

Exploring The Impact of Digital-Political Literacy and Religious Observance on the Boycott Behaviour for Israeli-Associated Products

Dian Wahyu Novitasari

*Department of Communication, Faculty of Social and Political Science, University of Airlangga
Dharmawangsa Street, Surabaya, East Java, Indonesia.*

dian.wynov@gmail.com

Abstract

In recent years, the discourse about the Israel - Palestine conflict has adorned the various taglines on social media. It may elicit various responses and opinions across the global community. This study aims to explore how digital literacy (X1), political literacy(X2), and religious observance (Y) jointly shape boycott behaviour (Z) toward Israeli-associated products within a multidimensional literacy framework. It applies a multivariate quantitative analysis using SEM-PLS model covering the participation from 240 respondents in East Java, Indonesia. The findings of this study confirm that both digital literacy and political literacy exert positive and significant direct effects on boycott behaviour, while religious observance demonstrates a significant negative direct effect on boycott behaviour. However, interestingly, this research also found that religious observance plays a crucial indirect role by significantly mediating the relationships between digital literacy and boycott behaviour, as well as between political literacy and boycott behaviour. Our further analysis reveals that religiosity functions less as a direct behavioural driver and more as a moral interpretive mechanism that channels informational and political awareness into ethically framed consumer actions. The novelty of this research contributes to enriching the literature of consumer activism and sustainable civic engagement.

Keywords: Digital Literacy, Political Literacy, Religious Observance, Boycott Behavior

Abstrak

Dalam beberapa tahun terakhir, diskursus mengenai konflik Israel dan Palestina telah seringkali menjadi tagline di lini media sosial. Hal tersebut seringkali memicu berbagai bentuk opini pada masyarakat secara global. Penelitian ini mencoba mengeksplorasi bagaimana literasi digital (X1), literasi politik (X2) dan ketaatan beragama (Y) secara simultan membentuk perilaku boikot (Z) pada produk yang terafiliasi pada gerakan Israel. Penelitian ini menggunakan metode kuantitatif multivariat dengan model analisis SEM-PLS pada 240 responden dari berbagai daerah di Jawa Timur. Hasil penelitian ini menunjukkan bahwa baik literasi digital dan literasi politik senantiasa menunjukkan korelasi yang signifikan terhadap perilaku boikot. Di sisi lain, variabel ketaatan beragama menunjukkan nilai yang tidak signifikan terhadap perilaku boikot. Namun, apabila di posisikan sebagai mediator, maka variabel ketaatan beragama akan memberikan nilai mediasi yang sangat signifikan. Berdasarkan hasil ini, analisis dalam penelitian ini menyimpulkan aspek ketaatan beragama memang cenderung tidak memantik perilaku boikot jika di posisikan sebagai mekanisme perilaku individu semata. Sebaliknya, di

posisikan sebagai sebuah identitas dalam kesadaran berpolitik, maka ia akan menjadi dorongan yang kuat untuk membentuk tindakan komunitas. Temuan dalam penelitian ini memberikan kebaharuan dalam literatur perilaku konsumen secara internasional serta teori keterlibatan Masyarakat yang berkelanjutan.

Kata kunci: Literasi Digital, Literasi Politik, Ketaatan Beragama, Perilaku Boikot.

A. Introduction

In recent years, the phenomenon of consumer boycotts has evolved from a sporadic moral act into a global movement driven by complex socio-political and digital dynamics (Mulyono & Rolando, 2025). The ongoing conflict between Israel and Palestine has reignited waves of boycott campaigns across the world, particularly targeting corporations and brands perceived to have affiliations with Israel (Wisnuyah et al., 2025; Mady et al., 2025). These campaigns are often amplified by digital platforms that illustrate how consumption choices have transformed into expressions of political and moral identity (Mutia & Putri, 2025). Within this context, understanding the psychological and informational factors that shape boycott behaviour becomes crucial, especially in societies where digital, political, and religious dimensions strongly intersect.

The rise of digital connectivity has significantly reshaped how information is accessed, shared, and acted upon (Widen, 2024). Hence, digital literacy plays a pivotal role in determining how individuals evaluate boycott-related content circulating online (Ng, 2012; Guess, Lerner & Lyons, 2024). In a more detailed look, higher levels of digital literacy enable individuals to critically assess online narratives, verify sources, and make any informed decisions about participating in boycotts. Conversely, low digital literacy may lead to misinformation-driven participation or apathy toward socio-political issues. Thus, the quality of public engagement in digital spaces often reflects the extent to which citizens possess digital competencies.

Beyond digital competence, political literacy equips citizens with the understanding necessary to contextualize boycott actions within broader political structures and foreign policy dynamics (Kam & Deichert, 2019). In a fundamental discourse among social science scholars, politically literate individuals are considered to recognize the strategic implications of collective action and are more aware of how consumer movements can influence political discourse and policy agendas (Giugni & Grasso, 2022). While in the case of the Israeli-affiliated product boycott, political literacy enables the transformation of emotional reactions into

informed civic actions, grounded in awareness of international relations, state policies, and economic diplomacy.

