

Boycotting, Nationalism, and Religiosity Influence on Consumer Churn Intention: A Conceptual Insight on The Theory of Consumer Behavior

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Key words:	Abstract
Boycotting, Nationalism, Religiosity, Churn Intention, Theory of Consumer Behavior, Malaysia	This research explores and examines the influence of boycotting, nationalism, and religiosity on consumer churn intention in Malaysia. Using a quantitative approach, this research investigates how these factors drive consumers to switch from one brand to another. Research framework has been developed utilizing theories of consumer behavior and incorporating related literature on nationalism, and religiosity within the context of consumerism. The findings reveal significant impacts of boycotting and nationalism on consumer churn intention, while religiosity presents a nuanced relationship and a more complex relationship. This study contributes to understanding the interplay between socio-political factors and consumerism specifically how those factors affect consumer behavior in Malaysia, offering valuable insights for retailers facing boycotts or operating in highly nationalistic or religious contexts as well as those retail businesses operating in this culturally and politically diverse market within the contexts where these factors are prominent.
Submission : 30/12/2024	
received : 30/12/2024	
Revision : 31/01/2025	
Accepted : 02/03/2025	
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1. INTRODUCTION

In the dynamic retail environment of Malaysia, understanding consumer behavior is vital for businesses aiming to retain their customer base (Kotler & Keller, 2022). Consumer churn, the phenomenon where customers switch from one brand to another poses a significant challenge for businesses, can be influenced by various socio-political factors (Zeithaml et al., 2020). Understanding the factors driving this behavior is crucial for developing effective retention strategies and provide a comprehensive understanding of how these factors contribute to consumer churn intention (Oliver, 2015; Bansal et al., 2005). In Malaysia, consumer boycotts have been notably prominent, often driven by socio-political and religious factors. For example, boycotts targeting companies perceived to be linked to Israel, such as Nestlé Malaysia and Berjaya Food Berhad (operator of Starbucks), have led to significant declines in sales and store closures (The Edge Malaysia, 2024).

This study examines the roles of boycotting, nationalism, and religiosity in shaping consumer churn intention in Malaysia, a country characterized by its multicultural population and complex socio-political landscape (Shamsuddin & Sulaiman, 2019). Religiosity and nationalism are significant factors influencing consumer boycotts. A study by Al-Hyari et al. (2012) indicated that religious beliefs significantly impact consumers' decisions to participate in boycotts, affecting their loyalty to brands associated with conflicting values. By integrating these socio-political factors into a single framework, we aim to provide a deeper understanding of their combined and individual effects on consumer behavior (Ali et al., 2021). Despite growing interest in the effects of boycotting, nationalism, and religiosity on consumerism or consumer behavior, there is insufficient research examining their combined influence and impact on consumer churn intention in Malaysia (Rahman et al., 2020). Addressing this gap is crucial for businesses aiming to understand and mitigate factors that drive consumers to switch brands in this diverse market simultaneously develop strategies to overcome or prevent the churning intention among consumers (Hassan et al., 2022).

1.1 Research Questions

1. How does boycotting influence consumer churn intention in Malaysia?
2. What is the impact of nationalism on consumer churn intention in Malaysia?
3. How does religiosity affect consumer churn intention in Malaysia?
4. What are the combined effects of boycotting, nationalism, and religiosity on consumer churn intention in Malaysia?

1.2 Research Objectives

1. To analyze the influence of boycotting on consumer churn intention in Malaysia.
2. To assess the impact of nationalism on consumer churn intention in Malaysia.
3. To investigate the role of religiosity in shaping consumer churn intention in Malaysia.
4. To explore the combined effects of boycotting, nationalism, and religiosity on consumer churn intention in Malaysia.

