




## Boycott Motivation and Halal Consumer Behavior of Gen Z: The Role of MUI Fatwa

Hana Hanifah<sup>1</sup>, Ahmad Maulidizen<sup>2\*</sup> 

<sup>1</sup> Universitas Ary Ginanjar, Indonesia

<sup>2</sup> Universitas Dian Nusantara, Indonesia

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### Abstract

This study examines the influence of boycott motivation on Generation Z's purchasing behavior toward L'Oréal Group products within the context of halal consumer markets and investigates the moderating role of MUI Fatwa No. 83/2023 as a form of religious guidance. Using a quantitative explanatory design, data were collected from 384 Indonesian Muslim Generation Z respondents through an online survey and analyzed using Partial Least Squares–Structural Equation Modeling (PLS-SEM). The results indicate that boycott motivation has a significant and positive effect on purchasing decisions, highlighting the importance of moral awareness and social solidarity in shaping consumer behavior. The MUI Fatwa also exerts a significant direct influence, suggesting that religious authority continues to play a role in reinforcing ethical considerations among Muslim consumers. However, the moderating effect of the fatwa is statistically significant but weak and negative, indicating that it slightly attenuates the relationship between boycott motivation and purchasing decisions. This finding suggests that Generation Z consumers rely more on internalized ethical values and humanitarian concerns than on formal religious directives. The study concludes that while faith remains an important moral reference, value-based religiosity and social consciousness are more dominant in guiding halal consumer behavior. These findings provide strategic implications for halal industry stakeholders in designing halal branding, ethical positioning, and communication strategies that align with the values of socially conscious Muslim Generation Z consumers.

**Keywords:** *Boycott Motivation, Religious Moderation Effect, Faith-Based Consumer Behavior, Generation Z Purchase Decision, Islamic Economics, Islamic Marketing*

### INTRODUCTION

The boycott movement has emerged as a prominent form of consumer activism in the twenty-first century, reflecting collective resistance against companies or nations perceived to engage in unethical or harmful practices (Seyfi et al., 2021). In recent years, global boycott campaigns targeting Israel-affiliated products have gained significant attention, driven by political, humanitarian, and moral motivations. This phenomenon highlights the increasing ethical consciousness of consumers and the growing role of social values in shaping purchasing behavior (Mulyono & Rolando, 2025). Within Muslim communities, boycott actions are often rooted not only in ethical considerations but also in religious and historical contexts, reflecting a collective sense of solidarity and moral responsibility (Haque et al., 2023).

In Indonesia, this movement has been reinforced by the issuance of Fatwa No. 83 of 2023 by the Indonesian Ulema Council (Majelis Ulama Indonesia – MUI), which urges Muslims to avoid products that directly or indirectly support the oppression of Palestinians (Fitrah et al., 2024). This fatwa transforms boycott behavior from a socio-political act into a moral and religious obligation, embedding consumer decisions within an Islamic ethical framework. As a recognized religious authority, MUI provides normative legitimacy that shapes Muslim consumers' perceptions of

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Corresponding author's email: [ahmad.maulidizen@dosen.undira.ac.id](mailto:ahmad.maulidizen@dosen.undira.ac.id)

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ethical consumption ([Rachman & Khokhar, 2023](#)). This intersection of religious authority and consumer behavior presents a unique opportunity to examine how faith-based directives influence purchasing decisions, particularly among younger demographics like Generation Z ([Ritonga & Andyna, 2025](#)).

From a halal industry perspective, such boycott movements have profound implications for halal market ecosystems, consumer trust, and brand legitimacy. Consumer avoidance of certain products can alter demand structures, influencing both halal-certified and non-certified brands and affecting the sustainability of halal markets ([Huddin et al., 2025](#)). Therefore, understanding how religious authority interacts with ethical motivations is crucial for halal businesses, regulators, and policymakers seeking to maintain consumer trust and ensure the resilience of halal industry systems.

Generation Z represents a pivotal segment within this transformation. As digital natives characterized by high social awareness, critical thinking, and active engagement in social issues, they play a significant role in shaping market dynamics. Their purchasing decisions are increasingly influenced not only by functional attributes such as price and quality but also by the alignment of brand values with ethical, humanitarian, and religious principles ([Coman et al., 2022](#)). Consequently, understanding the underlying motivations driving their participation in boycott movements is essential for both theoretical development and managerial practice.

From a business standpoint, multinational corporations such as the L'Oréal Group face significant challenges in maintaining brand trust amid global boycott campaigns. Despite its strong reputation in innovation and corporate social responsibility, perceived indirect associations with Israel have subjected the company to ethical scrutiny from socially conscious consumers ([Ihssane & Wang, 2024](#)). This raises critical questions regarding how religious and ethical considerations influence purchasing behavior in a globalized and digitally connected market environment.

Although prior studies have examined the relationship between boycott motivation and purchasing decisions, much of the existing literature is dominated by Western or secular perspectives that treat religiosity primarily as a direct predictor of behavior ([Husaeni & Ayoob, 2025](#)). These approaches often overlook the role of religious authority as a normative mechanism that may shape or moderate behavioral relationships. In the context of halal markets and Islamic business environments, this gap becomes particularly significant, as religious guidance—such as fatwas—functions not only as a moral reference but also as a regulatory instrument influencing consumer decisions ([Eljohani et al., 2024](#); [Pradhita, 2024](#)). This study aims to bridge this gap by examining the moderating role of the MUI fatwa on the relationship between boycott motivation and purchasing behavior among Gen Z consumers in Indonesia, focusing on their choices regarding products from companies like Garnier, a subsidiary of L'Oréal ([Winarto & Wisesa, 2024](#)).