Furthermore, religious observance adds a moral and ethical dimension to consumer activism. Religion remains considered as a powerful motivational force shaping individuals' values and worldviews (Efremov, 2025; Ives et al., 2024). In many Muslim-majority countries, the call to boycott Israeli-affiliated products is often framed as a moral and religious obligation to an act of solidarity with oppressed communities. DeVries & Monna (2021) argue that individuals with higher religious literacy are more likely to interpret consumer choices through theological and ethical lenses, seeing boycott participation as a form of faith-based moral expression. Religious literacy, therefore, provides both the ethical justification and motivational drive behind boycott behaviour.

When considered together, either digital, or political literacies may form an interrelated framework influencing how individuals perceive and enact boycott behaviour. While religious observance provides ethical motivation and moral reasoning of civic awareness. However, despite the growing interest in consumer activism literature, limited empirical research has examined how these three literacies simultaneously shape boycott behaviour in the context of global political conflicts. Most prior studies such as Mulyono & Rolando (2025), Mady et al (2025) or DeVries & Moona (2021) mostly focused on single dimensions, such as religious motivations or digital media influence. Accordingly, this research is aimed to reveals this research gap by examining the digital-political literacy and religious observance impact toward boycott behaviour in a multidimensional literacy framework.

B. Theoretical Framework and Hypothesis Development

The increasing attention of consumer boycotts in global socio-political discourse has attracted scholars to examine the informational, cognitive, and moral factors that influence boycott behaviour, particularly in contexts involving political conflict and humanitarian concern (Michelleti, et al., 2020; Mulyono and Rolando, 2025). In the case of boycotting Israeli-associated products, public engagement is shaped by the interplay of digital exposure, political awareness, and religious values (You et al., 2023; Elshaer et al., 2025). These three dimensions offer a comprehensive framework for explaining how individuals evaluate public narratives, assign moral meaning, and ultimately translate their beliefs into behavioural responses (Novitasari, 2026).

Hence, digital literacy forms the first foundational element in this framework. It defines the ability to access, evaluate, interpret, and use digital information effectively, digital literacy determines the quality of citizens' engagement in online socio-political discussions (Ng, 2012). In today's digital environment, where boycott calls circulate widely through social media and online news, individuals with strong digital competencies are better positioned to assess the credibility of information, identify misinformation, and understand the ethical implications of consumer actions. Existing research shows that digital literacy enhances citizens' capacity for informed decision-making and strengthens their participation in online activism, including digital advocacy and consumer boycotts (Guess & Munger, 2022; Bulya & Izzati, 2024). Thus, digital literacy is not simply a technical skill, but a gateway through which individuals understand the complexities of sociopolitical issues surrounding consumer movements.

Whereas political literacy complements this process by equipping individuals with the knowledge necessary to contextualize boycott campaigns within broader political dynamics. Political literacy encompasses an understanding of political institutions, policy mechanisms, international relations, and the strategic implications of civic actions (Delli Carpini & Keeter, 1996). Boycotts, as a form of non-institutional political participation, require individuals to interpret their consumption decisions as political tools capable of expressing dissent or exerting pressure on political actors. Those with greater political literacy are more likely to recognize how collective consumer behaviour can shape public discourse, influence political agendas, or signal resistance to perceived injustices. In the context of Israeli-associated product boycotts, political literacy enables citizens to connect ongoing geopolitical issues with their personal ethical choices, thereby increasing the likelihood of boycott participation.

In this case, both digital and political literacy provide informational and cognitive foundations, religious observance introduces a moral dimension that strengthens the motivational pathway leading to boycott behaviour. Religious observance refers to individuals' adherence to religious teachings, rituals, and ethical principles. In many communities, particularly Muslim-majority societies, boycott movements related to the Israel-Palestine conflict are often framed as faith-driven moral obligations and expressions of solidarity with oppressed communities (Arinta & Mutmainah, 2023; Lestari & Jazil, 2024). As such, religiosity can amplify individuals' moral outrage, strengthen their ethical commitments, and provide theological justification for taking part in consumer activism. Previous studies suggest that

religious observance not only shapes moral judgment but also mediates how individuals process information and convert political or digital awareness into moral actions.

Taken together, digital literacy, political literacy, and religious observance provide an integrated theoretical perspective for understanding boycott behaviour toward Israeli-associated products. Digital literacy enables individuals to interpret online content, political literacy equips them with an understanding of political structures, and religious observance motivates them to act in accordance with moral and ethical principles. Despite the increasing scholarly interest in consumer activism, limited research integrates these three dimensions within a single multidimensional framework. Therefore, this study proposes that digital and political literacy act as exogenous variables influencing boycott behaviour both directly and indirectly through the mediating role of religious observance.