2. LITERATURE REVIEW

Several theories have been applied to understand these phenomena independently, such as Social Identity Theory (Tajfel & Turner, 1979) for nationalism and Theory of Planned Behavior (Ajzen, 1991;2020) for boycotting. Due to the challenges of integrating these theories into a unified framework, this research will be underpinned by The Theory of Consumer Behaviour as an alternative of the integration of those theories to develop a more nuanced understanding of how these socio-cultural factors interact to influence consumer behavior (Schiffman & Wisenblit, 2019). The recent theoretical approaches are fragmented and do not adequately address the complex interplay between these factors. A more integrative approach such as the Theory of Consumer Behaviour is needed to capture the full spectrum of influences on consumer churn (Kotler & Keller, 2016).

The Theory of Consumer Behavior (TCB) provides a comprehensive framework to understand how various psychological, social, and cultural factors influence consumer decision-making and behavior (Solomon, 2020). Recent developments in the global marketplace have highlighted the importance of socio-political factors such as boycotting, nationalism, and religiosity in shaping consumer churn intention, which refers to the likelihood of consumers discontinuing their relationship with a brand or company (Rahman et al., 2021). The Theory of Consumer Behavior, rooted in psychology and economics, explains how individuals make purchasing decisions based on a combination of personal preferences, social influences, and situational factors (Schiffman & Wisenblit, 2019). It emphasizes the role of attitudes, perceptions, and motivations in shaping consumer choices. The theory is often applied using models such as the Theory of Planned Behavior (Ajzen, 1991), which considers attitudes, subjective norms, and perceived behavioral control, and the Consumer Decision-Making Process, which involves stages like problem recognition, information search, evaluation of alternatives, purchase decision, and post-purchase behavior (Kotler & Keller, 2016).

2.1 Boycotting, Consumer Behavior and Consumer Churn Intention

Boycotting as a form of protest has been widely studied and gained prominence in recent years. It is a powerful form of consumer activism that can significantly affect brand loyalty and purchasing decisions John and Klein (2023). They also emphasized that boycotts could lead to a loss of trust and reputation for brands, prompting consumers to switch to alternative brands (Farah & Newman, 2010; Ahmad et al., 2016). Past studies emphasize that boycotts can lead to significant shifts in consumer behavior, particularly in terms of brand loyalty and purchasing decisions (Kim et al., 2004; Ahmad et al., 2016; Hoffmann et al., 2022). It can damage a brand's reputation and lead to a loss of trust, prompting consumers to switch to alternative brands. In Malaysia, boycotts often stem from national or religious issues, reflecting the socio-political climate of the country (Cheah et al., 2023). Understanding the motivations and impacts of boycotting is essential for developing strategies to address consumer concerns and retain customers (Bansal et al., 2005).

Furthermore, boycotting involves consumers deliberately abstaining from purchasing products or services from a company as a form of protest (Muhamad & Mizerski, 2013). This behavior has been linked

to ethical concerns, political views, or dissatisfaction with corporate practices (John & Klein, 2023). In Malaysia, boycotts can be driven by national or religious issues, impacting consumer loyalty and purchasing behavior. It represents a collective form of consumer resistance aimed at punishing companies or brands perceived to act unethically or contrary to the values of the consumer group (Friedman, 1985; Kim et al., 2004). Recent studies have explored the psychological and behavioral mechanisms underlying consumer participation in boycotts. According to Wang et al. (2022), consumers engaged in boycotting activities experience heightened moral satisfaction, which reinforces their intention to churn from the targeted brand.

The TCB can be used to analyze how attitudes toward corporate actions influence boycott participation and subsequent churn behavior. For instance, the Theory of Planned Behavior suggests that consumers are more likely to participate in boycotts if they hold negative attitudes towards the brand, perceive social pressure to participate, and feel capable of contributing to the boycott effort (Cheah et al., 2023). These factors collectively influence the likelihood of consumer churn (Kim et al., 2004; Bansal et al., 2005). While there is substantial literature on the impact of boycotts on consumer behavior, recent studies have called for a deeper exploration of the long-term effects of such actions on brand loyalty and consumer trust (Hoffmann et al., 2022). There is also a need to investigate how boycotts influence consumer behavior differently across various cultural contexts.

