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The role of Islamic religiosity in social influence, price sensitivity, and the impulsive buying relationship

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Abstract
This study investigates the moderating effect of Islamic religiosity on the relationships among social influence, price sensitivity, and impulsive buying behavior among young consumers in Indonesia. Using a convenience sample of 223 respondents, the study employs Partial Least Squares Structural Equation Modeling (PLS-SEM) via SmartPLS 4.0 to test the hypothesized relationships. The results confirm that social influence positively affects price sensitivity, whereas price sensitivity negatively influences impulsive buying. The direct effect of social influence on impulsive buying was not significant, indicating that it operates indirectly through price sensitivity. Islamic religiosity acts as a significant moderator in both the social influence–price sensitivity and social influence–impulsive buying relationships, strengthening these positive effects. However, the moderating role of Islamic religiosity on the price sensitivity–impulsive buying relationship was not supported. .

Public interest statements
This study extends the consumer behavior literature by integrating the Stimulus-Organism-Response Framework and Self-Control Theory to explain the mediating role of price sensitivity and the contingent role of Islamic religiosity in shaping young consumers' susceptibility to social influence and their subsequent purchasing patterns, an area previously underexplored in the Indonesian market.

Keywords: Islamic religiosity, Social influence, Price sensitivity, Impulsive buying, Consumer behavior, Young consumers, Indonesia, PLS-SEM.

Paper type: Research paper

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Abstrak

Studi ini menyelidiki pengaruh moderasi religiusitas Islam terhadap hubungan antara pengaruh sosial, sensitivitas harga, dan perilaku pembelian impulsif di kalangan konsumen muda di Indonesia. Menggunakan sampel acak sebanyak 223 responden, studi ini menggunakan Partial Least Squares Structural Equation Modeling (PLS-SEM) melalui SmartPLS 4.0 untuk menguji hubungan yang dihipotesiskan. Hasil penelitian mengkonfirmasi bahwa pengaruh sosial berpengaruh positif terhadap sensitivitas harga, sedangkan sensitivitas harga berpengaruh negatif terhadap pembelian impulsif. Pengaruh langsung pengaruh sosial terhadap pembelian impulsif tidak signifikan, menunjukkan bahwa pengaruh tersebut beroperasi secara tidak langsung melalui sensitivitas harga. Religiusitas Islam bertindak sebagai moderator signifikan baik dalam hubungan pengaruh sosial–sensitivitas harga maupun pengaruh sosial–pembelian impulsif, memperkuat pengaruh positif tersebut. Namun, peran moderasi religiusitas Islam pada hubungan sensitivitas harga–pembelian impulsif tidak didukung.

Pernyataan kepentingan publik

Studi ini memperluas literatur perilaku konsumen dengan mengintegrasikan Kerangka Stimulus-Organisme-Respons dan Teori Pengendalian Diri untuk menjelaskan peran mediasi sensitivitas harga dan peran kontingen religiusitas Islam dalam membentuk kerentanan konsumen muda terhadap pengaruh sosial dan pola pembelian mereka selanjutnya, suatu area yang sebelumnya kurang dieksplorasi di pasar Indonesia.

Kata kunci: Islamic religiosity, Social influence, Price sensitivity, Impulsive buying, Consumer behavior, Young consumers, Indonesia, PLS-SEM

Introduction

Impulsive buying has emerged as a pervasive consumer behavior in the digital era, characterized by spontaneous, unplanned purchases driven by strong emotional responses rather than deliberate reasoning. This phenomenon has become particularly pronounced among young consumers in Indonesia, where rapid digital transformation and widespread social media adoption have fundamentally reshaped shopping patterns. Indonesia, home to the world's largest Muslim population, presents a unique context where religious values intersect with modern consumer culture. With internet penetration continuing to expand and Generation Z comprising a significant share of social media users who spend extensive time across various digital platforms, young Indonesian consumers are increasingly exposed to social stimuli that trigger impulsive purchasing decisions.