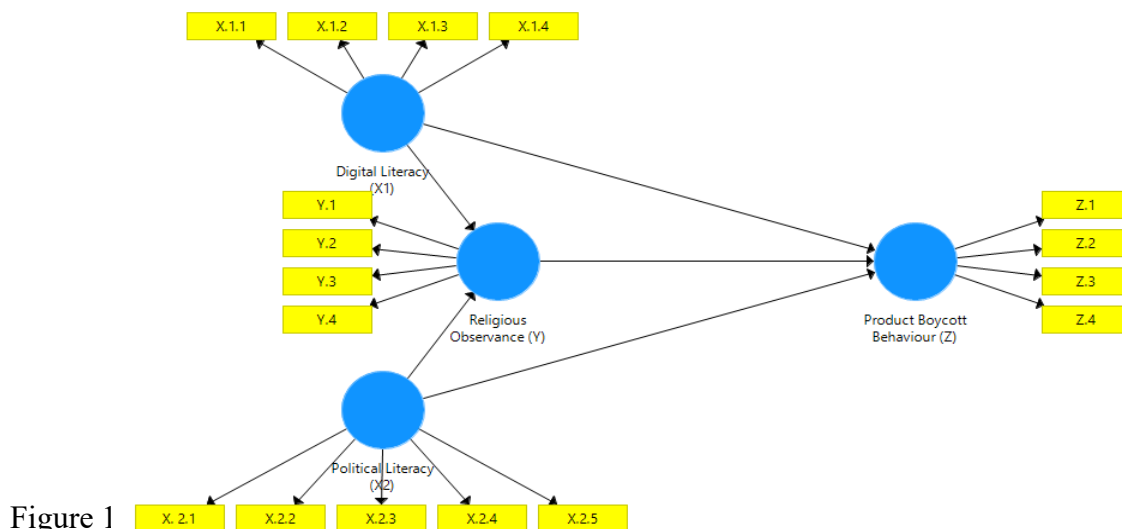


Figure 1

Source: Author (2025)

Drawing from these theoretical premises, this study formulates several hypotheses that can be illustrated as follows.

H1: Digital literacy (X1) is positively associated with boycott behaviour (Z)

H2: Political literacy (X2) is positively associated with boycott behaviour (Z)

H3: Religious observance (Y) is positively associated with boycott behaviour (Z)

H4: Digital literacy (X1) is positively associated with boycott behaviour (Z) through the religious observance (Y)

H5: Political literacy (X1) is positively associated with boycott behaviour (Z) through the religious observance (Y)

C. Research Methodology

This study adopts a quantitative research design to examine the extent to which digital literacy, political literacy, and religious observance influence boycott behaviour toward Israeli-associated products. A structured analytical approach is employed to test the conceptual model and investigate both the direct and mediating relationships among variables. The quantitative approach is chosen because it enables systematic measurement of latent constructs and facilitates the use of multivariate structural equation modelling (SEM), particularly Partial Least Squares SEM (PLS-SEM), which is suitable for exploratory research models, smaller samples, and complex mediating effects.

It relies on cross-sectional survey data collected from adult respondents in Indonesia who are aware of or have been exposed to public discourse concerning the boycott of Israeli-associated products. Respondents are selected using purposive sampling to ensure they meet minimum criteria relevant to the questionnaire statement, such as being active digital users, possessing basic awareness of the Israel–Palestine issue, and being potential consumers within the product categories often associated with the boycott movement. The sample size of this study comprises 240 participants, where it meets the general requirements of the ten times rule of PLS-SEM (Hair et al., 2011), and the central limit theorem, ensuring adequate statistical power for hypothesis testing (Mascha & Vetter, 2018).

Data collection process in this research is retrieved using a structured questionnaire that operationalizes each latent variable into multiple measurable indicators. All items are assessed using a five-point Likert scale ranging from strongly disagree (1) to strongly agree (5), ensuring consistent measurement across respondents. The measurement of digital literacy draws on frameworks proposed by Ng (2012) and subsequent studies examining online political behaviour. Political literacy items are adapted from the conceptual dimensions developed by Delli Carpini and Keeter (1996), while religious observance is measured based on indicators applied in recent studies of faith-based consumer behaviour (Arinta & Mutmainah, 2023; Lestari & Jazil, 2024). Boycott behaviour items are adapted from foundational works on political consumerism and moral-ethical consumption (Micheletti, 2003; Pasryb et al., 2024).

Data analysis process of this study follows a two-stage PLS-SEM procedure using SmartPLS version 3.0. The first stage assesses the outer measurement model, ensuring that all indicators satisfy reliability and validity requirements. This includes evaluating factor loadings, Cronbach's Alpha, Composite Reliability, and Average Variance Extracted (AVE), all of which

must meet established thresholds to confirm convergent validity. Discriminant validity is assessed through the Fornell–Larcker (FL) criterion and the Heterotrait-Monotrait ratio (HTMT), ensuring that each construct is distinct and not excessively correlated with others.

The second stage evaluates the inner structural model to test the proposed hypotheses. This includes examining path coefficients, t-values generated through bootstrapping, and p-values, with significance determined at $p \leq 0.05$ and $t \geq 1.96$. The coefficient of determination (R^2) is also assessed to determine the explanatory power of the model, indicating how much variance in boycott behaviour can be explained by the combined effects of digital literacy, political literacy, and religious observance. Mediation analysis is conducted to determine whether religious observance serves as a significant intermediary mechanism linking literacy variables to boycott behaviour. Through this methodological framework, the study is expected to provide robust empirical evidence on how digital competencies, political awareness, and religious commitment collectively shape consumer activism in politically charged contexts.