As mentioned earlier, boycotting is a consumer-driven form of protest against companies or brands perceived to have engaged in unethical practices. The literature suggests that boycotts can lead to significant consumer churn, especially when they resonate with a large demographic (Hoffmann et al., 2022). For instance, a recent study by Kim and Choi (2023) found that social media-fueled boycotts have a stronger and more immediate impact on consumer churn than traditional boycotts due to the viral nature of online communication. However, most research has focused on short-term impacts (Bansal et al., 2005; Farah & Newman, 2010; Muhamad & Mizerski, 2013; Dekhil et al., 2017; John & Klein, 2023; Kim & Choi, 2023), overlooking the long-term consequences of boycotting on consumer loyalty and brand perception. While these studies provide insights into the power of boycotts, they often lack a deeper understanding of the underlying motivations that sustain such actions over time. Recent studies have highlighted the increasing prevalence and impact of consumer boycotts globally. For instance, a study by Dekhil et al. (2017) found that consumer boycotts directly and negatively affect consumer attitudes toward brands, leading to decreased brand loyalty and increased likelihood of consumers switching to alternative brands (Muhamad & Mizerski (2013). Thus, based on the literature and the gap in examining how boycotting interacts with other socio-cultural factors like nationalism and religiosity, which could intensify consumer reactions, the following hypothesis is formulated:

H₁: Boycotting has a positive impact on consumer churn intention in Malaysia.

2.2 Nationalism, Consumer Preferences and Consumer Churn Intention

Nationalism, defined as a sense of pride and loyalty to one's country, significantly affects consumer preferences and purchase decisions (Shimp & Sharma, 1987). Research shows that nationalist sentiments

can lead to the rejection of foreign brands and an increased preference for domestic products (Josiassen & Assaf, 2022). This behavior is particularly pronounced during geopolitical conflicts or when national identity is threatened (Zhou et al., 2023). It is characterized by strong identification with and support for one's nation, can significantly influence consumer preferences and consumer behaviors. According to an old prominent literature by Shimp and Sharma (1987), nationalism influences consumer preferences by fostering a preference for domestic brands. Furthermore, Lee and Chen (2022) found that nationalistic sentiments can lead to a strong bias against foreign brands, especially in markets with political tensions environments. Nationalistic consumers are motivated by a desire to support their national economy and cultural identity, which can impact their loyalty to domestic brands (Ahmed & Aslam, 2024). In Malaysia, economic nationalism can drive consumers to support local businesses and products, impacting their brand loyalty and purchasing behavior.

Nationalistic consumers in Malaysia may prefer local brands over foreign ones, driven by a sense of national pride and loyalty (Josiassen & Assaf, 2022). Recent research highlights the growing influence of nationalism on purchasing decisions in various markets (Lee & Chen, 2022). This preference is often amplified in the context of political or economic nationalism simultaneously impact purchasing decisions and brand loyalty, especially in markets with heightened nationalistic sentiments. From the perspective of the TCB, nationalism influences consumer behavior through social identity and group norms. The Theory of Social Identity, an extension of the TCB, suggests that individuals derive a sense of identity from their membership in social groups, such as nations (Tajfel & Turner, 1979). When nationalistic sentiments are high, consumers may churn from foreign brands to align their purchasing behavior with their national identity (Lee et al., 2023). The current body of research predominantly focuses on nationalism's impact on product preference rather than on consumer churn. There is a gap in understanding how nationalistic consumer behavior evolves over time and how it interacts with other factors like boycotting and religiosity (Mughal et al., 2022).

Studies indicate that nationalist sentiments often lead to a preference for domestic products over foreign ones, which can trigger consumer churn for international brands (Josiassen & Assaf, 2022). A study by Zhou et al. (2023) demonstrated that during geopolitical conflicts, heightened nationalist sentiments resulted in increased consumer churn for brands perceived as foreign or not aligned with national values. The existing literature predominantly addresses nationalism's impact on product preference and purchase intention, with limited focus on its role in consumer churn. Furthermore, the intersection of nationalism with boycotting and religiosity has not been thoroughly investigated, leaving a critical gap in understanding how these factors collectively influence consumer behavior. Thus, the following hypothesis is proposed to be further validated and tested:

H₂: Nationalism has a positive impact on consumer churn intention.