The Stimulus-Organism-Response Framework, originally developed by Mehrabian and Russell (1974), provides a foundational lens for understanding how environmental stimuli evoke internal emotional and cognitive states that subsequently drive behavioral responses. In the consumer behavior context, social stimuli such as peer pressure, electronic word-of-mouth, social media interactions, and influencer-generated content serve as external triggers that shape consumers' internal states, leading to impulsive buying behavior (Khoa & Phuong, 2025; Khoi, 2026; Lee et al., 2021). Self-Control Theory, originally conceptualized by Gottfredson and Hirschi (1990), complements this framework by explaining how individuals with lower self-control are more susceptible to immediate gratification and impulsive actions, struggling to regulate their urges in response to environmental temptations (Liu et al., 2026; Baumeister, 2002). Together, these frameworks offer a comprehensive theoretical foundation

for examining how external social stimuli interact with internal regulatory mechanisms to shape purchasing decisions.

Social influence shapes impulsive buying through three key mechanisms: compliance, internalization, and identification (Abdelsalam et al., 2019). External social stimuli, such as peer pressure and electronic word-of-mouth, enhance social presence and perceived enjoyment, thereby triggering impulsive purchase behavior (Khoa & Phuong, 2025). Social commerce platforms further amplify this effect by delivering personalized experiences and abundant product information, lowering consumers' resistance to spontaneous purchases (Lee et al., 2021). However, the urge to buy impulsively does not always translate into actual behavior, as this translation may be moderated by individual-level factors such as self-control and financial constraints (Thi Phan et al., 2020). The relationship between social influence and price sensitivity is also complex, shaped by social comparison theory, peer trust, and digital influencers. When exposed to price information from their social circles, consumers tend to anchor their expectations to the lowest prices, increasing their willingness to pay less (Viglia & Abrate, 2014). This effect is stronger when consumers identify closely with their reference groups, leading them to be more vigilant in seeking lower prices (Pillai et al., 2025). Conversely, social influence can decrease price sensitivity through trust and emotional support, particularly in social commerce (Cheng & Chen, 2014; Hu et al., 2019). Social media influencers also shift consumer focus from price to lifestyle aspirations, allowing sellers to maintain higher price positions without significant sales deterioration (Kumar et al., 2026).

The relationship between price sensitivity and impulsive buying presents a theoretical tension. On the one hand, consumers with higher price sensitivity tend to exhibit more deliberate purchasing behavior, as they prioritize cost considerations that counter the emotional triggers typically associated with impulse purchases (Khoi, 2026; Koç et al., 2026). Price-conscious individuals engage in careful evaluation of product value, which suppresses spontaneous buying tendencies. On the other hand, price-sensitive consumers are more likely to notice and respond to promotional cues such as discounts and coupons, and this heightened attention can amplify impulse buying by creating a perception of enhanced value (Kwon & Ahn, 2021; Liu et al., 2026). Promotions can stimulate impulsive behavior by generating a sense of urgency or perceived savings, particularly when consumers perceive the offer as a limited-time opportunity (Amini & Rahmawati, 2025).

Islamic religiosity has increasingly been recognized as a significant factor influencing consumer behavior, encompassing both internal belief systems and external practices that encourage ethical consumption, moderation, and self-restraint (Mahdzan et al., 2022; Warokka et al., 2025). In the Indonesian context, where Islam is the majority religion, religiosity may serve as a culturally embedded moral framework that shapes how consumers respond to social and market stimuli. Religiosity can serve as a form of moral self-regulation, reinforcing self-control, particularly when impulsive spending conflicts with religious teachings that discourage wastefulness and extravagant consumption (El-Menouar, 2014). Intrinsic religiosity characterized by internalized faith is negatively associated with impulsive buying, as it promotes self-control and reduces materialistic tendencies. Conversely, extrinsic religiosity driven by social conformity may increase impulsive buying due to heightened susceptibility to social influences (Habib & Bekun, 2023; Singh et al., 2021). Empirical evidence remains mixed: while some studies confirm that religiosity enhances self-control and reduces impulsive buying (Febriandika et al., 2024), others find its moderating effect non-significant (Chairiyati et al., 2026), or suggest that it mitigates post-purchase regret without reducing the behavior itself (Mappadang et al., 2025).