Therefore, a critical gap remains in understanding how religious decrees, specifically MUI Fatwa No. 83/2023, interact with ethical motivations to influence purchasing behavior among Muslim consumers. This gap is particularly relevant for halal businesses and regulators, who require empirical insights into how religious legitimacy and moral awareness jointly shape market behavior in Muslim-majority contexts. Research Questions:

1. Does boycott motivation significantly influence Generation Z purchasing decisions?
2. Does MUI Fatwa No. 83/2023 significantly influence purchasing decisions?, and
3. Does MUI Fatwa moderate the relationship between boycott motivation and purchasing decisions?

This study aims to address these questions by examining the influence of boycott motivation on Generation Z's purchasing decisions regarding L'Oréal Group products, with the MUI Fatwa as a moderating variable. By integrating the Theory of Planned Behavior, the concept of religious moderation, and Islamic consumer ethics, this research develops a comprehensive

framework to analyze the intersection of faith, morality, and consumption in halal markets.

The originality of this study lies in its empirical examination of fatwa as a moderating mechanism within halal consumer behavior—an area that remains underexplored in Islamic marketing and halal industry research. The study contributes theoretically by refining the role of subjective norms within the Theory of Planned Behavior, demonstrating how religious authority is internalized into personal moral values among Generation Z consumers. Practically, it provides strategic insights for halal businesses, regulators, and policymakers in designing halal branding, ethical communication, and market strategies that align with the values of socially conscious Muslim youth.

## **LITERATURE REVIEW**

This study is grounded in the Theory of Planned Behavior (TPB) as the primary theoretical framework, complemented by boycott motivation theory, religious moderation, and Islamic consumer ethics. While TPB explains behavioral intention through attitudes, subjective norms, and perceived behavioral control, Islamic consumer ethics and religious moderation provide contextual explanations for how moral and religious values shape consumer behavior within halal markets.

### **Boycott Motivation Theory**

Boycott motivation theory explains the psychological and social drivers that lead consumers to refrain from purchasing certain products as a form of protest (Herani & Angela, 2024; Khasanah & Kaha, 2024). Prior studies identify political, ethical, and economic factors as primary motivators, often reinforced by emotional responses such as consumer animosity (Sari & Games, 2024). However, a critical distinction emerges between secular boycott models and faith-based boycott behavior. In secular contexts, boycott decisions are largely driven by political ideology and ethical awareness, whereas in Muslim-majority contexts, religious values transform boycott actions into moral obligations. This transformation is particularly relevant in Indonesia, where boycott motivation is closely intertwined with religiosity and global humanitarian awareness (Syarif & Herman, 2024). Specifically, consumer animosity, a strong negative emotional response towards a foreign country, its products, or brands, significantly influences boycott decisions, particularly when coupled with religious sentiment (Prastiwi & Harsoyo, 2025).

From a halal industry perspective, boycott behavior has broader implications beyond individual consumer choice. It influences halal market demand, brand legitimacy, and trust in halal-certified products. As such, boycott motivation can be understood not only as an attitudinal driver within TPB but also as a reflection of ethical consumption aligned with Islamic values of justice and social responsibility (Afriani et al., 2024; Pasryb et al., 2024).

### **Boycott Motivation and Ethical Consumption in Halal Markets**

This theory outlines the cognitive processes and observable behaviors consumers engage in when selecting, purchasing, using, evaluating, and disposing of products or services. For Generation Z, this decision-making process is further complicated by ethical considerations, social media influence, and a heightened sense of religious identity (Febriandika et al., 2023). Their digital fluency and exposure to diverse information streams mean that their purchasing decisions are often a reflection of their personal values and their perceived societal impact, making them highly responsive to ethical appeals and religious guidance in their consumption patterns (Yudha & Haryono, 2024).

This cohort, being the largest generational group globally, exhibits a pronounced tendency towards political consumerism, often integrating their purchasing choices with broader lifestyle politics. Their purchasing patterns reflect a synthesis of personal identity, ethical alignment, and

digital engagement, frequently shaped by continuous exposure to global events and social justice movements (Theocharis & Tsekouropoulos, 2025). This makes them a critical demographic for understanding how collective social consciousness, often amplified through digital channels, translates into market behavior, especially when religious authority figures issue specific directives.

### **Consumer Decision-Making in the Context of Islamic and Halal Markets**

Consumer decision-making theory highlights the cognitive and behavioral processes involved in product selection and consumption. For Generation Z, these processes are increasingly shaped by ethical considerations, digital engagement, and identity formation (Febriandika et al., 2023; Yudha & Haryono, 2024). In halal markets, decision-making extends beyond functional attributes such as price and quality to include religious compliance, ethical legitimacy, and alignment with Islamic principles. This shift reflects the emergence of ethical and faith-driven consumerism, where purchasing decisions serve as expressions of moral identity.

Existing literature suggests that Generation Z exhibits strong tendencies toward political consumerism, integrating consumption choices with broader social and humanitarian values (Theocharis & Tsekouropoulos, 2025). However, while prior studies emphasize ethical awareness, they often overlook how religious authority interacts with these motivations, particularly in shaping halal consumption behavior (Djafarova & Foots, 2022; Sjahruddin & Adif, 2024).

