

THE INFLUENCE OF RELIGIOSITY ON MUSLIMS' COMMITMENT NOT TO BUY UNILEVER PRODUCTS THAT ARE BEING BOYCOTTED DUE TO THE WAR IN PALESTINE

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Abstrak

Penelitian ini bertujuan untuk mengetahui pengaruh religiusitas terhadap komitmen umat Islam untuk tidak membeli produk Unilever yang diboikot karena dukungan perusahaan terhadap Israel dan dampak perang Palestina. Data responden dari umat Islam yang dipilih secara proporsional diperoleh dari online kuesioner berjumlah 77 orang. Kemudian data dianalisis menggunakan SmartPLS 3.0 untuk menguji validitas, reliabilitas, dan hipotesis penelitian. Dengan menggunakan metode kuantitatif, penelitian ini menganalisis data dari sampel konsumen Muslim yang terdiversifikasi, dengan fokus pada bagaimana kesetiaan beragama Islam mempengaruhi preferensi konsumen. Hasil penelitian menunjukkan bahwa religiusitas mempunyai pengaruh positif dan signifikan terhadap komitmen boikot merek dagang Unilever. Analisis statistik menunjukkan adanya hubungan yang signifikan antara loyalitas beragama dan preferensi konsumen terhadap produk Islami.

Kata Kunci: Religiusitas, Komitmen, Diboikot.

Abstract

This study aims to investigate the influence of religiosity on Muslims' commitment not to buy Unilever products that are being boycotted due to the company's support for Israel and the impact of the Palestinian war. The respondent data from proportionally selected Muslim people obtained from the online questionnaire is 77 people. And then the data was analyzed using SmartPLS 3.0 to test the validity, reliability, and research hypotheses. Using quantitative methods, the study analyzed data from a diversified sample of Muslim consumers, focusing on how Islamic religious loyalty affects consumer preferences. The results show that religiosity has a positive and significant influence on the commitment to boycott Unilever trademarks. Statistical analysis showed a significant relationship between religious loyalty and consumer preference for Islamic products.

Keywords: Religiosity, Commitment, Boycotted.

A. INTRODUCTION

The Palestinian war has been in the international spotlight, and its impact is not limited to the geopolitical sphere. The phenomenon of trademark boycotts linked to political and ethical solidarity has also become a relevant topic. In this context, this study aims to investigate how Islam influences Muslims' commitment not to use boycotted Unilever products, especially due to the company's support for Israel's war against Muslims in Palestine. Unilever, a leading

multinational company in the production of daily consumer products, has been the subject of criticism for its ambiguous positions on sensitive social and political issues. The positive impact of Muslim consumers' solidarity with the Palestinian war has been reflected in the form of boycotts of brands that are incompatible with their ethical and religious values.

B. LITERATURE REVIEW

2.1 Religiosity and customer perceived value

Religiosity encompasses the extent of knowledge, beliefs, worship practices, and adherence to religious rules, significantly influencing consumer behavior, particularly among Muslims in the context of Islamic banking. Scholars like Eid and Gohary (2015) define it as a multifaceted construct that shapes attitudes and behaviors towards products and services (Fadila, Lupikawaty, and Africano 2021). This influence extends to customer perceived value, which is the difference between the benefits expected from a product and the associated costs, as outlined by Kotler and Keller (2007). The dimensions of customer perceived value include functional, social, emotional, epistemic, and conditional values, highlighting its complexity in consumer decision-making. Research indicates that higher levels of religiosity can enhance customer satisfaction and loyalty by aligning products with religious values, thereby emphasizing the importance of understanding religiosity in enhancing perceived value in Islamic financial contexts (Rahayu et al., 2020a).

H1: Religiosity has a positive effect on perceived value.

