

Analysis of Factors Influencing Muslim Consumers' Intention to Boycott Unilever Products Related to the Israel–Palestine Conflict (A Study on Generation Z Muslims in Semarang City)

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Abstract: This study aims to analyze the influence of attitude toward behavior, subjective norms, perceived behavioral control, and Fatwa MUI No. 83 of 2023 on the boycott intention of Generation Z Muslims in Semarang City toward Unilever products. Data were collected through an offline survey involving 110 respondents and analyzed using multiple linear regression. The results indicate that all four variables significantly affect the intention to boycott. This study also reinforces the validity of the TPB within the context of boycott behavior and provides practical implications for multinational companies, particularly Unilever, to be more responsive to social and religious issues in order to maintain consumer loyalty amid sensitive geopolitical circumstances.

Keywords: Theory of Planned Behavior; MUI Fatwa No. 83 of 2023; Boycott Intention; Muslim Consumers; Generation Z; Unilever; Israel–Palestine Conflict.

Abstrak: Penelitian ini bertujuan untuk menganalisis pengaruh sikap terhadap perilaku, norma subjektif, kontrol perilaku yang dipersepsikan, dan Fatwa MUI No. 83 Tahun 2023 terhadap intensi Muslim Generasi Z di Kota Semarang dalam memboikot produk Unilever. Data dikumpulkan melalui survei luring terhadap 110 responden dan dianalisis menggunakan regresi linier berganda. Hasil penelitian menunjukkan bahwa keempat variabel memiliki pengaruh signifikan terhadap intensi untuk memboikot. Penelitian ini juga memperkuat validitas *TPB* dalam konteks perilaku boikot dan memberikan implikasi praktis bagi perusahaan multinasional, khususnya Unilever, untuk lebih tanggap terhadap isu sosial dan keagamaan demi menjaga loyalitas konsumen di tengah isu geopolitik yang sensitif.

Kata Kunci: *Theory of Planned Behavior*; Fatwa MUI No. 83 Tahun 2023; Intensi Boikot; Konsumen Muslim; Generasi Z; Unilever; Konflik Israel–Palestina.

A. Introduction

The escalation of the Israel–Palestine conflict on October 7, 2023, has generated significant global repercussions. Israel’s massive military offensive against Gaza has claimed more than 40,000 lives, the majority of whom were women and children (Aral, 2023; Asi et al., 2024; Ghaith, 2024; Mansour, 2024). This brutal act has sparked widespread international condemnation and calls for a ceasefire from various parties, including the United Nations (United Nations, 2024; Yakubu & Oyigebe, 2024). As an expression of solidarity, waves of boycotts against companies affiliated with Israel have intensified across many countries, including Indonesia (Awad, 2021; Bayeh & Riemer, 2024).

The Boycott, Divestment, and Sanctions (BDS) movement has long been recognized as a nonviolent resistance strategy against injustices in Palestine (Feldman, 2019). From the perspective of Islamic *jihad*, boycotting is considered a peaceful means of struggle to oppose human rights violations (Samudra et al., 2024). As the world’s largest Muslim–majority nation with 87.2% of its population identifying as Muslim, Indonesia has actively supported the boycott movement (Haque et al., 2023; Nirwandar, 2018). The boycott therefore serves not only as a symbol of political solidarity but also as an ethical instrument that pressures corporations to reform business strategies perceived as inconsistent with moral and religious principles (Friedman, 1985; Hamzah & Mustafa, 2019).

In Indonesia, the boycott movement gained further legitimacy following the issuance of the Fatwa of the Indonesian Ulema Council (MUI) No. 83 of 2023 concerning the Legal Status of Supporting the Palestinian Struggle. The fatwa declares that supporting the Palestinian independence movement is *obligatory (wajib)*, while supporting Israel, either directly or indirectly through the consumption of affiliated products, is *prohibited (haram)* (Majelis Ulama Indonesia, 2023). This directive was reaffirmed through the 2024 *Irsyadat*, which urged Muslims to avoid products affiliated with Israel. The Indonesian Muslim Consumer Foundation (YKMI) further released a list of ten major brands recommended for boycott, including Starbucks, Nestlé, Coca–Cola,

McDonald's, Burger King, Zara, and Unilever (Majelis Permusyawaratan Ulama (MPU) Aceh, 2024). Data from Populix (2024) indicate that public awareness of the MUI fatwa reached 94%, with 65% of Muslim respondents claiming compliance. This finding demonstrates that religious legitimacy can significantly influence Muslim consumer behavior.