### **Theory of Planned Behavior and the Role of Religious Authority**

The Theory of Planned Behavior (TPB) posits that behavior is determined by intention, which is influenced by attitudes, subjective norms, and perceived behavioral control. In the context of this study, boycott motivation represents the attitudinal component, while the MUI Fatwa functions as a subjective norm that shapes moral legitimacy and social expectations.

Previous research indicates that subjective norms, particularly those derived from religious authorities, can significantly influence consumer behavior in Muslim societies (Djafarova & Foots, 2022). However, empirical findings remain inconsistent regarding the strength of this influence. Some studies suggest that religious directives strongly reinforce behavior, while others indicate that their impact depends on individual interpretation and internalization (Sjahruddin & Adif, 2024).

This inconsistency highlights an important theoretical gap: religious authority is often treated as a direct predictor rather than as a moderating mechanism that influences the strength of relationships between ethical motivations and behavioral outcomes. In halal markets, where religious guidance also functions as a governance tool, understanding this moderating role becomes essential.

### **Religious Moderation and Interpretation of Fatwa in Consumer Behavior**

The concept of religious moderation emphasizes a balanced approach to religious practice, where individuals interpret religious teachings in relation to contemporary social contexts (Kaur et al., 2022; Yang et al., 2024). For Generation Z, this implies that religious directives such as fatwas are not always followed rigidly but are interpreted through personal values, ethical reasoning, and social awareness.

In the context of halal consumption, religious moderation influences how consumers perceive the legitimacy and applicability of religious guidance. While fatwas provide normative direction, their behavioral impact depends on how individuals internalize and contextualize these directives within their daily lives.

This perspective is particularly relevant in understanding why religious authority may not always strengthen behavioral relationships. Instead, it may interact with individual moral reasoning, leading to varying degrees of influence across different consumer segments.

### **Islamic Consumer Ethics and Halal Consumption Behavior**

Islamic consumer ethics conceptualizes consumption as a moral and spiritual activity guided by principles of justice, accountability, and social responsibility. Within this framework, consumption decisions are not merely economic choices but reflections of religious commitment and ethical awareness (Febriandika et al., 2023).

In halal markets, this ethical framework extends beyond compliance with halal certification to include broader considerations such as fairness, sustainability, and social justice. This aligns with the increasing demand for ethically responsible halal products, particularly among younger consumers (Pradana et al., 2024).

Importantly, Islamic consumer ethics provides the moral foundation that links boycott motivation with purchasing behavior. While religious authority (fatwa) provides external guidance, ethical values represent internalized principles that ultimately drive consumer decisions. This distinction is critical in explaining variations in consumer responses to religious directives.

### **RESEARCH METHOD**

This study employed a quantitative explanatory research design to examine the influence of boycott motivation and MUI Fatwa No. 83/2023 on Generation Z's purchasing decisions toward L'Oréal Group products in Indonesia. The research further aimed to analyze the moderating role of the MUI Fatwa in the relationship between boycott motivation and purchasing decisions within the context of halal consumer behavior. A quantitative approach was considered appropriate as it enables the testing of causal relationships among latent constructs and provides empirical validation of theoretical frameworks related to Islamic consumer behavior.

The analysis was conducted using Partial Least Squares Structural Equation Modeling (PLS-SEM) with SmartPLS version 4.1.0.9. This method was selected due to its suitability for prediction-oriented research, its ability to handle complex models involving moderating variables, and its robustness in dealing with non-normal data distributions (Hair et al., 2017). PLS-SEM is particularly relevant for studies exploring emerging constructs such as halal consumer behavior and faith-driven consumption, where theoretical development is still evolving.

The population of this study consisted of Muslim members of Generation Z in Indonesia. A purposive sampling technique was employed to ensure that respondents met specific criteria, namely being aged between 12 and 29 years, identifying as Muslim, and having experience purchasing or using at least one product from the L'Oréal Group. A total of 384 valid responses were obtained, which satisfies the minimum requirement for PLS-SEM analysis based on the 10-times rule, suggesting that the sample size should be at least ten times the maximum number of structural paths directed at a latent construct (Hair et al., 2017). Therefore, the sample size is considered adequate for reliable estimation and hypothesis testing.

Data were collected through a structured online questionnaire distributed between November 11 and December 13, 2024, using digital platforms such as Google Forms, WhatsApp, and Instagram to effectively reach Generation Z respondents. The questionnaire consisted of two main sections, including demographic information and measurement items related to boycott motivation, MUI Fatwa perception, and purchasing decisions. All constructs were measured using a five-point Likert scale ranging from "strongly disagree" to "strongly agree."

The measurement items were adapted from established literature on boycott motivation, Islamic consumer behavior, and purchasing decisions to ensure content validity (Febriandika et al.,

2023; Husaeni & Ayoob, 2025). Each construct was measured using multiple indicators, where boycott motivation was represented by seven items reflecting ethical awareness and participation in boycott actions, MUI Fatwa perception was measured using nine items capturing perceived legitimacy and clarity of religious guidance, and purchasing decision was measured using seven items reflecting behavioral intention and avoidance of certain products. A pilot test involving 30 respondents was conducted prior to full-scale data collection to ensure clarity, reliability, and validity of the instrument.

The data analysis process was conducted in two main stages, namely the evaluation of the measurement model (outer model) and the structural model (inner model). The measurement model was assessed using convergent validity, discriminant validity, and reliability criteria. Convergent validity was evaluated based on factor loadings greater than 0.70 and Average Variance Extracted (AVE) values exceeding 0.50. Reliability was assessed using Cronbach's Alpha and Composite Reliability, with threshold values above 0.70 indicating acceptable internal consistency. Discriminant validity was evaluated using the Fornell-Larcker criterion, ensuring that each construct was empirically distinct from others. Additionally, to strengthen methodological rigor, common method bias was assessed using the full collinearity Variance Inflation Factor (VIF), where values below 3.3 indicate the absence of significant bias.