The existing literature reveals several research gaps that warrant further investigation. First, while the direct effects of social influence and price sensitivity on impulsive buying have been studied, the mediating role of price sensitivity in the relationship between social

influence and impulsive buying has received limited attention. Second, the contingent role of Islamic religiosity in moderating these relationships, particularly among young consumers in Indonesia, has not been comprehensively explored. Third, the integration of the Stimulus-Organism-Response Framework and Self-Control Theory to explain the underlying psychological mechanisms in this context remains underexamined. Addressing these gaps is essential for developing a more nuanced understanding of how external social pressures interact with religious values to shape consumer behavior.

This study aims to examine the moderating role of Islamic religiosity in the relationships between social influence, price sensitivity, and impulsive buying behavior among young consumers in Indonesia. Specifically, this study investigates the direct effects of social influence on price sensitivity and impulsive buying; the direct effect of price sensitivity on impulsive buying; the mediating role of price sensitivity in the social influence-impulsive buying relationship; and the moderating effects of Islamic religiosity on these relationships. The study contributes to the literature by integrating the Stimulus-Organism-Response Framework and Self-Control Theory to provide a comprehensive theoretical explanation of impulsive buying behavior in a Muslim-majority context. The findings are expected to offer practical implications for marketers, educators, and policymakers seeking to promote ethical consumption and financial prudence among young consumers.

Theoretical framework and hypothesis

This study integrates two complementary theoretical perspectives—the Stimulus-Organism-Response (S-O-R) Framework (Mehrabian & Russell, 1974) and Self-Control Theory —to explain the moderating role of Islamic religiosity in the relationships between social influence, price sensitivity, and impulsive buying behavior among young Indonesian consumers. The combination of these frameworks provides a comprehensive lens for understanding how external social stimuli interact with internal cognitive and regulatory mechanisms to shape consumer purchasing decisions. The S-O-R framework, originally developed in environmental psychology by Mehrabian and Russell (1974), posits that environmental stimuli (S) evoke internal emotional and cognitive states (O), which in turn drive behavioral responses (R). This framework has been extensively applied in consumer behavior research to explain how external triggers influence purchasing outcomes (Khoa & Phuong, 2025; Khoi, 2026; Lee et al., 2021). In the context of this study, social stimuli—such as peer pressure, electronic word-of-mouth (eWOM), social media interactions, and influencer-generated content—serve as external triggers shaping consumers' internal states. These stimuli evoke emotional responses (e.g., excitement, urgency) and cognitive evaluations (e.g., perceived desirability, social validation), which subsequently lead to impulsive buying behavior (Khoi, 2026). Price-related stimuli, such as promotions, discounts, and comparative pricing, similarly influence consumers' cognitive evaluations, heightening price sensitivity and potentially triggering impulsive purchases. The S-O-R framework thus provides a foundational understanding of how external social and market cues function as environmental stimuli that drive young consumers toward impulsive buying.

Self-Control Theory, originally conceptualized by Gottfredson and Hirschi (1990), posits that individuals with lower self-control are more susceptible to immediate gratification and impulsive actions, as they struggle to regulate their urges in response to environmental temptations. Within the consumer behavior domain, self-control has been identified as a critical mechanism that moderates the translation of external stimuli into actual purchasing behavior (Liu et al., 2026; Baumeister, 2002). When consumers are exposed to promotional offers, peer recommendations, or persuasive marketing messages, price-sensitive individuals

