

# Boycott, Intention, and Purchase Decisions among Generation Z: A PLS-SEM Analysis Based on *Qawā'id Fiqhiyyah*

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**Abstract:** Purchase or avoidance decisions regarding fast-food brands associated with pro-Israel affiliations among Generation Z university students in Banten Province are examined through two complementary lenses: PLS-SEM modeling and reasoning grounded in *Qawā'id Fiqhiyyah*. The sample comprises 125 respondents, all active social-media users. Findings indicate that consumer animosity does not affect either purchase intention or purchase decision. Religiosity exerts a positive and statistically significant direct effect on purchase decisions, but not on intentions. Exposure to and participation in social-media boycott campaigns have positive and significant effects on both intention and decision, while the indirect pathway via intention is observed only from boycott to decision and is small in magnitude. Purchase intention itself significantly predicts purchase decisions, also with a small effect. Document analysis links these estimates to three legal maxims. *Al-umūr bi maqāṣidihā* explains value-driven execution that can bypass the intention phase, clarifying why religiosity operates at the decision point. *Al-'ādah muḥakkamah* accounts for the persistence of habit, store proximity, and promotions that attenuate the move from animosity to action. *Al-yaqīn lā yazūlu bi al-shakk* underscores the need for credible evidence of brand affiliation so that intention and decision are not stalled by doubt. Practical implications include evidence-based value education, accessible halal substitutes, competitive pricing, and supply-chain transparency to foster *yaqīn* and stabilize ethical compliance in everyday choices. The study enriches Islamic Business Law with an auditable, replicable normative-empirical bridge.

**Keywords:** *Qawā'id Fiqhiyyah*; Boycott; Religiosity; Social Media; Purchase Decision

**Abstrak:** Keputusan membeli atau menghindari merek fast food yang diasosiasikan pro-Israel pada mahasiswa Generasi Z di Provinsi Banten dibaca melalui dua lensa yang saling melengkapi, yakni pemodelan PLS-SEM dan penalaran *Qawā'id Fiqhiyyah*. Sampel berjumlah 125 responden yang seluruhnya pengguna media sosial. Hasil menunjukkan *consumer animosity* tidak berpengaruh terhadap intensi maupun keputusan. Religiusitas berpengaruh positif dan signifikan langsung pada keputusan, namun tidak pada intensi. Paparan serta partisipasi pada gerakan boikot di media

sosial berpengaruh positif dan signifikan pada intensi dan keputusan, sementara pengaruh tidak langsung yang melalui intensi hanya terbukti pada jalur boikot menuju keputusan dan berukuran kecil. Intensi sendiri berpengaruh signifikan terhadap keputusan dengan efek yang juga kecil. Analisis dokumen menautkan angka tersebut pada tiga kaidah. *Al-umūr bi maqāṣidihā* menjelaskan eksekusi nilai yang dapat memintas fase niat sehingga religiusitas bekerja pada titik keputusan. *Al-‘ādah muḥakkamah* menerangkan daya lekat kebiasaan, kedekatan gerai, dan promosi yang menetralkan dorongan menjauh sehingga *animosity* tidak otomatis menjadi aksi. *Al-yaqīn lā yazūlu bi al-shakk* menegaskan pentingnya kepastian afiliasi merek agar intensi dan keputusan tidak tertahan oleh keraguan. Implikasi praktis mengarah pada edukasi nilai yang berbasis bukti, penyediaan substitusi halal yang mudah diakses, penyesuaian harga yang kompetitif, serta transparansi rantai pasok agar *yaqīn* terbentuk dan kepatuhan etis lebih stabil pada level keputusan sehari-hari. Temuan ini memperkaya Hukum Bisnis Islam dengan jembatan normatif-empiris yang dapat diaudit dan direplikasi.

**Kata kunci:** *Qawā'id Fiqhiyyah*; Boikot; Religiusitas; Media Sosial; Keputusan Pembelian

## Introduction

Indonesia, as a nation with a predominantly Muslim population, exhibits a high degree of sensitivity toward global issues that touch upon the values of humanity and justice, including the Israel-Palestine conflict. Indonesia's historical support for Palestinian independence has shaped a collective public consciousness in responding to aggression and humanitarian violations, not only through diplomatic channels but also through economic means such as boycotts of products and services that are perceived to have direct or indirect affiliations with Israel.<sup>1</sup> Within the framework of Islamic Business Law, product selection is regarded as an ethical act. Brand preference, therefore, is not merely a matter of price and quality but also one of moral legitimacy, social responsibility, and conformity with religious values upheld in the public sphere.<sup>2</sup> This article focuses on examining how the context of conflict shapes the ethical landscape of the market, influences Muslim consumers' perceptions, and drives boycott practices as expressions of value-based compliance. Accordingly, the discussion is directed toward the dynamics of purchase decisions and the normative mechanisms that underlie them, rather than the political narratives of specific actors.

For decades, various international efforts to ease tensions and resolve the Palestinian and Israeli conflict have repeatedly reached an impasse. Meanwhile, the humanitarian consequences, ranging from civilian casualties to the destruction of vital infrastructure, continue to unfold and evoke global concern. In the face of diplomatic responses that are often considered inadequate, transnational solidarity has found a new channel through

<sup>1</sup> Rezki Satris, "Peranan Politik Luar Negeri Indonesia Terhadap Palestina Pasca Pengakuan Jerusalem Sebagai Ibu Kota Israel," *POLITEA* 2, no. 2 (2019): 161, <https://doi.org/10.21043/politea.v2i2.5884>.

<sup>2</sup> Fawes Samudra et al., "Reviving the Essence of Jihad in the Contemporary Era: Advocating Struggle and Solidarity for Palestine Through Boycott of Pro-Israel Products," *MILRev: Metro Islamic Law Review* 3, no. 1 (2024): 22, <https://doi.org/10.32332/milrev.v3i1.8971>.

economic boycotts of commodities, services, and brands perceived to be linked to Israel.<sup>3</sup> This practice has intensified along with the transformation of public communication spaces, as social media accelerates information circulation, amplifies moral and religious narratives, features corporate clarifications, and generates competing counter-narratives. As a result, public opinion, perceptions of reputational risk, and social pressures surrounding consumption choices are now formed in real time. For Muslim consumers, the decision to purchase or avoid a brand no longer stands in isolation but is intertwined with value commitment, ethical observance, and a sense of social responsibility for the consequences of transactions. This context is particularly relevant to the study of Islamic Business Law, where market ethics intersect with everyday patterns of consumption.<sup>4</sup>

