

Boycott Campaign, Local Pride, and Switching Intention: An Islamic Consumer Ethics Perspective on AMDK Brand Migration Among Generation Z

Muhammad Wandisyah R. Hutagalung¹ Happy Dewani Lubis² Ismail Pulungan³ Muaz Muhammad Abdul Rahim⁴

^{1,2,3} UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan, Sumatera Utara, Indonesia

⁴Universitas Al Azhar, Cairo, Mesir

¹wandisyah@uinsyahada.ac.id, ²hpydwnlbs19@gmail.com, ³maellpalevi@gmail.com,
⁴muaz.abdul22@gmail.com

Abstract

This study investigates the influence of boycott campaigns and local pride campaigns on switching intention from Aqua to Le Minerale among Generation Z consumers in Padangsidempuan City, within the framework of Islamic consumer ethics. Rooted in the principle of *maslahah* (public welfare) and the Islamic concept of purposive consumption, boycott campaigns in Islamic discourse align with the notion of *al-muqata'ah* a permissible act of consumer abstention in response to perceived injustice. Meanwhile, local pride campaigns resonate with the Islamic call for community solidarity (*ta'awun*) and the preference for products that serve local socio-economic welfare. Employing a quantitative associative-causal approach with 100 Generation Z respondents selected through multi-stage sampling, data were collected via Likert-scale questionnaires and analysed using multiple linear regression in SPSS 27. Results indicate that both boycott campaigns ($t = 6.168$, $p < 0.001$) and local pride campaigns ($t = 3.685$, $p < 0.001$) exert a significant positive effect on switching intention, and both jointly explain 45.2% of its variance ($F = 40.083$, $p < 0.001$). These findings suggest that Islamic ethical values embedded in social campaigns effectively shape Muslim consumer behaviour, and that brand transitions among Generation Z are dynamically influenced by socio-religious and psychological motivations rather than product attributes alone.

Keywords: boycott campaign; local pride; switching intention; Generation Z; Islamic consumer ethics; *maslahah*

INTRODUCTION

The global expansion of market economies has brought profound implications for Muslim consumer behaviour, particularly in nations where Islamic values remain central to everyday decision-making. In Indonesia the world's largest Muslim-majority country the interplay between religious conviction, social solidarity, and market choices is increasingly visible in contemporary consumer phenomena (Wilson & Liu, 2011). One such phenomenon is the emergence of organised boycott campaigns and local pride movements that actively shape brand preferences across product categories, including fast-moving consumer goods (FMCGs) such as bottled drinking water (*Air Minum Dalam Kemasan*, AMDK).

Within Islamic jurisprudence and economic ethics, consumer behaviour is not merely a matter of utility maximisation but is governed by higher principles including *maslahah* (public interest), *ta'awun* (mutual cooperation), and the avoidance of *dharar* (harm). The concept of *al-muqata'ah* boycotting has historical roots in Islamic political economy, legitimised as a form of peaceful economic resistance against oppression or injustice (Hassan et al., 2021). Similarly, supporting locally produced goods aligns with the Islamic principle of strengthening

the *ummah's* economic sovereignty and reducing dependence on entities perceived as harmful to the Muslim community.

The Indonesian AMDK market provides a compelling context for this analysis. Data from the Top Brand Index reveals that Aqua long dominant with a 62.50% market share in 2021 experienced a significant decline to 46.90% by 2024, whilst Le Minerale rose from 4.60% to 18.80% over the same period (Ruslan et al., 2025). This dramatic shift in market share within a mere three-year window is extraordinary for a commodity product category and cannot be fully explained by conventional marketing factors such as price variation, distribution changes, or product reformulation alone. Rather, the shift coincides temporally and contextually with an intensification of socially and religiously motivated consumer campaigns propagated through digital platforms, particularly Instagram, TikTok, and WhatsApp platforms on which Generation Z is disproportionately active.

Generation Z, broadly defined as those born between 1997 and 2012, constitutes a demographically significant and culturally distinctive consumer cohort in Indonesia. Characterised by digital nativity, heightened sensitivity to socio-ethical issues, and a propensity for collective action mediated through social networks, Generation Z consumers exhibit behavioural patterns that diverge substantially from those of preceding cohorts (A'yun, 2025). Their consumption decisions are frequently shaped not merely by product attributes but by the perceived alignment of brands with their social, ethical, and, in the Indonesian context, religious values. This renders them particularly susceptible to campaign-mediated switching behaviour.

Switching intention, defined as a consumer's inclination to migrate from one brand to another, has been extensively studied in conventional marketing literature. However, its intersection with Islamic ethical motivations, particularly in the context of boycott campaigns grounded in solidarity (*ukhuwwah*) and local pride rooted in national economic stewardship remains underexplored. Prior studies have largely examined boycott behaviour and brand switching in isolation (Qotrunnada, 2024), or have focused on conventional product categories without integrating an Islamic ethics lens. Moreover, most existing research situates boycott behaviour within a secular consumer psychology framework, thereby overlooking the religiously grounded normative dimensions that are particularly salient in majority-Muslim societies such as Indonesia.

This study addresses this gap by simultaneously examining boycott campaigns and local pride campaigns as antecedents of switching intention among Generation Z in Padangsidempuan, whilst grounding the analysis in the framework of Islamic consumer ethics. The theoretical foundation draws upon the Theory of Planned Behaviour (TPB) (Ajzen, 1991), extended by Islamic ethical constructs that influence attitude formation, subjective norms, and perceived behavioural control among Muslim consumers. Padangsidempuan, as a predominantly Muslim city in North Sumatra with a distinct cultural and religious identity, offers an appropriate and contextually rich research setting for this inquiry.