2.2 Ritualistic and customer commitment

Ritualistic behavior is defined as a series of actions that are repetitive and imbued with symbolic meaning, serving to convey specific messages and foster emotional connections in consumer contexts (Guo et al. 2024). Rook (1985) emphasizes its symbolic nature, while Bradford and Sherry (2024) highlight the structured sequence of events involved in rituals. Prexl and Kenning (2011) further specify brand rituals as nonutilitarian actions associated with brands, underscoring their role in creating emotional ties rather than functional benefits (Anon 2023). The dimensions of ritualistic behavior include execution and experience, consumer identity, emotional connection, symbolic meaning, and intergroup communication, all of which contribute to consumer

engagement and brand loyalty. Ritualistic practices enhance customer commitment by deepening emotional bonds and fostering a sense of belonging, ultimately leading to increased brand attachment and loyalty over time (He 2023).

H2: Ritualistic has a positive effect on customer commitment.

2.3 Ideological and customer commitment

The term "ideological" refers to various ethical perspectives that influence consumer behavior, particularly regarding corporate social responsibility (CSR). Forsyth (1980) characterizes it through idealism, which prioritizes moral values and ethical decision-making, leading individuals to seek solutions beneficial to all parties involved. In contrast, egoism focuses on self-interest, where consumers support CSR initiatives only if they align with their personal needs (Anon n.d.). This interplay suggests that idealistic individuals may positively influence those with egoistic tendencies, thereby shifting their perceptions of CSR. The ideological dimension includes these two primary ethical ideologies—idealism and egoism—each shaping consumer loyalty and perceptions of brands based on ethical considerations. Idealism fosters stronger commitment to perceived ethical companies, while egoism reflects a more transactional relationship, emphasizing the need for brands to align their values with consumer beliefs to enhance customer commitment (Putranta 2008).

H3: Ideological has a positive effect on customer commitment.

2.4 Experiential and customer commitment

Experiential marketing is defined as a marketing strategy that aims to create holistic customer experiences through various dimensions, as proposed by Schmitt (1999). These dimensions include sensory experiences (SENSE), which engage the senses; affective experiences (FEEL), which evoke emotions; creative cognitive experiences (THINK), which stimulate intellectual engagement; physical experiences (ACT), which relate to behaviors and lifestyles; and social-identity experiences (RELATE), which connect consumers to groups or cultures (Alkilani, Ling, and Abzakh 2012a). This multifaceted approach emphasizes the importance of creating memorable interactions that enhance customer satisfaction and engagement with brands. Customer commitment, on the other hand, is characterized by a lasting desire to maintain

relationships with service providers, encompassing emotional bonds, trust, and a sense of obligation. The influence of experiential marketing on customer commitment is significant, as positive customer experiences foster satisfaction, which mediates the relationship between experiential marketing and commitment, ultimately leading to stronger emotional ties and long-term loyalty to brands (Alkilani, Ling, and Abzakh 2012b).

H4: Experiential has a positive effect on customer commitment.

2.5 Consequential and customer commitment

The term "consequential" refers to the outcomes resulting from brand equity, where higher levels of brand trust and loyalty lead to improved consumer behavior and brand performance. It also encompasses the moderating influences of relational and psychological factors on the relationship between brand equity and its outcomes, indicating that these variables can significantly affect consumer preferences (Obeng and Peter 2017). Additionally, consequential factors highlight the importance of brand equity in fostering positive word-of-mouth (WOM) and purchase intentions, as consumers with strong loyalty are more likely to recommend the brand, thereby enhancing its market presence (Liao 洪嘉聲, Hung 廖鹤翔, and Liao n.d.). The dimensions of consequential include brand preference, behavioral intention, WOM, relational moderators like loyalty and commitment, and psychological moderators such as brand love. Collectively, these insights underscore the complex interplay between brand equity and consumer behavior, illustrating how consequential factors cultivate strong customer commitment (Shukla 2015).

H5: Consequential has a positive effect on customer commitment.

