1.96 from the t-table) and a p-value of 0.865 (>0.050). Theoretically, this aligns with TPB: animosity measured through war, economic, political, social, and religious animosity can reduce repurchase intention by shaping negative attitudes toward the targeted brands and amplifying subjective norms (social pressure) to avoid them during boycott episodes. However, the small effect size indicates that animosity functions more as a situational constraint than as the primary determinant of repurchase intention once loyalty dynamics are considered. This interpretation is reinforced by the significant indirect pathway: consumer animosity reduces repurchase intention through brand

loyalty (CA→BL→RI: $\beta = -0.181$; $p = 0.000$), implying that animosity partly works by eroding loyalty-based continuity rather than only suppressing intention directly. In practical terms, even when animosity is present, some consumers may still intend to repurchase due to loyalty-driven mechanisms (habitual preference, emotional attachment, and resistance to switching), which are common in frequent-purchase F&B contexts.

The findings of this analysis align with those of Farhan and Rabbani (2021), which revealed that religiosity does not significantly affect the likelihood of repurchasing halal-certified food products. This suggests that while religious beliefs significantly influence the initial purchase decision, they become less predominant in subsequent repurchase decisions. Consumers with prior expertise in purchasing and consuming halal items typically depend on personal experience and place greater emphasis on product quality and brand reputation. Subsequently, once their religious views are satisfied with the initial purchase, the motivation to repurchase is predominantly driven by product satisfaction rather than religious factors.

The Influence of Consumer Animosity on Brand Loyalty in Multinational FnB Franchise Products Experiencing a Boycott

The research findings demonstrate a substantial direct correlation and negatively influences between consumer animosity and brand loyalty ($\beta = -0.243$; $p = 0.000$), again with a small effect size ($f^2 = 0.030$) and evidenced by a t-statistic score of 3.587 (exceeding 1.96 from the t-table) and a p-value of 0.000 (below 0.050). Conceptually, this supports the view that boycott-related hostility undermines loyalty by weakening consumers' identification with the brand and by injecting moral-political tension into repeated purchase routines. Under TPB, animosity can be interpreted as shaping the belief structure behind attitudes (e.g., "buying this brand is wrong/undesirable") and strengthening perceived normative pressure to disengage, thereby diminishing loyalty commitments over time.

At the same time, the model explains only 5.4% of the variance in brand loyalty ($R^2 = 0.054$). This implies that, in this setting, loyalty is influenced by many other determinants not captured in the current structural model (e.g., satisfaction, trust, convenience, perceived brand sincerity, or local engagement). Thus, animosity is a meaningful negative force, but it is not sufficient by itself to explain loyalty formation/maintenance consistent with the small f^2 estimate. The findings of this analysis align with the research undertaken by Dzikhrullah and Vania (2024), which identified that ethnocentrism, consumer efficacy, and war hatred are determinants of the inclination to boycott, thereby diminishing brand loyalty. The findings suggest that in the food and beverage industry, religiosity's impact on brand loyalty may be influenced by emotional considerations, including anger towards certain issues.

The Influence of Religiosity on Repurchase Intention in Multinational FnB Franchise Products Experiencing a Boycott

Religiosity does not significantly affect repurchase intention ($\beta = 0.008$; $p = 0.865$) and shows no meaningful explanatory contribution ($f^2 = 0.000$) and evidence by a t-statistic of 0.170 (<1.96 from the t-table) and a p-value of 0.865 (>0.050). A theory-driven explanation is that general religiosity may operate as a background value orientation rather than a proximal predictor of repurchase intention under boycott conditions. In TPB terms, religiosity is more likely to influence intention through

intermediate psychological processes such as moral attitude toward continuing consumption, perceived social expectations within religious communities, or perceived control over avoiding the brand, none of which are explicitly modeled as mediators in the current framework. Moreover, in boycott settings driven by political or moral-religious disputes, consumers' repurchase decisions may be governed more by issue-triggered hostility (animosity) and by loyalty-based continuity mechanisms than by religiosity alone. This interpretation is consistent with the empirical pattern that animosity significantly predicts repurchase intention ($\beta = -0.125$; $p = 0.002$), whereas religiosity does not. Finally, because the sample includes consumers of different religious backgrounds who were aware of the ongoing boycott campaigns, religiosity's impact may be segment-specific and thus weaker in pooled estimates. The analysis results in this study align with those of Pai & Sundar (2015), indicating that consumer hostility significantly and adversely affects repurchase intention. The study elucidates that consumer anger towards a product's nation of origin can diminish the likelihood of repurchasing foreign goods. The findings affirm that adverse attitudes arising from political, economic, or cultural concerns can substantially affect consumer behaviour regarding repurchase decisions (Pai & Sundar, 2015).