may initially exhibit impulsive tendencies. However, their self-control capacity can moderate this behavioral inclination by enabling them to delay gratification, resist spontaneous urges, and evaluate purchases more rationally. Nevertheless, research suggests that the effectiveness of self-control diminishes once an impulse is triggered, particularly when emotional arousal is high or when external stimuli are sufficiently compelling (Liu et al., 2026). In the context of this study, Self-Control Theory offers a valuable framework for understanding why price sensitivity negatively influences impulsive buying: more price-conscious consumers may engage their self-regulatory mechanisms to resist unplanned purchases. The integration of the S-O-R Framework and Self-Control Theory provides a comprehensive theoretical foundation for this study. While the S-O-R Framework explains how social stimuli (e.g., peer influence, eWOM, influencer content) evoke cognitive and emotional responses that lead to impulsive buying, Self-Control Theory accounts for the internal regulatory mechanisms that may attenuate or amplify these responses. Specifically, social influence acts as an external stimulus (S) that shapes price sensitivity and impulsive tendencies (O), ultimately driving purchasing behavior (R). However, the strength of this relationship may be contingent upon individual differences in self-control and religiosity.

Social influence and price sensitivity

The relationship between social influence and price sensitivity is complex and shaped by social comparison theory, peer trust, and digital influencers. Consumers often base their price evaluations on the behaviors of their peers and online communities. When exposed to price information from their social circles, such as prices paid by friends or colleagues, they tend to anchor their expectations to the lowest prices, increasing their willingness to pay less (Viglia & Abrate, 2014). This effect is stronger when consumers identify closely with their reference groups, leading them to be more vigilant in seeking lower prices (Pillai et al., 2025). Thus, social influence serves as a benchmark that heightens price scrutiny among consumers. Social influence can decrease price sensitivity through trust and emotional support, particularly in social commerce. Peer influence, driven by perceived expertise and trustworthiness, provides social validation and reduces the perceived risk of purchases (Cheng & Chen, 2014; Hu et al., 2019). Social media influencers also shift consumer focus from price to lifestyle aspirations, allowing sellers to keep higher prices without losing sales (Kumar et al., 2026). Thus, social influence can sometimes override economic factors. However, among young Indonesian consumers who are active on social media and exposed to peer content, the drive for social validation can lead to a heightened focus on price comparisons. This suggests that social influence significantly increases price sensitivity in this demographic.

H1. Social influence positively affects price sensitivity.

Social influence and impulsive buying

Social influence shapes impulsive buying through three key mechanisms: compliance, internalization, and identification (Abdelsalam et al., 2019).. External social stimuli, such as peer pressure and electronic word-of-mouth (eWOM), enhance social presence and perceived enjoyment, thereby triggering impulsive purchase behavior (Khoa & Phuong, 2025). Social commerce platforms further amplify this effect by delivering personalized experiences and abundant product information, lowering consumers' resistance to spontaneous purchases (Lee et al., 2021). However, the urge to buy impulsively does not always translate into actual behavior, as this translation may be moderated by individual-level factors such as self-control and financial constraints (Thi Phan et al., 2020). Among young Indonesian consumers who are highly embedded in social media ecosystems, social influence is expected to affect impulsive buying positively. Therefore, we propose:

H2. Social influence positively affects impulsive buying.

Price sensitivity and impulsive buying

The relationship between price sensitivity and impulsive buying presents a theoretical tension. On the one hand, consumers with higher price sensitivity tend to exhibit more deliberate purchasing behavior, as they prioritize cost considerations that counter the emotional triggers typically associated with impulse purchases (Khoi, 2026; Koç et al., 2026). Price-conscious individuals engage in careful evaluation of product value, which suppresses spontaneous buying tendencies. On the other hand, price-sensitive consumers are more likely to notice and respond to promotional cues such as discounts and coupons, and this heightened attention can amplify impulse buying by creating a perception of enhanced value (Kwon & Ahn, 2021; Liu et al., 2026). Promotions can stimulate impulsive behavior by generating a sense of urgency or perceived savings, particularly when consumers perceive the offer as a limited-time opportunity (Amini & Rahmawati, 2025). However, translating promotional attention into actual purchase behavior is contingent on individual traits such as self-control and emotional regulation. Among young Indonesian consumers, the rational, deliberative mechanism is expected to dominate, as their limited budgets reinforce price-consciousness. Therefore, we propose:

H3. Price sensitivity significantly affects impulsive buying.