2.3 Religiosity, Consumption Patterns and Consumer Churn Intention

Religiosity, the degree of religious belief and practice, shapes and influences consumer behavior (Wilde & Joseph, 1997; Fauzi et al., 2021) and consumption patterns by shaping and influencing ethical

standards (Sahin & Francis, 2002) and moral values (Dekhil et al. 2017; Ahmed et al., 2024). Highly religious consumers may favor and prefer brands that align with their religious values and avoid those that contradict with their beliefs (Ahmed & Aslam, 2024). In Malaysia, where Islam is the predominant religion, religiosity can significantly impact brand loyalty and consumer choices (Smith & Johnson, 2024). Religious consumers may favor brands that align with their values and avoid those that conflict with their beliefs. Past studies also highlighted that the impact of religiosity on consumer behavior varies across different cultural and religious contexts (Wilde & Joseph, 1997; Dekhil et al. 2017; Sahin & Francis, 2002; Ajzen, 2020; Ahmed et al., 2023; Ali & Hussain, 2022; Ali & Hussain, 2023; Ahmed & Aslam, 2024). The role of religiosity in consumer behavior has been explored in various cultural contexts, indicating its potential impact on brand choice and loyalty (Smith & Johnson, 2024).

Religiosity, which reflects the degree of commitment to religious beliefs and practices (Sahin & Francis, 2002; Fauzi et al., 2021), is a crucial factor influencing consumer behavior, particularly in culturally homogenous societies (Wilde & Joseph, 1997; Ali et al., 2023). Religious consumers often make decisions that align with their ethical and moral values, which can lead to boycotts of brands perceived to be in conflict with these values (Mukhtar et al., 2023; Smith & Johnson, 2024). Past studies confirmed that religiosity shapes consumption patterns by influencing the types of products consumers are willing to purchase (Fauzi et al., 2022; Rashid & Ibrahim, 2023; Ahmed et al., 2023; Ali & Hussain, 2022; Ahmed & Aslam, 2024). Smith and Johnson (2024) highlight that religious consumers often seek brands that align with their ethical and moral values. In Malaysia, where Islam plays a central role in daily life, religiosity can significantly impact consumer behavior, including brand loyalty and churn intention. Past research believed that the alignment of brand values with religious beliefs can enhance brand loyalty, while misalignment can lead to consumer churn (Sahin & Francis, 2002; Ali et al., 2023; Mukhtar et al., 2023; Ahmed & Aslam, 2024).

While recent studies have examined the impact of religiosity on ethical consumption (Fauzi et al., 2022; Ahmed et al., 2023; Ali & Hussain, 2023; Ahmed & Aslam, 2024), there is a lack of research on how religiosity interacts with other socio-political factors like nationalism and boycotting to influence consumer churn intention (Rashid & Ibrahim, 2023). Additionally, most studies are cross-sectional and do not capture the dynamic nature of these relationships (Fauzi et al., 2021). The TCB can help understand how religiosity shapes consumer attitudes and behaviors through the lens of personal values and moral obligations. For instance, the Theory of Moral Norms (Schwartz, 1977), which complements the TCB, posits that individuals act in accordance with their moral beliefs, especially when such actions reinforce their self-concept as ethical consumers. This can lead to increased churn intention (Wilde & Joseph, 1997; Sahin & Francis, 2002) when a brand is perceived to violate religious or moral standards (Ali et al., 2023; Ahmed et al., 2024).