Previous research has examined the influence of consumer animosity on purchasing behavior, while religiosity has been recognized as an important factor in shaping ethical consumption among religious communities, including sensitivity to product halalness and moral commitment in brand selection.<sup>5</sup> However, empirical studies that integratively connect animosity, religiosity, social media as a channel for boycott campaigns, and purchase intention as an intervening variable to explain the transition from attitude to actual purchasing decisions remain relatively limited, particularly in the context of fast-food products perceived as pro-Israel in Indonesia. The viral power of social media can shape norms, cultivate collective awareness, and simultaneously generate doubt through contradictory information concerning brand affiliations.<sup>6</sup> To address this gap, this study examines psychological, religious, and social relationship patterns within a single PLS-SEM model, complemented by a document analysis grounded in *Qawā'id Fiqhiyyah*. The framework of legal maxims, including *al-umūr bi maqāṣidihā, dar' al-mafāsid muqaddam 'alā jalb al-maṣāliḥ, al-'ādab muḥakkamah, and al-yaqīn lā yazūlu bi al-shakk*, is employed to reason through the normative mechanisms explaining why some consumers bypass the intention phase, how habits and convenience neutralize boycott efforts, and how uncertainty regarding brand affiliations weakens ethical compliance.<sup>7</sup>

The boycott campaign is not only conducted conventionally through mass actions and statements by religious institutions but has also rapidly expanded through social media

<sup>3</sup> Ibtissam Zejjari and Issam Benhayoun, "Predicting the Determinants of Consumer's Intention to Boycott Surrogate Israeli Products – Evidence on Nonlinear Relationships from Morocco," *Journal of Islamic Marketing*, ahead of print, March 11, 2025, <https://doi.org/10.1108/JIMA-02-2024-0096>.

<sup>4</sup> Abbas J. Ali and Abdulrahman Al-Aali, "Marketing and Ethics: What Islamic Ethics Have Contributed and the Challenges Ahead," *Journal of Business Ethics* 129, no. 4 (2015): 833–45, <https://doi.org/10.1007/s10551-014-2131-x>.

<sup>5</sup> Dewi Kusuma Wardhani, "PENGARUH PENGETAHUAN ETIKA & RELIGIUSITAS ISLAM TERHADAP PENGGUNAAN PEER TO PEER LENDING BERBASIS SYARIAH," *Fidusia Jurnal Ilmiah Keuangan dan Perbankan* 3, no. 2 (2020); Yulius Dharma et al., "The Influence of Financial Literacy and Islamic Business Ethics on Investment in Islamic Financial Instruments: The Mediating Role of Risk Attitude and the Moderating Role of Religious Knowledge," *Journal of Ecobumanism* 3, no. 8 (2024): 264–82, <https://doi.org/10.62754/joe.v3i8.4729>; Aviv Shoham et al., "Animosity on the Home Front: The Intifada in Israel and Its Impact on Consumer Behavior," *Journal of International Marketing* 14, no. 3 (2006): 92–114, <https://doi.org/10.1509/jimk.14.3.92>.

<sup>6</sup> Jeje Abdul ROJAK et al., "Integrating Consumer Protection Law and Halal Certification into Efficient Logistics: The Role of Packaging, Price, and Social Media in Halal Product Distribution," *Journal of Distribution Science* 23, no. 1 (2025): 95–111, <https://doi.org/10.15722/JDS.23.01.202501.95>.

<sup>7</sup> Masyhudi Muqorobin, "Qawa'id Fiqhiyyah Sebagai Landasan Perilaku Ekonomi Ummat Islam: Suatu Kajian Teoritik," *Az-Zarqa: Jurnal Hukum Bisnis Islam* 1, no. 1 (2010): 76–100, <https://doi.org/10.14421/fwe1sa79>.

platforms such as Instagram, TikTok, and X. Social media has become the primary medium for disseminating narratives of resistance, information on products affiliated with Israel, and calls to avoid certain products, including global fast-food brands.<sup>8</sup> This phenomenon reflects the emotional and moral engagement of the public, particularly the younger generation, in responding to global issues. Nevertheless, preliminary survey results involving 47 university students reveal an inconsistency between attitudes and actions. Although these students expressed strong empathy and awareness of boycott movements, such as following @GerakanBDS across social media platforms, some continued to consume pro-Israel fast-food products. This indicates a gap between law in book, represented by the students' symbolic or normative stance toward the Palestinian conflict, and law in action, which reflects their actual behavior in making purchasing decisions. Although the Indonesian Ulema Council (MUI) Fatwa No. 83 of 2023 explicitly prohibits any form of support for Israeli aggression, the practical implementation of such religious directives in consumer behavior demonstrates a level of complexity that does not always align with moral appeals. Some individuals continue to consume fast-food products from franchises such as McDonald's, which are not directly affiliated with Israeli entities but are globally associated with support for the Israeli military.<sup>9</sup>

Building upon this reality, the study formulates the main research question: what factors determine purchasing decisions for fast-food products perceived as pro-Israel, taking into account the roles of religiosity, consumer animosity, and social media boycott campaigns, as well as purchase intention as an intervening variable? Addressing this question is crucial to explain the persistent attitude–behavior gap despite significant moral and social pressures within digital public spaces. To this end, the study integrates a PLS-SEM model with a qualitative document analysis framed by *Qawā'id Fiqhiyyah* principles (*al-umūr bi maqāṣidihā, dar' al-mafāṣid, al-'ādah muḥakkamah, al-yaqīn lā yazūlu bi al-shakk*) to interpret how psychological and social constructs transition into actual purchasing decisions. This research is significant because it reveals why inconsistencies between attitude and consumer behavior persist, even under strong moral and social pressures in the digital public sphere.

Studies on pro-Israel boycotts have predominantly focused on the roles of religiosity and consumer animosity, yet their findings remain inconsistent. Puji and Jazil (2024) demonstrated the influence of religious and psychological factors on boycott motivation but did not position social media as a mediating variable.<sup>10</sup> Susanti et al. (2024) even found that social media campaigns do not necessarily increase purchase intention, suggesting a disconnection between attitude and behavior.<sup>11</sup> At the macro level, Heilmann (2016) showed

<sup>8</sup> Samsu Karim Sormin and Farra Diba Maulida Malik, "Perilaku Konsumsi Terhadap Boikot Produk Pro Israel," *Karimah Tauhid* 3, no. 3 (2024): 3114–20, <https://doi.org/10.30997/karimahtauhid.v3i3.12443>; Asmat-Nizam Abdul-Talib and Mohd Muttaqin Mohd Adnan, "Determinants of Consumer's Willingness to Boycott Surrogate Products," *Journal of Islamic Marketing* 8, no. 3 (2017): 345–60, <https://doi.org/10.1108/JIMA-08-2015-0065>.

<sup>9</sup> Jessica Hermawan and Ahmad Junaidi, "Pengaruh Kampanye Boikot Melalui Media Sosial X Terhadap Keputusan Pembelian Produk M," *Prologia* 9, no. 1 (2025): 215–22, <https://doi.org/10.24912/pr.v9i1.33408>; Dwi Novaria Misidawati et al., "PERAN MEDIA SOSIAL TERHADAP PENERAPAN BOIKOT PRODUK ISRAEL DI INDONESIA," *Eduonomika* 08, no. 02 (2024): 1–12, <https://doi.org/10.29040/jie.v8i2.13759>.