The Influence of Brand Loyalty on Repurchase Intention in Multinational FnB Franchise Products Experiencing a Boycott

The research findings demonstrate a strong direct and positive relationship between brand loyalty and repurchase intention ($\beta = 0.745$; $p = 0.000$), with a very large effect size ($f^2 = 1.350$) and supported by a t-statistic of 27.000 (>1.96 from the t-table) and a p-value of 0.000 (<0.050). This indicates that, under boycott pressure, the primary driver of repurchase intention is not merely consumers' ideological stance but also the strength of the consumer-brand relationship. Theoretically, this supports the view that loyalty operates as a behavioral continuity mechanism: repeated satisfaction, habitual purchasing, and emotional attachment create switching resistance that stabilizes intention, even when external pressures (e.g., boycott narratives) intensify. Within a TPB-consistent interpretation, strong loyalty can be seen as reflecting accumulated favorable evaluations and past behavioral reinforcement, which strengthen intention by (a) sustaining positive attitudes toward the brand and (b) lowering perceived costs/effort of repurchasing (practical convenience and routine). In frequent-purchase contexts such as F&B franchises, loyalty is especially powerful because consumers face repeated "choice moments" and tend to rely on habit and familiarity. Empirically, the magnitude of this path suggests that managerial interventions that protect or rebuild loyalty are likely to yield the largest gains in repurchase intention during boycott episodes. These findings correspond with the study by Chinomona and Maziriri (2017), which highlights a positive and significant effect of brand loyalty on repurchase intention. Their research involving male cosmetic customers in South Africa indicated that strong brand loyalty significantly increases the likelihood that consumers will repurchase the same product. This emphasizes that repurchase intention is driven not merely by initial product perception but also by emotional attachment and long-term brand preference (Chinomona & Maziriri, 2017).

The Influence of Consumer Animosity on Repurchase Intention Mediated by Brand Loyalty in Multinational FnB Franchise Products Experiencing a Boycott

The research indicates a t-statistic of 3.587 (>1.96 from the t-table) and a p-value of 0.000 (<0.050) for the relationship between consumer animosity and repurchase intention, mediated by brand loyalty. The analysis shows that there is an indirect effect and a negative effect of consumer animosity on repurchase intention through brand loyalty (CA→BL→RI: $\beta = -0.181$; $p = 0.000$), but a complementary mediating effect (partial mediation) with an upsilon value of $v = 0.033$. Substantively, this means animosity not only suppresses repurchase intention directly; it also erodes brand loyalty, which then reduces repurchase intention. This is theoretically coherent in boycott settings: animosity (as an event-driven hostile sentiment) can undermine loyalty by weakening identification and emotional attachment to the brand, and by reframing repeated purchases as morally/socially costly. When loyalty is weakened, the consumer loses the “buffer” that typically stabilizes intentions—so repurchase intention declines. The fact that the mediated path is significant also implies that a portion of boycott harm manifests as a relationship disruption rather than a purely rational reassessment of product attributes. Because the model also shows a significant direct negative effect of animosity on repurchase intention ($\beta = -0.125$; $p = 0.002$), the overall pattern supports partial mediation: animosity both (1) directly discourages repurchase and (2) indirectly discourages repurchase by weakening loyalty.

These findings align with AlFlayyeh (2023), research, which demonstrates that consumer animosity negatively and significantly affects repurchase intention both directly and indirectly through brand loyalty. According to the theoretical framework developed in their study, higher consumer animosity towards the country of origin of foreign products reduces their tendency to exhibit loyalty, consequently diminishing repurchase intention. These outcomes confirm that repurchase intention is influenced not only by rational factors such as product quality but also by emotional and nationalistic attitudes, as evidenced by brand loyalty (AlFlayyeh, 2023).

The Influence of Religiosity on Repurchase Intention Mediated by Brand Loyalty in Multinational FnB Franchise Products Experiencing a Boycott

The research findings indicate a t-statistic of 0.212 (<1.96 from the t-table) and a p-value of 0.832 (>0.050) for the relationship between religiosity and repurchase intention, with brand loyalty as the mediator. The analysis demonstrates that brand loyalty exerts a minimal mediating effect (upsilon $v = 0.0001$), so the indirect effect of religiosity on repurchase intention via brand loyalty is not significant (R→BL→RI: $\beta = 0.010$; $p = 0.832$), and the mediation hypothesis is rejected (H7 Rejected). This result is consistent with earlier direct findings that religiosity does not significantly predict brand loyalty (R→BL: $p = 0.832$) or repurchase intention (R→RI: $p = 0.865$). A theory-driven interpretation is that general religiosity may be too distal to translate into repurchase intention under boycott pressure unless it first shapes more proximal TPB components (e.g., moral attitude toward buying the brand, perceived normative obligation to boycott, or perceived control to maintain avoidance). Because brand loyalty itself is not meaningfully explained by religiosity in this model, the mediated pathway has no empirical “channel” to operate through, resulting in a non-significant indirect effect. The results of this study are consistent with those of Ramadhani et al. (2024), who found that religiosity alone does not directly enhance repurchase intention. According to their findings, the effect of religiosity becomes significant only when it is mediated by additional variables, such as brand image and perceived behavioral control. Consequently, these findings affirm the view that religiosity's influence on repurchase intention is neither

direct nor automatically mediated by brand loyalty, but requires the intervention of other mediating variables to become meaningful (Ramadhani et al., 2024).

