

THE INFLUENCE OF HALAL AWARENESS, RELIGIOSITY, AND SOCIAL MEDIA ON MUSLIM CONSUMERS' PURCHASE AND BOYCOTT DECISIONS

Retno Hernawati

Economic Education, Nusa Cendana University, Indonesia

Email: retno_hernawati@staf.undana.ac.id

Abstract

This study investigates the influence of halal awareness and social media exposure on ethical consumption and boycott behavior among Muslim Generation Z in Kupang City, with religiosity serving as a moderating variable. Employing a quantitative research design, data were collected from 196 respondents using structured questionnaires and analyzed through multiple regression and Moderated Regression Analysis (MRA) with SPSS 27. The findings indicate that halal awareness and social media significantly and positively affect both ethical consumption and boycott behavior. Moreover, religiosity strengthens the relationships between halal awareness and consumption behavior as well as between social media exposure and consumption behavior. This suggests that individuals with higher levels of religiosity are more consistent in aligning their purchasing decisions with Islamic principles and moral considerations. The study theoretically contributes to the literature on Islamic consumer behavior by integrating religiosity as a moderating construct in explaining ethical consumption and boycott decisions among Generation Z Muslims. Practically, the findings provide insights for marketers, policymakers, and halal authorities in designing digital-based strategies to promote responsible and Sharia-compliant consumption.

Keywords: *Halal Awareness, Social Media, Religiosity, Boycott Behaviour, Generation Z*

Abstrak

Penelitian ini bertujuan untuk menganalisis pengaruh kesadaran halal dan paparan media sosial terhadap perilaku konsumsi etis dan perilaku boikot pada Generasi Z Muslim di Kota Kupang, dengan religiusitas sebagai variabel moderasi. Penelitian ini menggunakan pendekatan kuantitatif dengan pengumpulan data melalui kuesioner terhadap 196 responden. Data dianalisis menggunakan regresi linier berganda dan Moderated Regression Analysis (MRA) dengan bantuan SPSS 27. Hasil penelitian menunjukkan bahwa kesadaran halal dan media sosial berpengaruh positif dan signifikan terhadap perilaku konsumsi etis dan perilaku boikot. Selain itu, religiusitas terbukti memperkuat hubungan antara kesadaran halal dan perilaku konsumsi serta antara media sosial dan perilaku konsumsi. Temuan ini mengindikasikan bahwa semakin tinggi tingkat religiusitas individu, semakin konsisten pula mereka dalam menyelaraskan keputusan pembelian dengan nilai-nilai Islam dan pertimbangan moral. Secara teoretis, penelitian ini berkontribusi pada pengembangan literatur perilaku konsumen Islami dengan mengintegrasikan religiusitas sebagai variabel moderasi dalam menjelaskan perilaku konsumsi etis dan keputusan boikot pada Generasi Z Muslim. Secara praktis, hasil penelitian ini memberikan implikasi bagi pemasar, pembuat kebijakan, dan otoritas halal dalam merancang strategi berbasis digital untuk mendorong konsumsi yang bertanggung jawab dan sesuai prinsip syariah.

Kata Kunci: *Halal Awareness, Sosial Media, Religiusitas, Perilaku Konsumsi*

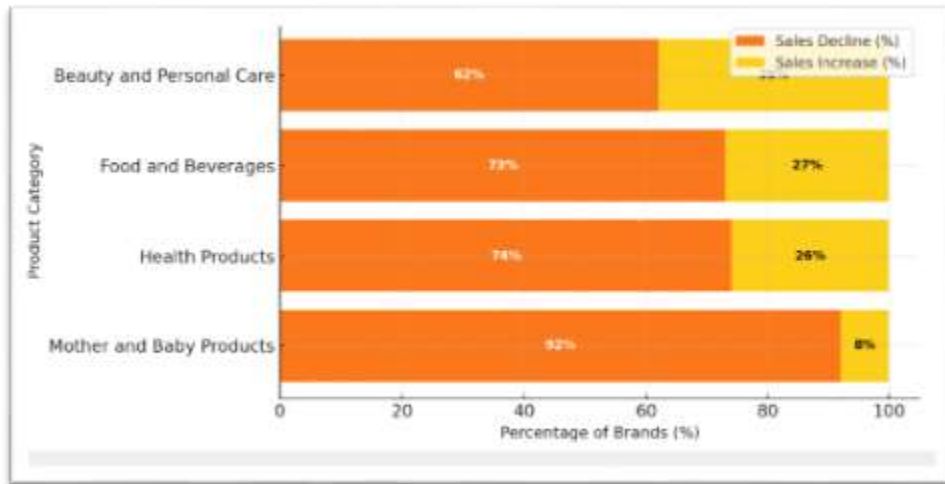
INTRODUCTION

In recent years, the phenomenon of product boycotts has emerged as a tangible manifestation of the growing trend of ethical consumerism across the globe. Consumers today no longer evaluate products solely based on functional aspects such as price, quality, and brand, but also take into account the moral, social, and spiritual values embedded in production processes and corporate identities (Delistavrou et al., 2020). This shift signifies a paradigm change in modern consumption behavior from an economy oriented approach to a value based on where ethics and humanity have become integral components of purchasing decisions (Ltifi, 2021).