Building upon the theoretical foundations established in H1 and H3, we propose that price sensitivity serves as a mediating mechanism through which social influence affects impulsive buying. As argued in H1, social influence—particularly through social comparison processes—heightens consumers' price sensitivity by exposing them to peer benchmarks and reference prices (Viglia & Abrate, 2014; Pillai et al., 2025). This heightened price sensitivity, in turn, activates the deliberative mechanism articulated in H3, wherein price-conscious consumers engage in careful cost evaluation and suppress spontaneous purchasing tendencies (Khoi, 2026; Koç et al., 2026). Consequently, when social influence increases price sensitivity, it indirectly reduces impulsive buying behavior. In other words, social influence does not directly drive impulsive buying; rather, it operates through price sensitivity, a cognitive filter that dampens impulsive tendencies by redirecting consumers' focus from emotional gratification to economic rationality. The indirect pathway is expected to be negative and significant, as the mediating mechanism counteracts any positive direct effect of social influence on impulsive buying. Therefore, we propose:

H4. Price sensitivity mediates the relationship between social influence and impulsive buying.

The moderating role of Islamic religiosity

Islamic religiosity encompasses both internal belief systems and external behavioral practices that encourage ethical consumption, moderation, and self-restraint (Mahdzan et al., 2022; Warokka et al., 2025). In the Indonesian context, where Islam is the majority religion, religiosity serves as a culturally embedded moral framework that shapes consumer responses to social and market stimuli. Religiosity can serve as a form of moral self-regulation, reinforcing self-control, particularly when impulsive spending conflicts with religious teachings that discourage wastefulness and extravagant consumption (El-Menouar, 2014; Suryani et al., 2023).

The influence of religiosity on consumer behavior is multidimensional. Intrinsic religiosity—characterized by internalized faith—is negatively associated with impulsive buying, as it promotes self-control and reduces materialistic tendencies. Conversely, extrinsic religiosity—driven by social conformity—may increase impulsive buying due to heightened susceptibility to social influences (Habib & Bekun, 2023). Empirical evidence remains mixed: while some studies confirm that religiosity enhances self-control and reduces impulsive buying (Febriandika et al., 2024), others find its moderating effect non-significant (Chairiyati et al., 2026), or suggest that it mitigates post-purchase regret without reducing the behavior itself (Mappadang et al., 2025).

Building upon these foundations, we propose three moderating hypotheses. First, Islamic religiosity is expected to strengthen the positive relationship between social influence and price sensitivity (H5), as religious values heighten vigilance toward pricing fairness. Second, religiosity may amplify the positive effect of social influence on impulsive buying (H6), particularly when extrinsic religiosity dominates. Third, religiosity is expected to reinforce the negative relationship between price sensitivity and impulsive buying (H7), as religious teachings align with frugality and self-restraint. Therefore, we propose:

H5. Islamic religiosity moderates the relationship between social influence and price sensitivity, such that the positive effect is stronger at higher levels of religiosity.
H6. Islamic religiosity moderates the relationship between social influence and impulsive buying.
H7. Islamic religiosity moderates the relationship between price sensitivity and impulsive buying, such that the negative effect is stronger at higher levels of religiosity.

Methods

Sample and procedures

This study employed a cross-sectional survey design to collect empirical data from young consumers in Indonesia. The target population comprised individuals aged 18 to 35 years, representing Generation Y and Generation Z cohorts, who are active social media users and have made at least one unplanned purchase within the past three months. A non-probability convenience sampling technique was adopted due to the absence of a complete sampling frame and the exploratory nature of the research (Hendryadi et al., 2025). Data were gathered through a structured online questionnaire developed using Google Forms. The survey link was disseminated via various social media platforms, including WhatsApp, Instagram, and Line, using a snowballing approach to maximise reach. The data collection period lasted approximately four weeks, from November to December 2025.