D. Findings and Discussion

D.1. Demographic profile of Respondents

This section presents the characteristics of respondents who have participated in our survey and inquiry. It outlines several key attributes, including gender, age, education, and occupation as well as annual household income, which are expected to ensure the representativeness of the population. Parsons et al (2023) argue that demographic profiling plays an important role in enhancing the interpretation of empirical findings by offering contextual insights into how different population segments may respond to the studied phenomena. Moreover, the inclusion of demographic variables facilitates cross-tabulation and subgroup analyses, thereby enabling a more nuanced examination of variations across respondent groups.

Table 1: Socio-economic Profile of Respondents

Characteristic	Criteria	Frequency	Percentage
Gender	Male	92	38,22%
	Female	148	61,78%
Age	18 – 27 Years	104	43,36%
	28 – 37 Years	78	32,33%
	38 – 47 Years	47	19,55%
	> 47 Years	11	4,76%

Education	Elementary School	9	3,75%
	Graduate		
	Junior Highschool	34	14,17%
	Graduate		
	Senior Highschool	125	52,08%
	Graduate		
	Diploma – Bachelor	67	27,92%
	Post Graduate	5	2,08%
Occupation	Self-Employed	4	1,67%
	Teacher/ Lecturer	17	7,08%
	Business Owner	70	29,17%
	Private Employee	89	37,08%
	Public Apparatus	20	8,33%
	Other	35	14,58%
	Unemployed	5	2,08%
Annual Household Income	< USD 3.999	34	14,17%
	USD 4.000 to USD 5.999	63	26,25%
	USD 6.000 to USD 9.999	120	50,00%
	USD 10.000 or more	23	9,58%

Source: Data analysis result/ Author (2025)

According to the aforementioned table 1, the socio-economic characteristics of the respondents reflect a sample that is highly relevant to the context of contemporary consumer-driven collective action. Our respondent in this research is dominated by female respondents with 61.78% and the concentration of individuals within the productive age range. Particularly between aged 18–27 years (43.36%) and 28–37 years (32.33%), which indicates a population segment that is actively engaged with digital information flows, public discourse, and consumption choices.

Furthermore, their educational profile also reinforces this context, as the majority of respondents have completed primary school, with more than half holding senior high school qualifications (52.08%) and a substantial share possessing tertiary education credentials (27.92%). Such educational attainment indicates a population with sufficient cognitive and informational capacity to process ethical, social, and normative considerations embedded in market-based actions. In occupational terms, the prevalence of private employees and business owners underscores the respondents' direct exposure to market dynamics, while the relatively low proportion of unemployed individuals (2.08%). Finally, the income distribution shows that most respondents are situated above the lowest income bracket. It implies that participation in

value-driven consumption practices is less constrained by subsistence concerns and more likely shaped by awareness, beliefs, and normative commitments.

D.2. Measurement Model Assessment

The assessment of the measurement model in this research was conducted to ensure that all latent constructs have fulfilled the minimum criteria for reliability and validity evaluation. According to Hair et al (2021), this evaluation encompasses indicator reliability, internal consistency reliability, and convergent validity as well as discriminant validity as shown in the following table 2.

Table 2: Validity and Reliability of The Measurement Model

Constructs	Code	FL*	CA*	Rho-A*	CR*	AVE*
Digital Literacy			0,803	0,815	0,871	0,629
	X.1.1	0,713				
	X.1.2	0,739				
	X.1.3	0,859				
	X.1.4	0,849				
Political Literacy			0,780	0,806	0,847	0,526
	X.2.1	0,644				
	X.2.2	0,819				
	X.2.3	0,705				
	X.2.4	0,691				
	X.2.5	0,756				
Religious Observance			0,959	0,962	0,970	0,890
	Y.1.1	0,959				
	Y.1.2	0,955				
	Y.1.3	0,933				
	Y.1.4	0,926				
Boycott Behaviour			0,770	0,836	0,841	0,569
	Z.1	0,804				
	Z.2	0,746				
	Z.3	0,715				
	Z.4	0,750				

*FL (Factor Loading), CA (Cronbach Alpha), Rho-A (Spearman Rank Correlation coefficient), CR (Composite Reliability), AVE (Average Variance Extracted).

Source: Data Analysis Result (2025)

In the aforementioned table 2, it can be seen that all factor loadings that have been measured have successfully exceeded the minimum threshold of 0,60 (Hair et al., 2021; Henseler et al., 2016). In this case, the factor loading of the digital literacy (X1) variable performs the value ranging from 0.713 to 0.859. While political literacy (X2) items demonstrate between 0.644 and 0.819. Furthermore, the religious observance (Y) variable indicates a higher

level of factor loading, with more than 0.925 for all items. In an endogenous variable of boycott behavior, the indicators showed quite satisfactory loadings between 0,715 to 0,804, which confirms that each item adequately represents its respective constructs.

In a closer look, the table 2 also provides the internal consistency reliability supported by the Cronbach's Alpha (CA), rho_A, and Composite Reliability (CR) value. By those measurements, all constructs have surpassed the minimum criterion of an acceptable value of 0,70 which indicates strong internal consistency. Commencing from the religious observance variable with the highest reliability measure (CA = 0.959; CR = 0.970), followed by digital literacy (CR = 0.871), political literacy (CR = 0.847), and boycott behaviour (CR = 0.841). By these results, it can be assumed that instruments in this research consistently capture the underlying constructs.