One multinational corporation significantly affected by the boycott movement is Unilever. The company has frequently appeared on international boycott lists due to its affiliations with Israel through its subsidiaries, most notably the case involving Ben & Jerry's, which refused to operate in Israeli-occupied territories (Ben & Jerry's, n.d.; Reuters, 2021). Previous studies indicate that the Israel-Palestine conflict has influenced the stock price of Unilever Indonesia and contributed to a decline in its domestic sales (Andriani et al., 2024; Azzahra & Syamni, 2024; Erwinata et al., 2024). Unilever itself has acknowledged that geopolitical tensions were among the factors that weakened its corporate performance in 2023 (Unilever, 2023).

Ironically, Unilever Indonesia has positioned Muslim consumers and members of Generation Z as its primary marketing targets (Sazali et al., 2024; Unilever Indonesia, 2023). Generation Z, which accounts for 27.9% of Indonesia's population (Goodstats, 2023), is characterized as a critical and digitally native cohort that actively advocates for justice-related issues through social media platforms (Buheji, 2024). According to Katadata (2024), 73% of young Indonesians, primarily from Generation Z, have participated in boycott campaigns against pro-Israel products. In Semarang City, where the majority of Generation Z residents are Muslim, this phenomenon is particularly relevant for empirical investigation (Badan Pusat Statistik Provinsi Jawa Tengah, 2024; Prasetyo & Darwanto, 2023). Moreover, Semarang has experienced rapid growth in the modern retail sector, as reflected in the increasing number of shopping centers, minimarkets, and supermarkets that serve as key distribution channels for multinational products such as those produced by Unilever (Adriyanto et al., 2022). These conditions

strengthen Semarang's suitability as a research site, where Muslim Generation Z consumers directly encounter products targeted by the ongoing boycott movement.

To explain boycott behavior, this study employs the Theory of Planned Behavior (TPB) framework. Ajzen (1991) posits that behavioral intention is influenced by attitude, subjective norms, and perceived behavioral control. Previous studies have reported mixed findings regarding the influence of these three factors on boycott intentions toward products affiliated with Israel (Arinta & Mutmainah, 2023; Dini & Astuti, 2024; Hamzah & Mustafa, 2019). Therefore, this research incorporates an additional variable, religious legitimacy, operationalized through the MUI Fatwa No. 83 of 2023, to examine the extent to which religious factors shape consumer intention.

Based on the above discussion, this study aims to examine the influence of attitude, subjective norms, perceived behavioral control, and religious legitimacy (as represented by MUI Fatwa No. 83 of 2023) on the intention of Muslim Generation Z consumers in Semarang City to boycott Unilever products.

B. Research Method

This study employs a quantitative approach grounded in the Theory of Planned Behavior, which is integrated with the element of religious legitimacy. The independent variables analyzed include attitude toward behavior, subjective norms, perceived behavioral control, and religious legitimacy based on the Indonesian Ulema Council Fatwa No. 83 of 2023. The dependent variable is the intention of Muslim Generation Z in Semarang City to boycott Unilever products. The study population consists of Muslim members of Generation Z in Semarang who have previously purchased Unilever products and express an intention to participate in the boycott movement. Semarang City was selected because it is one of the major urban areas with a substantial Generation Z population, a predominantly Muslim community, and rapid development in the modern retail sector, making it relevant for examining Muslim consumer behavior (Adriyanto et al., 2022; Badan Pusat Statistik Provinsi Jawa Tengah, 2024, 2025).

The research sample was determined using a combination of purposive sampling and incidental sampling with criteria that included being a Muslim respondent, belonging to Generation Z, residing in Semarang, having experience purchasing Unilever products, and express an intention to participate in the boycott movement. The sample size calculation employed Cochran's formula, which indicated a minimum requirement of 96 respondents. To enhance reliability, this study involved 110 respondents. Data were collected through a survey using a questionnaire with a five-point Likert scale. The research instrument was developed based on relevant theoretical foundations and was tested through a preliminary survey to ensure its validity and reliability. After the instrument was confirmed to be appropriate, the questionnaire was distributed offline in the area surrounding Baiturrahman Mosque, located in the center of Semarang City, during May to June 2025. Respondents were selected incidentally at the location and were subsequently screened based on the study criteria prior to completing the questionnaire.