In the context of Muslim communities, the phenomenon of boycotts carries strong moral and social dimensions rooted in the values of justice, solidarity, and social responsibility. Boycotting is not merely an economic act but a manifestation of ethical awareness in consumer behavior. The decision to purchase or reject a product reflects a moral commitment to humanity and global justice. The global boycott movement against products and companies associated with support for Israel's aggression in Gaza illustrates how religious consciousness can evolve into a transnational moral movement (Sutrisno, 2024). The humanitarian crisis in Gaza has sparked cross border solidarity, including in Indonesia, where people respond through more ethical consumption practices (Isalman et al., 2025). This shift reflects the growing critical awareness among Muslim consumers regarding their moral responsibility within the global economic system and positions consumption choices as a symbolic act of resistance against injustice (Fitri et al., 2024).

The impact of purchase decisions that reject products affiliated with Israel is reflected in the declining profits reported by several companies associated with such affiliations, indicating the tangible economic consequences of ethical and politically motivated consumer behavior (Ishak et al., 2018). The boycott movement carried out by the public has led to a decline in consumer interest in several products affiliated with Israel, as shown in the following data.

Figure 1. Sales Performance of Products Affiliated with Israel



Source: Authors' Survey Data (2025).

The baby and mother care product category experienced the most significant decline, reaching 92%. This decrease can be attributed to a reduced interest in purchasing products such as infant formula and diapers from global brands like Nestle, Johnson's Baby, and Pampers, which had become targets of boycott campaigns on social media. The healthcare product category also showed a substantial decline of 74%, likely due to boycotts against pharmaceutical, supplement, and personal hygiene products such as Listerine, Dettol, and Sensodyne, which some segments of society associate with multinational companies affiliated with Israel. Furthermore, the food and beverage category recorded a 73% decline, in line with growing public awareness to refrain from purchasing products perceived as supportive of Israel, including Coca-Cola, Pepsi, and Danone, which frequently appear on boycott lists circulating across digital platforms. Meanwhile, the beauty and personal care category experienced a 62% drop in sales, reflecting the impact of the boycott movement on cosmetic and skincare brands such as L'Oréal, Garnier, and Nivea, which are viewed by some consumers as having ties to pro-Israel business networks. Overall, this phenomenon demonstrates that boycott movements driven by social, moral, and religious awareness can significantly influence consumer behavior (Muhamad et al., 2019). The decline in sales across various product categories indicates a shift in consumption patterns among Indonesian

Muslim consumers, who have become more selective and ethically conscious in their purchasing decisions (Hoffmann et al., 2018a).

Theory of Planned Behavior by Ajzen, (1991) explains that consumer behavior is influenced by individual attitudes, social norms, and perceived behavioral control. In the context of boycotts, this theory emphasizes that consumer decisions to purchase or reject a product are not solely determined by rational considerations, but also by moral beliefs, social pressure, and the availability of alternative products. Thus, this theory is relevant in explaining how psychological and social factors shape the intention and practice of ethical consumption behavior. Consumer behavior is the process of decision making and individual actions in seeking, selecting, purchasing, using, and evaluating goods and services to satisfy needs and desires, influenced by internal factors (psychological and personal) and external factors (social, cultural, and situational) (Kollat et al., 1970). Consumer behavior theory highlights that purchasing decisions are shaped by internal and external factors. Religiosity and halal awareness influence consumers' moral attitudes and preferences toward ethical and Sharia compliant products, while social media acts as an external driver that shapes social norms and encourages collective behavior. Together, these factors explain how values and social influences guide ethical consumption choices.

To comprehend halal awareness, it is essential to examine how individuals interpret and perceive the concept of halal. Halal awareness plays a vital role not only for consumers but also for businesses. For consumers, it reflects their consciousness and commitment to purchasing and consuming products that are halal compliant (Jannah & Al-Banna, 2021). Halal awareness has a significant influence on consumer behavior toward boycott products (Billah et al., 2020). Consumers with a high level of halal awareness tend to be more selective and ethically conscious in their purchasing decisions. This awareness encourages them to avoid products associated with practices or companies perceived as conflicting with Islamic values, including those linked to non halal production or unethical affiliations (Hashim et al., 2020). Thus, halal awareness not only shapes consumption patterns but also strengthens consumers' motivation to participate in boycott movements as an expression of moral and religious responsibility.