Moving to the discriminant validity criteria, which are represented by two primary measures, including the Fornell–Larcker (FL) criterion and the Heterotrait–Monotrait (HTMT) ratio, as shown in Tables 3 and 4. In Table 3, it can be identified that the square root of AVE for each construct is higher than its correlations with other constructs. This fulfillment indicates that all variables satisfy the Fornell–Larcker criterion parameter (Benitez et al., 2020).

Table 3: Fornell-Larcker Criterion

Construct	X.1	X.2	Y	Z
X.1	0,793			
X.2	0,492	0,725		
Y	0,594	0,738	0,943	
Z	0,218	0,384	0,131	0,755

Source: Data Analysis Result (2025)

In addition to the previous FL criterion, the indicator of HTMT ratio also indicates the relevant value, where all evaluations resulting values below the conservative threshold of 0,85.

Table 4. Heterotrait-Monotrait (HTMT)

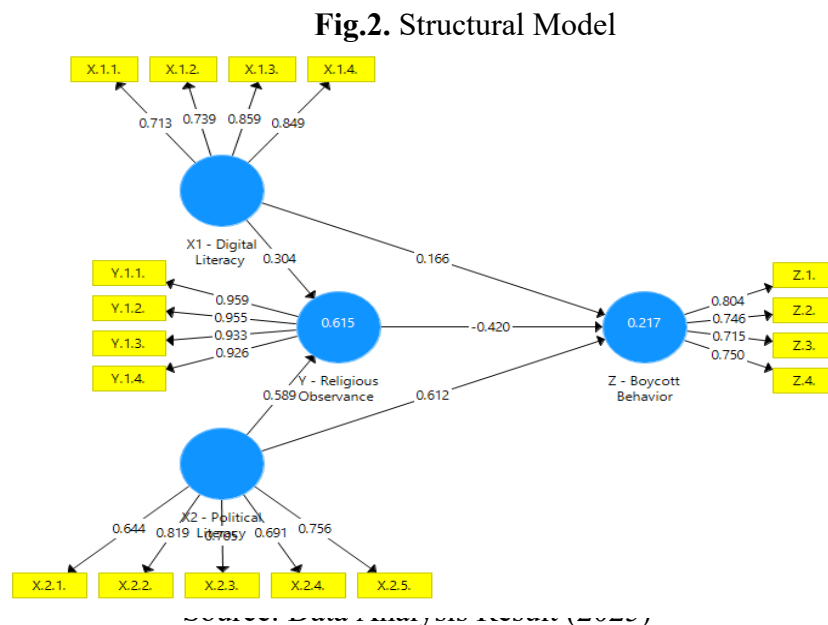
Construct	X1	X2	Y1	Z
X.1				
X.2	0,546			
Y.1	0,646	0,813		
Z	0,236	0,394	0,159	

Source: Data Analysis Result (2025)

These values confirm that each construct or variable is empirically distinct from the others. At the same time, it can also be said that the measurement model is robust and suitable for subsequent structural model analysis.

D.3. Structural Model Estimates

Based on the result of the measurement model's adequacy, this research continues the further evaluation into the structural model and hypothesis testing by considering our structural estimates results. This procedure is conducted by considering the path coefficients (β) and t-values obtained through the bootstrapping process, and p-values, with statistical significance determined at $p \leq 0.05$ to determine its significance level (Franke & Sarstedt, 2019). In the following Figure 2, it can be seen that the coefficient value of each variable demonstrates positive and negative correlation, which completes the illustration of the model.



Completing the information from the aforementioned Figure 2, the following table 5 shows the detailed information regarding the result of the hypothesis testing process. Commencing hypothesis 1, containing the direct impact of digital literacy on boycott behaviour. The finding in this evaluation confirms that individuals with higher digital competencies are more likely to engage in boycott behaviour ($\beta = 0.166$; $t = 2.213$; $p = 0.027$).

Table 5. Structural Estimates (Hypothesis Testing)

Hypotheses	Variables	β	t	P	Decision
H1	$X1 \rightarrow Z$	0,166	2,213	0,027	Accepted
H2	$X2 \rightarrow Z$	0,612	9,068	0,000	Accepted
H3	$Y \rightarrow Z$	-0,420	4,937	0,000	Rejected
H4	$X1 \rightarrow Y \rightarrow Z$	0,128	3,837	0,000	Accepted
H5	$X2 \rightarrow Y \rightarrow Z$	0,247	4,608	0,000	Accepted

Source: Data Analysis Result (2025)

Furthermore, the second hypothesis also indicates the similar pattern as like as the H1 with $\beta = 0.612$; $t = 9.068$; $p < 0.001$. It means that political literacy exhibits an even stronger positive effect on boycott behaviour. One of the logical explanations for this result is that individuals with a deeper understanding of political processes and international relations are more inclined to translate their political awareness into concrete consumer actions, which is also relevant to political consumerism theory (Nwarihi & Dey, 2023).