This integration offers a novel contribution to the intersection of Islamic economics, consumer behaviour, and digital campaign studies, addressing three research objectives: (1) to analyse the influence of boycott campaigns on switching intention from Aqua to Le Minerale among Generation Z; (2) to examine the influence of local pride campaigns on the same switching intention; and (3) to assess the simultaneous effect of both campaigns on switching intention, within an Islamic consumer ethics framework.

Literature Review

Islamic Consumer Ethics and the Concept of Al-Muqata'ah

Islamic economics posits that consumption is a moral act, not merely an economic one. Al-Qur'an explicitly instructs believers to consume what is *halal* and *tayyib* (lawful and wholesome) and to avoid actions that cause harm to the Muslim community (QS. Al-Baqarah: 168; QS. Al-Ma'idah: 87). This framework extends beyond product attributes to encompass the ethical conduct of producers and the broader socio-political implications of purchasing decisions (Kahf, 1992). Islamic economics, in contrast to its neoclassical counterpart, does not regard the consumer as a purely self-interested utility maximiser. Rather, it conceives of the Muslim consumer as a morally embedded agent whose choices are guided by divine injunctions, communal obligations, and a long-term orientation towards *falah* (comprehensive well-being in this world and the hereafter).

The concept of *al-muqata'ah* consumer boycott as an economic tool has been discussed in classical Islamic scholarship as a legitimate form of economic pressure to prevent injustice (*zulm*). The Prophet Muhammad (peace be upon him) himself employed economic boycott as a political instrument, most notably in the Meccan period, underscoring its historical legitimacy within Islamic ethical thought. Contemporary Islamic economists such as Hassan et al. (2021) argue that organised boycotts against entities perceived as supporting oppression are consistent with the Qur'anic injunction to uphold justice (*'adl*) and resist wrongdoing. From a *maqasid al-shari'ah* perspective, the higher objectives of Islamic law boycotts may be justified under the imperative to protect life (*hifz al-nafs*) and preserve community welfare (*hifz al-ummah*). This theoretical positioning is critical for understanding why boycott campaigns resonate strongly among Muslim Generation Z consumers in Indonesia, where religious identity and consumer identity are increasingly co-constitutive.

Local Pride Campaigns and the Principle of Ta'awun

Local pride campaigns, such as the #BanggaBuatanIndonesia movement, encourage consumers to favour domestically produced goods. From an Islamic economic perspective, this behaviour aligns with the principle of *ta'awun* (mutual cooperation and solidarity) and the concept of strengthening the economic capacity of the Muslim community (*tamkin iqtisadi*). Supporting local enterprises contributes to the circulation of wealth within the community, consistent with the Qur'anic principle that wealth should not be concentrated among a select few (QS. Al-Hashr: 7). The Islamic financial principle of *tawazun* (balance) further supports the preference for domestic economic actors, as it discourages the excessive outflow of wealth from Muslim communities to entities that may not share their values or contribute to their collective welfare.

Empirically, Rasyid et al. (2024) demonstrated that buy-local campaigns positively influence brand love and consumer attitudes among Indonesian youth. Trisatya and Absah further found that consumer ethnocentrism — a construct closely related to local pride significantly affects purchase intention for local brands (Trisatya & Absah, 2023). Salehudin (2016) specifically examined the Indonesian government's local product promotion campaign and found meaningful effects on consumer preferences, particularly among younger demographics. These findings collectively suggest that the Islamic ethical underpinning of local pride is not merely a theoretical construct but an empirically operative mechanism that shapes real market behaviour (Salehudin, 2016).

In the specific context of the AMDK market, Le Minerale's branding as an authentically Indonesian product resonates with both the ethnocentric preferences of nationalist-oriented

consumers and the Islamic communal solidarity values of Muslim consumers. This dual resonance positions local pride campaigns as particularly potent instruments of brand switching in the Indonesian market, especially when amplified through social media channels that Generation Z consumers habitually use.

Switching Intention in Islamic and Conventional Consumer Behaviour Frameworks

Switching intention refers to a consumer's cognitive inclination to discontinue patronage of a current brand in favour of a competing alternative (Bansal & Taylor, 1999). In conventional consumer behaviour theory, switching intention is typically modelled as a function of dissatisfaction, perceived quality differences, switching costs, and the attractiveness of alternatives (Asrawan et al., 2023). In the context of low-involvement products such as AMDK, brand switching barriers are generally low, rendering consumers susceptible to external social stimuli, including campaigns, peer influence, and media narratives.

From an Islamic consumer behaviour perspective, switching intention acquires an additional moral dimension. When a consumer's decision to switch brands is motivated by ethical or religious reasoning, as in the case of boycott-driven switching, the intention is embedded in a normative framework that transcends mere preference optimisation. This morally embedded switching intention is more durable and socially reinforced than switching driven by price sensitivity or promotional offers, because it is sustained by community norms and religious identity rather than transient economic considerations.

Putri identified that brand image, promotion, and product quality collectively influence purchase decisions for Le Minerale, whilst Ruslan documented the structural shifts in market competition between Aqua and Le Minerale in recent years. Taken together, these studies confirm that Le Minerale's market ascent is a complex phenomenon driven by both product-level factors and macro-level social and ethical forces, with the latter increasingly prominent among Generation Z consumers (Putri et al., 2025) (Ruslan et al., 2025).

Digital Activism and Social Media Influence Among Generation Z

The rapid expansion of digital communication technologies has transformed the way social movements, ethical campaigns, and consumer activism operate in contemporary society. Social media platforms such as Instagram, TikTok, X (formerly Twitter), YouTube, and WhatsApp have become central arenas for the dissemination of information, mobilisation of collective action, and construction of public opinion, particularly among younger generations. In the context of consumer behaviour, digital platforms no longer function merely as channels of product promotion, but increasingly shape moral discourse, political expression, and ethical consumption patterns. This phenomenon is especially visible in boycott campaigns and local pride movements, where social media acts as a catalyst for rapid behavioural change among consumers (Castells, 2012).