Social media has a significant influence on consumer behavior, including in the context of product boycotts in Indonesia (Jelita & Akhirul, 2024). Platforms such as Instagram, Twitter, and TikTok serve as primary channels for disseminating information on ethical, social, and political issues related to certain products. Viral or widely discussed information on social media can raise consumer awareness about the origin of products, business practices, or company affiliations with issues considered controversial (Afifah et al., 2024). In Indonesia, product boycott phenomena are often triggered by social media campaigns that educate or remind the public about products deemed inconsistent with their values, such as those related to political, environmental, or religious issues (Qotrunnada, 2024). Thus, social media functions not only as a communication tool but also as a means of mobilizing public opinion that can influence purchasing decisions. Consumers active on social media tend to respond more quickly to boycott calls, as information spreads widely and is easily accessible, causing their consumption behavior to change in line with trends and social pressures formed online (Syarif & Herman, 2024).

Religion significantly influences individuals' values, habits, and attitudes. In addition, it also affects their lifestyle, which in turn shapes their purchasing decisions and consumption patterns (Dekhil et al., 2017). An individual's level of religiosity affects their response to boycott appeals and ethical issues disseminated through social media and public campaigns (Kalliny et al., 2018). Consumers with high religiosity tend to be more sensitive to moral, ethical, and religious values, causing their purchasing decisions to be more guided by religious considerations (Hernawati & Butar-butur, 2025). Conversely, consumers with low religiosity may be less influenced by these factors. Thus, religiosity not only shapes an individual's value framework but also strengthens or weakens the impact of external information on consumption behavior, particularly in the context of product (Hernawati et al., 2025).

The boycott of products affiliated with Israel has emerged as a form of value based consumption driven by moral, religious, and humanitarian considerations. In Indonesia, this phenomenon has influenced consumer preferences toward certain brands perceived to have economic or political ties with Israel. However, most existing studies have concentrated on regions with Muslim-majority populations, leaving the dynamics

of consumption and boycott behavior in Muslim minority contexts, such as Kupang City, underexplored. As a multicultural and multireligious urban setting, Kupang City presents a distinctive social environment in which the expression of religious identity through consumption decisions may differ from that in predominantly Muslim areas.

The core research problem lies in the limited empirical evidence identifying the dominant factors that shape consumption and boycott behavior among Muslim Generation Z in Kupang City, particularly whether such behavior is primarily driven by halal awareness and religiosity or by information exposure and opinion mobilization through social media. Furthermore, the extent to which religious values are internalized in consumption decisions within a heterogeneous local context remains unclear. Addressing this gap is essential to enrich the literature on Islamic consumer behavior in minority settings and to provide a contextualized understanding of how global ethical issues are translated into everyday consumption practices in Kupang City.

RESEARCH METHOD

This study employed a quantitative approach with an explanatory research design to examine the causal relationships between halal awareness and social media exposure on ethical consumption and boycott behavior, with religiosity serving as a moderating variable. The target population consisted of Muslim Generation Z individuals residing in Kupang City. The sample was selected using incidental sampling, whereby respondents who met the research criteria and were encountered during the data collection period were included. Although incidental sampling may limit generalizability and introduce potential bias due to the absence of a defined sampling frame, it was deemed appropriate given the practical constraints in accessing a comprehensive population list and the heterogeneous characteristics of the target group. A total of 196 respondents participated in the study, which satisfies the minimum sample requirement for multiple regression and Moderated Regression Analysis (MRA).

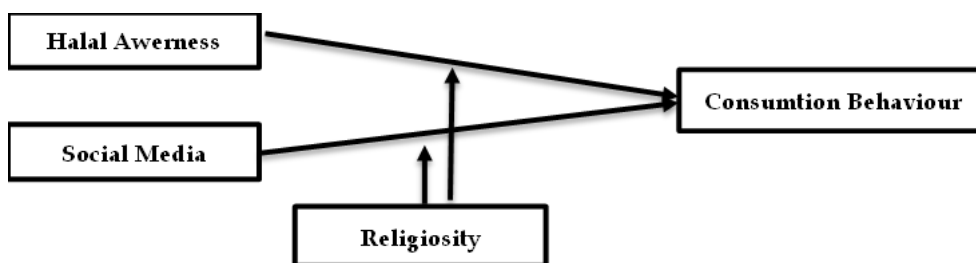
Data were collected through a structured questionnaire using a five point Likert scale (1 = strongly disagree to 5 = strongly agree). Halal awareness was operationalized through indicators such as knowledge of halal principles, attention to halal certification