Data were analyzed using IBM SPSS version 27. Descriptive analysis was employed to illustrate the distribution of respondent characteristics, while the level of respondent perception was measured using an index formula and categorized according to the three box method (Ferdinand, 2014). Inferential analysis was then conducted using multiple linear regression. Before hypothesis testing, prerequisite analyses were carried out through classical assumption tests that included tests for normality, multicollinearity, and heteroskedasticity to ensure that the regression model met the assumptions of parametric statistics. Hypothesis testing was conducted at a 5 percent significance level (*alpha*) with a 95 percent confidence interval.

C. Results and Discussion

1. Descriptive Statistical Analysis

Descriptive statistical analysis was conducted to provide an initial overview of the characteristics of the data obtained from the 110 respondents participating in this study. The analyzed variables included attitude toward behavior (ATB), subjective norm (SN),

perceived behavioral control (PBC), and intention to boycott (IB). The results indicate that the mean scores of all variables fall within the high category, with ATB at 25.28, SN at 23.32, PBC at 25.49, and IB at 17.14. Score ranges vary across variables, with SN having the widest range (21) and ATB the narrowest (15). All variables exhibit standard deviations smaller than their respective mean values, as well as skewness and kurtosis values close to zero. These findings suggest that the data are normally distributed.

Index calculations using the Three-box Method show that the average index scores for all variables fall within the high category: ATB (92.70), SN (85.50), PBC (93.47), and IB (94.25). Indicator-level analysis reveals that the highest-scoring item for ATB is the belief that boycotting Unilever products is a good idea (BB1 = 99.00), while the lowest relates to perceived personal benefits of boycotting (OE2 = 82.00). For SN, respondents reported experiencing considerable social pressure from significant others (NB2 = 90.00), although motivation to comply with peers tends to be lower (MC2 = 82.00). For PBC, perceived ease of engaging in a boycott is relatively high, particularly in terms of confidence in finding alternative products (CB1 = 98.60). Meanwhile, difficulty refraining from purchasing Unilever products scored lower (CB2 = 88.60). The IB variable demonstrates consistently high intention scores, with the highest on willingness to participate in a boycott (WT2 = 96.40) and the lowest on the statement of actual readiness to boycott (PE2 = 92.40).

Overall, these descriptive results indicate that respondents tend to hold positive attitudes, supportive subjective norms, strong perceptions of behavioral control, and high levels of intention to engage in boycotting Unilever products.