As presented in Table 1, the sample consisted exclusively of university students aged 18 to 25 years, with the majority falling within the 21–25 years age bracket (64.1%). The gender distribution was predominantly female (63.7%), which is consistent with the typical demographic composition of business and management faculties in Indonesian higher education institutions. In terms of academic background, the largest proportion of respondents were enrolled in Management programmes (42.6%), followed by Accounting (26.9%), while the remaining 30.5% represented other disciplines such as Economics, Marketing, and Business Administration. This disciplinary concentration is particularly relevant given the study's focus on consumer behaviour and marketing-related constructs. Regarding monthly expenditure on fashion and lifestyle products, the vast majority of respondents (79.8%) reported spending between IDR 500,000 and IDR 1,000,000, while the remaining 20.2% spent less than IDR 500,000. This spending pattern reflects the limited but consistent disposable income typical of Indonesian university students, with no respondent

exceeding IDR 1,000,000 in monthly fashion-related purchases, thereby reinforcing the homogeneity of the student sample in terms of purchasing power.

Table 1.

Demographic Profile of Respondents (N = 223)

Characteristic	Category	Frequency (*n*)	Percentage (%)
Gender	Male	81	36.3
	Female	142	63.7
Age (years)	18 – 20	80	35.9
	21 – 25	143	64.1
Study Program	Management	95	42.6
	Accounting	60	26.9
	Others (e.g., Economics, Marketing, Business Administration)	68	30.5
Monthly expenditure & lifestyle products (IDR)	< 500,000	45	20.2
	500,000 – 1,000,000	178	79.8

Measurement

All constructs in this study were operationalized using multi-item scales adapted from prior validated instruments to ensure content validity. Each item was measured using a six-point Likert scale ranging from 1 ("strongly disagree") to 6 ("strongly agree"). The questionnaire was originally developed in English and subsequently translated into Bahasa Indonesia using a rigorous back-translation procedure to preserve semantic equivalence and contextual relevance for the local Indonesian respondents. Impulsive buying was measured using a scale adapted from the original Impulsive Behavior Tendency Scale by Badgaiyan et al. (2016). Social influence was measured using four items adapted from Chatterjee and Kumar Kar (2020), and one additional item was created by Mappadang et al. (2025). Price sensitivity was measured using a three-item scale adapted from Thi Phan et al. (2020). Religiosity was assessed using five original items developed common method bias, procedural remedies were implemented during the survey design, including guaranteeing respondent anonymity, separating independent and dependent variables across different sections of the questionnaire, and clearly instructing respondents that there were no right or wrong answers.

Data analysis procedures

The collected data were analysed using Partial Least Squares Structural Equation Modelling (PLS-SEM) via SmartPLS version 4.0 (Hair et al., 2021). PLS-SEM was chosen over covariance-based SEM (CB-SEM) for several reasons: (1) the research model incorporates both direct and moderating (interaction) effects; (2) the study is exploratory in nature with a focus on prediction; and (3) the data do not strictly satisfy the multivariate normality assumption.

Research results and discussion

Outer model evaluation

The initial stage of testing eliminated one item from the price sensitivity construct and one from social influence. After the model has been improved, the results are reported in the following stages. The evaluation of the measurement model (outer model) assesses the reliability and validity of the constructs employed. Following the guidelines of Hair et al. (2022), this assessment encompasses indicators of reliability (outer loadings), internal consistency (Cronbach's alpha [CA] and composite reliability [CR]), and convergent validity (average variance extracted [AVE]).