<sup>10</sup> Puji Lestari Puji and Thuba Jazil, "The Role of Religiosity, Consumer Animosity, and Ethnocentrism in Explaining the Boycott Motivation," *Journal of Islamic Economics and Finance Studies* 5, no. 1 (2024): 134–52, <https://doi.org/10.47700/jiefes.v5i1.7755>.

<sup>11</sup> Anityas Dian Susanti et al., "Symbiotic Interactions in the Multi-Ethnic Settlements in Semarang, Indonesia," *ISVS E-Journal* 10, no. 2 (2023): 57-70-57–70.

that boycotts have implications for trade flows, yet the micro-level mechanisms of consumer decision-making remain obscure.<sup>12</sup> Legal scholarship provides an ethical foundation for this issue. Shaham (2020) interprets *Qawā'id Fiqhiyyah* as a set of normative reasoning rules that operationalize moral judgment in human action.<sup>13</sup> Abdul-Talib and Adnan (2017) mapped the determinants of boycott intention but did not systematically link them to actual purchasing decisions.<sup>14</sup> In the field of Islamic regulation and contemporary discourse, Samudra et al. (2024) affirmed the relevance of boycotts within the ecosystem of law and advocacy but did not offer an analytical bridge connecting normative values to transactional decisions.<sup>15</sup> The dialogue across these studies reveals two gaps. First, the absence of social media as a mediating variable that connects psychological and religious constructs with actual purchase decisions. Second, the lack of a normative lens explaining why intentions can be bypassed through the execution of moral values or neutralized by habitual behavior and informational uncertainty. This article addresses these gaps by integrating PLS-SEM modeling with a document-based analysis framed by three legal maxims, namely *al-umūr bi maqāṣidihā*, *al-'ādah muḥakkamah*, and *al-yaqīn lā yazūlu bi al-shakk*, allowing the transition from attitude to decision to be examined both empirically and normatively.

This study employs a quantitative method with a descriptive design to explore and analyze the extent to which consumer animosity, religiosity, and boycott activities through social media contribute to purchasing decisions regarding fast-food products associated with support for Israel. In the conceptual model used, purchase intention functions as a mediating variable. Empirical data were obtained through a questionnaire designed based on indicators for each construct, with measurements conducted using a Likert scale. The sample consisted of Generation Z university students who actively use social media and reside in the Province of Banten. Participants were selected using non-probability sampling with purposive and accidental approaches. The total sample size was determined using Ferdinand's (2014) formula, in which the number of indicators (25) is multiplied by 5, resulting in 125 respondents. Primary data served as the main source of analysis and were collected through questionnaires and interviews, supplemented by secondary data such as relevant books and scholarly journals.

To test the relationships among constructs in the research model, the study applies the Structural Equation Modeling (SEM) technique based on Partial Least Squares (PLS), using the SmartPLS software as the analytical tool. The PLS-SEM approach involves two primary stages of analysis. The first stage is the evaluation of the measurement model (outer model), which aims to assess the validity and reliability of the indicators representing the latent variables. The second stage is the evaluation of the structural model (inner model), which focuses on assessing the strength and direction of causal relationships among the latent constructs as defined in the theoretical framework. Through this approach, the study seeks to provide a comprehensive understanding of the relationship patterns between socio-

<sup>12</sup> Kilian Heilmann, "Does Political Conflict Hurt Trade? Evidence from Consumer Boycotts," *Journal of International Economics* 99 (March 2016): 179–91, <https://doi.org/10.1016/j.jinteco.2015.11.008>.

<sup>13</sup> Ron Shaham, "Legal Maxims (Qawā'id Fiqhiyya) in Yūsuf al-Qarāḍāwī's Jurisprudence and Fatwas," *Journal of the American Oriental Society* 140, no. 2 (2021), <https://doi.org/10.7817/jameroriesoci.140.2.0435>.

<sup>14</sup> Asmat-Nizam Abdul-Talib and Mohd Muttaiqin Mohd Adnan, "Determinants of Consumer's Willingness to Boycott Surrogate Products," *Journal of Islamic Marketing* 8, no. 3 (2017): 345–60, <https://doi.org/10.1108/JIMA-08-2015-0065>.

<sup>15</sup> Fawes Samudra et al., "Reviving the Essence of Jihad in the Contemporary Era: Advocating Struggle and Solidarity for Palestine Through Boycott of Pro-Israel Products," *MILRev: Metro Islamic Law Review* 3, no. 1 (2024): 22, <https://doi.org/10.32332/milrev.v3i1.8971>.



political sentiments and consumer decisions, while offering data-driven recommendations concerning the phenomenon of pro-Israel product boycotts amid the growing wave of digital solidarity.

To bridge the gap between attitude or intention and actual behavior in the context of consumption related to boycotts, this study employs the framework of *Qawā'id Fiqhiyyah* as a normative micro-mechanism that operates at the level of individual decision-making. Unlike teleological frameworks that tend to emphasize macro-level objectives, legal maxims in Islamic jurisprudence provide practical rules that can directly guide and explain decision-making patterns. These include explaining why value-oriented individuals may bypass the intention phase and proceed to action, how habits and convenience can neutralize moral sentiment, and how informational uncertainty may weaken ethical compliance. Consistent with an explanatory sequential design, the qualitative component of this study involves document analysis, including authoritative fatwas, public advisories, and brand clarifications. This stage aims to map the results of the PLS-SEM model to the themes of specific legal maxims, namely *al-umūr bi maqāṣidihā* (actions are judged by their objectives), *dar' al-mafāsid muqaddam 'alā jalb al-maṣāliḥ* (preventing harm takes precedence over acquiring benefit), *al-'ādah muḥakkamah* (custom is recognized as a legal consideration), *al-yaqīn lā yazūlu bi al-shakk* (certainty is not overruled by doubt), and *al-mashaqqah tajlib al-taysir* (hardship begets ease). The specific objective is to produce a meta-inference that transparently and audibly connects the causal pathways identified through PLS-SEM with these legal maxims, thereby integrating empirical and normative dimensions in a coherent analytical framework.

## Results and Discussion

The qualitative document analysis based on *Qawā'id Fiqhiyyah* was chosen because it enables the translation of PLS-SEM coefficient patterns into concrete decision-making mechanisms at the individual level. The three applied maxims provide a structured and measurable framework for reasoning. *Al-umūr bi maqāṣidihā* positions *maqṣad shar'ī* or legitimate purpose as the determinant of an act's moral value, allowing the relationship between religiosity and purchasing decisions to be interpreted as a form of value execution that does not always require a prior declaration of intention.<sup>16</sup> *Al-'ādah muḥakkamah* explains the strength of habit, store proximity, and social rhythm that often neutralize moral resistance, which clarifies why variables such as consumer animosity do not automatically result in altered purchasing behavior.<sup>17</sup> *Al-yaqīn lā yazūlu bi al-shakk* provides a standard of prudence when brand affiliation information remains uncertain, leading individuals to delay or modify their boycott compliance.<sup>18</sup> This framework is particularly relevant for studies that do not rely on interview data, as it operates through authoritative documents, corporate clarifications, and jurisprudential literature, mapping quantitative findings onto consistent normative themes.