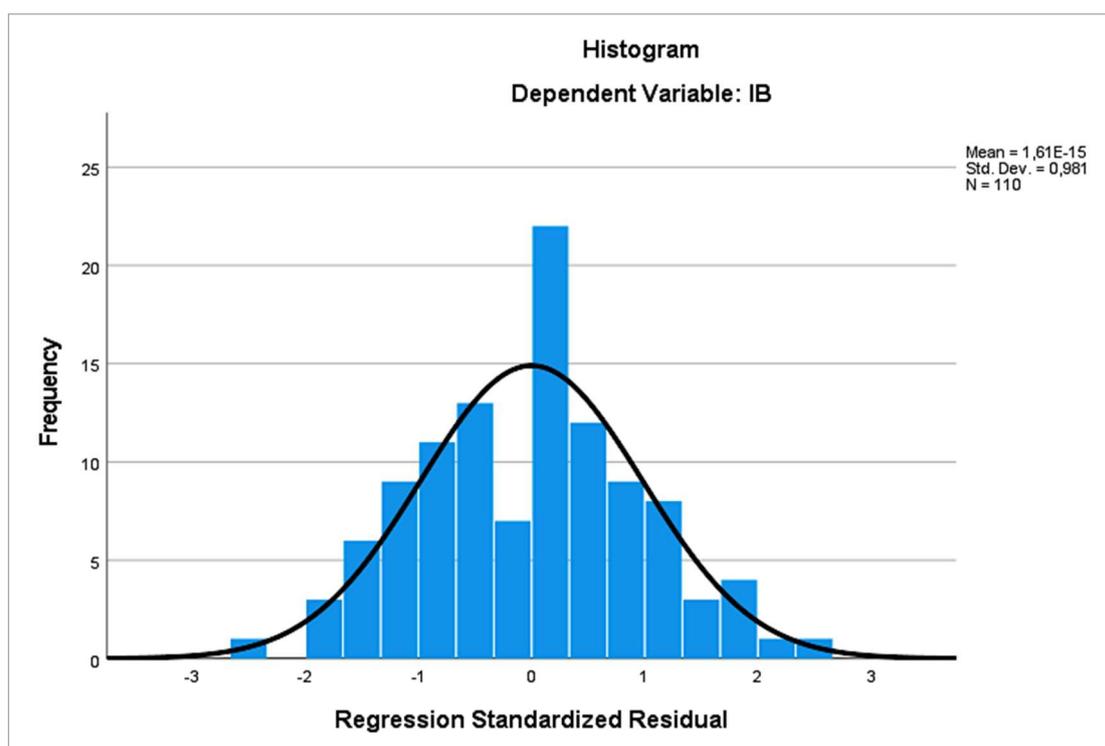
2. Inferential Statistical Analysis

a. Classical Assumption Testing

Before conducting multiple linear regression analysis, prerequisite tests were performed to ensure that the model satisfied the classical assumptions. The normality of

residuals was assessed using graphical approaches (histogram and P–P plot) and statistical measures (skewness, kurtosis, Kolmogorov–Smirnov, and Shapiro–Wilk).

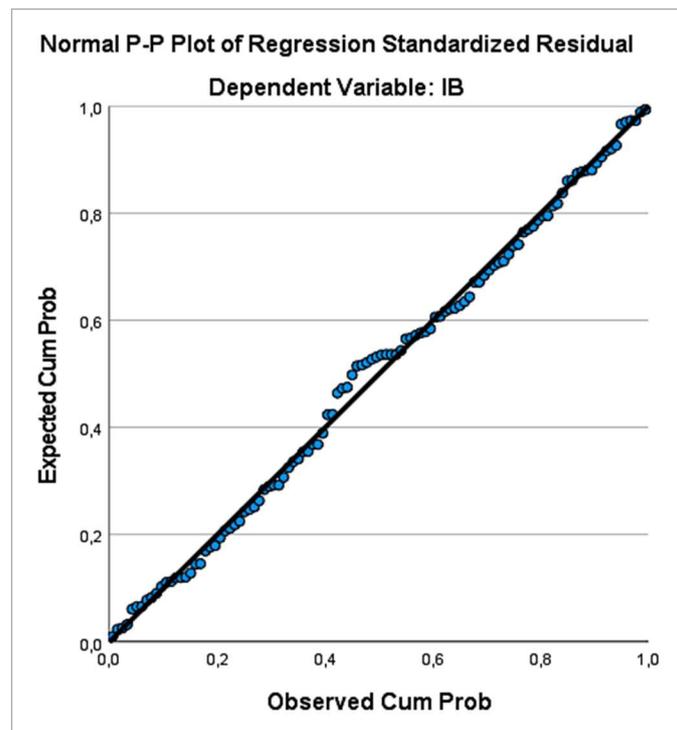
Figure 1. Normality Test Using Histogram



Source: Primary data, processed by the researchers (2025).

Figures 1 and 2 demonstrate that the distribution of residuals approximates normality. The histogram exhibits a symmetrical bell-shaped pattern, the points in the P–P plot follow the diagonal line, the Z skewness value of 0.343 and Z kurtosis value of –0.516 fall within the range of ± 1.96 , and the Kolmogorov–Smirnov test (sig. = 0.200) and Shapiro–Wilk test (sig. = 0.913) indicate that the null hypothesis cannot be rejected. Therefore, the normality assumption is met.

Figure 2. Normality Test Using P–P Plot



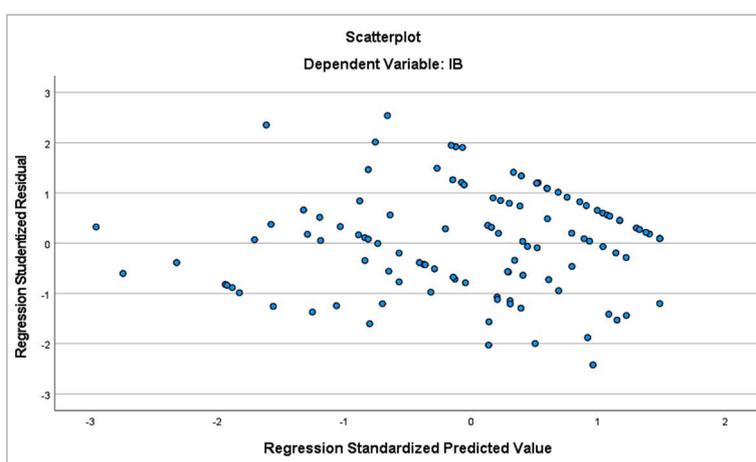
Source: Primary data, processed by the researchers (2025).