In a hypothesis 3, however, there are unexpected results which confirms that higher levels of religious observance do not automatically translate into direct boycott participation with the justification value of $\beta = -0.420$; $t = 4.937$; $p < 0.001$. From that value, we know that the coefficient is negative and the hypothesis proposition is rejected. Our further exploration reveals that the reason behind the phenomenon confirms the presence of more complex behavioural mechanisms, such as selective moral reasoning, differing interpretations of religious obligations, or reliance on religious authority rather than individual consumer action.

However, Despite the negative direct effect, the mediation analysis reveals that religious observance plays a significant indirect role in shaping boycott behaviour. The indirect effect of digital literacy on boycott behaviour through religious observance is positive and significant ($\beta = 0.128$; $t = 3.837$; $p < 0.001$), supporting Hypothesis 4 (H4). Similarly, political literacy exerts a significant indirect effect on boycott behaviour via religious observance ($\beta = 0.247$; $t = 4.608$; $p < 0.001$), confirming Hypothesis 5. These findings indicate that religious observance functions as an important mediating mechanism that channels digital and political awareness into morally framed consumer actions, even though its direct influence on boycott behaviour is negative.

Overall, it can be inferred that the structural model results demonstrate that boycott behaviour toward Israeli-associated products is primarily driven by political literacy, complemented by digital literacy, while religious observance serves as a nuanced mediating variable rather than a straightforward predictor. This finding underlines the importance of adopting a multidimensional literacy framework to fully understand contemporary forms of consumer activism in a context of political and normative application.

D. 4. Discussion

This study set out to examine how digital literacy, political literacy, and religious observance comprehensively shape boycott behaviour toward Israeli-associated products within a multidimensional literacy framework. The findings of this study highlights several

important novelties in contemporary consumer activism literature, particularly in terms of politically sensitive and morally charged contexts.

Our first hypothesis results demonstrate that digital literacy has a positive and significant effect on boycott behaviour. This finding aligns with prior studies emphasizing the role of digital competence in enabling informed civic engagement and online political participation (Ng, 2012; Guess & Munger, 2022). In this case, Individuals with higher digital literacy have proven more capable of critically evaluating boycott-related narratives circulating on digital platforms, distinguishing credible information from misinformation, and understanding the broader implications of consumption-based activism. While in the context of Israeli-associated product boycotts, digital literacy appears to function as a cognitive gateway that transforms exposure to online discourse into concrete behavioural responses. This finding has actually supported the argument that boycott participation is increasingly mediated by individuals' ability to navigate complex digital information environments rather than by emotional reactions alone as expressed by Guess, Lerner & Lyons (2024).

Furthermore, considering the second hypothesis results, our finding reinforces the conceptualization of boycotts as a form of non-institutional political participation rather than merely ethical consumption. In this case, politically literate individuals are considered to be more likely to perceive boycotts as strategic tools capable of signaling dissent, influencing public discourse, and exerting symbolic pressure on political and economic actors (Giugni & Grasso, 2022). In terms of the Israel-Palestine conflict, political literacy enables individuals to connect personal consumption choices with geopolitical realities, foreign policy debates, and international power asymmetries. This result extends existing political consumerism literature by empirically confirming that political understanding, rather than moral sentiment alone, is a central driver of sustained boycott behaviour.

In Hypothesis 3, this study reveals a negative direct relationship between religious observance and boycott behavior. Perhaps, this is the most interesting novelty of the entire series of this study procedure. Although it may be counterintuitive to the other research, such as Kusmayadi (2023), or Utama (2023), however it may offer a theoretically meaningful contribution. Instead of indicating that religiosity discourages boycott participation, this result suggests that high religious observance does not necessarily translate into direct consumer activism.

One plausible explanation is that individuals with strong religious commitments may prioritize alternative forms of moral expression, such as prayer, charitable donations, or institutional religious advocacy, over individual consumption-based actions. Additionally, highly observant individuals may rely more heavily on religious authorities or collective religious institutions to define appropriate responses to political conflicts, thereby reducing the likelihood of autonomous boycott decisions. This finding echoes emerging scholarship suggesting that religiosity can sometimes moderate, rather than intensify, political consumer behaviour depending on interpretative frameworks and authority structures (DeVries & Monna, 2021; Ives et al., 2024).

Moving to the indirect effect discourse, this research found that both of evaluation confirms the positive and significant results. Despite the negative direct effect from the previous H3, religious observance plays a crucial mediating role in the structural model. The significant indirect effects of digital literacy and political literacy on boycott behaviour through religious observance (supporting H4 and H5) indicate that religiosity operates as a moral interpretive lens rather than a standalone behavioural trigger. In other words, digital and political knowledge appear to be translated into boycott behaviour more effectively when filtered through religious ethical reasoning. This mediation pattern highlights the dual nature of religious observance: while it may not independently motivate boycott participation, it strengthens the moral legitimacy and ethical coherence of boycott decisions that are already grounded in informational and political awareness.

Taken together, these findings of this research highlight the importance of adopting a multidimensional literacy perspective when analyzing contemporary boycott movements. The results suggest that boycott behaviour is not driven by a single dominant factor, but rather by the interaction between informational capacity (digital literacy), political cognition (political literacy), and moral interpretation (religious observance). This integrated framework advances existing consumer activism literature by moving beyond single-factor explanations and demonstrating how different forms of literacy interact to shape politically motivated consumption behaviour.