Table 2.
Outer model evaluation

	Mean	*SD*	*Outer loading*	CA	CR	AVE
Impulsive buying				0.89	0.90	0.81
IMPUL1	4.33	1.28	0.92			
IMPUL2	3.39	1.31	0.89			
IMPUL3	4.35	1.27	0.90			
Price sensitivity				0.78	0.81	0.69
PS1	4.61	1.28	0.79			
PS2	4.11	1.42	0.86			
PS3	4.52	1.12	0.85			
Islamic religiosity				0.93	0.95	0.77
REL1	4.80	1.13	0.90			
REL2	4.67	1.16	0.90			
REL3	4.89	1.15	0.83			
REL4	4.74	1.23	0.89			
REL5	4.87	1.15	0.87			
Social influence				0.83	0.84	0.66
SOC1	3.89	1.47	0.77			
SOC2	3.33	1.54	0.86			
SOC3	3.53	1.45	0.86			
SOC4	4.37	1.35	0.77			

As presented in Table 2, all item outer loadings exceed the recommended threshold of 0.70, ranging from 0.77 to 0.92. This indicates that each indicator shares substantial variance with its respective construct. Notably, the highest loading was observed for IMPUL1 (0.92), while the lowest was recorded for SOC1 (0.77) and SOC6 (0.77). Given that all items exceeded the acceptable cut-off value, no indicators were eliminated from the model, confirming adequate individual item reliability across all constructs. It is worth noting that the Social influence construct comprises four items (SOC1, SOC4, SOC5, SOC6), suggesting that any other items originally included in the questionnaire were removed during the initial testing phase due to insufficient loadings. The AVE values for all four constructs are well above the minimum criterion of 0.50, ranging from 0.66 (Social influence) to 0.81 (Impulsive buying). This confirms that, on average, each construct explains more than half of the variance of its assigned indicators, thus establishing adequate convergent validity for the entire measurement model.

Both the CA and CR coefficients for each construct exceed the recommended threshold of 0.70, demonstrating satisfactory internal consistency. Specifically, Islamic religiosity exhibits excellent reliability (CA = 0.93; CR = 0.95), followed closely by Impulsive buying (CA

= 0.89; CR = 0.90). Although relatively lower, Price sensitivity (CA = 0.78; CR = 0.81) and Social influence (CA = 0.83; CR = 0.84) still indicate acceptable internal consistency, confirming that the items within each construct consistently measure the same underlying concept.
Discriminant validity was assessed using the Heterotrait-Monotrait (HTMT) ratio of correlations, following the conservative threshold of < 0.85 as recommended by Henseler et al. (2015). As presented in Table 3, all HTMT values for the paired constructs are below the 0.85 criterion, confirming that each construct is empirically distinct from the others (Henseler et al., 2015).

Table 3.
Discriminant Validity (HTMT – Upper Triangle) and Collinearity Assessment (VIF – Lower Triangle)

Construct	Impulsive Buying	Price Sensitivity	Islamic Religiosity	Social Influence
Impulsive Buying	–	0.123	0.308	0.168
Price Sensitivity	1.866	–	0.096	0.734
Islamic Religiosity	1.350	1.348	–	0.289
Social Influence	1.754	1.108	–	–

Note: Upper triangle values represent HTMT ratios (all < 0.85, indicating satisfactory discriminant validity per Henseler et al., 2015). Lower triangle values represent inner VIF scores (all < 3.0, indicating no collinearity concern per Hair et al. (2022).

Inner model evaluation

The evaluation of the inner model began with an assessment of multicollinearity using variance inflation factor (VIF) values for all structural relationships, as previously reported in Table 3. All VIF values ranged from 1.108 to 1.866, substantially below the commonly recommended threshold of 3.0 (Hair et al., 2022), indicating that multicollinearity does not pose a concern in this model. Following this preliminary assessment, the structural model was evaluated through key metrics, including R^2, effect sizes (f^2), and path coefficients for all hypotheses, as shown in Table 4. The R^2 value for price sensitivity was 0.46, indicating that social influence and its interaction with Islamic religiosity explained 46% of the variance in price sensitivity. For impulsive buying, the R^2 value was 0.17, indicating that social influence, price sensitivity, and the interaction terms accounted for 17% of the variance. These values, ranging from moderate to substantial, reflect reasonable explanatory power.