Multicollinearity was tested through an examination of correlations among the independent variables as well as the tolerance and variance inflation factor (VIF) values. All inter-variable correlations were below 0.90, tolerance values exceeded 0.10, and VIF values were below 10. These results indicate the absence of multicollinearity.

Heteroskedasticity was evaluated through graphical analysis (scatterplot) and statistical tests (Park and Glejser). Figure 3 shows randomly dispersed residuals without any discernible pattern, while the Park and Glejser tests produced significance values greater than 0.05 for all variables. These findings confirm that the regression model is free from heteroskedasticity.

Overall, the multiple linear regression model satisfies all classical assumption requirements and is therefore appropriate for further hypothesis testing.

Figure 3. Heteroskedasticity Test Using Scatterplot



Source: Primary data, processed by the researchers (2025).

b. Hypothesis Testing

Multiple linear regression analysis was conducted to examine the influence of attitude toward behavior (ATB), subjective norm (SN), perceived behavioral control (PBC), and the Indonesian Ulema Council Fatwa No. 83 of 2023 (FMUI) on intention to boycott (IB). The regression coefficients (*B*), standard errors, and standardized beta coefficients (*Beta*) for each variable are presented in Table 1.

Table 1. Results of Multiple Linear Regression Analysis

Model	<i>Unstandardized Coefficients</i>		<i>Standardized Coefficients</i>
	<i>B</i>	<i>Std. Error</i>	<i>Beta</i>
(Constant)	2,321	1,096	
ATB	0,153	0,068	0,232
SN	0,164	0,065	0,224
PBC	0,194	0,065	0,273
FMUI	1,315	0,493	0,198

Source: Primary data, processed by the researchers (2025).

The resulting estimation model is as follows:

$$\widehat{IB} = 2,321 + 0,153 ATB + 0,164 SN + 0,194 PBC + 1,315 FMUI$$

The regression coefficients show that all independent variables have a positive effect on boycott intention. PBC exerts the strongest influence based on its standardized beta coefficient (0.273), followed by ATB (0.232), SN (0.224), and FMUI (0.198). This indicates that perceived ease of engaging in a boycott is the dominant factor influencing the boycott intentions of Muslim Generation Z in Semarang, while attitude, social pressure, and religious legitimacy from the fatwa also strengthen this intention.

Table 2. F Test Results

	<i>F</i>	<i>Sig.</i>
<i>Regression</i>	34,053	<0,001

Source: Primary data, processed by the researchers (2025).

The F test was conducted to determine whether all regression coefficients are simultaneously equal to zero or not. The test assesses whether a linear relationship exists between the dependent and independent variables. As shown in Table 2, the calculated F value is 34.053 with a significance level of 0.001 (< 0.05), which is higher than the critical F value (approximately 2.46). Therefore, the null hypothesis is rejected, indicating that at least one independent variable has a significant effect.

Table 3. t Test Results

<i>Model</i>	<i>t</i>	<i>Sig.</i>
<i>(Constant)</i>	2,117	0,037
<i>ATB</i>	2,253	0,026
<i>SN</i>	2,530	0,013
<i>PBC</i>	3,008	0,003
<i>FMUI</i>	2,671	0,009

Source: Primary data, processed by the researchers (2025).

The t test was conducted to assess the partial influence of each independent variable. The results indicate that all variables are significant: ATB ($t = 2.253$; $p = 0.026$), SN ($t =$

2.530; $p = 0.013$), PBC ($t = 3.008$; $p = 0.003$), and FMUI ($t = 2.671$; $p = 0.009$). Consequently, the null hypothesis for each variable is rejected, meaning that every independent variable contributes significantly and positively to boycott intention.