labels, and commitment to purchasing halal products (Vizano et al., 2021). Social media exposure was measured based on intensity of use, exposure to halal related information, and the perceived influence of social media content on purchasing decisions (Delistavrou et al., 2020). Religiosity was operationalized through dimensions of religious belief, religious practices, and the internalization of Islamic values in daily life (Muhamad et al., 2019). Ethical consumption and boycott behavior were measured through respondents’ tendencies to choose products aligned with moral and Islamic values and their willingness to avoid products perceived as inconsistent with those values (Hoffmann et al., 2018).

Prior to hypothesis testing, the research instrument was subjected to validity and reliability testing. Construct validity was assessed using Pearson product–moment correlation, while reliability was evaluated using Cronbach’s Alpha, with a threshold of ≥ 0.70 indicating acceptable reliability. Data analysis was conducted using multiple regression to examine direct relationships among variables and Moderated Regression Analysis (MRA) to test the moderating role of religiosity. All statistical analyses were performed using SPSS version 27. Additionally, classical assumption tests including normality, multicollinearity, and heteroscedasticity test were conducted to ensure the robustness and appropriateness of the regression model.

The conceptual research model illustrates halal awareness and social media exposure as independent variables, ethical consumption and boycott behavior as dependent variables, and religiosity as the moderating variable.

Figure 2. Research Model



HYPOTHESIS:

- H1 : Halal awareness has a positive effect on consumption behavior toward boycotted products

- H2 : Social Media has a positive effect on consumption behavior toward boycotted products
- H3 : Religiosity moderates the effect of halal awareness on consumption behavior toward boycotted products
- H4 : Religiosity moderates the effect of social media on consumption behavior toward boycotted products).

FINDINGS AND DISCUSSION

Table 1 presents the demographic characteristics of the respondents involved in this study. The table provides information on gender, age, education level, occupation/status, and income/allowance, which helps to describe the background profile of the participant.

Table 1. Respondent Demographics

Characteristics	Categories	Frequency (f)	Percentage (%)
Gender	Male	90	45.9
	Female	106	54.1
Age	18–22	110	56.1
	23–27	70	35.7
	>27	16	8.2
Education	High School	40	20.4
	Diploma	30	15.3
	Bachelor's Degree	126	64.3
Profession	Student	140	71.4
	Private Sector Employee	50	25.5
	Entrepreneur	6	3.1
Income / Allowance	< Rp1.000.000	50	25.5
	Rp1.000.000–3.000.000	100	51.0
	> Rp3.000.000	46	23.5

The demographic profile of the respondents indicates that the majority are female (54.1%) and fall within the 18–22 age group (56.1%), suggesting that the study

predominantly involved young adult participants. Most respondents have a bachelor’s degree (64.3%) and are students (71.4%), reflecting a highly educated and student-centered sample. Regarding income or allowance, over half of the respondents (51%) receive IDR 1,000,000–3,000,000, indicating a middle income group. This demographic distribution provides context for understanding their consumption behavior and responses to halal awareness, religiosity, and social media influences.

Table 2. Research Variables

Variabel	N	Mean	SD	Min	Max
Halal Awareness (HA)	196	4.23	0.57	2.5	5.0
Religiosity (R)	196	4.10	0.60	2.0	5.0
Social Media Usage (SM)	196	3.85	0.75	1.5	5.0
Consumption / Boycott Behavior (CB)	196	3.95	0.68	2.0	5.0

Table 2 presents the descriptive statistics of the research variables. The average Halal Awareness (HA) is relatively high at 4.23, indicating that most respondents have a good awareness of halal products. Religiosity (R) also shows a high score with an average of 4.10, reflecting a strong level of religiosity among the respondents. The average Social Media Usage (SM) is 3.85, suggesting that social media plays a significant role in influencing consumer behavior. Meanwhile, the average Consumption / Boycott Behavior (CB) is 3.95, indicating that most respondents tend to consider halal aspects in their consumption decisions, including the possibility of boycotting non-halal products.