The structural model evaluation focused on examining the relationships between constructs using the coefficient of determination ( $R^2$ ), effect size ( $f^2$ ), and path coefficients. Hypothesis testing was conducted using a bootstrapping procedure with 5,000 resamples to estimate the significance of relationships, with a significance threshold set at  $p < 0.05$ . The moderating effect of the MUI Fatwa was tested using the interaction term approach in SmartPLS, where the interaction between boycott motivation and MUI Fatwa was included as an additional construct. Mean-centering was applied to minimize potential multicollinearity issues in the interaction model.

Through this analytical approach, the study provides a rigorous empirical examination of how boycott motivation and religious authority interact in shaping purchasing decisions among Muslim Generation Z consumers within the halal market context.

## FINDINGS AND DISCUSSION

### Respondents' Profile

The data used in this study were collected through an online survey conducted between November 11, 2024, and December 13, 2024. Out of the total responses, 384 participants were deemed valid for analysis after excluding 36 respondents who did not meet the established criteria and 30 initial respondents used for the pilot instrument testing. All 384 valid respondents were members of Generation Z and had purchased or used at least one product from the L'Oréal Group in Indonesia. The demographic characteristics of respondents include gender, age, year of birth, experience in purchasing L'Oréal Group products, categories of products used, and brand preferences. Table IV.1 presents the distribution of respondent profiles.

**Table 1.** Respondents' Profile

<b>Gender</b>	<b>Frequency (n=384)</b>	<b>Percentage (%)</b>
Female	319	83%
Male	65	17%
<b>Age</b>	<b>Frequency (n=384)</b>	<b>Percentage (%)</b>
12-17 years	6	2%
18-23 years	292	76%
24-29 years	86	22%

<b>Gender</b>	<b>Frequency (n=384)</b>	<b>Percentage (%)</b>
Year of Birth	Frequency (n=384)	Percentage (%)
1995-1999	75	20%
2000-2004	262	68%
2005-2009	46	12%
2010-2012	1	0%
Ever Purchased L'Oréal Group Products	Frequency (n=384)	Percentage (%)
Yes	384	100%
No	0	0%
L'Oréal Products Categories Used	Frequency (n=384)	Percentage (%)
Cosmetics	210	29%
Fragrance	73	10%
Body Care	109	15%
Hair Care	133	18%
Skin Care (Beauty Care)	208	28%
Brands Ever Used	Frequency (n=384)	Percentage (%)
L'Oreal	148	15%
Garnier	276	29%
Maybelline	179	19%
Kérastase	51	5%
CeraVe	44	5%
La Roche Posay	57	6%
Lancome	38	4%
Kiehl's	30	3%
NYX	44	5%
Shu Uemura	29	3%
Yves Saint Laurent	44	5%
3CE	23	2%

Source: Processed by the Researcher (2025)

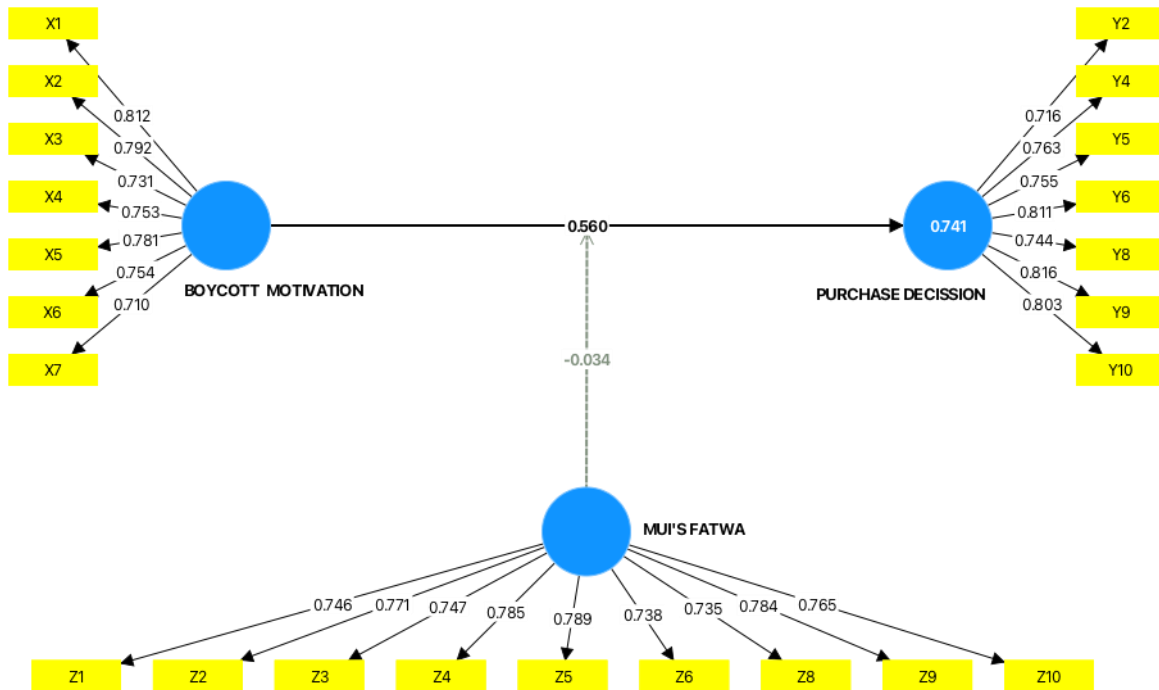
The demographic data reveal that the majority of respondents are female (83%), consistent with the cosmetics industry's primary consumer segment. Most respondents are aged 18–23 years (76%), indicating that the study effectively captures Generation Z's purchasing behaviour. The 2000–2004 birth cohort (68%) dominates, reflecting a young adult population that is digitally active and socially aware. Regarding product use, cosmetics (29%) and skincare (28%) were the most consumed categories, while Garnier (29%) was the most frequently used brand. This pattern aligns with previous research (Makobombang et al., 2023), suggesting that Generation Z consumers, particularly females, are brand-conscious and responsive to ethical and social values in their purchasing decisions.