Table 4. Coefficient of Determination

<i>R</i>	<i>R Square</i>	<i>Adjusted R Square</i>	<i>Std. Error of the Estimate</i>
0,751	0,565	0,548	2,037

Source: Primary data, processed by the researchers (2025).

The adjusted coefficient of determination (Adjusted R Square) of 0.548 indicates that 54.8 percent of the variation in boycott intention can be explained by the four independent variables, while the remaining 45.2 percent is influenced by other factors outside the model. The relatively small standard error of the estimate suggests that the regression model performs well in predicting boycott intention.

3. Discussion

a. Influence of Attitude on Intention to Boycott

The regression analysis indicates that the attitude toward behavior variable has a positive and significant influence on intention to boycott. This is shown by the regression coefficient of 0.153, a t value of 2.253 which exceeds the critical t value of 1.659, and a significance value of 0.026 which is lower than the 5 percent threshold (0.05). Therefore, the null hypothesis (H_0) is rejected, meaning that $\beta_1 > 0$.

Furthermore, the index analysis of respondents' answers for the attitude variable shows an average index value of 92.70, which falls within the high category. This indicates that, in general, respondents hold positive attitudes toward boycotting Unilever products which are suspected of having affiliations with Israel. This finding is consistent with the conceptual framework of this study which posits that the more positive the attitude toward boycotting, the stronger the intention of Muslim Generation Z in Semar-

ang to boycott Unilever products suspected of such affiliations. In other words, attitude is one of the key factors that can encourage the intention to participate in a boycott.

These findings support the theoretical foundation of this study, namely the Theory of Planned Behavior (TPB) (Ajzen, 1991). According to TPB, attitude toward behavior is one of the primary predictors of behavioral intention. In this context, consumers who view boycotting as a favorable behavior tend to have stronger intentions to participate. Beliefs that boycotting represents solidarity with Palestine and a form of concern for humanitarian issues contribute to the formation of positive attitudes. The stronger the belief that boycotting yields moral and social benefits, and the more positive the evaluation of its outcomes, the stronger the intention to boycott. This reflects the TPB principle that attitude is shaped by a combination of behavioral beliefs and outcome evaluation.

These findings also align with consumer behavior theory from the perspective of Islamic economics. Attitude constitutes part of the psychological factors that shape consumer behavior (Syaparuddin, 2021). In Islamic economics, consumers aim not only to fulfill personal utility but also to achieve *maslahah*, which refers to benefits that carry value for both individuals and society (Rahmawaty, 2021). In this context, boycotting is not only an economic act but also a manifestation of the principles of brotherhood and solidarity among Muslims. Therefore, a positive attitude toward boycotting among Muslim consumers can be interpreted as a form of social responsibility, concern for the *ummah*, and commitment to humanitarian and justice-oriented values, thereby strengthening their intention to boycott.

These findings are consistent with several previous studies showing that attitude significantly influences boycott intention, whether in the context of unethical products, foreign products, or products associated with political issues (Chiang & Muhammad Arif, 2024; Delistavrou, 2022; Delistavrou et al., 2020; Kim et al., 2023; Roswinanto & Suwanda, 2023). They are also consistent with studies on boycotting products affiliated with Israel (Dini & Astuti, 2024; Hamzah & Mustafa, 2019; Nordin et al., 2024). However, the findings differ from some Indonesian studies that found attitude to be

insignificant in predicting boycott participation (Arinta & Mutmainah, 2023; Asnawi et al., 2019). These discrepancies may arise from variations in how respondents perceive boycotting as either positive or negative across the different studies.

b. Influence of Subjective Norms on Intention to Boycott

The regression analysis shows that subjective norm has a positive and significant effect on intention to boycott. This is indicated by a regression coefficient of 0.164, a *t* value of 2.530 which exceeds the critical *t* value of 1.659, and a significance value of 0.013 which is below the 5 percent significance threshold. Therefore, the null hypothesis (H_0) is rejected, indicating that $\beta_2 > 0$.

In addition, the index analysis of respondents' answers for the subjective norm variable yields an average index score of 85.50, which falls within the high category. This suggests that respondents generally perceive substantial social pressure from significant individuals regarding the behavior of boycotting Unilever products suspected of affiliation with Israel. This finding aligns with the conceptual framework of this study which posits that the stronger the perceived social pressure, the higher the boycott intention among Muslim Generation Z in Semarang. In other words, subjective norm is one of the key factors that can encourage the formation of boycott intention.