Generation Z, broadly defined as individuals born between 1997 and 2012, represents the first generation fully immersed in digital environments from an early age. As digital natives, Generation Z consumers exhibit distinctive behavioural characteristics, including high social media dependency, rapid information processing, interactive communication preferences, and strong responsiveness to online social trends (A'yun, 2025). Unlike previous generations, their consumption behaviour is heavily influenced by digital interaction, peer-generated content, and online communities rather than solely by traditional advertising mechanisms. Consequently, social media exposure plays a crucial role in shaping attitudes, subjective norms, and behavioural intentions among Generation Z consumers (Priporas et al., 2017).

Digital activism refers to the use of digital technologies and online platforms to promote social, political, economic, or ethical causes through collective participation and information dissemination. In consumer contexts, digital activism frequently manifests through boycott campaigns, hashtag movements, online petitions, influencer advocacy, and viral content encouraging ethical purchasing behaviour. Social media enables campaigns to spread rapidly across geographical boundaries, creating what Castells describes as “networked social movements,” where collective identity and emotional engagement are formed through digital interaction rather than physical mobilisation alone. Within Muslim-majority societies, digital activism increasingly intersects with religious identity and ethical consumption, amplifying campaigns related to halal awareness, support for Muslim communities, and boycott movements against brands perceived as conflicting with Islamic values (Wilson & Liu, 2011).

The influence of social media on consumer behaviour can be understood through the concept of electronic word-of-mouth (eWOM), which refers to the exchange of opinions, recommendations, and experiences through digital communication channels. eWOM is often perceived as more credible and persuasive than traditional corporate advertising because it originates from peers, influencers, or community members rather than formal institutions. Hennig-Thurau et al. (2004) argue that eWOM significantly shapes consumer attitudes and purchase intentions by reducing uncertainty and reinforcing collective perceptions. In the context of boycott campaigns, repeated exposure to viral content, emotional narratives, and religiously framed messages can generate strong social pressure for consumers to align their purchasing behaviour with perceived ethical expectations (Damayanti & Sumayyah, 2024).

For Generation Z consumers, social media also functions as a mechanism for identity construction and social belonging. Consumption choices increasingly serve as symbolic expressions of personal values, political orientation, and moral identity. Consequently, participation in boycott campaigns or support for local products is often interpreted not only as an economic decision but also as a form of social signalling and collective solidarity. The emergence of “cancel culture” further intensifies this phenomenon, whereby brands perceived as unethical may experience rapid reputational decline due to widespread online criticism and organised digital resistance. In such environments, consumers may alter their purchasing behaviour not only because of personal conviction but also due to fear of social exclusion within their digital communities (Kahneman, 2011).

In Indonesia, the influence of digital activism on Muslim consumer behaviour has become increasingly prominent in recent years, particularly in relation to geopolitical conflicts, halal product awareness, and nationalist economic movements. Social media-based boycott campaigns targeting multinational brands perceived as supporting controversial political agendas have gained substantial traction among Indonesian youth audiences. Simultaneously, local pride movements such as #BanggaBuatanIndonesia have encouraged consumers to support domestic brands as expressions of economic nationalism and communal solidarity. The convergence of Islamic ethical values, digital communication, and youth activism creates a powerful socio-cultural environment capable of reshaping market dynamics and influencing brand switching behaviour (Hennig-Thurau et al., 2004).

Previous studies support the significant relationship between digital campaigns and consumer behavioural intention. Lutfia Izdhihar Qotrunnada found that social media exposure, religiosity, and fear of missing out (FOMO) significantly influenced brand switching behaviour among Generation Z consumers during boycott movements. Similarly, Damayanti and Sumayyah identified electronic word-of-mouth as an important moderating factor strengthening the effect of boycott campaigns on switching intention. These findings indicate

that digital communication mechanisms play a substantial role in amplifying ethical consumption behaviour among younger Muslim consumers.

Within the framework of the Theory of Planned Behaviour (TPB), digital activism strengthens all three determinants of behavioural intention. First, social media content shapes consumer attitudes by framing certain brands as ethically acceptable or unacceptable (Ajzen, 1991). Second, online communities generate subjective norms that encourage conformity with collective moral expectations. Third, digital platforms increase perceived behavioural control by simplifying access to alternative products, recommendations, and purchasing information. As a result, social media-driven activism significantly enhances the likelihood of campaign-induced switching intention among Generation Z consumers.

Theory of Planned Behaviour: Conventional and Islamic Extensions

The Theory of Planned Behaviour (Ajzen, 1991) proposes that behavioural intention is determined by three constructs: attitude towards the behaviour, subjective norms, and perceived behavioural control. This framework has been widely applied in consumer behaviour research, including in halal consumption studies (Alam & Sayuti, 2011), Islamic banking adoption (Amin et al., 2014), and ethical purchasing behaviour. In the context of Islamic consumer behaviour, the three TPB constructs are further shaped and intensified by religious values, communal obligations, and spiritual motivations that operate alongside — and sometimes override — conventional preference calculations.

Boycott campaigns operate primarily through the first two TPB constructs: they cultivate negative attitudes towards the boycotted brand by framing its consumption as ethically impermissible or socially undesirable, and they generate subjective norms by creating a social environment in which boycott participation is expected and celebrated. In digitally networked communities characteristic of Generation Z, these normative pressures are amplified through viral content, influencer endorsements, and peer-to-peer communication, creating a social media ecology that strongly incentivises campaign participation (Qotrunnada, 2024).