### **Measurement Model Evaluation (Outer Model)**

The Outer Model evaluation aims to assess the quality of measurement indicators through three main tests: Convergent Validity, Discriminant Validity, and Reliability. This evaluation ensures that each observed variable accurately represents its latent construct and meets the statistical reliability criteria for further analysis using SmartPLS.

*Convergent Validity*

Convergent validity examines how strongly each indicator correlates with its corresponding latent construct (Ghozali, 2021). Two criteria were applied: (1) Loading Factor  $\geq 0.70$ , and (2) Average Variance Extracted (AVE)  $\geq 0.50$ .



**Figure 1.** Result of the Third-Stage Loading Factor Test  
 Source: Processed by the Researcher with SMART-PLS (2025)

**Table 1.** Third Stage Validity Test Result

Variabel	Indicator	Loading Factor	Rule of Thumb	Description
X – Boycott Motivation	X <sub>1</sub>	0.812	0.700	Valid
	X <sub>2</sub>	0.792	0.700	Valid
	X <sub>3</sub>	0.731	0.700	Valid
	X <sub>4</sub>	0.753	0.700	Valid
	X <sub>5</sub>	0.781	0.700	Valid
	X <sub>6</sub>	0.754	0.700	Valid
	X <sub>7</sub>	0.710	0.700	Valid
Y – Purchase Decision	Y <sub>2</sub>	0.716	0.700	Valid
	Y <sub>4</sub>	0.763	0.700	Valid
	Y <sub>5</sub>	0.755	0.700	Valid
	Y <sub>6</sub>	0.811	0.700	Valid
	Y <sub>8</sub>	0.744	0.700	Valid
	Y <sub>9</sub>	0.816	0.700	Valid
	Y <sub>10</sub>	0.803	0.700	Valid
Z – MUI Fatwa	Z <sub>1</sub>	0.746	0.700	Valid
	Z <sub>2</sub>	0.771	0.700	Valid
	Z <sub>3</sub>	0.747	0.700	Valid
	Z <sub>4</sub>	0.785	0.700	Valid

Variabel	Indicator	Loading Factor	Rule of Thumb	Description
	Z <sub>5</sub>	0.789	0.700	Valid
	Z <sub>6</sub>	0.738	0.700	Valid
	Z <sub>8</sub>	0.735	0.700	Valid
	Z <sub>9</sub>	0.784	0.700	Valid
	Z <sub>10</sub>	0.765	0.700	Valid

Source: Processed by the Researcher with SMART-PLS (2025)

Based on the final iteration, the highest loading factor for Boycott Motivation was X1 (0.812), indicating that “participation in the boycott of L’Oréal Group products is important” best represents this construct. For Purchase Decision, Y9 (0.816) — “I would recommend my friends not to purchase L’Oréal products” — was the strongest indicator. For MUI Fatwa, Z5 (0.789) — “The MUI decision provides clarity and legal certainty” — represented the construct most effectively.

**Table 2.** Average Variance Extracted (AVE) Test Result

Variable	AVE Value
X – Boycott Motivation	0.582
Y – Purchase Decision	0.598
Z – MUI Fatwa	0.581

Source: Processed by the Researcher with SMART-PLS (2025)

All AVE values exceeded 0.50, confirming sufficient convergent validity. These results indicate that each construct explains more than half of the variance of its indicators, signifying satisfactory internal consistency.

#### *Discriminant Validity*

Discriminant validity ensures that each construct is unique and distinct from others (Hair et al., 2019). The Fornell-Larcker Criterion and Cross Loading were used to assess this validity.

**Table 3.** Fornell-Larcker Criterion

	MUI Fatwa (Z)	Purchase Decision (Y)	Boycott Motivation (X)
MUI Fatwa (Z)	0.763		
Purchase Decision (Y)	0.743	0.773	
Boycott Motivation (X)	0.702	0.828	0.763

Source: Processed by the Researcher with SMART-PLS (2025)

The square root of the AVE for each construct was higher than its correlation with other constructs, confirming acceptable discriminant validity. The exception observed between Boycott Motivation and Purchase Decision (0.828) still falls within acceptable correlation limits, suggesting that while related, both constructs remain conceptually distinct.