Research has shown that religiosity can dictate consumption patterns (Fauzi et al., 2022), especially in societies where religious beliefs are deeply embedded in cultural norms (Ali & Hussain, 2022). For example, Muslim consumers may avoid products from companies perceived as not aligning with Islamic values, leading to consumer churn (Ahmed et al., 2023). While the impact of religiosity on ethical consumption is well-documented, its role in consumer churn, especially in combination with boycotting

and nationalism, is less explored. Existing studies (Wilde & Joseph, 1997; Dekhil et al. 2017; Sahin & Francis, 2002; Ajzen, 2020; Fauzi et al., 2021; Fauzi et al., 2022; Ahmed et al., 2023; Ali & Hussain, 2022; Ali & Hussain, 2023; Ahmed & Aslam, 2024) tend to treat religiosity in isolation, without considering its interaction with other socio-political factors that could amplify its effects on consumer churn. Thus, to see the realities behind this contradicted relationship, the following hypothesis should be further tested and examined:

H₃: Religiosity has a significant impact on consumer churn intention in Malaysia.

2.4 The Combined Impact of Boycotting, Nationalism, and Religiosity

The interaction of boycotting, nationalism, and religiosity can create a powerful impetus for consumer churn. A study by Lee et al. (2022) found that during periods of heightened nationalist sentiment, boycotts against foreign brands were more effective in communities with strong religious identities. Similarly, Ahmed and Aslam (2024) showed that in religiously devout and nationalistic societies, boycotts fueled by perceived religious or national insults led to sustained consumer churn, even after the boycott campaigns ended (Kim et al., 2004). While these studies offer preliminary insights, they often fail to provide a comprehensive model explaining the combined impact of these factors. The literature lacks a cohesive theoretical framework that integrates boycotting, nationalism, and religiosity to predict consumer churn intention comprehensively. The combined impact of boycotting, nationalism, and religiosity on consumer churn intention is complex and multifaceted. According to Lee and Park (2022) as well as Farah and Newman, (2010), these factors can create a synergistic effect, where the influence of one factor amplifies the effects of the others. For example, a nationalist consumer who is also highly religious may be more likely to boycott and churn from a brand that is perceived as both foreign and ethically questionable.

The TCB provides a valuable framework for examining these interactions by integrating theories such as the Theory of Planned Behavior, Social Identity Theory, and the Theory of Moral Norms. Understanding these combined effects requires a holistic approach that considers the interplay of attitudes, social norms, and perceived control over behavior (Ajzen, 2020). Despite growing interest, the literature lacks comprehensive models that integrate these factors to predict consumer churn intention in Malaysia. Future research should aim to develop and test such models across different cultural and socio-political contexts to provide a more nuanced understanding of these interactions (Chen et al., 2023). In line with this proposition, the following hypothesis demands further examinations:

H₄: The combined effects of boycotting, nationalism, and religiosity amplify consumer churn intention.

2.5 Proposed Research Framework

This research proposed a research framework which integrates boycotting, nationalism, and religiosity as key variables influencing consumer churn intention. The framework posits that these socio-political factors individually and collectively impact consumers' decisions to switch brands.