Finally, if we take from a broader theoretical standpoint, this study contributes to political consumerism and digital citizenship scholarship by empirically validating the argument that consumer activism in the digital age is increasingly cognitive, interpretive, and value-mediated. Practically, the findings imply that advocacy campaigns seeking to mobilize

boycott behaviour should not rely solely on moral or religious appeals, but must also invest in enhancing political awareness and digital competencies among citizens. In doing so, boycott movements may foster more informed, consistent, and sustainable forms of civic engagement.

E. Conclusion

This study set out to examine boycott behaviour toward Israeli-associated products by integrating digital literacy, political literacy, and religious observance into a single analytical framework by employing a multidimensional literacy perspective. The findings of this study demonstrates that boycott behaviour is primarily driven by cognitive and informational capacities rather than moral commitment alone. Yet, digital literacy enables individuals to critically engage with online boycott narratives, while political literacy equips them with the interpretive tools needed to situate consumption choices within broader geopolitical and institutional contexts. Among these factors, political literacy emerges as the most influential determinant of boycott behaviour, reinforcing the conceptualization of boycotts as a form of non-institutional political participation.

One of the most notable contributions of this study lies in its treatment of religious observance. While religious observance does not exert a positive direct influence on boycott behaviour, it plays a significant mediating role in translating digital and political awareness into morally coherent actions. This finding challenges simplistic assumptions that religiosity automatically intensifies consumer activism and instead suggests that religious commitment may redirect moral expression toward alternative forms of engagement or operate through indirect ethical reasoning mechanisms.

Taken together, these results underscore the importance of understanding boycott behaviour as the outcome of interacting literacies rather than isolated motivations. The study advances political consumerism and digital citizenship scholarship by demonstrating that contemporary consumer activism is increasingly shaped by interpretive skills, political understanding, and value-based mediation. From a practical perspective, advocacy groups and policymakers seeking to mobilize ethical consumption should prioritize political education and digital literacy development alongside moral framing to encourage more informed, consistent, and sustainable forms of civic participation.

Despite its contributions, this study is not without limitations. The use of cross-sectional data restricts causal inference, and the focus on a single national context may limit

generalizability. Future research could employ longitudinal or comparative designs to explore how multidimensional literacy dynamics evolve across different socio-political settings and conflict-related boycott movements. Nevertheless, this study provides a robust empirical foundation for rethinking the role of literacy, morality, and political awareness in shaping consumer-driven collective action.

References

- Arinta, Y. N., & Mutmainah, S. (2023). *Religious motivation and consumer boycotts: Enhancing global peace and moral justice*. *Inferensi: Jurnal Penelitian Sosial Keagamaan*, 17(2), 261–280. <https://doi.org/10.18326/infs13.v17i2.261-280>
- Benitez, J., Henseler, J., López, A., & Schuberth, F. (2020). *How to perform and report an impactful analysis using partial least squares: Guidelines for confirmatory and explanatory IS research*. *Inf. Manag.*, 57, 103168. <https://doi.org/10.1016/J.IM.2019.05.003>.
- Bulya, & Izzati, S. (2024). *Indonesia's digital literacy as a challenge for democracy in the digital age*. *The Journal of Society and Media*, 8(2), 640–661. <https://doi.org/10.26740/jsm.v8n2.p.640-661>
- Delli Carpini, M. X., & Keeter, S. (1996). *What Americans know about politics and why it matters*. Yale University Press.
- DeVries, B., & Monna, M. (2021). *Faith, ethics, and marketplace behavior: How religiosity shapes consumer engagement*. *Journal of Consumer Culture*, 21(3), pp. 410–429.
- Efremov, A. (2025). *The psychology of faith and religious identity: How theology shapes worldview and self-perception*. *Pharos Journal of Theology*, 106(3).
- Franke, G., & Sarstedt, M. (2019). *Heuristics versus statistics in discriminant validity testing: a comparison of four procedures*. *Internet Res.*, 29, 430-447. <https://doi.org/10.1108/INTR-12-2017-0515>.
- Giugni, M., & Grasso, M. (Eds.). (2022). *Political consumerism and lifestyle activism*. In *The Oxford Handbook of Political Participation*. Oxford University Press. Chapter 25, pp.417-434. <https://doi.org/10.1093/oxfordhb/9780198861126.013.25>
- Guess, A. M., & Munger, K. (2022). *Digital literacy and online political behavior*. *Political Science Research and Methods*. <https://doi.org/10.1017/psrm.2022.19>
- Guess, A., Lerner, M., & Lyons, B. (2024). *A digital media literacy intervention increases discernment between false and mainstream news content*. *Proceedings of the National Academy of Sciences*, 117(12), 1920498117. <https://doi.org/10.1073/pnas.1920498117>
- Hair, J. F., Hult, G. T. M., Ringle, C. M., & Sarstedt, M. (2011). *A primer on partial least squares structural equation modeling (PLS-SEM)*. Sage.
- Hair, J.F., Hult, G.T.M., Ringle, C.M. & Sarstedt, M. (2021). *A Primer on Partial Least Squares Structural Equation Modeling (PLS-SEM)* 4th Ed, Sage, Thousand Oaks, CA.
- Henseler, J., G. Hubona and P. Ray. (2016). *Using PLS path modelling in new technology research: updated guidelines*. *Industrial Management & Data Systems* 116(1): 2-20. Doi: <https://doi.org/10.1108/IMDS-09-2015-0382>