**Table 4.** Cross Loading Values (Total)

	MUI Fatwa	Purchase Decision	Boycott Motivation	MUI Fatwa X Boycott Motivation
X1	0.554	0.663	0.812	-0.569
X2	0.555	0.699	0.792	-0.540

	<b>MUI Fatwa</b>	<b>Purchase Decision</b>	<b>Boycott Motivation</b>	<b>MUI Fatwa X Boycott Motivation</b>
X3	0.478	0.572	0.731	-0.467
X4	0.545	0.639	0.753	-0.464
X5	0.535	0.679	0.781	-0.548
X6	0.558	0.605	0.754	-0.427
X7	0.522	0.542	0.710	-0.489
Y2	0.614	0.716	0.680	-0.513
Y4	0.552	0.763	0.562	-0.498
Y5	0.510	0.755	0.600	-0.474
Y6	0.499	0.811	0.599	-0.452
Y8	0.595	0.744	0.690	-0.454
Y9	0.647	0.816	0.662	-0.474
Y10	0.590	0.803	0.670	-0.505
Z1	0.746	0.566	0.549	-0.439
Z2	0.771	0.599	0.516	-0.433
Z3	0.747	0.546	0.564	-0.476
Z4	0.785	0.499	0.482	-0.435
Z5	0.789	0.587	0.523	-0.435
Z6	0.738	0.597	0.570	-0.412
Z8	0.735	0.596	0.581	-0.419
Z9	0.784	0.574	0.524	-0.401
Z10	0.765	0.515	0.498	-0.389

Source: Processed by the Researcher with SMART-PLS (2025)

Indicators consistently loaded higher on their intended constructs compared to others, reinforcing discriminant validity. These findings confirm that each variable measures a unique conceptual dimension.

#### *Reliability*

Reliability analysis assesses the internal consistency of the constructs using Cronbach's Alpha and Composite Reliability.

**Table 5.** Cronbach's Alpha Test Results

<b>Variable</b>	<b>Cronbach's alpha</b>	<b>Indication</b>
X – Boycott Motivation	0.880	Reliable
Y – Purchase Decision	0.888	Reliable
Z – Fa MUI Fatwa	0.910	Reliable

Source: Processed by the Researcher with SMART-PLS (2025)

**Table 6.** Composite Reliability Test Results

<b>Variable</b>	<b>Composite Reliability</b>	<b>Indication</b>
X – Boycott Motivation	0.884	Reliable
Y – Purchase Decision	0.890	Reliable
Z – Fa MUI Fatwa	0.911	Reliable

Source: Processed by the Researcher with SMART-PLS (2025)

Both reliability coefficients exceed the threshold of 0.70, confirming that all constructs demonstrate strong internal consistency. This means the indicators are stable and consistently measure their intended latent variables.

### Structural Model Evaluation (Inner Model)

The Inner Model evaluation examines the relationships between latent variables and the model's predictive capability using  $R^2$ ,  $f^2$ , and path coefficients.

#### Coefficient of Determination ( $R^2$ )

**Table 7.** R-Square Test Result

Variable	R-Square Value	Category
Purchase Decision (Y)	0.739	Moderate

Source: Processed by the Researcher with SMART-PLS (2025)

The  $R^2$  value of 0.739 indicates that Boycott Motivation and MUI Fatwa collectively explain 73.9% of the variance in Purchase Decision. This demonstrates a strong model fit and predictive accuracy, supporting the model's robustness in representing the behavioural tendencies of Generation Z consumers.

#### Effect Size ( $f^2$ )

**Table 8.** f-Square Test Result

Variabel	Purchase Decision (Y)
X – Boycott Motivation	0.489
Z – MUI Fatwa	0.174
Y – Purchase Decision	
Fatwa MUI x Boikot	0.015

Source: Processed by the Researcher with SMART-PLS (2025)

The effect size ( $f^2$ ) values show that Boycott Motivation exerts a large effect (0.489), while MUI Fatwa has a medium effect (0.174) on Purchase Decision. The interaction term demonstrates a small effect (0.015), suggesting that the moderating influence of the MUI Fatwa is minimal.

### Hypothesis Testing

**Table 9.** Path Coefficient Test Result

Variable	Original Sample	T-statistics ( O/STDEV )	P values	Description
Boycott Motivation → Purchase Decision	0.560	11.870	<b>p &lt; 0.001</b>	H <sub>0</sub> rejected
MUI Fatwa → Purchase Decision	0.303	5.991	<b>p &lt; 0.001</b>	H <sub>0</sub> rejected
MUI Fatwa x Boycott Motivation → Purchase Decision	-0.034	2.953	<b>0.003</b>	H <sub>0</sub> accepted

Source: Processed by the Researcher with SMART-PLS (2025)

The results confirm that both Boycott Motivation and MUI Fatwa significantly and positively affect Purchase Decision, while the moderating role of the MUI Fatwa is insignificant and negatively signed. Interpretatively, this means that while religious authority (MUI Fatwa) independently influences moral consumer decisions, it does not amplify the relationship between boycott motivation and purchase decision—suggesting that Generation Z consumers act more on

intrinsic moral values than external religious directives.

**Table 10.** Summary of Research Hypothesis Results

Code	Hypothesis	Conclusion
H1	There is an effect of Product Boycott Motivation on the Purchase Decision of L'Oreal Group products.	Accepted
H2	There is an effect of MUI Fatwa on the Purchase Decision of L'Oreal products.	Accepted
H3	The effect of Product Boycott Motivation on the Purchase Decision of L'Oreal Group products is moderated by MUI Fatwa.	Rejected

Source: Processed by the Researcher with SMART-PLS (2025)

The results of hypothesis testing reveal a complex yet illuminating picture of how religious authority, moral consciousness, and consumer activism intersect within Generation Z's purchasing behaviour in Indonesia. The analysis demonstrates that boycott motivation has the most substantial and direct influence on purchasing decisions ( $\beta = 0.560$ ,  $t = 11.870$ ), indicating that moral awareness and ethical conviction play a decisive role in shaping consumer behaviour. This finding supports prior studies (Elendu et al., 2023) that emphasise ethical motivation as a key determinant in boycott participation. However, the strength of this relationship in a Muslim-majority context underscores a significant shift in how morality is internalised — from obedience to religious instruction toward moral autonomy grounded in faith. Generation Z appears to boycott not merely because it is religiously endorsed, but because it aligns with their internal moral compass and social conscience.