These findings support the theoretical basis of the study, namely the Theory of Planned Behavior (TPB) (Ajzen, 1991). According to TPB, subjective norm is one of the primary predictors of behavioral intention. In this context, consumers who perceive social pressure from important referent groups, such as family members, peers, religious leaders, or religious communities that support the boycott movement, tend to develop stronger intentions to participate. The stronger a person's belief that their social referents approve of the boycott, and the greater their motivation to comply with these expectations, the stronger their intention to boycott. This reflects the TPB concept that subjective norms are shaped by the combination of normative beliefs and motivation to comply.

These findings also support consumer behavior theory within the framework of Islamic economics. Subjective norm is part of the social factors that shape consumer behavior (Syaparuddin, 2021). Within the Islamic economic perspective, consumer behavior is influenced not only by economic rationality but also by moral and social values, including principles of brotherhood and responsibility toward the community, particularly toward those in need (Amin, 2017; Naqvi, 1997). Social pressure from reference groups is understood as part of the environment that shapes the consumption preferences of Muslims. When values such as justice, humanity, and solidarity are reinforced by one's social environment, Muslim consumers who have internalized Islamic values are more likely to form intentions and participate in boycotts.

These findings are consistent with prior research demonstrating that subjective norm significantly affects boycott intention in contexts involving unethical products, foreign products, or politically sensitive products (Asnawi et al., 2019; Chiang & Muhammad Arif, 2024; Delistavrou, 2022; Delistavrou et al., 2020; Kim et al., 2023; Roswinanto & Suwanda, 2023). They also align with studies focused on boycotts related to products affiliated with Israel (Hamzah & Mustafa, 2019). However, these results diverge from several Indonesian studies that found subjective norm to have no significant effect on boycott participation (Arinta & Mutmainah, 2023; Dini & Astuti, 2024). Differences in perceived levels of social pressure across studies may account for these inconsistencies.

c. Influence of Perceived Behavioral Control on Intention to Boycott

The regression analysis shows that the perceived behavioral control variable has a positive and significant effect on intention to boycott. This is indicated by a regression coefficient of 0.194, a *t* value of 3.008 which exceeds the critical *t* value of 1.659, and a significance level of 0.003 which is below the 5 percent threshold (0.05). Therefore, the null hypothesis (H_0) is rejected, meaning that $\beta_3 > 0$.

Furthermore, the index analysis of respondents' answers for perceived behavioral control reveals an average index of 93.47, which falls into the high category. This

indicates that, in general, respondents perceive a high level of ease in boycotting Unilever products suspected of affiliation with Israel. This finding aligns with the conceptual framework of this study, which posits that the higher the perceived ease in performing boycott behavior, the stronger the intention of Muslim Generation Z in Semarang to boycott such products. In other words, perceived behavioral control is a key factor that can foster the formation of boycott intentions.

These findings support the theoretical foundation of this study, namely the Theory of Planned Behavior (TPB) (Ajzen, 1991). According to TPB, perceived behavioral control is one of the main predictors of behavioral intention. In this context, consumers who feel they have control over participating in a boycott due to sufficient resources, minimal obstacles, and a perception that the behavior is easy to perform tend to have stronger intentions to participate. The greater the belief in their ability to overcome obstacles and the stronger the perception that these factors genuinely facilitate the behavior, the higher the intention to boycott. This illustrates that perceived behavioral control is formed through a combination of control beliefs and perceived power.

These findings also support consumer behavior theory from the perspective of Islamic economics. Perceived behavioral control is part of the psychological factors that shape consumer behavior (Syaparuddin, 2021). From an Islamic economic perspective, consumers' ability to control their consumption behavior is influenced not only by material aspects such as income and price but also by Sharia constraints, including halal compliance, avoidance of *israf*, and consideration of *maslahah* for self and society. In the context of boycotts, Muslim consumers who feel they have adequate resources and face few obstacles are more capable of choosing behaviors aligned with Islamic values. When consumers perceive that participating in a boycott is easy due to available information and halal, ethical alternatives, their intention to participate increases.