<sup>16</sup> Shinaj Valangattil Shamsudheen et al., "Drawing Ethical Mentation in Islamic Banks; Addressing Operational Lines Heterogeneity with Special Reference to Al-Ghazali's Ethical Philosophy," *International Journal of Ethics and Systems* 37, no. 4 (2021): 559–80, <https://doi.org/10.1108/IJOES-12-2020-0205>.

<sup>17</sup> Riyanti Isaskar et al., "How Does the Religiosity and Halal Certification Influence Consumer Purchase Decision on Halal Food in Java, Indonesia," *International Journal of Religion* 5, no. 10 (2024): 4008–17, <https://doi.org/10.61707/a7tg7z19>.

<sup>18</sup> Abdul-Talib and Mohd Adnan, "Determinants of Consumer's Willingness to Boycott Surrogate Products"; Hayiel Hino, "More than Just Empathy: The Influence of Moral Emotions on Boycott Participation Regarding Products Sourced from Politically Contentious Regions," *International Business Review* 32, no. 1 (2023): 102034, <https://doi.org/10.1016/j.ibusrev.2022.102034>.

The result is an explanation that is traceable, free from speculative interpretation, and aligned with the research objectives. The following section elaborates on the respondents' profiles as the foundation for interpreting both the PLS-SEM results and the qualitative document analysis based on *Qawa'id Fiqhiyyah*.

### Description of Respondent Characteristics

The characteristics of the respondents reflect the basic background of each individual included in the sample, with the aim of identifying the general profile of participants involved in the study. The total number of respondents is 125. Of these, 38 individuals (30.4%) are male, while 87 respondents (69.6%) are female. The age distribution of respondents, all categorized as members of Generation Z, is divided into three groups. A total of 56 respondents (44.8%) are between 19 and 21 years old, another 56 respondents (44.8%) are between 22 and 24 years old, and 13 respondents (10.4%) are over 25 years old. All participants confirmed that they own social media accounts and expressed awareness of boycott campaigns against products associated with Israel circulating on those platforms. They also reported following updates and information related to these movements through the same channels. This information is significant, as social media exposure is directly related to the formation of purchase intention and decision-making, which will be analyzed in the following section.

The residential distribution of respondents covers eight districts and municipalities in Banten Province. Based on their place of residence, 30 respondents (24%) live in Serang City, followed by 21 respondents (16.8%) in Serang Regency. Eighteen individuals (14.4%) reside in Tangerang City, while 17 respondents (13.6%) are from South Tangerang City. Cilegon City is home to 12 respondents (9.6%). In addition, 9 respondents (7.2%) each reside in Lebak Regency, Pandeglang Regency, and Tangerang Regency. This regional distribution provides a diverse range of consumption habits and brand accessibility, thereby offering a clear descriptive foundation for linking patterns of habit, value-driven goals, and informational certainty to the subsequent analytical findings.

### Testing Direct Effects Between Constructs

The analysis of relationships among constructs was conducted by examining the t-statistics and p-values. A relationship is considered statistically significant when the t-statistic exceeds 1.96 or when the p-value falls below the 0.05 threshold, in accordance with standard hypothesis testing procedures. The estimation results are presented in the form of path coefficients, accompanied by 95 percent confidence intervals. To assess the magnitude of direct effects within the structural model, the f-square ( $f^2$ ) measure was employed. The interpretation follows conventional guidelines, where an  $f^2$  value of approximately 0.02 indicates a small effect, 0.15 signifies a medium effect, and 0.35 reflects a strong effect.<sup>19</sup>

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<sup>19</sup> Sofyan Yamin. (2023). *Olah Data Statistik: SMARTPLS, SMARTPLS 4, AMOS & DATA (Mudah & Praktis)* (Rasyid Aly, Ed.; 3rd ed.). PT Dewangga Energi Internasional.

**Table 1**  
**The Results of Calculating the Direct Effect Between Constructs**

Hipotesis	Path Coefficient (Original Sample) (O)	P-Value	T-Statistics	F Square
Consumer Animosity (X1) $\Rightarrow$ Purchase Intensity (Z)	0.101	0.373	0.891	0.010
Consumer Animosity (X1) $\Rightarrow$ Purchasing Decision (Y)	0.125	0.206	1.264	0.018
Religiosity (X2) $\Rightarrow$ Purchasing Intention (Z)	-0.089	0.415	0.816	0.008
Religiosity (X2) $\Rightarrow$ Purchasing Decision (Y)	0.267	0.003	2.988	0.087
Boycott Movement on Social Media (X3) $\Rightarrow$ Purchasing Intention (Z)	-0.273	0.005	2.833	0.070
Boycott Movement on Social Media (X3) $\Rightarrow$ Purchasing Decision (Y)	0.288	0.000	3.580	0.090
Purchasing Intention (Z) $\Rightarrow$ Purchasing Decision (Y)	0.271	0.001	3.240	0.091

*Source: Data processed by SmartPLS*

Referring to Table 1, which presents the estimation results of the direct effects among constructs, an overview of the hypothesis testing in this study can be obtained. The detailed explanation of each relationship and its statistical implications will be provided in the following section.

### **Document Analysis Results (Qualitative)**



The document analysis reveals three themes that align with the pattern of PLS-SEM coefficients. The first theme highlights the shortening of the intention pathway among some religious consumers. *Al-umūr bi maqāṣidihā* helps interpret the decision to avoid certain brands as the execution of a *maqṣad sharʿī* or legitimate religious purpose, which does not necessarily require an explicit declaration of intention beforehand. The second theme emphasizes the persistence of eating habits, store proximity, and social routines. *Al-ʿādah muḥakkamah* explains how habitual consumption patterns weaken the influence of consumer animosity on both intention and decision-making. The third theme underscores the necessity of certainty as a precondition for compliance. *Al-yaqīn lā yazūlu bi al-shakk* clarifies the tendency to delay or modify boycott adherence when information about brand affiliations remains ambiguous. Collectively, these three themes bridge the relationship between attitude, intention, and decision-making in fast-food consumption without the need for additional field data.

### **The Influence of Consumer Animosity on Purchase Decisions for Pro-Israel Fast-Food Products**

The findings of this study indicate that the Consumer Animosity variable has a negative effect on purchase decisions; however, this influence does not reach a statistically significant level. This is evidenced by a t-statistic value of 1.264, which is below the critical threshold of 1.96, and a p-value of 0.206, which exceeds the 0.05 significance level. Therefore, there is insufficient empirical evidence to confirm the hypothesis that Consumer Animosity exerts a significant effect on purchase decisions. Furthermore, the f-square ( $f^2$ ) value of 0.018 suggests that the effect size of Consumer Animosity on purchasing decisions is small. Thus, while a negative relationship exists, the strength of its influence is minimal and statistically insignificant.