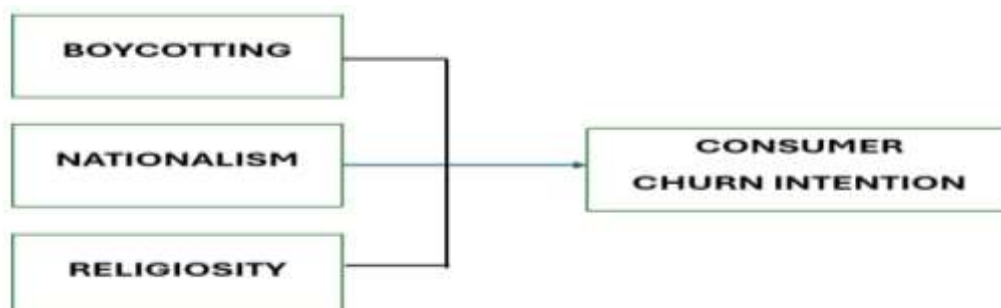


Figure 1: Proposed research framework

2.6 Proposed Items, Scales and Measurements

To comprehensively measure **boycotting behavior**, **nationalistic attitudes**, **religiosity**, and **churn intention** among Malaysian consumers, it's advisable to utilize validated scales from existing literature. The 10 adapted items were proposed based on the past studies to measure the boycotting behaviour (Farah & Newman, 2010; Muhamad & Mizerski, 2013). As for the aspect of nationalism or nationalistic attitudes of consumers in Malaysia, there will be 10 items adapted from Shimp and Sharma (1987). In measuring the aspect of religiosity influence, the present research proposed 10 items which were adapted and modified from a combination of Wilde and Joseph (1997) as well as Sahin and Francis (2002). Finally, the 10 items to examine the churn intention were modified from Kim et al., (2004) and Bansal et al., (2005). All proposed 40-items should be measured using 7 points Likert Scales ranging from 1-Extremely Disagree to 7- Extremely Agree. The suggested items for each variable, along with their sources are available in Appendix 1.

3 PROPOSED RESEARCH METHODOLOGY

This study will employ a quantitative research design, utilizing online surveys to collect data from a diverse sample of Malaysian consumers at a convenience. The online survey will include measures of boycotting behavior, nationalistic attitudes, religiosity, and churn intention. The sample will include 500 Malaysian consumers from various regions, ensuring a mix of demographics to capture diverse perspectives. Stratified sampling will be used to recruit all the target respondents to ensure representation across different age groups, genders, and religious affiliations in Malaysia. All collected data will be analyzed using SPSS and PLS-SEM to describe the data and test the hypothesized relationships. Descriptive statistics provide an overview of the sample characteristics, while PLS-SEM helps understand the direct and combined effects of the variables.

4 EXPECTED FINDINGS AND DISCUSSIONS

The findings are expected to reveal that boycotting and nationalism will have significant positive impacts on consumer churn intention in Malaysia. Religiosity is expected to show a complex relationship,

with its impact varying based on the level of religious commitment. The combined effects of the three variables will further amplify churn intention, supporting the proposed hypotheses. The expected positive impact of boycotting on churn intention will underscore the importance of addressing consumer concerns promptly and highlights the power of consumer activism. Brands targeted by boycotts need to engage with their customers and address the underlying issues promptly to mitigate churn. In addition, the nationalism's strong influence on churn intention suggests that businesses should consider nationalistic sentiments in their marketing strategies. Promoting national pride can enhance brand loyalty among nationalistic consumers in Malaysia. Nevertheless, the religiosity's complex role which caused the varying impact of religiosity indicates that brands need to understand the religious values of their target market. Aligning with these values can enhance loyalty, while misalignment can lead to churn. In Malaysia, where religion plays a significant role in daily life, businesses must be particularly sensitive to religious values and practices.

5 CONCLUSIONS AND FUTURE RESEARCH RECOMMENDATIONS

This conceptual research will provide a comprehensive analysis of the influence of boycotting, nationalism, and religiosity on consumer churn intention in Malaysia. The Theory of Consumer Behavior (TCB) offers a robust framework for understanding how boycotting, nationalism, and religiosity influence consumer churn intention. While existing research provides valuable insights, there are significant gaps in understanding the combined effects of these factors. Addressing these gaps through comprehensive theoretical models and diverse methodological approaches will enhance our understanding of consumer behavior in an increasingly complex global marketplace. The expected findings underscore the importance of understanding socio-political factors in consumer behavior. Businesses and retailers can use these insights to develop strategies that address consumer concerns, prevent churn intention among consumers and enhance customer retention.

Future research should explore and utilise the proposed research framework and undergo the study quantitatively to test all the proposed hypotheses. It is highly recommended to future researchers to include the role of cultural differences within Malaysia in these relationships and examine other socio-political factors that may influence consumer churn. Past studies have employed various methodologies, including surveys (Ahmed et al., 2023), experiments (Kim & Choi, 2023), and case studies (Lee et al., 2022). However, these methods often fail to capture the longitudinal effects of these factors on consumer churn. Longitudinal studies and mixed-methods approaches could provide more robust insights into the sustained impact of boycotting, nationalism, and religiosity. There is a lack of methodological diversity in the current literature. Most studies rely on cross-sectional data, which limits the ability to draw causal inferences about the long-term effects of these socio-cultural factors on consumer churn. Thus, longitudinal studies could provide deeper insights into how these influences evolve over time.