Multiple Regression Analysis

Multiple regression analysis was conducted to test Hypotheses 1 and 2, namely the effects of halal awareness and social media on consumption behavior toward boycotted products. The results of the regression analysis are as follows:

Tabel 3. Multiple Regression Analysis

Model	Coefficients ^a			t	Sig.
	Unstandardized Coefficients	Standardized Coefficients			
	B	Std. Error	Beta		
(Constant)	53.621	3.415		19.762	.000
X1	0.231	.113	.113	3.473	.000
X2	0.115	.047	.241	4.792	.001

a. Dependent Variable: Y

Based on the results of the multiple regression analysis, the regression equation can be expressed as follows:

$$Y = 53.621 + 0.231X^1 + 0.115X^2 + e$$

Hypothesis 1

Based on the analysis results, the halal awareness variable demonstrated a significance value of 0.000 (< 0.05) and a t-value of 3.473, which exceeds the t-table value of 1.653. This indicates that Hypothesis 1, stating that halal awareness has a positive effect on consumption behavior toward boycotted products, is **supported**.

Hypothesis 2

Based on the analysis results, the social media variable exhibited a significance value of 0.001 (< 0.05) and a t-value of 4.792, which exceeds the t-table value of 1.653. This indicates that Hypothesis 2, stating that social media has a positive effect on consumption behavior toward boycotted products, is **supported**.

Moderated Regression Analysis

Moderated Regression Analysis (MRA) in this study was conducted to test Hypotheses 3 and 4. The results of the Moderated Regression Analysis are as follows:

Tabel 4. Moderated Regression Analysis

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	53.782	.325		18.651	.000
	X ¹	.621	.052	.530	4.653	.005
	X ²	.435	.061	.634	5.423	.010
	X ¹ *M	.053	.010	.523	6.781	.001
	X ² *M	.063	.072	.731	6.004	.000
	Z	.128	.032	.052	3.127	.002

a. Dependent Variable: Y

Hypothesis 4

Based on the results of the Moderated Regression Analysis, the interaction term X¹*M showed a significance value of 0.001 (< 0.05) and a t-value of 4.653, which exceeds the t-table value of 1.653. Therefore, it can be concluded that Hypothesis 4, stating that religiosity moderates the effect of halal awareness on consumption behavior toward boycotted products, is supported.

Hypothesis 5

Based on the results of the Moderated Regression Analysis, the interaction term X²*M showed a significance value of 0.000 (< 0.05) and a t-value of 6.004, which exceeds the t-table value of 1.653. Therefore, it can be concluded that Hypothesis 5, stating that religiosity moderates the effect of social media on consumption behavior toward boycotted products, is supported.

DISCUSSION

Halal Awareness on Consumption Behaviour

The analysis results indicate that the halal awareness variable yielded a significance value of 0.000 (< 0.05) and a t-value of 3.473, exceeding the t-table value of 1.653. These findings suggest that halal awareness has a positive effect on consumption behavior. In this study, the respondents’ level of halal awareness was relatively high, implying that they are well informed about halal principles and are

likely to prioritize the consumption of halal products while avoiding non halal alternatives.

The results of this study indicate that the higher a person's level of halal awareness, the greater the likelihood that they will consume halal products and avoid products affiliated with Israel or those that are subject to boycott. A high level of halal awareness encourages consumers to select products that are certified halal and avoid products that do not comply with halal principles. This indicates that halal awareness plays a significant role in consumption decisions and product boycott behavior, while also reflecting the consistency between consumers' beliefs and action. Muslim Generation Z in Kupang has demonstrated a significant awareness of halal principles in their consumption patterns. They tend to avoid consuming boycotted products as an expression of solidarity and humanitarian concern for the residents of Gaza.

This study supports previous findings indicating that individuals with a high level of halal awareness tend to make more prudent and deliberate consumption decisions (Witro, 2024). Consistent with the findings of Rasyid et al., (2025) high level of halal awareness provides individuals with a comprehensive understanding of halal product principles, prompting them to consciously avoid consuming products that do not comply with these principles, including those affiliated with Israel and subject to boycott.

Social Media on Consumption Behaviour

Based on the analysis results, the social media variable demonstrated a significance value of 0.001 (< 0.05) and a t-value of 4.792, exceeding the t-table value of 1.653. This indicates that social media has a positive effect on the consumption behavior of products affiliated with Israel or subject to boycott. On average, respondents are active users of social media, and the content or information they receive regarding product boycotts influences their consumption decisions. The frequent exposure of respondents to content encouraging product boycotts suggests that social media serves as a medium that shapes consumer attitudes and behaviors, thereby prompting them to avoid or reject products perceived as inconsistent with their values or principles.

Social media has a positive influence on the consumption behavior of boycotted products as it serves as a source of information and an educational medium for consumers. Exposure to content that informs or encourages product boycotts makes consumers more selective in choosing products, considering not only quality or price but also the ethical values and affiliations of the products. Thus, social media helps shape consumer attitudes and perceptions, thereby increasing their tendency to avoid or reject products that do not align with their principles or values. Muslim Generation in Kupang reported that they obtain information through social media regarding products that are affiliated or subject to boycott. This access enables them to make informed decisions and consciously avoid consuming such products.