2.6 Customer perceived value and customer commitment

Customer perceived value is defined as the overall assessment of the benefits a consumer believes they will receive from a product or service compared to the costs incurred, encompassing both monetary and non-monetary aspects (Beniulytė, Šeinauskienė, and Rūteliionė 2020). Zeithaml (1988) describes it as the balance between perceived benefits and perceived sacrifices, while Al-Debei, Al-Lozi, and

Papazafeiropoulo (2013) emphasize this trade-off in evaluating service value. Kuo, Wu, and Deng (2009) highlight the integration of what customers receive and what they give up, particularly in mobile communication services. Additionally, the dimensions of customer perceived value include service quality and price considerations, illustrating its multifaceted nature in consumer evaluations. Collectively, these definitions underscore the significance of customer perceived value in influencing purchasing decisions and overall satisfaction (A. Kungumpriya* K. Malarmathi** 2018).

H6: Customer perceived value has a positive effect on customer commitment.

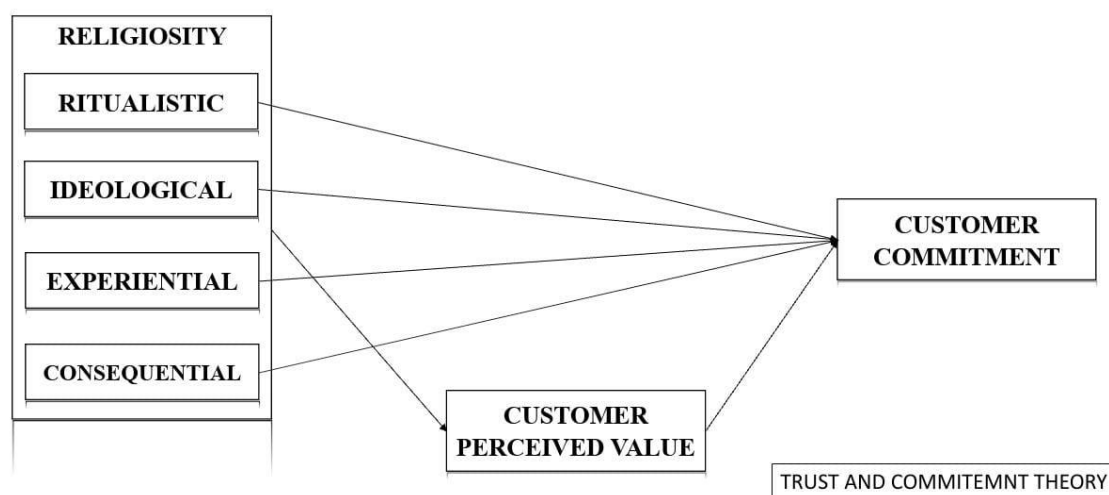


Figure 1. Framework research

C. RESEARCH METHOD

This research design uses an online survey method to collect respondent data. The total number of respondents who participated was 77 Muslim consumers. Using quantitative methods, the study analyzed data from a diversified sample of Muslim consumers, focusing on how Islamic religious loyalty affects consumer preferences. Using quantitative methods, the study analyzed data from a diversified sample of Muslim consumers, focusing on how Islamic religious loyalty affects consumer preferences. This diversified sample was selected proportionally to ensure the representativeness of the research results. The research instrument was based on relevant theories such as ritualistic religiosity, ideological, experiential, consequential, customer perceived value, and customer commitment. The questions in the survey were designed to measure the level of religious commitment and consumer preference

for Islamic products. Some of the key indicators used in this study include religiosity, ritualistic, ideological, experiential, consequential, customer perceived value, and customer commitment. Data analysis was conducted using SmartPLS 3.0 software for validity tests, instrument reliability, and research hypothesis testing.

Table 1. Questionnaire item

No	Items
Ritualistic	
RIT1	Good Muslims try to pray the obligatory prayers at the beginning of their time.
RIT2	Good Muslims try to attend religious studies regularly.
RIT3	Good Muslims try to fast the sunnah every month.
RIT4	Good Muslims try to read Islamic articles regularly.
RIT5	Good Muslims are diligent in reading the Qur'an every day.
RIT6	Good Muslims are eager to watch religious lecture videos.
Ideological	
IDE1	I believe all Muslims will eventually go to heaven.
IDE2	I only believe in the religion of Islam.
IDE3	I avoid traveling to non-Muslim countries.
Experiential	
EXP1	I prioritize helping fellow Muslims.
EXP2	I feel comfortable hanging out with fellow Muslims.
EXP3	I pray for the good of my fellow Muslims.
EXP4	I am happy when fellow Muslims receive kindness.
Consequential	
CON1	I choose Islamic banks over conventional banks.
CON2	I do not shake hands with people of the opposite sex.
Customer perceived value	
VAL1	Muslim food products are reliable.
VAL2	Muslim food products are of consistent quality.
VAL3	Muslim food products are reasonably priced.