Local pride campaigns, conversely, operate primarily through positive attitude formation towards the alternative brand and reinforcement of subjective norms around national and communal solidarity. Perceived behavioural control is facilitated by the easy availability and comparable quality of substitute products such as Le Minerale. The combination of these mechanisms negative attitude towards Aqua and positive attitude towards Le Minerale, both reinforced by community norms, creates a powerful confluence of push and pull forces that substantially elevates switching intention.

Prior research confirms these pathways. Lutfia Izdhihar Qotrunnada found that social media-mediated boycott campaigns significantly increased brand switching inclination among Generation Z, with religiosity as a key amplifying factor. Damayanti and Sumayyah (Damayanti & Sumayyah, 2024) demonstrated that boycott campaigns positively influenced switching intention, whilst electronic word-of-mouth (eWOM) played a partial moderating role. These findings collectively support the proposition that Islamic ethical motivations, when amplified by digital campaign mechanisms, constitute potent antecedents of switching intention.

Based on the foregoing theoretical and empirical review, the following hypotheses are advanced:

H1: Boycott campaigns exert a significant positive influence on switching intention from Aqua to Le Minerale among Generation Z in Padangsidempuan.

H2: Local pride campaigns exert a significant positive influence on switching intention from Aqua to Le Minerale among Generation Z in Padangsidempuan.

H3: Boycott campaigns and local pride campaigns jointly exert a significant positive influence on switching intention from Aqua to Le Minerale among Generation Z in Padangsidempuan.

METHOD

Research Design

This study adopts a quantitative approach with an associative-causal research design, consistent with the positivist epistemological orientation commonly employed in Islamic economics empirical research (Creswell, 2014). The quantitative method enables rigorous hypothesis testing regarding causal relationships between campaign exposure variables and consumer switching intention, whilst producing generalisable findings that can inform both academic theory and practical policy. The causal-associative design was selected in preference to experimental or longitudinal designs given the observational nature of the campaign phenomena under investigation and the practical constraints of field research in a mid-sized Indonesian city.

Population and Sampling

The study population comprised Generation Z individuals (aged 18–27) residing in Padangsidempuan City, estimated at 243,843 persons in 2025. The sample size was determined using Slovin's formula at a 10% margin of error, as follows:

$$n = N / (1 + N \cdot e^2) = 243,843 / (1 + 243,843 \times 0.01) = 243,843 / 2,439.43 \approx 100 \text{ respondents}$$

A multi-stage sampling procedure was employed. In the first stage, proportional cluster sampling was applied across six sub-districts (*kecamatan*) using the formula $f_i = N_i/N$ to determine sub-district-level sample fractions, and $n_i = f_i \times n$ to compute the corresponding sample sizes. In the second stage, purposive sampling was applied within each cluster to select respondents meeting predefined eligibility criteria.

Respondent eligibility criteria were: (1) member of Generation Z aged 18–27; (2) resident of Padangsidempuan City; (3) aware of the boycott campaign targeting Aqua; (4) aware of local pride campaigns supporting domestic products; and (5) having consumed Aqua or Le Minerale at least once within the preceding six months.

Table 1. Proportional Cluster Sampling Distribution

Sub-District (Kecamatan)	Population (N _i)	Fraction (f _i)	Sample (n _i)
Padangsidempuan Tenggara	36,392	0.15	15
Padangsidempuan Selatan	73,549	0.30	30
Padangsidempuan Batunadua	33,201	0.14	14
Padangsidempuan Utara	69,515	0.29	29
Padangsidempuan Hutaimbaru	20,761	0.08	8
Padangsidempuan Angkola Julu	10,425	0.04	4

Sub-District (Kecamatan)	Population (Ni)	Fraction (fi)	Sample (ni)
Total	243,843	1.00	100

Source: Compiled by authors based on Padangsidempuan City data, 2025

Operational Definition of Variables

Table 2. Operational Definition of Variables

Variable	Definition	Indicators	Scale
Boycott Campaign (X1)	Organised social movement encouraging avoidance of Aqua on ethical/religious grounds (al-muqata'ah)	Awareness of campaign; intention to avoid; perceived moral obligation; social pressure via eWOM; campaign credibility	Likert 1–5 (8 items)
Local Pride Campaign (X2)	Movement promoting preference for domestically produced goods aligned with ta'awun and tamkin iqtisadi	National pride; preference for local brands; consumer ethnocentrism; social norm; campaign exposure	Likert 1–5 (8 items)
Switching Intention (Y)	Consumer's inclination to migrate from Aqua to Le Minerale, potentially motivated by Islamic ethical values	Willingness to switch; active search for alternatives; reduced brand loyalty; brand comparison behaviour	Likert 1–5 (8 items)

Source: Compiled by authors, 2026

Data Collection and Analysis

Primary data were collected through a structured Likert-scale questionnaire (1 = strongly disagree to 5 = strongly agree), with eight items per variable (24 items in total). Instrument validity was assessed via Pearson Product-Moment correlation, with a critical r-table value of 0.196 (df = 98, $\alpha = 0.05$). Reliability was assessed via Cronbach's Alpha, with a minimum acceptable threshold of 0.60.

Classical assumption tests were conducted prior to regression analysis: normality was tested using the Kolmogorov-Smirnov test, multicollinearity was assessed using Tolerance and Variance Inflation Factor (VIF) statistics, and heteroscedasticity was examined using the Glejser test. Hypotheses were tested using multiple linear regression analysis, with partial effects assessed via *t*-tests (H1 and H2), simultaneous effects via F-tests (H3), and explanatory power via the coefficient of determination (R^2). All analyses were performed using SPSS version 27.