The results of this study are consistent with the findings of Evelyn & Sekarasih, (2025) which indicate that social media facilitates individuals in obtaining information related to product boycotts. Consequently, individuals who actively follow such content tend to be more selective and are inclined to avoid consuming boycotted products. Consistent with the findings of Syarif & Herman, (2024) individuals who follow news about the boycott of products affiliated with Israel through social media tend to be influenced to avoid consuming such products.

Religiosity Moderates The Effect of Halal Awareness on Consumption Behaviour

Based on the results of the Moderated Regression Analysis, the interaction term halal awareness and religiosity showed a significance value of 0.001 (< 0.05) and a t-value of 4.653, which exceeds the t-table value of 1.653. This indicates that religiosity moderates the effect of halal awareness on consumption behavior. The findings also show that the Muslim Generation in Kupang exhibits a high level of religiosity, which reinforces their awareness of halal principles and encourages them to make more selective consumption decisions in accordance with their religious values.

Religiosity functions as a factor that strengthens the influence of halal awareness on consumption behavior. Individuals with high halal awareness and strong religiosity are more selective in choosing products, actively avoid products that do not align with their religious principles, and demonstrate greater consistency between their beliefs and consumption actions. These findings suggest that educational programs or campaigns

related to halal products will be more effective if they also take into account consumers' level of religiosity, as the combination of both factors significantly shapes consumption decisions. The results of this study are consistent with the findings of Rasyid et al., (2025) which indicate that religiosity serves as a factor that encourages individuals to refrain from consuming boycotted products.

Religiosity Moderates The Effect of Social Media on Consumption Behaviour

Based on the results of the Moderated Regression Analysis, the interaction term between social media and religiosity showed a significance value of 0.000 (< 0.05) and a t-value of 6.004, which exceeds the t-table value of 1.653. This indicates that religiosity moderates the effect of social media on the consumption behavior of boycotted products. Religiosity determines the strength of social media's influence in encouraging consumers to avoid or reject boycotted products. The higher the level of religiosity, the greater the likelihood that individuals will act on social media content or information related to product boycotts.

The results of this study indicate that the Muslim Generation in Kupang exhibits a high level of religiosity, and social media plays a significant role in influencing their consumption behavior. Social media functions as a source of information and education, enabling consumers to access data regarding boycotted products, including affiliations, business practices, and ethical considerations. When religiosity is high, consumers not only receive this information but also internalize it in accordance with their religious beliefs and principles. The combination of awareness gained through social media and religious motivation reinforces consistency between beliefs and consumption actions, making them more selective and resolute in avoiding boycotted products. These findings highlight that campaigns or educational programs aimed at promoting ethical consumption will be more effective if they consider the interaction between social media exposure and consumers' level of religiosity, as both factors synergistically shape conscious, selective, and ethically grounded consumption behavior. This study is consistent with the findings of Maulina et al., (2024) which indicate that religiosity plays a role in strengthening individuals' confidence in information related to product

boycotts, thereby making them more resolute in their decision to avoid consuming boycotted products.

CONCLUSION

This study confirms that halal awareness and social media exposure significantly influence ethical consumption and boycott behavior among Muslim Generation Z in Kupang City. Individuals with higher levels of halal awareness demonstrate stronger commitment to selecting products aligned with Sharia principles and avoiding products perceived as inconsistent with Islamic and humanitarian values. Social media functions not merely as an information platform but as a normative environment that shapes collective awareness, mobilizes boycott movements, and reinforces value-based consumption patterns.

A key contribution of this study lies in the integration of religiosity as a moderating variable within the framework of Islamic consumer behavior. The findings demonstrate that religiosity strengthens the influence of both halal awareness and social media exposure on consumption behavior. This highlights that religious commitment operates as an internal control mechanism that enhances the consistency between moral beliefs and purchasing decisions. Theoretically, this research extends the discourse on ethical consumption by positioning religiosity not only as a direct predictor but as a conditional factor that intensifies value-driven consumer behavior among Muslim Generation Z. This provides empirical evidence from a regional context that has received limited scholarly attention.

From a practical perspective, the results suggest that strategies promoting halal and ethical consumption should integrate digital engagement with religious value reinforcement. Educational institutions, halal authorities, and policymakers may design structured digital literacy and halal awareness programs that are evidence-based rather than purely normative. Companies are encouraged to improve transparency regarding halal certification and ethical sourcing practices, as digitally connected Muslim youth are responsive to credible and value-consistent information.