The second hypothesis confirms that the MUI Fatwa No. 83 of 2023 positively affects purchase decisions ( $\beta = 0.303$ ,  $t = 5.991$ ), reinforcing the argument that religious decrees continue to carry normative weight in shaping consumer attitudes. This finding is consistent Hamzah, who note that halal-related certification or fatwas function as a legitimising instrument in Islamic consumer markets. However, while the MUI fatwa influences perceptions of ethical legitimacy, its effect is moderate rather than dominant (Hamzah et al., 2020). This suggests that religious rulings serve more as moral confirmation than as behavioural enforcement. For Generation Z, faith remains central but is increasingly interpreted through rational and ethical reasoning a pattern characteristic of reflective religiosity. This evolution marks a departure from passive compliance toward active moral agency, indicating a dynamic interaction between Islamic jurisprudence and modern consumer ethics.

The third hypothesis examines the moderating role of the MUI fatwa between boycott motivation and purchase decisions ( $\beta = -0.034$ ,  $t = 2.953$ ), revealing an insignificant and weak moderation effect. Contrary to expectations, the fatwa did not amplify the relationship between boycott motivation and consumer decision-making; instead, it slightly attenuated it. This outcome suggests that while religious endorsement adds moral legitimacy, it does not intensify existing ethical convictions. Generation Z's purchasing decisions appear to be primarily driven by intrinsic values and digital-era awareness, rather than by institutional authority. This aligns with the argument of Kutaula that modern Muslim consumers are "autonomously religious" — they internalise Islamic principles as personal ethics rather than institutional prescriptions. Thus, the findings imply that the power of religious institutions to direct consumer behaviour is being redefined in an era of information democracy, where moral and social influences are decentralised through digital discourse (Kutaula et al., 2024).

Overall, the hypothesis results depict a transition from authority-based religiosity to value-based religiosity in consumer behaviour. Boycott motivation, emerging from ethical self-awareness,

has surpassed religious decree as the dominant determinant of moral consumption. The MUI fatwa still carries symbolic importance, serving as a moral reference that anchors ethical action within an Islamic framework. However, its practical influence depends on how effectively it resonates with the social consciousness and humanitarian narratives that dominate Generation Z's moral ecosystem (Ali et al., 2025). These findings underscore the need for religious and market institutions to reframe moral communication, integrating faith-based ethics with global humanitarian and environmental imperatives to remain relevant in the ethical marketplace.

From a theoretical perspective, the results reinforce and extend the Theory of Planned Behaviour (TPB) by highlighting that the moral and religious dimensions of attitude formation are increasingly individualised. Boycott behaviour, once interpreted as a collective response driven by external pressures, now reflects personal moral reasoning and digital activism (Kutaula et al., 2024). This finding also bridges Islamic ethics with contemporary consumer psychology, demonstrating that religious norms remain influential only when they align with internalised ethical values and social empathy. Hence, the study contributes to a broader discourse on faith-driven consumerism, where religiosity is no longer confined to ritual compliance but manifests through conscious, socially engaged market behaviour.

## DISCUSSION

The findings highlight a critical transformation in Muslim consumer behavior, particularly among Generation Z, where ethical consumption is increasingly driven by internalized moral values rather than solely by external religious directives. The strong influence of boycott motivation supports the argument that contemporary consumers, especially digital-native generations, integrate humanitarian concerns and social justice into their purchasing decisions. This aligns with prior studies emphasizing ethical awareness as a key determinant of boycott participation, but extends the literature by situating this behavior within halal market dynamics.

From the perspective of the Theory of Planned Behavior, boycott motivation functions as an attitudinal driver that strongly predicts behavioral intention. The results confirm that attitudes grounded in ethical and humanitarian values exert a greater influence than external pressures. This finding suggests a shift from traditional interpretations of subjective norms toward a more internalized form of moral reasoning, where consumers act based on personal ethical convictions rather than institutional enforcement.

The significant direct effect of the MUI Fatwa indicates that religious authority remains relevant in shaping consumer behavior. In halal markets, fatwas function not only as moral guidance but also as instruments of governance that provide legitimacy and clarity regarding consumption practices. This finding is consistent with literature on halal certification and Islamic marketing, which emphasizes the role of religious institutions in building consumer trust and reinforcing ethical consumption norms. However, the moderate strength of this effect suggests that religious authority acts more as a reinforcing mechanism rather than a primary driver of behavior.

A key contribution of this study lies in the interpretation of the moderating effect. Contrary to conventional expectations, the MUI Fatwa does not strengthen the relationship between boycott motivation and purchasing decisions. Instead, the moderation effect is statistically significant but weak and negative, indicating a slight attenuation. This finding challenges the assumption that religious directives always amplify ethical behavior and suggests a more nuanced relationship between religious authority and consumer decision-making.

Several explanations may account for this result. First, the high baseline level of religiosity in Indonesia may reduce variability in responses, limiting the observable moderating effect. Second, the overlap between boycott motivation and religious perception may lead to conceptual redundancy, weakening the interaction effect. Third, social desirability bias may influence

respondents to report alignment with religious guidance, even when their decisions are primarily driven by personal values. Finally, Generation Z's exposure to digital information and global discourse may encourage independent ethical reasoning, reducing reliance on institutional authority.