RESULTS AND DISCUSSION

Instrument Validity and Reliability

Table 3. Validity Test Results

Variable	Item	r-value	r-table	Status
Boycott Campaign (X1)	X1.1	0.732	0.196	Valid
	X1.2	0.809	0.196	Valid
	X1.3	0.677	0.196	Valid
	X1.4	0.790	0.196	Valid
	X1.5	0.808	0.196	Valid
	X1.6	0.742	0.196	Valid
	X1.7	0.646	0.196	Valid
	X1.8	0.683	0.196	Valid
Local Pride Campaign (X2)	X2.1	0.650	0.196	Valid
	X2.2	0.572	0.196	Valid
	X2.3	0.542	0.196	Valid
	X2.4	0.533	0.196	Valid
	X2.5	0.574	0.196	Valid
	X2.6	0.643	0.196	Valid
	X2.7	0.353	0.196	Valid
	X2.8	0.588	0.196	Valid
Switching Intention (Y)	Y1	0.358	0.196	Valid
	Y2	0.490	0.196	Valid
	Y3	0.587	0.196	Valid
	Y4	0.756	0.196	Valid
	Y5	0.666	0.196	Valid
	Y6	0.610	0.196	Valid
	Y7	0.730	0.196	Valid
	Y8	0.689	0.196	Valid

Source: Primary data processed, 2026

Based on the validity test results presented in the table, it can be interpreted that all items from the three research variables are declared valid because they have r-values greater than the r-table value of 0.196. For the Boycott Campaign variable (X1), all eight items (X1.1 to X1.8) are valid, with correlation values ranging from 0.646 to 0.809, which falls into the

strong to very strong correlation category, where items X1.2 and X1.5 have the highest correlations. The Local Pride Campaign variable (X2) also shows that all items are valid, with r-values ranging from 0.353 to 0.650. However, item X2.7 has the lowest correlation value of 0.353, which is only slightly above the r-table, placing it in the weak correlation category, though it is still considered valid. Meanwhile, the Switching Intention variable (Y) has all items valid, with r-values ranging from 0.358 to 0.756, where item Y4 has the highest correlation (0.756) and item Y1 has the lowest correlation (0.358), which also falls into the weak category. Overall, it can be concluded that this research instrument is suitable for further analysis since no items were dropped. Nevertheless, for future research, it is recommended to revise or consider replacing items X2.7 and Y1 because their contribution to the construct is relatively low, even though they still meet the validity requirements statistically.

Table. 4
Composite Reliability

Variabel	Composite reliability (rho_c)
Switching Intention	0.904
Boycot Campaign	0.777
Local Pride Campaign	0.826

Source: Output SmartPLS

Based on Table 4, the composite reliability values for each variable are as follows: Switching Intention (Y) has a composite reliability (rho_c) of 0.904, Boycott Campaign (X1) has a value of 0.777, and Local Pride Campaign (X2) has a value of 0.826.

Table 5
Heterotrait-Monotrait Ratio of Correlations (HTMT)

	Boycot Campaign	Local Prida Campaign	Switching Intention
Boycot Campaign			
Local Pride Campaign	0,526		
Switching Intention	0,755	0,705	

Source: Output SmartPLS

Based on Table 5, the Heterotrait-Monotrait (HTMT) ratio values between the three latent variables are as follows: between Boycott Campaign and Local Pride Campaign, the HTMT value is 0.526; between Boycott Campaign and Switching Intention, the value is 0.755; and between Local Pride Campaign and Switching Intention, the value is 0.705.

Table 6
Variance Inflation Factor (VIF)

Indicator	VIF
X1.1	1.748
X1.2	2.262
X1.3	1.586
X1.4	2.281
X1.5	2.323
X1.6	1.943
X1.7	1.528
X1.8	1.798
X2.1	1.445
X2.2	1.424
X2.3	1.283
X2.4	1.312
X2.5	1.296
X2.6	1.433
X2.7	1.108
X2.8	1.373
Y.1	1.081
Y.2	1.181
Y.3	1.477
Y.4	2.017
Y.5	1.668
Y.6	1.533
Y.7	1.724
Y.8	1.821