These findings are consistent with the results of a prior study by Antonetti and Manika (2020), which argued that Consumer Animosity is not always a decisive factor influencing purchasing decisions. The effect of animosity may vary depending on the configuration of other factors such as emotional responses and perceived product quality. Consequently, the hypothesis of this study is rejected.<sup>20</sup> From the perspective of Qawāʿid Fiqhiyyah, the persistence of habitual behavior and ease of access explains the weak influence of Consumer Animosity on purchasing decisions. *Al-ʿādah muḥakkamah* elucidates how brand preferences can become normalized even amid negative sentiment. When information regarding brand affiliation remains uncertain, *al-yaqīn lā yazūlu bi al-shakk* encourages individuals to delay their purchasing decisions until sufficient clarity is obtained. This behavioral pattern aligns with the negative but statistically insignificant coefficient observed in the pathway leading to purchase decisions.

### **The Influence of Consumer Animosity on Purchase Intention Toward Pro-Israel Fast-Food Products as an Intervening Variable**

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<sup>20</sup> Antonetti, P., & Manika, D. (2020). A Configurational Approach to Consumer Animosity: An Abstract. *Enlightened Marketing in Challenging Times: Proceedings of the 2019 AMS World Marketing Congress (WMC)* 22, 423–424.

The findings of this study indicate that Consumer Animosity exerts a negative effect on purchase intention; however, the influence does not reach a statistically significant level. This is demonstrated by a t-statistic value of 0.891, which is below the critical value of 1.96, and a p-value of 0.373, which exceeds the 0.05 significance threshold. Statistically, there is no sufficient basis to accept the hypothesis that Consumer Animosity significantly affects purchase intention. Furthermore, the f-square ( $f^2$ ) value of 0.010 indicates that the magnitude of this influence is very small. Accordingly, although a negative correlation exists, the strength of Consumer Animosity's effect on purchase intention is minimal and statistically insignificant. These findings are consistent with the results of Riptiono (2020), who reported that the level of consumer animosity does not have a significant impact on purchase intention. The hypothesis proposed in that study was not supported and was rejected based on the empirical evidence obtained. The present research reaffirms this conclusion, emphasizing that animosity toward a country or its perceived corporate affiliations does not automatically translate into decreased purchase intention, particularly when other factors such as brand familiarity, product quality, and habitual consumption continue to exert a stronger influence on consumer decision-making.<sup>21</sup>

### **The Influence of Religiosity on Purchase Decisions for Pro-Israel Fast-Food Products**

The findings of this study indicate that religiosity has a significant positive contribution to purchase decisions. This conclusion is supported by a path coefficient value of 0.267, a t-statistic of 2.988 which exceeds the critical threshold of 1.96, and a p-value of 0.003 which is below the 0.05 significance level. Therefore, the hypothesis regarding the effect of religiosity on purchasing decisions is accepted based on the available empirical evidence. The implications of this result suggest that a higher level of religiosity encourages individuals to give greater consideration to religious values in their consumption decision-making process. However, the f-square ( $f^2$ ) value of 0.087 indicates that the effect size of religiosity on purchase decisions remains relatively small. Thus, although the relationship is statistically significant, the role of religiosity in explaining variations in purchasing decisions is limited in magnitude. These findings are consistent with those reported by Marzuki and Triyono (2021), who demonstrated that religiosity, halal certification, and product content collectively exert a positive and significant influence on purchase decisions. Consequently, the hypothesis in that study is supported and validated by empirical data.<sup>22</sup>

The relationship reflected in these figures can be interpreted through the lens of *al-umūr bi maqāṣidibā*. The *maqṣad shar'ī*, or legitimate religious purpose that guides human action, allows some consumers to execute purchase avoidance decisions without requiring an explicit declaration of intention. This reasoning is consistent with the observed significant direct relationship between religiosity and purchasing decisions, while also explaining why the effect remains modest. Some consumers continue to negotiate their behavior with habitual patterns and the need for informational certainty, which moderates the overall strength of religiosity's influence.

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<sup>21</sup> Riptiono, S. (2020). Pengaruh allocentris dan animosity terhadap niat beli konsumen pada produk makanan lokal dengan ethnocentrism sebagai intervening variabel. *Jurnal Aplikasi Bisnis Dan Manajemen (JABM)*, 6(2), 379.

<sup>22</sup> Marzuki, W. W., & Triyono, T. (2021). Pengaruh Religiusitas, Sertifikasi Halal, dan Bahan Produk Terhadap Keputusan Pembelian. *Value Added: Majalah Ekonomi Dan Bisnis*, 17(2).

### **The Influence of Religiosity on Purchase Intention Toward Pro-Israel Fast-Food Products as an Intervening Variable**

The findings of this study show that religiosity exerts a negative effect on purchase intention; however, this effect does not reach statistical significance. This is evidenced by a t-statistic value of 0.816, which is below the critical value of 1.96, and a p-value of 0.415, which exceeds the 0.05 significance threshold. Consequently, there is no sufficient empirical evidence to support the hypothesis that religiosity significantly influences purchase intention. In addition, the f-square ( $f^2$ ) value of 0.008 indicates that the magnitude of religiosity's contribution to purchase intention is very small. Therefore, although the correlation is negative, the strength of the relationship between religiosity and purchase intention is minimal and statistically insignificant.

These findings are consistent with the results of the study conducted by Maulani et al. (2023), which concluded that religiosity does not have a significant influence on purchase intention. Accordingly, the hypothesis suggesting a significant relationship between religiosity and purchase intention must be rejected based on the available empirical evidence.<sup>23</sup>

The narrative explanation for this result can be interpreted through two legal maxims. *Al-umūr bi maqāṣidibā* opens the possibility that some religious consumers make purchasing decisions directly at the point of transaction, meaning that a formalized intention phase does not always materialize. *Al-yaqīn lā yazūlu bi al-shakk* explains the postponement of intention formation when information about brand affiliation remains contested. The combination of these two maxims clarifies why the pathway toward intention does not show statistical significance, even though religiosity is empirically associated with the final purchasing decision.

### **The Influence of Social Media Boycott Movements on Purchase Decisions for Pro-Israel Fast-Food Products**

The findings of this study show that participation in boycott movements conducted through social media platforms has a significant positive impact on purchase decisions. This conclusion is supported by a t-statistic value of 3.580, which exceeds the critical threshold of 1.96, and a p-value of 0.000, which falls below the 0.05 significance level. Accordingly, the hypothesis proposing an effect of social media boycott movements on purchasing decisions is empirically supported. The implication of this finding is that the greater an individual's involvement in such movements, the higher the likelihood that social and ideological considerations will be incorporated into their purchasing decision-making process. However, the f-square ( $f^2$ ) value of 0.090 indicates that the magnitude of this effect is relatively small. Therefore, although statistically significant, the contribution of boycott movements to explaining variations in consumer purchasing decisions remains limited in scope.