From a halal industry perspective, these findings carry significant implications. They suggest that halal branding strategies cannot rely solely on religious legitimacy or certification but must also incorporate ethical narratives related to social justice, sustainability, and humanitarian values. In the context of boycott movements, brands operating in halal markets need to demonstrate not only compliance with religious standards but also alignment with broader ethical expectations.

Furthermore, the findings highlight the evolving role of religious institutions in influencing consumer behavior. While fatwas remain important as sources of moral legitimacy, their effectiveness depends on how well they resonate with the values and experiences of younger consumers. This underscores the need for adaptive communication strategies that integrate religious guidance with contemporary ethical discourse, particularly in digital environments.

Comparatively, this study extends existing research in Islamic marketing and halal consumer behavior by demonstrating that religiosity does not operate as a purely external force but is increasingly internalized into personal moral frameworks. This finding both confirms and refines prior studies on halal consumption, suggesting that the influence of religious authority is conditional rather than absolute. It also contributes to the literature on ethical consumerism by highlighting the interplay between faith-based values and global humanitarian awareness.

Overall, the results indicate a transition from authority-based religiosity to value-based religiosity in halal consumer behavior. This shift reflects the changing nature of Muslim consumer markets, where ethical consciousness, digital engagement, and personal moral identity play central roles in shaping purchasing decisions. As a result, businesses and policymakers must adopt more integrated approaches that combine religious legitimacy with ethical relevance to effectively engage Generation Z consumers in halal markets.

## CONCLUSIONS

This study examined the influence of boycott motivation and MUI Fatwa No. 83/2023 on Generation Z's purchasing decisions within the context of halal consumer markets. The findings provide clear answers to the proposed research questions. First, boycott motivation was found to have a significant positive influence on purchasing decisions, indicating that ethical awareness, social solidarity, and humanitarian concerns are key drivers of consumer behavior among Generation Z. This confirms that contemporary Muslim consumers increasingly integrate moral considerations into their consumption choices. Second, the MUI Fatwa demonstrates a significant direct effect on purchasing decisions, suggesting that religious authority continues to play an important role in shaping ethical perceptions and legitimizing consumption behavior in halal markets. And third, the moderating effect of the MUI Fatwa on the relationship between boycott motivation and purchasing decisions is statistically significant but weak and negative. This indicates that the fatwa does not strengthen the influence of boycott motivation but instead slightly attenuates it. This finding highlights that Generation Z consumers tend to rely more on internalized moral values rather than solely on external religious directives.

This study contributes to the development of Islamic marketing and consumer behavior literature in several ways. *First*, it extends the Theory of Planned Behavior (TPB) by demonstrating that subjective norms—represented by religious authority—are increasingly internalized into personal moral values. This suggests a transformation of subjective norms into internal ethical drivers, particularly among younger consumers. *Second*, the findings refine the concept of Islamic

consumer ethics by highlighting a transition from compliance-based religiosity to value-based religiosity. Rather than acting solely as external rules, religious principles are internalized as ethical frameworks guiding consumer decisions. And *Third*, the study challenges the conventional assumption that religious authority always strengthens behavioral relationships. The finding that the moderating effect of the fatwa is weak and negative suggests that the influence of religious institutions is conditional and depends on how well it aligns with individual ethical values and social awareness.

From a managerial and policy perspective, this study provides several important implications for stakeholders in the halal industry.

1. For halal cosmetic and consumer goods companies, the findings indicate that relying solely on halal certification or religious legitimacy is insufficient to influence Generation Z consumers. Instead, brands must integrate ethical positioning into their strategies by emphasizing values such as social justice, sustainability, and humanitarian responsibility. During boycott situations, transparent communication and alignment with consumer values are critical for maintaining trust.
2. For religious authorities, the results suggest the need for adaptive and context-sensitive communication strategies. Fatwas should not only provide normative guidance but also resonate with the ethical concerns and digital engagement patterns of younger generations. This may involve utilizing digital platforms and framing religious messages in ways that connect with broader humanitarian narratives.
3. For halal regulators and policymakers, the findings highlight the importance of strengthening trust in halal governance systems. Policymakers should engage more actively with Generation Z through digital channels and participatory approaches, ensuring that halal policies remain relevant in an era of decentralized information and ethical consumerism.
4. More broadly, the study underscores that the sustainability of halal markets depends on the integration of religious legitimacy, ethical relevance, and consumer trust. As consumer behavior continues to evolve, stakeholders must adopt holistic strategies that align religious principles with contemporary social values.

#### **LIMITATION & FURTHER RESEARCH**

Although this study provides valuable insights, it has several limitations. First, the research focused exclusively on Generation Z Muslim consumers in Indonesia, limiting the generalisability of the findings to other cultural or religious contexts. Second, the use of a cross-sectional quantitative design does not capture changes in consumer behaviour over time. Third, while the MUI fatwa was treated as a moderating variable, qualitative exploration of how consumers internalise religious rulings could yield deeper insights.

Future research may consider conducting comparative cross-national studies to examine how fatwa legitimacy and boycott motivation vary across Muslim-majority and minority societies. Additionally, mixed-method approaches—combining surveys with interviews or ethnographic methods—could uncover the psychological and emotional dimensions of faith-based consumer decisions. Expanding the model to include constructs such as moral identity, religious commitment, or social influence would further enrich theoretical development and empirical robustness

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