Furthermore, future research should aim to develop a comprehensive theoretical framework that integrates these factors and employs diverse methodologies to capture their long-term effects. Additionally, more research is needed in different cultural contexts using the proposed research

framework to understand the generalizability of the findings. Future research also should explore the moderating and mediating effects of factors such as cultural values, media influence, and economic conditions. Additionally, developing cross-cultural comparative studies could help identify universal versus context-specific drivers of consumer churn intention.

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Appendix 1

Table 1: Research Items (Authors, 2025)

Variable	Adapted Items		Source
Boycotting	B1	I have participated in boycotts of products, brands or companies for ethical reasons.	Farah and Newman, (2010) Muhamad, and Mizerski (2013)
	B2	I encourage others to boycott products, brands or companies that act unethically.	
	B3	I avoid purchasing products or brands from companies whose values do not align with mine.	
	B4	I have stopped buying a products or brands because of its country of origin.	
	B5	I am willing to boycott products or brands to support a cause I believe in.	
	B6	I do research on products, brands or companies before purchasing to ensure they align with my ethical standards.	
	B7	I have signed petitions urging products, brands or companies to change unethical practices.	
	B8	I participate in online campaigns promoting boycotts of certain products, brands or companies.	
	B9	I believe boycotts are an effective way to influence corporate behavior.	
	B10	I feel a moral obligation to boycott products or brands from unethical companies.	
Nationalism	N1	I prefer Malaysian products or brands because they are the first, last, and foremost.	Shimp and Sharma, (1987)
	N2	A real Malaysian should always buy Malaysian-made products or brands.	
	N3	We must purchase products or brands manufactured in Malaysia instead of letting other countries get rich off us.	
	N4	Only those products or brands that are unavailable in Malaysia should be imported	
	N5	Buy Malaysian-made products or brands will keep Malaysia working.	
	N6	It is not right to purchase foreign products because it puts Malaysians out of jobs.	
	N7	A real Malaysian should not buy non-Malaysian-made products.	

	N8	We should buy from foreign countries only those products or brands that we cannot obtain within our own country.	
	N9	Malaysians should not buy foreign products or brands, because this hurts Malaysian business and causes unemployment.	
	N10	Severe restrictions should be put on all imported products or brands to Malaysia.	
Religiosity	R1	I consider myself a religious person.	Wilde and Joseph, (1997) Sahin and Francis, (2002)
	R2	I regularly attend religious services.	
	R3	My religious beliefs influence many aspects of my life.	
	R4	I pray daily.	
	R5	I read religious texts regularly.	
	R6	I discuss religious matters with my family and friends.	
	R7	I donate to religious causes.	
	R8	I volunteer for religious organizations.	
	R9	I try to follow the teachings of my religion in my daily life.	
	R10	I feel a strong connection to my religious community.	
Churn Intention	CI1	I intend to switch to another products, brands or companies in the near future.	Kim et al., (2004) Bansal et al., (2005)
	CI2	I am considering changing to a different Malaysian made products, brands or companies for more ethical causes.	
	CI3	It is likely that I will discontinue using the current non-Malaysian and unethical products, brands or companies soon.	
	CI4	I plan to switch to a new and better ethical Malaysian made products, brands or companies during the next month.	
	CI5	I will probably switch to a new and better ethical Malaysian made products, brands or companies in the next year.	
	CI6	I am actively searching for alternatives to my current products, brands or companies' provider.	
	CI7	I have thought about switching to another products, brands or companies recently.	
	CI8	I am likely to switch to another products, brands or companies if I experience problems with my current consumption.	
	CI9	I would switch products, brands or companies if offered better pricing and more ethical practices elsewhere.	
	CI10	I would switch products, brands or companies if offered more ethical image elsewhere.	