VAL4	Muslim food products are cheaper than non-Muslim food products.
VAL5	Consuming Muslim food products helps me feel accepted in a Muslim environment.
VAL6	Consuming Muslim food products is in accordance with the customs in my social environment.
VAL7	Consuming Muslim food products makes me feel calm.
VAL8	Consuming Muslim food products makes me want to use more of them.
Customer commitment	
COM1	I feel committed to Muslim-owned food products.
COM2	Buying Muslim-owned food products makes economic sense.
COM3	I will choose Muslim-owned food products because I feel a sense of obligation to do so.

D. RESULTS AND DISCUSSION

Reliability and Validity Measures

The reliability and validity test results showed significant variation among the tested constructs. In general, Cronbach's Alpha values for most constructs were above the recommended threshold of 0.7, with CUSTOMER COMMITMENT (0.868), CUSTOMER PERCEIVED VALUE (0.878), and EXPERIENTIAL (0.880) showing excellent levels of internal consistency. However, the IDEOLOGICAL construct has a low value (0.477), indicating that the items in this construct may not be sufficiently consistent with each other. Rho_A also shows mixed results, with CUSTOMER COMMITMENT and CUSTOMER PERCEIVED VALUE having values above 0.8, signaling good reliability. Composite Reliability for all constructs is above 0.7, except for IDEOLOGICAL which reaches 0.750, indicating that all constructs have a good ability to measure the variable in question. Average Variance Extracted (AVE) also shows mixed results, with CUSTOMER PERCEIVED VALUE having the lowest value (0.548), indicating that the proportion of variance from the items in the construct is less than optimal in explaining the latent variable.

Table 2. Reliability and Validity

	Cronbach's Alpha	rho_A	Composite Reliability	Average Variance Extracted (AVE)
CONSEQUENTIAL	0.686	0.751	0.860	0.755
CUSTOMER COMMITMENT	0.868	0.879	0.919	0.790
CUSTOMER PERCEIVED VALUE	0.878	0.901	0.904	0.548
EXPERIENTIAL	0.880	0.893	0.918	0.737
IDEOLOGICAL	0.477	0.658	0.750	0.544
RITUALISTIC	0.793	0.825	0.853	0.499

The results of the discriminant validity test indicate the extent to which the constructs in this study are different from each other and do not overlap. In this analysis, the correlation values between constructs are compared with the root of the Average Variance Extracted (AVE) of each construct. For the CONSEQUENTIAL construct, the correlation values with other constructs (e.g., CUSTOMER COMMITMENT 0.427 and CUSTOMER PERCEIVED VALUE 0.361) show that although there is a positive relationship, the value does not exceed the AVE root of the construct (0.933), which indicates good discriminant validity. In contrast, CUSTOMER COMMITMENT has a higher correlation value with CUSTOMER PERCEIVED VALUE (0.804), but remains below the AVE root of CUSTOMER COMMITMENT (0.943), indicating that these two constructs also have adequate discriminant validity. However, some correlation values, such as between RITUALISTIC and EXPERIENTIAL (0.737) and between IDEOLOGICAL and EXPERIENTIAL (0.542), are close to the limit that could raise concerns about overlap between the constructs, although they remain below the expected discriminant validity threshold.