Source: Output SmartPLS

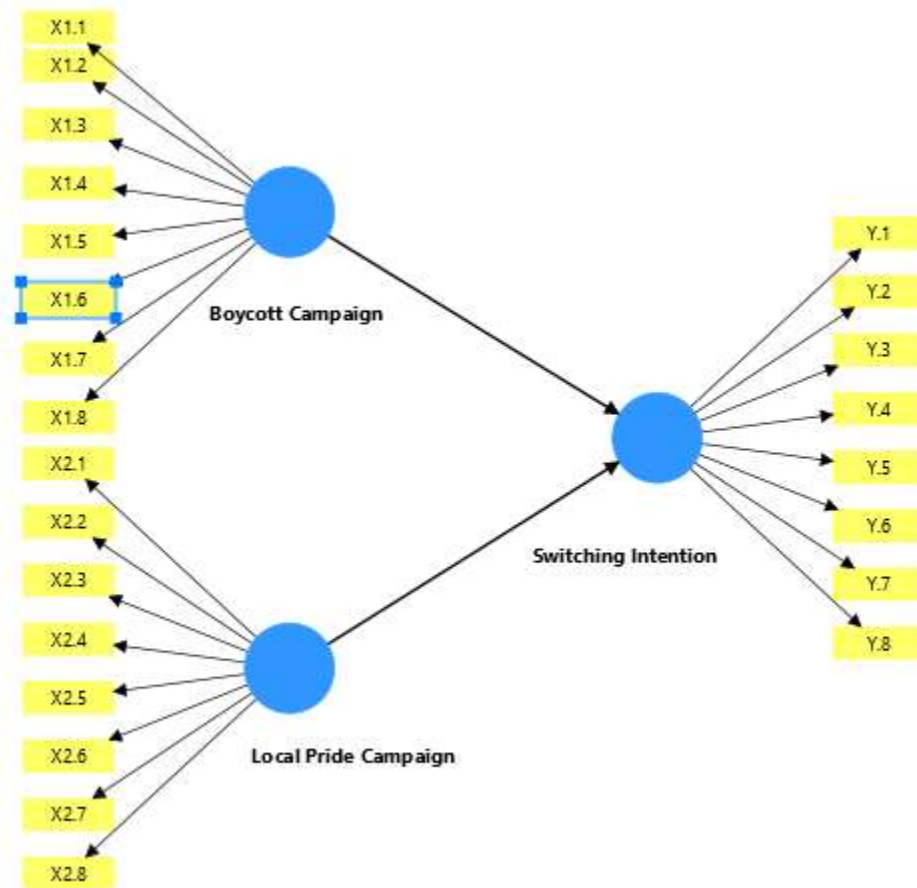
Based on Table 6, the Variance Inflation Factor (VIF) values for all indicator items across the three variables range from 1.081 to 2.323. Using the common threshold of $VIF < 5$ (or the stricter threshold of $VIF < 3$), all indicators are free from multicollinearity issues. For the Boycott Campaign variable, VIF values range from 1.528 to 2.323, with the highest value observed for X1.5 (2.323). The Local Pride Campaign variable shows VIF values between 1.108 and 1.445, where X2.7 has the lowest VIF (1.108) and X2.1 has the highest (1.445). For the Switching Intention variable, VIF values range from 1.081 to 2.017, with Y.4 showing the highest value (2.017) and Y.1 the lowest (1.081). Since all VIF values are significantly lower than the acceptable threshold of 5, it can be concluded that there is no multicollinearity problem among the indicators within each construct. This means that each indicator measures a unique aspect of its respective construct without excessive redundancy. Consequently, the measurement model is considered appropriate, and the data is suitable for proceeding to structural model analysis, including hypothesis testing using SmartPLS.

Table 7
Path Coefficient

Path coefficients

Boycott Campaign -> Switching Intention	0.531
Local Pride Campaign -> Switching Intention	0.310

Picture.1 Path Diagram



Source: Smart-PLS, 2026

Based on the path coefficients table, the direct effects between the independent variables and the dependent variable are as follows: Boycott Campaign has a path coefficient of 0.531 on Switching Intention, and Local Pride Campaign has a path coefficient of 0.310 on Switching Intention.

Table 8
R² (Coefficient of Determination)

	R-square adjusted
Switching Intention	0.511

Table 9. Reliability Test Results

Variable	Items	Cronbach's Alpha	Category
Boycott Campaign (X1)	8	0.878	High Reliability
Local Pride Campaign (X2)	8	0.682	Moderate Reliability
Switching Intention (Y)	8	0.767	High Reliability

Source: Primary data processed, 2026

All 24 items demonstrated r-values exceeding the r-table threshold of 0.196, confirming instrument validity across all three variables. Cronbach's Alpha coefficients surpassed the 0.60 minimum threshold for all variables, confirming satisfactory internal consistency. Notably, the boycott campaign scale attained a high reliability coefficient ($\alpha = 0.878$), reflecting strong item coherence in capturing the multi-faceted dimensions of campaign exposure, moral obligation, and social pressure. The moderate reliability of the Local Pride Campaign scale ($\alpha = 0.682$) suggests that respondents exhibited somewhat heterogeneous interpretations of local pride, potentially reflecting varying levels of ethnocentric orientation and Islamic identity salience — a finding that invites refinement in future instrument development.

Descriptive Statistics

Table 10. Descriptive Statistics

Variable	N	Minimum	Maximum	Mean	Std. Deviation
Boycott Campaign (X1)	100	9.00	39.00	32.11	5.676
Local Pride Campaign (X2)	100	24.00	40.00	32.95	3.377
Switching Intention (Y)	100	20.00	40.00	31.89	4.506

Source: Primary data processed, 2026

Descriptive statistics reveal that respondents demonstrated relatively high mean scores across all variables, indicating considerable exposure to and engagement with both campaigns, as well as a notable inclination to switch brands. The mean score for Local Pride Campaign ($M = 32.95$) was the highest among the three variables, suggesting that pride in domestic products may be a more consistently held disposition among respondents than active boycott engagement. The relatively higher standard deviation for Boycott Campaign ($SD = 5.676$) compared to Local Pride Campaign ($SD = 3.377$) indicates greater heterogeneity in respondents' perceptions of and participation in boycott activities — a finding consistent with the contested and context-dependent nature of boycott legitimacy in Islamic jurisprudence, where individual assessments of the necessity and scope of *al-muqata'ah* may vary considerably (Hassan et al., 2021).

Classical Assumption Tests

Table 11. Normality Test (Kolmogorov-Smirnov)

Parameter	Value
N	100
Mean of Residuals	0.0000000
Std. Deviation of Residuals	3.33390
Kolmogorov-Smirnov Statistic	0.088
Asymp. Sig. (2-tailed)	0.053
Decision	Normally Distributed (sig. > 0.05)

Source: Primary data processed, 2026

Table 12. Multicollinearity Test

Variable	Tolerance	VIF	Status
Boycott Campaign (X1)	0.858	1.166	No Multicollinearity
Local Pride Campaign (X2)	0.858	1.166	No Multicollinearity

Source: Primary data processed, 2026

Table 13. Heteroscedasticity Test (Glejser)

Variable	B	Std. Error	Beta	t	Sig.	Status
(Constant)	4.149	2.151	—	1.929	0.057	—
Boycott Campaign (X1)	-0.052	0.041	-0.139	-1.277	0.205	No Heteroscedasticity
Local Pride Campaign (X2)	0.002	0.069	0.004	0.032	0.974	No Heteroscedasticity

Source: Primary data processed, 2026 | Dependent Variable: Abs_RES

The Kolmogorov-Smirnov test yielded an asymptotic significance of 0.053 (> 0.05), confirming normally distributed residuals. Both independent variables exhibited Tolerance values of 0.858 (> 0.10) and VIF values of 1.166 (< 10.00), indicating the absence of problematic multicollinearity. The Glejser test produced significance values of 0.205 and 0.974 for X1 and X2 respectively (both > 0.05), confirming the absence of heteroscedasticity. All classical assumptions are therefore satisfied, validating the appropriateness of the multiple linear regression model.