However, this study has several methodological limitations. The use of incidental sampling may limit the generalizability of the findings beyond the sampled

population. The cross sectional design restricts causal interpretation over time, and the reliance on self-reported questionnaire data may introduce response bias. Future research is therefore recommended to employ probability sampling techniques, longitudinal designs, and mixed-method approaches to gain deeper insights into the psychological motivations and contextual dynamics underlying ethical consumption and boycott behavior. Additionally, incorporating variables such as consumer ethics orientation, perceived corporate morality, or digital activism may further enrich the explanatory model.

REFERENCES

- Afifah, M. N., Abizar, A., Sutopo, H., & Albab, U. (2024). Pengaruh Gerakan Boikot Produk Pro Israel Di Media Sosial Terhadap Minat Beli Masyarakat Bandar Lampung. *Jurnal Ekonomi Syariah Pelita Bangsa*, 9(02), 426–435. <https://doi.org/10.37366/jespb.v9i02.1918>
- Ajzen, I. (1991). The theory of planned behavior. *Organizational Behavior and Human Decision Processes*, 50(2), 179–211. [https://doi.org/10.1016/0749-5978\(91\)90020-T](https://doi.org/10.1016/0749-5978(91)90020-T)
- Billah, A., Rahman, M. A., & Hossain, M. T. Bin. (2020). Factors influencing Muslim and non-Muslim consumers' consumption behavior: A case study on halal food. *Journal of Foodservice Business Research*, 23(4), 324–349. <https://doi.org/10.1080/15378020.2020.1768040>
- Dekhil, F., Jridi, H., & Farhat, H. (2017). Effect of religiosity on the decision to participate in a boycott: The moderating effect of brand loyalty the case of Coca-Cola. *Journal of Islamic Marketing*, 8(2), 309–328. <https://doi.org/10.1108/JIMA-01-2013-0008>
- Delistavrou, A., Krystallis, A., & Tilikidou, I. (2020). Consumers' decision to boycott "unethical" products: the role of materialism/post materialism. *International Journal of Retail and Distribution Management*, 48(10), 1121–1138. <https://doi.org/10.1108/IJRDM-04-2019-0126>
- Evelyn, E., & Sekarasih, L. (2025). Social Identity and Consumer Boycott Participation in Indonesia : An Extension of Theory of Planned Behavior Social Identity and Consumer Boycott Participation in Indonesia : An Extension of Theory of Planned Behavior. *Jurnal Psikologi*, 14(4), 547–557. <https://doi.org/10.30872/psikostudia.v14i4.21106>
- Fitri, A., Fitriansyah, R., & Maulidia, A. A. (2024). Muslim Consumer Intentions Towards Boycotted Products Affiliated with Israel in Indonesia. *INNOVATIVE: Journal Of Social Science Research*, 4(3), 13926–13945.