These results are consistent with the findings of Herdiansyah et al. (2024), who reported that exposure to social media, loyalty levels, and conformity significantly influence

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<sup>23</sup> Maulani, M. R., Yuliana, I., Marlina, F. N., Nirwana, B. N., & Aditia, R. (2023). Pengaruh Religiusitas terhadap Niat Beli Kosmetik Halal dengan Sikap Millennial sebagai Mediasi. *Target: Jurnal Manajemen Bisnis*, 5(2), 195–208.

purchasing decisions both individually and collectively. Thus, the hypothesis in that study is supported by valid empirical evidence.<sup>24</sup>

The value-oriented narratives that gain momentum in social media spaces can be interpreted through *al-umūr bi maqāṣidihā*, as the framing of ethical objectives motivates consumers to avoid certain brands. At the same time, the flow of information across these platforms often generates uncertainty when corporate clarifications conflict with one another. *Al-yaqīn lā yazūlu bi al-shakk* explains why some consumers postpone their purchasing decisions until sufficient clarity is obtained. Peer-group habits also influence the realization of choices, a dynamic consistent with *al-‘ādah muḥakkamah*, which recognizes the power of custom and social conformity. Together, these mechanisms explain why the total effect remains significant yet modest in magnitude.<sup>25</sup>

### **The Influence of Social Media Boycott Movements on Purchase Intention Toward Pro-Israel Fast-Food Products as an Intervening Variable**

The findings of this study indicate that participation in boycott movements conducted through social media platforms has a positive and significant effect on consumers' purchase intention. This conclusion is supported by a t-statistic value of 2.833, which exceeds the critical value of 1.96, and a p-value of 0.005, which is below the 0.05 significance threshold. Therefore, the hypothesis stating that social media boycott movements influence purchase intention is empirically accepted. This means that the greater the exposure to or participation in boycott campaigns, the higher the likelihood that individuals incorporate social and ideological considerations into the formation of their purchase intentions. However, the f-square ( $f^2$ ) value of 0.070 indicates that the effect size remains small. Hence, although the influence is statistically significant, the contribution of boycott movements to explaining the variability in purchase intention remains limited.

These results are consistent with the findings of Margarena et al. (2024), who revealed that the dimension of religious awareness as part of Islamic identity, combined with the level of exposure to boycott-related information, significantly affects consumption behavior. This influence is mediated by purchase intention toward products associated with Israel among millennial Muslim consumers. Thus, the hypothesis proposed in that study was empirically validated and accepted.<sup>26</sup>

The qualitative reasoning in this study reinforces the observed direction of the relationship. *Al-umūr bi maqāṣidihā* emphasizes the framing of ethical objectives, suggesting that exposure to boycott campaigns helps shape the intention to avoid brands perceived as affiliated with Israel. *Al-‘ādah muḥakkamah* explains why some intentions weaken when peer-group habits, store proximity, and routine eating patterns remain dominant. Meanwhile, *al-*

<sup>24</sup> Herdiansyah, H., Safitri, S. S., Handayani, L. A., Wibowo, E. N. E., & Jatmiko, M. A. (2024). Pengaruh Paparan Media Sosial, Loyalitas Dan Konformitas Terhadap Keputusan Pembeli Produk Mcdonald's Pasca Boikot. *Gandiwa Jurnal Komunikasi*, 4(1), 58–71.

<sup>25</sup> Shamsudheen et al., "Drawing Ethical Mentation in Islamic Banks; Addressing Operational Lines Heterogeneity with Special Reference to Al-Ghazali's Ethical Philosophy"; Shinaj Valangattil Shamsudheen and Saiful Azhar Rosly, "Measuring Ethical Judgement on Ethical Choice in an Ethical System: A Confirmatory Study on Islamic Banks in UAE," *International Journal of Islamic and Middle Eastern Finance and Management* 14, no. 2 (2021): 301–16, <https://doi.org/10.1108/IMEFM-03-2018-0112>.

<sup>26</sup> Margarena, A. N., Setiawan, S., Fauzi, I., Aziz, A., & Auliya, Z. F. (2024). Kesadaran Umat Muslim Dan Informasi Boikot Produk Terhadap Perilaku Pembelian Melalui Niat Pembelian. *Jurnal Maneksi (Management Ekonomi Dan Akuntansi)*, 13(3), 552–557.

*yaqīn lā yazūlu bi al-shakk* provides a rationale for caution when brand affiliation information is contradictory, leading some respondents to delay the strengthening of their intentions until sufficient certainty is achieved. This reasoning aligns with the statistically significant yet small effect size observed in the findings.

### The Relationship Between Purchase Intention and Purchase Decisions for Pro-Israel Fast-Food Products

The findings of this study indicate that purchase intention has a positive and significant influence on purchase decisions. The t-statistic value of 3.240 exceeds the critical threshold of 1.96, and the p-value of 0.001 falls below the 0.05 significance level. Thus, the hypothesis regarding the effect of intention on decision-making is strongly supported by empirical evidence. An increase in purchase intention correlates with a higher probability of decision realization. However, the f-square ( $f^2$ ) value of 0.091 remains within the low-effect category, indicating that the explanatory power of purchase intention on the variability of purchase decisions is relatively limited. These findings are consistent with those of Fitriani et al. (2021), who found that psychological variables such as attitude, subjective norms, and perceived behavioral control encourage the formation of purchase intention, which subsequently serves as a predictor of purchasing behavior.<sup>27</sup>

The qualitative elaboration connects intention with behavioral realization. *Al-‘ādab muḥakkamah* explains why intention is more easily actualized when consumption habits and social environmental support align with the choice to avoid certain brands. *Al-yaqīn lā yazūlu bi al-shakk* elucidates the acceleration of decision-making when brand affiliation information becomes clear, thereby reducing doubt. Meanwhile, *al-umūr bi maqāṣidihā* clarifies why some respondents act in accordance with *maqṣad shar‘i* (the ethical and religious objective) at the point of transaction, leading previously formed intentions to more rapidly transform into actual purchasing decisions. This pattern maintains coherence between the statistical significance observed and the relatively small effect size of the relationship.<sup>28</sup>

### Testing Indirect Relationships Among Constructs (Indirect Effect)

The mediation effect was analyzed using the upsilon v statistic, which is derived from the squared value of the mediation coefficient. The strength of mediation is categorized into three levels: low at 0.02, medium at 0.075, and high at 0.175. Establishing these thresholds helps in interpreting the role of intervening variables when direct relationships do not provide an adequate picture of the underlying mechanism. The analysis does not stop at numerical significance alone, as qualitative reasoning offers an additional interpretive foundation. *Al-‘ādab muḥakkamah* signals that habitual behavior can either weaken or strengthen the influence of indirect pathways. *Al-yaqīn lā yazūlu bi al-shakk* positions informational clarity as a prerequisite for the proper transmission of mediation effects. *Al-umūr bi maqāṣidihā* emphasizes that a *maqṣad shar‘i*, or legitimate religious purpose, may bypass

<sup>27</sup> Fitriani, I., Widyawati, W., & Syafrial, S. (2021). Pengaruh Sikap, Norma Subjektif, Persepsi Kendali Perilaku terhadap Niat Perilaku Konsumsi Berkelanjutan Pembelian Makanan Berkemasan Ramah Lingkungan Foopak. *Jurnal Ekonomi Pertanian Dan Agribisnis*, 5(4), 1115–1125. <https://doi.org/10.21776/ub.jepa.2021.005.04.14>

<sup>28</sup> Zahra Gunawan et al., “Ethical Foundations and Fraud Prevention: A Study on the Role of Morality and Integrity in Indonesia’s Islamic Banking Sector,” *2023 International Conference on Sustainable Islamic Business and Finance (SIBF)*, IEEE, September 24, 2023, 306–11, <https://doi.org/10.1109/SIBF60067.2023.10379922>.



the intention pathway,<sup>29</sup> resulting in what appears to be a weak mediation effect even when the final decision aligns with value-oriented goals. Through this approach, the interpretation of the upsilon  $\nu$  measure becomes more focused and analytically traceable.