Table 3. Discriminant Validity

	CONSEQUENTIA L	CUSTOMER COMMITMENT	CUSTOMER PERCEIVED VALUE	EXPERIEN TIAL	IDEOL OGIC AL	RITUALIST IC
CONSEQUENTIA L	0.869					
CUSTOMER COMMITMENT	0.427	0.889				
CUSTOMER PERCEIVED VALUE	0.361	0.804	0.740			
EXPERIENTIA L	0.517	0.649	0.676	0.858		
IDEOLOGICAL	0.327	0.631	0.480	0.542	0.737	

RITUALISTIC	0.451	0.568	0.578	0.737	0.564	0.706
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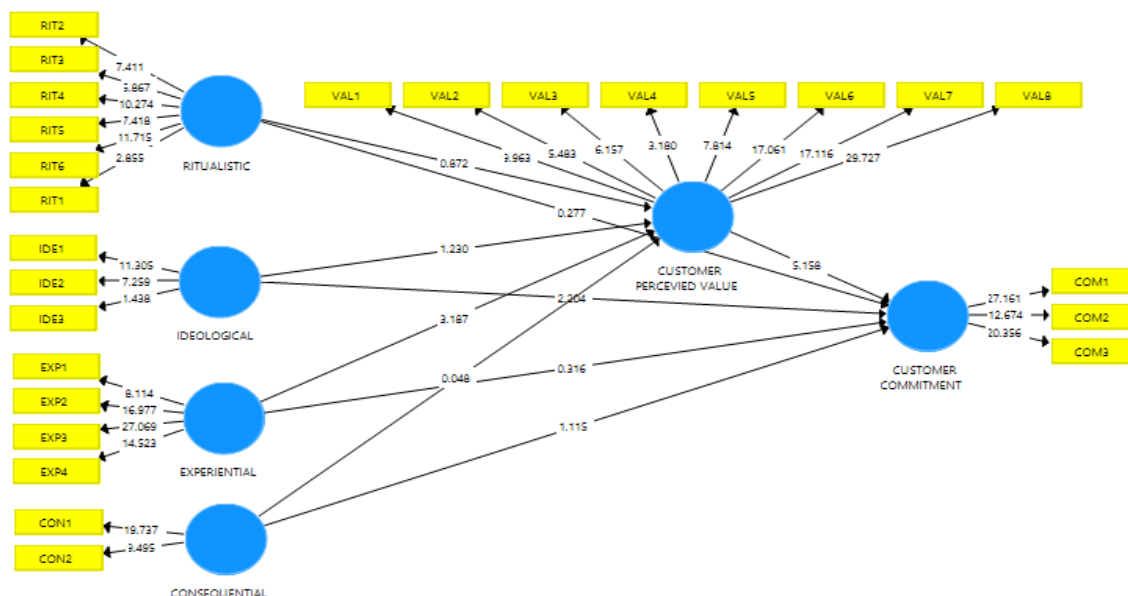


Figure 2. Algorithm calculation

Results of The Hypotheses Testing

In the outer loadings test results, we see how each measurement indicator (item) of the constructs interacts with the latent factors they measure. These results provide information about the strength of the relationship between the indicators and the latent factors. In general, high T Statistics values and very low P Values (often 0) indicate that the majority of items have strong significant loadings towards the corresponding latent factors. For example, in the CUSTOMER COMMITMENT construct, all sample means (M) are relatively close to the original sample (O), and low standard deviations (STDEV) indicate good internal consistency. The very high T Statistics values (e.g. COM1: 25.692, CON1: 20.264, EXP3: 28.320) and zero P Value indicate that each item in this construct has a very strong loading towards its respective factor. A similar phenomenon is observed in the EXPERIENTIAL, CUSTOMER PERCEIVED VALUE, and RITUALISTIC constructs, where the majority of items have strong and significant loadings. However, it should be noted that on the IDEOLOGICAL construct, there is greater variation in the standard deviation and distribution of the sample mean. A clear example is item IDE3, where the sample mean (0.259) is relatively far from the original sample (0.885), and the standard deviation is quite large (191). The low T Statistics value (1.354) and significant P

Values (>0.05) indicate that this item has a less strong relationship with the factor, requiring revision or additional validation.