Multiple Linear Regression and Hypothesis Testing

Table 13. Multiple Linear Regression Results and Partial t-Test

Variable	B	Std. Error	Beta (β)	t	Sig.	Decision
(Constant)	5.994	3.398	—	1.764	0.081	—
Boycott Campaign (X1)	0.397	0.064	0.500	6.168	< 0.001	H1 Supported
Local Pride (X2)	0.399	0.108	0.299	3.685	< 0.001	H2 Supported

Source: Primary data processed, 2026 | Dependent Variable: Switching Intention (Y)

Table 14. F-Test (Simultaneous Significance)

Source	Sum of Squares	df	Mean Square	F	Sig.	Decision
Regression	909.418	2	454.709	40.083	< 0.001	H3 Supported
Residual	1100.372	97	11.344	—	—	—
Total	2009.790	99	—	—	—	—

Source: Primary data processed, 2026

Table 15. Coefficient of Determination (R²)

R	R Square	Adjusted R Square	Std. Error of Estimate
0.673	0.452	0.441	3.368

Source: Primary data processed, 2026

The estimated regression equation is as follows:

$$\hat{Y} = 5.994 + 0.397X_1 + 0.399X_2$$

The constant value of 5.994 indicates that when both predictors are held at zero, switching intention retains a baseline value of 5.994 units. The regression coefficient for Boycott Campaign (B = 0.397) indicates that a one-unit increase in boycott campaign exposure is associated with a 0.397-unit increase in switching intention, holding the other predictor constant. Similarly, the regression coefficient for Local Pride Campaign (B = 0.399) reflects a near-identical marginal effect. The standardised Beta coefficients ($\beta = 0.500$ for X1; $\beta = 0.299$ for X2) indicate that the boycott campaign carries a relatively stronger standardised influence on switching intention than the local pride campaign, despite their near-equivalent unstandardised coefficients. The F-test result ($F = 40.083$, $p < 0.001$) confirms overall model significance (H3 supported), and the R² of 0.452 indicates that 45.2% of switching intention variance is jointly explained by the two campaign variables.

DISCUSSION

Effect of Boycott Campaign on Switching Intention: The Al-Muqata'ah Dimension

The partial *t*-test result for the boycott campaign variable ($t = 6.168, p < 0.001$) provides strong support for H1, confirming that boycott campaign exposure significantly and positively influences switching intention from Aqua to Le Minerale among Generation Z. This finding is theoretically consistent with the TPB framework: boycott campaigns cultivate negative attitudes towards Aqua, generate peer-based subjective norms condemning its consumption, and leverage the low switching cost inherent in commoditised AMDK products to create high perceived behavioural control (Kahneman, 2011).

From an Islamic consumer ethics perspective, this result resonates powerfully with the concept of *al-muqata'ah* as a form of moral agency. Hassan argue that economic boycotting, when motivated by the desire to prevent harm (*dar' al-mafasid*) and uphold justice (*'adl*), constitutes a legitimate form of consumer activism in Islamic economic thought (Hassan et al., 2021). The respondents' high mean score on the boycott campaign variable ($M = 32.11$) and significant standardised effect ($\beta = 0.500$) suggest that Islamic ethical motivations — rather than mere social conformity or price sensitivity — are a meaningful driver of their predisposition to switch brands. This aligns with the *maqasid al-shari'ah* framework, wherein consumer choices that protect the welfare of the Muslim community are regarded as acts of collective religious duty, not merely individual preference (Rasyid et al., 2024).

These findings are consistent with Lutfia Izdhihar Qotrunnada, who established that social media-amplified boycott campaigns significantly predicted brand switching among Generation Z, with religiosity amplifying the effect. Damayanti and Sumayyah (2024) similarly confirmed a positive and significant relationship between boycott campaign intensity and switching intention. Importantly, however, the present study extends these prior findings by situating the relationship within an explicit Islamic ethical framework, demonstrating that the moral legitimacy ascribed to boycotts within Islamic discourse strengthens their behavioural impact in Muslim-majority consumer contexts (Bansal & Taylor, 1999) (Wilson & Liu, 2011).

It is nonetheless important to note that switching intention engendered by boycott campaigns may be situationally contingent rather than durable. The Islamic distinction between firm intention (*'azm*) and mere inclination (*hamm*) is instructive here: whilst campaign-induced switching intention represents a genuine motivational state, its translation into sustained behavioural change depends on the persistence of the underlying ethical motivation and the social conditions that sustain it. When boycott campaigns lose momentum — as social media cycles inevitably shift — consumers may revert to prior preferences, particularly if product quality differentials or price advantages favour the previously boycotted brand. This underscores the strategic imperative for Le Minerale to consolidate campaign-induced switchers through sustained engagement with Islamic values-aligned brand communication.

Effect of Local Pride Campaign on Switching Intention: The Ta'awun Dimension

The partial *t*-test for the local pride campaign variable ($t = 3.685, p < 0.001$) supports H2, confirming that local pride campaign exposure exerts a significant positive influence on switching intention. Unlike the boycott campaign, which operates through the mechanism of negative brand rejection (*push*), the local pride campaign functions through positive brand attraction (*pull*) — building affective ties to Le Minerale as a symbol of national economic identity and Islamic community solidarity.