**Table 2**  
**Results of Indirect Relationship Analysis Among Constructs (Indirect Effect)**

	Original sample (O)	Sample mean (M)	Standard deviation (ST...	T statistics ( O/STDEV )	P values
Consumer Animosity (X1) → Intensi Beli (Z) → Keputusan Pembelian (Y)	0.027	0.027	0.033	0.838	0.402
Gerakan Boykot di Media Sosial (X3) → Intensi Beli (Z) → Keputusan Pembelian (Y)	-0.074	-0.076	0.035	2.108	0.035
Religiositas (X2) → Intensi Beli (Z) → Keputusan Pembelian (Y)	-0.024	-0.023	0.031	0.767	0.443

**Tabel 3**  
**Upsilon Formula ( $\nu$ )**

No	Influence	Upsilon ( $\nu$ )	Description
1	Consumer Animosity (X1) $\Rightarrow$ Purchase Intensity (Z) $\Rightarrow$ Purchase Decision (Y)	$(0,101)^2 \times (0.271)^2 = 0.00075$	Low Influence
2	Religiousness (X2) $\Rightarrow$ Purchase Intensity (Z) $\Rightarrow$ Purchase Decision (Y)	$(-0.089)^2 \times (0.271)^2 = 0.000582$	Low Influence
3	Boycott Movement on Social Media (X3) $\Rightarrow$ Purchase Intensity (Z) $\Rightarrow$ Purchase Decision (Y)	$(-0.273)^2 \times (0.271)^2 = 0.005472$	Low Influence

Based on the data presented in the table containing the calculation of indirect effects among constructs, the results of the mediation analysis are described as follows.

### Animosity, Intention, and Purchase Decision

The analysis of the mediation pathway shows that Consumer Animosity does not produce a meaningful indirect effect on purchase decisions through purchase intention. The coefficient is recorded at 0.027, with a t-value of 0.838 and a p-value of 0.402. Since the t-value does not exceed 1.96 and the p-value is above 0.05, the significance criteria at the 95 percent confidence level are not met. Therefore, the mediation hypothesis cannot be accepted. These figures suggest that the numerical relationship observed is not sufficiently strong to establish a stable mediating effect between consumer hostility toward a country of origin and the decision to purchase fast-food products associated with pro-Israel affiliations.

<sup>29</sup> Risyawati Mohamed Ismail et al., "Enhancing Consumer Trust through Sharia-Compliant System Quality in Halal e-Commerce Platforms: A Case Study," *International Journal of Innovative Research and Scientific Studies* 8, no. 4 (2025): 1439–48, <https://doi.org/10.53894/ijirss.v8i4.8096>.

This interpretation aligns with the notion that purchase intention has not been an effective channel for transmitting negative emotions into actual behavior. Consumers may harbor feelings of dislike, but final decisions are still shaped by eating habits, social routines, price affordability, and the availability of suitable substitutes. *Al-'adah muḥakkamah* helps explain why routines and the proximity of outlets inhibit the formation of avoidance intentions. *Al-yaqīn lā yaẓīlu bi al-shakk* provides reasoning for the delay in intention formation when brand affiliation information remains uncertain, as doubt tends to postpone decision-making. When product taste, price, or accessibility are closely tied to daily needs, the space for intention as an intermediary narrow, preventing the emotional energy from animosity from transforming into a consistent behavioral plan.<sup>30</sup>

These findings are consistent with those of Huang et al. (2010), who reported a negative effect of Consumer Animosity on purchase intention, although the influence was not always significant and could be diminished by perceptions of product quality and normative pressures. The current results reinforce this pattern, showing that animosity manifests at the attitudinal level, but without sufficient informational clarity and shifts in habitual behavior, the pathway from intention to decision lacks the necessary motivational force.<sup>31</sup>

### Religiosity, Intention, and Purchase Decision

The PLS-SEM approach shows that the mediation pathway from religiosity to purchase decision through purchase intention is not statistically significant. The indirect coefficient is recorded at  $-0.024$ , with a t-value of  $0.767$  and a p-value of  $0.443$ . Since the t-value does not exceed the threshold of  $1.96$  and the p-value is above  $0.05$ , the criteria for significance at the 95 percent confidence level are not met. Consequently, the hypothesis proposing purchase intention as a mediating variable between religiosity and purchase decision is not empirically supported. This evidence indicates that respondents' religiosity does not automatically translate into the formation of purchase intention before manifesting in the final decision.

The characteristics of Generation Z students in Banten Province help explain these findings. High religiosity does not necessarily reduce the intention or behavior of purchasing fast-food products associated with pro-Israel affiliations when the intention channel does not function effectively. Taste preferences, price affordability, outlet proximity, and social eating patterns often outweigh the normative motivations that operate at the attitudinal level. These results are consistent with the findings of Chusna and Mustofa (2024), who reported the non-significance of the mediation pathway from religiosity through purchase intention to purchase decision.<sup>32</sup> Their study suggests that the level of religiosity is not always a primary determinant in consumer decision-making, even in cases involving strong ethical dimensions.

The qualitative reasoning provides a coherent explanatory mechanism. *Al-umūr bi maqāṣidihā* positions the *maqṣad shar'ī* or religious objective as the primary driver of action, allowing some respondents to execute purchase decisions directly at the point of transaction without first forming a formal intention. This direct execution pattern explains why the

<sup>30</sup> Puji and Jazil, "The Role of Religiosity, Consumer Animosity, and Ethnocentrism in Explaining the Boycott Motivation"; Shoham et al., "Animosity on the Home Front."

<sup>31</sup> Huang, Y., Phau, I., & Lin, C. (2010). Consumer animosity, economic hardship, and normative influence: How do they affect consumers' purchase intention? *European Journal of Marketing*, 44(7/8), 909–937.