Overall, these results demonstrate that while consumer animosity negatively influences purchasing behavior, its impact is smaller than the strong positive influence of brand loyalty. The large effect size ($f^2 = 1.350$) for brand loyalty confirms its pivotal role in driving repurchase decisions, whereas the small effect size of animosity ($f^2 = 0.019$) reflects a more limited yet significant emotional impact. This finding underscores that loyalty-oriented marketing strategies yield more practical benefits in managing boycott risks than attempts to counter ideological or political hostility directly.

CONCLUSION AND SUGGESTION

This study developed and tested a repurchase-intention model for multinational F&B franchise products in Indonesia during boycott campaigns, using 425 consumers who had purchased the targeted brands in the past six months and were aware of the ongoing boycott calls. Overall, the results confirm that brand loyalty is the strongest determinant of repurchase intention under boycott pressure, while consumer animosity significantly reduces both brand loyalty and repurchase intention. The mediation test further indicates that animosity undermines repurchase intention not only directly but also indirectly through weakened loyalty, supporting partial mediation. In contrast, religiosity does not significantly predict brand loyalty or repurchase intention, and its indirect effect through brand loyalty is also non-significant.

Theoretically, these findings extend boycott and intention-based research by shifting the emphasis from boycott participation motives to repurchase intention under boycott conditions and by clarifying the distinct roles of a relatively stable value orientation (religiosity) versus an event-triggered hostility response (consumer animosity). The pattern of results supports a TPB-consistent interpretation in which repurchase intention under boycott pressure is driven most strongly by loyalty-based continuity mechanisms such as attachment, habitual preference, and switching resistance, while animosity operates as a situational constraint that can erode the consumer-brand relationship and, in turn, weaken repurchase intention. The non-significant role of religiosity in the direct and loyalty-mediated pathways suggests that general religiosity may not function as a proximal predictor of repurchase decisions in boycott settings unless it is translated into more immediate psychological mechanisms (for example, moral attitudes toward continued consumption or perceived normative obligations), which are not explicitly modeled in the current framework.

From a practical standpoint, the dominance of brand loyalty implies that multinational F&B brands should prioritize actions to protect and rebuild loyalty during boycott episodes, as improvements in loyalty are likely to have the greatest impact on repurchase intention. This includes maintaining consistent service quality and customer experience, strengthening relationship programs that reinforce attachment and switching resistance, and using transparent crisis communication to reduce uncertainty and prevent further erosion of trust. At the same time, because animosity shows both direct and indirect negative effects, particularly through loyalty, brands should actively manage animosity-triggering narratives through ongoing issue monitoring, responsive and credible communication, and localized engagement that demonstrates alignment with community expectations without relying solely on religious positioning as a retention strategy.

Limitation and future research

Several limitations should be considered when interpreting these findings. First, the study employed non-probability purposive sampling with a respondent profile dominated by Generation Z (78.1%) and a sample composition that may not fully represent the broader Indonesian consumer population, including variation across religious and regional segments. This sampling structure may partially explain the weak role of religiosity observed in the model, because younger and more digitally connected consumers may express religious values differently in consumption contexts and rely more on experiential and relational cues when making repeat-purchase decisions.

Second, the cross-sectional and self-reported nature of the data may introduce common-method bias and limit inference about how loyalty and animosity evolve across time as boycott intensity rises or falls. Third, the relatively low explanatory power for brand loyalty ($R^2 = 0.054$) indicates that important loyalty antecedents (e.g., satisfaction, trust, perceived sincerity of corporate response, or perceived local embeddedness) were not captured in the current model; therefore, conclusions about what builds loyalty during boycotts should be made cautiously.

Future research can strengthen theory development and explanatory coverage in several ways. Studies could extend TPB-based logic by incorporating more proximal psychological mechanisms, such as attitudes, subjective norms, and perceived behavioral control, to test whether religiosity operates indirectly through these pathways rather than as a direct predictor. In addition, theory-driven heterogeneity tests (e.g., multi-group analysis across religious affiliation or levels of religiosity) may clarify whether religiosity effects emerge in specific segments but become diluted in pooled estimation. Longitudinal or experimental designs grounded in attitude change and moral disengagement theories can also examine how animosity and loyalty shift across different boycott phases and whether managerial responses can accelerate recovery. Finally, integrating constructs from relationship marketing and signaling theory, such as brand trust, perceived sincerity of corporate responses, and CSR credibility, and complementing survey intentions with objective behavioral indicators (e.g., transaction histories or digital footprints) would provide a more robust explanation of repurchase continuity and recovery under boycott conditions.

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