Table 4. Outer Loadings

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (O/STDEV)	P Values
COM1 <- CUSTOMER COMMITMENT	0.904	0.897	0.035	25.692	0.000
COM2 <- CUSTOMER COMMITMENT	0.862	0.840	0.077	11.248	0.000
COM3 <- CUSTOMER COMMITMENT	0.900	0.889	0.048	18.691	0.000
CON1 <- CONSEQUENTIAL	0.918	0.909	0.045	20.264	0.000
CON2 <- CONSEQUENTIAL	0.818	0.812	0.073	11.131	0.000
EXP1 <- EXPERIENTIAL	0.767	0.764	0.102	7.485	0.000
EXP2 <- EXPERIENTIAL	0.877	0.873	0.058	15.168	0.000
EXP3 <- EXPERIENTIAL	0.909	0.907	0.032	28.320	0.000
EXP4 <- EXPERIENTIAL	0.874	0.865	0.057	15.222	0.000
IDE1 <- IDEOLOGICAL	0.885	0.858	0.098	9.078	0.000
IDE2 <- IDEOLOGICAL	0.884	0.835	0.130	6.818	0.000
IDE3 <- IDEOLOGICAL	0.259	0.302	0.191	1.354	0.176
RIT2 <- RITUALISTIC	0.716	0.707	0.092	7.804	0.000
RIT3 <- RITUALISTIC	0.731	0.716	0.121	6.033	0.000
RIT4 <- RITUALISTIC	0.808	0.803	0.083	9.709	0.000
RIT5 <- RITUALISTIC	0.640	0.665	0.099	6.458	0.000
RIT6 <- RITUALISTIC	0.814	0.793	0.072	11.273	0.000
VAL1 <- CUSTOMER PERCEVIED VALUE	0.700	0.716	0.072	9.660	0.000
VAL2 <- CUSTOMER PERCEVIED VALUE	0.600	0.608	0.110	5.465	0.000
VAL3 <- CUSTOMER PERCEVIED VALUE	0.690	0.686	0.109	6.340	0.000
VAL4 <- CUSTOMER PERCEVIED VALUE	0.505	0.480	0.163	3.092	0.002
VAL5 <- CUSTOMER PERCEVIED VALUE	0.802	0.777	0.106	7.564	0.000
VAL6 <- CUSTOMER PERCEVIED VALUE	0.841	0.828	0.049	17.240	0.000
VAL7 <- CUSTOMER PERCEVIED VALUE	0.805	0.808	0.046	17.446	0.000
VAL8 <- CUSTOMER PERCEVIED VALUE	0.898	0.895	0.030	29.799	0.000
RIT1 <- RITUALISTIC	0.469	0.477	0.162	2.892	0.004

The results of the path coefficients test show how strong the direct effect is between the constructs in the structural model. Based on the data provided, several relationships show significant results. One of the most dominant relationships is between Customer Perceived Value (CPV) and Customer Commitment (CC). The Original Sample (O) value is 0.612, the Standard Deviation (STDEV) is about 0.111, and the T Statistics is 5.526 with a zero P Value (0.000). This shows that CPV has a very strong positive impact on CC. Customers who feel the

value of the product or service they use is high will tend to be more committed to the brand. In addition, the relationship between Experiential and Customer Perceived Value (CPV) is also significant. The O value is 0.512, the STDEV is about 0.165, and the T Statistics is 3.104 with a P Value of 0.002. This shows that customer experience has a positive effect on the value perceived by customers. When customers have a pleasant experience when using a product or service, they tend to provide higher value. Meanwhile, the relationship between Ideological and Customer Commitment (CC) shows significant results with a P Value of 0.028. However, the O value is only 0.298 and the STDEV is around 0.135, making the T Statistics 2.198. Although not very strong, it is still significant enough to assume that there is a positive relationship between ideology and customer commitment. However, some other relationships such as Consequential → Customer Commitment, Experiential → Customer Commitment, Ritualistic → Customer Commitment, and Ritualistic → Customer Perceived Value do not show significant results because the T Statistics values are low and the P Values are above the 0.05 threshold. For example, Consequential → Customer Commitment has a T Statistics value of 1.159 with a P Value of 0.247; Experiential → Customer Commitment has a T Statistics value of 0.316 with a P Value of 0.752; Ritualistic → Customer Commitment has a T Statistics value of 0.280 with a P Value of 0.779; and Ritualistic → Customer Perceived Value has a T Statistics value of 0.875 with a P Value of 0.382.