These findings are consistent with prior studies showing that perceived behavioral control significantly affects boycott intentions in contexts involving unethical products, foreign products, or politically sensitive products (Chiang & Muhammad Arif, 2024;

Delistavrou, 2022; Delistavrou et al., 2020; Kim et al., 2023). They are also consistent with research on boycotts of products affiliated with Israel (Dini & Astuti, 2024; Hamzah & Mustafa, 2019; Nordin et al., 2024). However, they differ from an Indonesian study that found perceived behavioral control had no significant influence on boycott participation intention (Asnawi et al., 2019). This discrepancy may be due to variations in respondents' perceptions of ease in conducting boycotts across previous studies.

d. Influence of MUI Fatwa No. 83 of 2023 on Intention to Boycott

The regression analysis indicates that the MUI Fatwa No. 83 of 2023 variable has a positive and significant effect on intention to boycott. This is demonstrated by a regression coefficient of 1.315, a *t* value of 2.671 which exceeds the critical *t* value of 1.659, and a significance value of 0.009 which is below the 5 percent significance threshold. Therefore, the null hypothesis (H_0) is rejected, meaning that $\beta_4 > 0$.

This finding aligns with the conceptual framework of this study, which suggests that the higher the level of compliance with MUI Fatwa No. 83 of 2023, the stronger the intention of Muslim Generation Z in Semarang to boycott Unilever products suspected of affiliation with Israel. In other words, religious legitimacy is an important factor that can foster the formation of boycott intention.

These results support the theoretical foundation used in this study, which posits that religious legitimacy can influence individual behavior. Tyler (2006) argues that legitimacy refers to belief in a legitimate authority, which encourages voluntary compliance. In this context, MUI Fatwa No. 83 of 2023 serves as a form of religious legitimacy that binds individuals morally and religiously. Compliance with the fatwa strengthens the intention of Muslim Generation Z in Semarang to participate in the boycott because they perceive the behavior as aligned with legitimate Sharia obligations.

These findings also support consumer behavior theory from the perspective of Islamic economics. Religious legitimacy based on MUI Fatwa No. 83 of 2023 constitutes part of the social factors shaping consumer behavior (Syaparuddin, 2021). From an

Islamic economic perspective, consumption decisions are influenced not only by price and income but also by Sharia-compliant values internalized by consumers. The fatwa acts as an additional constraint that limits consumption choices, prompting Muslim consumers to choose halal alternatives and avoid products affiliated with Israel. Consequently, the fatwa affects consumers' tastes and preferences within the framework of Islamic utility maximization.

D. Conclusion

This study was motivated by inconsistencies in previous research regarding the application of the Theory of Planned Behavior (TPB) in predicting the intention to boycott. Some studies have indicated that TPB is a consistent and reliable theory, while others, including several studies in Indonesia, have shown that certain TPB variables do not have a significant effect. This study provides support for the consistency of TPB, as its three main variables, attitude toward behavior, subjective norms, and perceived behavioral control, were all found to have a significant effect on the intention of Generation Z Muslims in Semarang to boycott Unilever Indonesia products.

In addition, this study highlights the role of MUI Fatwa No. 83 of 2023 as a form of religious legitimacy guiding Muslim consumer behavior. The fatwa emphasizes the obligation to support the Palestinian struggle and prohibits Muslims from purchasing products affiliated with Israel. The results of this study indicate that the level of compliance with this fatwa strengthens consumers' motivation to participate in boycott movements and significantly influences the intention of Generation Z Muslims in Semarang to boycott Unilever Indonesia products.

The evolving geopolitical situation also influenced consumer behavior in this study. The ceasefire achieved on January 19, 2025, has the potential to reduce the boycott enthusiasm that had been rising since October 2023, when the boycott movement against products associated with support for Israel intensified. The findings show that boycott intentions tend to relax in this context, reflecting that consumer

behavior is also influenced by social and political dynamics.

The study's findings indicate that contemporary consumer behavior is shaped by a complex interplay of internal and external factors. For companies such as Unilever, positive attitudes toward the boycott signal that purchase decisions are increasingly guided by moral values, humanitarian concerns, and social opinions, rather than solely by quality or price. Subjective norms and perceived ease of switching products underscore that consumer loyalty is highly dependent on the company's response to ethical, social, and religious issues, including the legitimacy of MUI Fatwa No. 83 of 2023. Therefore, Unilever needs to build a more socially and religiously sensitive image, increase transparency, and demonstrate a genuine commitment to social responsibility in order to maintain consumer trust and loyalty amid ongoing global dynamics.

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