This mechanism aligns with the Islamic principle of *ta'awun* (mutual cooperation), which obliges Muslims to support one another's economic welfare (QS. Al-Ma'idah: 2). The

perception of Le Minerale as an authentically Indonesian product resonates with the Islamic economic injunction to circulate wealth within the community (*tawzif al-mal*) and resist economic dependency on external actors (Chapra, 1992). Rasyid confirmed this positive relationship between buy-local campaigns and brand preference, whilst Salehudin (2016) documented the broader efficacy of local product promotion in shifting Indonesian consumer preferences, particularly among younger cohorts (Rasyid et al., 2024).

The relatively lower standardised Beta for Local Pride Campaign ($\beta = 0.299$) compared to Boycott Campaign ($\beta = 0.500$) suggests that whilst positive brand attraction is significant, negative brand rejection — particularly when framed in Islamic ethical terms — exerts a stronger proximal influence on switching intention. This asymmetry aligns with the Islamic jurisprudential principle that prevention of harm (*dar' al-mafasid*) takes precedence over the pursuit of benefit (*jalb al-masalih*), suggesting that ethically motivated avoidance is a more powerful behavioural lever than ethically motivated attraction in the short term. This finding has important implications for Islamic marketing strategy: brands seeking to benefit from ethico-religious consumer dynamics should position themselves as the safe harbour for consumers escaping perceived ethical violations, rather than relying solely on positive brand attributes.

Joint Effect: Convergence of Islamic Push-Pull Mechanisms

The simultaneous F-test ($F = 40.083, p < 0.001$) validates H3, confirming that boycott campaigns and local pride campaigns jointly and significantly predict switching intention, together explaining 45.2% of its variance. This finding is theoretically significant because it demonstrates the synergistic operation of complementary Islamic ethical mechanisms: the push of *al-muqata'ah* (legitimate avoidance of harm) and the pull of *ta'awun* (communal solidarity and support for local welfare), operating concurrently to elevate switching intention substantially beyond what either mechanism achieves independently.

In the broader framework of Islamic economics, this duality reflects the principle of *tanfir wa targhib* the simultaneous deployment of deterrence and incentive as instruments of behavioural governance. Classical Islamic scholars recognised that sustainable behavioural change requires both the discouragement of harmful behaviour and the encouragement of beneficial alternatives; neither deterrence nor incentive is sufficient in isolation. The present findings provide empirical support for this principle in the context of contemporary consumer behaviour: when consumers are simultaneously deterred from Aqua by ethico-religious reasoning and attracted to Le Minerale by communal solidarity values, switching intention is maximised.

The R^2 of 0.452 confirms that nearly half of switching intention variance is attributable to this ethico-social campaign dyad — a substantial explanatory contribution for a construct as complex and multi-determined as brand switching intention. The remaining 54.8% of variance reflects the operation of factors beyond the scope of this study, including product quality perceptions, price sensitivity, distribution access, habitual purchase patterns, and individual religiosity levels. Future research should investigate these additional determinants within an integrated Islamic consumer behaviour framework, potentially employing structural equation modelling to capture the full complexity of the switching intention formation process.

CONCLUSION

This study examined the influence of boycott campaigns and local pride campaigns on switching intention from Aqua to Le Minerale among Generation Z in Padangsidempuan, grounded in an Islamic consumer ethics framework that integrates the concepts of *al-muqata'ah*, *ta'awun*, *maslahah*, and *maqasid al-shari'ah* with the Theory of Planned Behaviour. Three principal conclusions are advanced. First, boycott campaigns exert a significant positive effect on switching intention ($t = 6.168$, $\beta = 0.500$, $p < 0.001$), confirming H1. This effect is theoretically grounded in the Islamic principle of *al-muqata'ah* as a legitimate form of consumer moral agency directed at preventing harm and upholding justice. The strength of this effect among Generation Z reflects the potency of digitally mediated Islamic ethical discourse in shaping market behaviour in contemporary Indonesia. Second, local pride campaigns significantly and positively influence switching intention ($t = 3.685$, $\beta = 0.299$, $p < 0.001$), confirming H2. This effect is consistent with the Islamic principles of *ta'awun* (mutual cooperation) and *tamkin iqtisadi* (economic empowerment of the Muslim community), demonstrating that positive solidarity-based brand attraction constitutes a meaningful antecedent of switching behaviour. Third, both campaigns jointly explain 45.2% of switching intention variance ($F = 40.083$, $p < 0.001$), confirming H3 and demonstrating the synergistic potency of Islamic *push-pull* campaign dynamics. The convergence of ethically motivated brand rejection and solidarity-motivated brand attraction represents a powerful behavioural governance mechanism consistent with the Islamic principle of *tanfir wa targhib*.

These findings carry important implications. For Islamic marketing practitioners, the study underscores the imperative of aligning brand communication with Islamic values of justice, communal solidarity, and economic sovereignty. For Islamic financial institutions and economic development agencies, the results highlight the potential of ethico-religious campaigns as instruments of market structuring that serve broader *maslahah* objectives. For policymakers, the findings suggest that supporting locally owned businesses through values-aligned campaign strategies can generate meaningful shifts in consumer behaviour, particularly among the ethically engaged Generation Z cohort.

This study is subject to several limitations that future research should address. The cross-sectional design precludes causal inference and does not capture the temporal dynamics of switching behaviour. The sampling frame is geographically bounded to Padangsidempuan, limiting generalisability to other Indonesian cities or Muslim-majority contexts. Future studies should employ longitudinal designs, incorporate individual religiosity as a moderating variable, and extend the analysis to actual switching behaviour — rather than switching intention alone — to assess the intention-behaviour gap in this ethically charged consumer context.

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