Table 5. Path Coefficients

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics ((O/STDEV))	P Values
CONSEQUENTIAL -> CUSTOMER COMMITMENT	0.099	0.106	0.085	1.159	0.247
CONSEQUENTIAL -> CUSTOMER PERCEIVED VALUE	-0.005	0.008	0.098	0.047	0.962
CUSTOMER PERCEIVED VALUE -> CUSTOMER COMMITMENT	0.612	0.612	0.111	5.526	0.000
EXPERIENTIAL -> CUSTOMER COMMITMENT	0.048	0.014	0.152	0.316	0.752
EXPERIENTIAL -> CUSTOMER PERCEIVED VALUE	0.512	0.462	0.165	3.104	0.002
IDEOLOGICAL -> CUSTOMER COMMITMENT	0.298	0.250	0.135	2.198	0.028
IDEOLOGICAL -> CUSTOMER PERCEIVED VALUE	0.132	0.137	0.104	1.273	0.204

RITUALISTIC -> CUSTOMER COMMITMENT	-0.033	0.022	0.119	0.280	0.779
RITUALISTIC -> CUSTOMER PERCEIVED VALUE	0.129	0.172	0.147	0.875	0.382

The results of the specific indirect effects test show variations in the strength of the relationship between the constructs in the structural model. In the path consequential → customer perceived value → customer commitment, the value is very low (-0.003), the standard deviation is 0.006, and the T Statistics is only 0.047 with zero P Value (0.963). This shows that the direct effect of consequential on customer commitment through customer perceived value is not significant. In contrast, the path experiential → customer perceived value → customer commitment shows significant results. The original sample (O) value is 0.313, the standard deviation (STDEV) is about 0.285, and the T Statistics is 2.626 with a P Value of 0.009. This indicates that customer experience has a significant positive impact on customer commitment through perceived value. Path ideological → customer perceived value → customer commitment also shows a weak relationship. The original sample (O) value is 0.081, the STDEV is about 0.085, and the T Statistics is only 1.188 with a P Value of 0.235. Similarly, ritualistic → customer perceived value → customer commitment has an original sample (O) value of 0.079, STDEV of around 0.105, and T Statistics of 0.855 with a P Value of 0.393, indicating that ritualistic has no significant influence on customer commitment through perceived value.

Table 6. Specific Indirect Effects

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics ((O/STDEV))	P Values
CONSEQUENTIAL -> CUSTOMER PERCEIVED VALUE -> CUSTOMER COMMITMENT	-0.003	0.006	0.060	0.047	0.963
EXPERIENTIAL -> CUSTOMER PERCEIVED VALUE -> CUSTOMER COMMITMENT	0.313	0.285	0.119	2.626	0.009
IDEOLOGICAL -> CUSTOMER PERCEIVED VALUE -> CUSTOMER COMMITMENT	0.081	0.085	0.068	1.188	0.235
RITUALISTIC -> CUSTOMER PERCEIVED VALUE -> CUSTOMER COMMITMENT	0.079	0.105	0.092	0.855	0.393

E. CONCLUSION

This study successfully investigated the influence of Islam on Muslims' commitment not to buy Unilever products that are being boycotted due to the company's support for Israel and the impact of the Palestinian war. Quantitative research methods were used with a diversified sample of Muslim consumers, totaling 77 respondents. Data analysis used SmartPLS 3.0 for validity, reliability, and research hypothesis tests. The results showed that religiosity has a positive and significant influence on the motivation to boycott Unilever trademarks. Statistical analysis showed a significant relationship between religious loyalty and its consumers' preference for Islamic products. This study supports the theory that religiosity influences Muslims' consumptive behavior, including their decision not to use products that conflict with Islamic values.

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