- Hashim, N. H., Kamarulzaman, N. H., Ab Rahman, S., & Othman, M. (2020). Relationship Between Awareness, Knowledge, and Attitude Towards Behavioural Intention of Halal Jobs Among Muslim University Students. *Journal of Halal Industry & Services*, 3(1), 1–20. <https://doi.org/10.36877/jhis.a0000152>
- Hernawati, R., & Butar-butur, A. (2025). Religiusitas Memoderasi Pengaruh Love of Money, Narsisme, Machiavillianisme Terhadap Persepsi Etis Mahasiswa Akuntansi. *ManBiz: Journal of Management and Business*, 4(1), 113–126. <https://doi.org/10.47467/manbiz.v4i1.6372>
- Hernawati, R., Manek, A. M., & Sasea, T. (2025). Peran Literasi Digital Dalam Memoderasi Pengaruh Doom Spending, Doom Scrolling Dan Fear Of Missing Out Terhadap Perilaku Pengelolaan Keuangan Generasi Z Di Kota Kupang. *Among Makarti*, 18(1), 41–58. <https://doi.org/http://dx.doi.org/10.52353/ama.v18i1.827>
- Hoffmann, S., Balderjahn, I., Seegebarth, B., Mai, R., & Peyer, M. (2018a). Under Which Conditions Are Consumers Ready to Boycott or Buycott? The Roles of Hedonism and Simplicity. *Ecological Economics*, 147(December 2017), 167–178. <https://doi.org/10.1016/j.ecolecon.2018.01.004>
- Hoffmann, S., Balderjahn, I., Seegebarth, B., Mai, R., & Peyer, M. (2018b). Under Which Conditions Are Consumers Ready to Boycott or Buycott? The Roles of Hedonism and Simplicity. *Ecological Economics*, 147(August 2017), 167–178. <https://doi.org/10.1016/j.ecolecon.2018.01.004>
- Isalman, Ilyas, Istianandar, F. R., & Ittaqullah, N. (2025). Boycott Campaign Intensity on Consumer Boycott Intentions and Participation: The Role of Access to Substitute Products. *Journal of Economics, Business, and Accountancy Ventura*, 27(3), 430–444. <https://doi.org/10.14414/jebav.v27i3.4737>
- Ishak, S., Khalid, K., & Sulaiman, N. (2018). Influencing consumer boycott: between sympathy and pragmatic. *Journal of Islamic Marketing*, 9(1), 19–35. <https://doi.org/10.1108/JIMA-05-2016-0042>
- Jannah, S. M., & Al-Banna, H. (2021). Halal Awareness and Halal Traceability: Muslim Consumers' and Entrepreneurs' Perspectives. *Journal of Islamic Monetary Economics and Finance*, 7(2), 285–316. <https://doi.org/10.21098/jimf.v7i2.1328>
- Jelita, A., & Akhirul, N. (2024). Vigilantisme Digital dalam Aksi Boikot Produk Israel di Media Sosial. *Jurnal Komunikasi Nusantara*, 6, 145–160.
- Kalliny, M., Minton, E. A., & Benmamoun, M. (2018). Affect as a driver to religious-based consumer boycotts: Evidence from qualitative and quantitative research in the United States. In *International Journal of Consumer Studies* (Vol. 42, Issue 6). <https://doi.org/10.1111/ijcs.12450>
- Kollat, D. T., Engel, J. F., & Blackwell, R. D. (1970). Current Problems in Consumer Behavior Research Compared. *Journal of Marketing Research*, VII(8), 327–332.
- Ltifi, M. (2021). From boycott to product judgment in the coronavirus era: Chinese products cases. *International Journal of Law and Management*, 63(3), 357–368. <https://doi.org/10.1108/IJLMA-04-2020-0086>

- Maulina, D., Padhil, L., Mukti, R. W., Pasaribu, P. N., District, T. S., City, B., District, T. S., & City, B. (2024). Intention to boycott products that support israel: based on the theory of reasoned action. *Jurnal Ekonomi Islam Volume 10 Nomor 2, 10(2)*, 245–257.
- Muhamad, N., Khamarudin, M., & Fauzi, W. I. M. (2019). The role of religious motivation in an international consumer boycott. *British Food Journal, 121(1)*, 199–217. <https://doi.org/10.1108/BFJ-02-2018-0118>
- Qotrunnada, L. I. (2024). Fenomena Boikot Produk Pro Israel: Peran Media Sosial, Religiusitas, dan FOMO terhadap Brand Switching Pada Generasi Z. *Journal of Economics and Business Research (JUEBIR), 3(2)*, 17–37. <https://doi.org/10.22515/juebir.v3i2.10773>
- Rasyid, R., Siagian, A.-A., Batubara, M., & Rahmani, N. A. (2025). The Influence of Boycott and Brand Image on KFC Purchase Decisions: The Moderating Role of Religiosity among Muslim Consumers in North Sumatra. *JPEK (Jurnal Pendidikan Ekonomi Dan Kewirausahaan), 9(2)*, 509–519. <https://doi.org/10.29408/jpek.v9i2.30514>
- Sutrisno, A. (2024). International Legal Analysis of the Boycott Products Suspected of Supporting Genocide. *Iblam Law Review, 4(1)*, 497–504. <https://doi.org/10.52249/ilr.v4i1.328>
- Syarif, M., & Herman, S. (2024). The influence of social media on the decision to boycott Israel-affiliated products among the Muslim community in Jabodetabek. *Journal of Islamic Economics Lariba, 10(2)*, 813–838. <https://doi.org/10.20885/jielariba.vol10.iss2.art10>
- Vizano, N. A., Khamaludin, K., & Fahlevi, M. (2021). The Effect of Halal Awareness on Purchase Intention of Halal Food: A Case Study in Indonesia. *Journal of Asian Finance, Economics and Business, 8(4)*, 441–453. <https://doi.org/10.13106/jafeb.2021.vol8.no4.0441>
- Witro, D. (2024). State Islamic University Students' Perceptions of Israel-Affiliated Products: A Study After the Fatwa of IndonesiaUlema Council No. 83 of 2023 Concerning the Law on Support for the Palestinian Struggle. *Al-Manahij: Jurnal Kajian Hukum Islam, 18(1)*, 145–160. <https://doi.org/10.24090/mnh.v18i1.10554>