- Ives, C. D., Kidwell, J. H., Anderson, C. B., Arias-Arévalo, P., Gould, R. K., Kenter, J. O., & Murali, R. (2024). *The role of religion in shaping the values of nature*. Ecology and Society, 29 (2), 10. <https://doi.org/10.5751/ES-15004-290210>
- Kam, C. D., & Deichert, M. (2019). *Boycotting, Buycotting, and the Psychology of Political Consumerism*. The Journal of Politics, Vol.82, No.1. DOI: 10.1086/705922
- Kusmayadi, S. (2023). *The power of belief: How ethnocentrism, religion, and brand importance shape boycott behavior and brand perceptions in Indonesia*. Jurnal Ekonomi dan Dakwah, 9(1), 22–37. <https://journal.uinmataram.ac.id/index.php/jed/article/view/11923>
- Lestari, P., & Jazil, T. (2024). *The role of religiosity, consumer animosity, and ethnocentrism in explaining boycott motivation*. Journal of Islamic Economics and Finance Studies, 5(1), 134–152. <https://doi.org/10.47700/jiefes.v5i1.7755>
- Mady, K., Salaheldeen, M., Refaat, H., & Battour, M. (2025). *The impact of social media on consumer boycotts: Mediating roles of animosity, behavioral control, and efficacy*. Social Sciences & Humanities Open. <https://doi.org/10.1016/j.ssaho.2025.102041>
- Mascha, E. J., & Vetter, T. R. (2018). *Significance, errors, power, and sample size: The blocking and tackling of statistics*. Anesthesia & Analgesia, 126(2), 691–698. <https://doi.org/10.1213/ANE.0000000000002741>
- Micheletti, M. (2003). *Political virtue and shopping: Individuals, consumerism, and collective action*. Palgrave Macmillan.
- Micheletti, M., Follesdal, A., & Stolle, D. (2020). *Political Consumerism: Global Responsibility in Action*. Cambridge University Press.
- Mulyono, H., & Rolando, B. (2025). *Consumer boycott movements: Impact on brand reputation and business performance in the digital age*. Multidisciplinary Reviews, 8(9). <https://doi.org/10.31893/multirev.2025291>
- Mutia, U, N. S., & Putri A. L. (2025). *Psychological drivers of consumer boycott: Understanding emotional and social identity influences in Batam*. Journal of Applied Business Administration, 9(1). <https://doi.org/10.30871/jaba.v9i1.9152>
- Ng, W. (2012). *Can we teach digital natives digital literacy?* Computers & Education, 59(3), 1065–1078. <https://doi.org/10.1016/j.compedu.2012.04.016>
- Novitasari, D. W. (2026). *Analisis Pengaruh Literasi Digital terhadap Perilaku Boikot Produk dengan Literasi Politik Sebagai Variabel Mediator*. Naskah Tesis – Program Magister Media dan Komunikasi, Departemen Komunikasi, Fakultas Ilmu Sosial dan Politik, Universitas Airlangga. Surabaya.
- Nwarihi, C. E., & Dey, B. (2023). *Political brand communication and consumer purchasing decision: A study on how brands' political engagement affects the consumer purchasing decision (Case of MTN Cameroon)*. International Journal of Marketing Studies, 15(2), 45–59.
- Parsons, M., Tong, Y., Valenti, S. C., Gorelik, V., & Bhatnagar, S. (2023). *Reporting of participant demographics in clinical trials published in general radiology journals*. Clinical Radiology. Vol. 51, Issue 1, pp.81-91. <https://doi.org/10.1067/j.cpradiol.2023.08.010>

- Pasryb, A. S., Munir, A. R., & Balele, A. B. (2024). *The perspectives on consumer attitudes and actions: The impact of political and social factors on the pro-Israel products boycott movement*. AMAR (Andalas Management Review), 8(2), 35–43. <https://doi.org/10.25077/amar.8.2.35-43.2024>
- Utama, A. P. (2023). *Dampak gerakan boikot produk Israel terhadap persepsi merek di kalangan konsumen Muslim: Analisis citra merek dan loyalitas pelanggan*. Jurnal Ilmu Komunikasi dan Bisnis, 5(2), 115–128. <https://doi.org/10.31002/jikb.v5i2.4381>
- Widen R (2024) *Digitalization and Media Consumption: Shaping the Future of Content Engagement*. Global Media Journal, Vol.22, No.72.DOI: 10.36648/1550-7521.22.72.465
- Wisnuyah, M., Pramata, D., Suciati, M., & Budiono, B. (2025). *Consumers' meaning-making of the Starbucks boycott campaign in the context of the Israel-Palestine conflict*. Communicatus: Jurnal Ilmu Komunikasi. <https://doi.org/10.15575/cjik.v9i1.44903>