<sup>32</sup> Chusna, A. F. F., & Mustofa, R. H. (2024). Pengaruh Religiusitas, Norma Subjektif, dan Harga Produk terhadap Keputusan Pembelian Kosmetik Halal ditinjau dari Purchase Intention. *Ekonomis: Journal of Economics and Business*, 8(1), 551. <https://doi.org/10.33087/ekonomis.v8i1.1569>

relationship between religiosity and decision-making can be strong even when the intention pathway appears weak. *Al-yaqin lā yazūlu bi al-shakke* emphasizes the need for informational certainty, as ambiguity surrounding brand affiliations leads to delays in intention formation despite firmly held value orientations. *Al-‘ādah muḥakkamah* highlights the role of eating habits, daily routines, and social support that often sustain behavioral patterns even in the presence of religious motivation.<sup>33</sup> The combination of these three legal maxims produces a narrative consistent with the statistical outcomes. The small indirect coefficient, t-value below the critical threshold, and p-value above 0.05 become understandable when the final decision occurs either through immediate value-based execution at the point of purchase or is delayed due to habitual tendencies and informational uncertainty rather than strengthened intention alone. These findings reinforce the congruence of the present results with those reported by Chusna and Mustofa (2024).<sup>34</sup>

### Boycott, Intention Mediation, and Purchase Decision

The PLS-SEM analysis reveals a meaningful mediating role of purchase intention in the relationship between social media boycott movements and purchase decisions. The indirect path coefficient is recorded at  $-0.074$ , with a t-value of 2.108 and a p-value of 0.035. Since the t-value exceeds 1.96 and the p-value is below 0.05, the mediation is considered statistically significant at the 95 percent confidence level. The negative sign of the coefficient requires careful interpretation. The path from boycott participation to purchase intention is negative, while the path from intention to decision is positive. The product of these coefficients therefore produces a negative indirect effect on purchase decisions. This means that participation in boycott campaigns reduces purchase intention, and this reduction in intention subsequently leads to weaker purchasing decisions for fast-food products associated with pro-Israel affiliations. These findings provide empirical support for the mediation hypothesis.

The explanatory power of this indirect pathway remains limited due to the small effect size, which aligns with real-world behavioral dynamics. Exposure to boycott campaigns helps construct moral and ideological frames, but the realization of purchase decisions continues to be influenced by eating habits, outlet proximity, periodic promotions, and the actual accessibility of substitute products. Afifah et al. (2024) reported that exposure to boycott campaigns on social media affects both interest and purchasing decisions among the public in Bandar Lampung. The present findings are consistent with this pattern, particularly regarding the direction and significance of the effect, although the magnitude remains moderate to low.<sup>35</sup>

Qualitative reasoning helps clarify the underlying mechanism. *Al-umūr bi maqāṣidibā* explains how the framing of ethical objectives shapes the intention to refrain from purchasing. Narratives of solidarity, humanity, and moral accountability lead some respondents to perceive brand avoidance as an execution of value-based action, and the intention formed subsequently influences their decisions. *Al-yaqin lā yazūlu bi al-shakke* sets a

<sup>33</sup> Isaskar et al., “How Does the Religiosity and Halal Certification Influence Consumer Purchase Decision on Halal Food in Java, Indonesia.”

<sup>34</sup> Chusna, A. F. F., & Mustofa, R. H. (2024). Pengaruh Religiusitas, Norma Subjektif, dan Harga Produk terhadap Keputusan Pembelian Kosmetik Halal ditinjau dari Purchase Intention. *Ekonomis: Journal of Economics and Business*, 8(1), 551. <https://doi.org/10.33087/ekonomis.v8i1.1569>

<sup>35</sup> 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>

boundary against making decisions when brand affiliation information remains contradictory. Continuous clarifications from corporations, franchise partners, or third parties often create uncertainty, prompting some respondents to delay intention strengthening until sufficient clarity is reached. *Al-‘ādah muḥakkamah* explains why peer-group habits, daily commuting routes, and price promotions moderate the strength of the mediation effect, keeping it statistically significant but modest in size. Established behavioral routines tend to resist change, while boycott campaigns push intention toward avoidance.<sup>36</sup> The convergence of these two forces results in a total effect that is observable yet relatively small.

The findings present a coherent alignment between quantitative results and qualitative reasoning. The mediation is statistically significant, the sign of the coefficient aligns with the logic of reduced purchase intention, and the limited strength of influence is understandable through the interaction of the three *Qawā'id Fiqhiyyah* principles. This analytical sequence ensures a transparent and traceable interpretation without the need for additional data.

## Conclusion

This study clarifies the factors that shape purchase decisions for fast food products perceived as pro-Israel among Generation Z students in Banten. Consumer animosity does not affect intention or decision, therefore negative sentiment does not automatically translate into action. Religiosity has a positive and significant direct effect on decisions, but not on intention. Exposure to and participation in boycott campaigns on social media have positive and significant effects on both intention and decision. The indirect pathway through intention is confirmed for the boycott to decision link, although the effect size is small. Intention predicts decisions, yet its explanatory power remains limited. These findings answer the research question by showing that ethical choices are formed primarily through religiosity at the moment of decision execution and through boycott campaigns that operate by shaping intention, while animosity does not drive behavior without additional enabling conditions.

A normative reading through *Qawā'id Fiqhiyyah* provides a coherent mechanism for these patterns. *Al-umūr bi maqāṣidihā* explains value execution at the point of transaction, which allows religiosity to guide ethical decisions without always passing through an explicit intention phase. *Al-‘ādah muḥakkamah* accounts for the resilience of habits, outlet proximity, and promotions that restrain the transition from attitude to action, which helps explain why animosity rarely culminates in behavior. *Al-yaqīn lā yaẓūlu bi al-shakk* underscores the need for certainty about brand affiliations so that intention and decision are not held back by informational doubt. Together these maxims indicate that ethical purchasing arises from the convergence of value orientation, habit, and informational clarity, rather than sentiment alone.

Practical implications for Islamic Business Law and stakeholders call for coordinated interventions on all three fronts. Evidence based value education strengthens the framing of *maqṣad shar‘ī*, giving consumers clear ethical reasons to act. Readily accessible halal substitutes, competitive prices, and simple transaction processes facilitate habit change.

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<sup>36</sup> Abdullah, Z et al., “Consumer Boycott: The Effect of Religiosity and Consumer Attitudes,” *Global Journal Al-Thaqafah*, July 28, 2024, 85–97, <https://doi.org/10.7187/GJATSI072024-6>.

Transparency about corporate affiliations and supply chains reduces *shakk* and builds *yaqīn*, which stabilizes ethical compliance in everyday decisions.

This study has several limitations. The cross-sectional design cannot capture the durability of effects over time, the small effect sizes suggest additional unmeasured factors, and the non-probability sample in a single province limits generalizability. Future research should expand to other regions and brand categories, employ longitudinal or panel designs to assess campaign dynamics, and incorporate quantitative measures of habit, access costs and time, and price sensitivity. Field experiments and deeper social media content tracing can enrich the analysis of legal maxims, ensure methodological fulfillment of *al-yaqīn lā yaẓūlu bi al-shakk*, and strengthen replicable meta inference between quantitative findings and the *Qawā'id Fiqhiyyah* framework.

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