Moving to the hypothesis testing in sequential order, H1 proposed that social influence positively affects price sensitivity; the results support this ($\beta = 0.59$, $p < 0.001$, 95% CI [0.47, 0.68]), with a large effect size ($f^2 = 0.58$). H2, which proposed that social influence positively affects impulsive buying, was not supported ($\beta = 0.14$, $p = 0.13$, 95% CI [-0.05, 0.31]), with a negligible effect size ($f^2 = 0.01$). H3, which proposed that price sensitivity negatively affects impulsive buying, was supported ($\beta = -0.19$, $p = 0.03$, 95% CI [-0.36, -0.02]), with a small effect size ($f^2 = 0.02$).

Table 4.
Structural Model Assessment (Direct, Mediating, and Moderating Effects)

Hypothesis	Relationship	β	SD	t-value	p-value	2.5%	97.5%	R^2	f^2
H1	SOC → PS	0.59	0.05	11.50	0.00	0.47	0.68	0.46	0.58
H2	SOC → IMPUL	0.14	0.09	1.51	0.13	-0.05	0.31	0.17	0.01
H3	PS → IMPUL	-0.19	0.09	2.20	0.03	-0.36	-0.02	0.17	0.02
H4	SOC → PS → IMPUL	-0.11	0.05	2.12	0.03	-0.22	-0.01	0.17	–
H5	REL × SOC → PS	0.28	0.07	3.88	0.00	0.13	0.41	0.46	0.13
H6	REL × PS → IMPUL	-0.02	0.09	0.24	0.81	-0.20	0.15	0.17	0.00
H7	REL × SOC → IMPUL	0.30	0.09	3.48	0.00	0.11	0.45	0.17	0.09

Notes: SD = standard deviation; CI = confidence interval; PS = Price sensitivity; IMPUL = Impulsive buying; SOC = Social influence; REL = Islamic religiosity.

Regarding the indirect effect, H4 examined the mediating role of price sensitivity in the relationship between social influence and impulsive buying; the indirect effect was negative and significant (β = -0.11, p = 0.03, 95% CI [-0.22, -0.01]), supporting H4. This indicates that social influence exerts a significant negative indirect effect on impulsive buying through price sensitivity, confirming indirect-only (full) mediation, given the non-significant direct effect observed in H2.

Regarding moderation effects, H5 proposed that Islamic religiosity moderates the relationship between social influence and price sensitivity; the interaction term was significant (β = 0.28, p < 0.001, 95% CI [0.13, 0.41]), with a medium effect size (f^2 = 0.13), supporting H5. This indicates that Islamic religiosity strengthens the positive effect of social influence on price sensitivity. H6, which proposed that Islamic religiosity moderates the relationship between price sensitivity and impulsive buying, was not supported (β = -0.02, p = 0.81, 95% CI [-0.20, 0.15]), with a negligible effect size (f^2 = 0.00), indicating that the negative effect of price sensitivity on impulsive buying does not vary across different levels of Islamic religiosity. H7, which proposed that Islamic religiosity moderates the relationship between social influence and impulsive buying, was supported (β = 0.30, p < 0.001, 95% CI [0.11, 0.45]), with a medium effect size (f^2 = 0.09), supporting H7. This indicates that Islamic religiosity strengthens the positive effect of social influence on impulsive buying.

Table 5 and Figure 2 reports the conditional direct effects of social influence on price sensitivity, social influence on impulsive buying, and price sensitivity on impulsive buying, evaluated at three levels of Islamic religiosity (REL): one standard deviation below the mean, at the mean, and one standard deviation above the mean. First, the effect of price sensitivity on impulsive buying was negative but varied in significance across levels of Islamic religiosity. At low REL (-1 SD), the effect was -0.17 but not significant (p = 0.16); at mean REL, the effect was -0.19 and significant (p = 0.02); and at high REL (+1 SD), the effect was -0.21 but not significant (p = 0.09). Although the coefficient magnitude slightly increased (became more negative) as Islamic religiosity increased, the lack of significance at both low and high levels, combined with the non-significant interaction term reported in Table 4 (H6), confirms that Islamic religiosity does not significantly moderate this relationship.

Second, the effect of social influence on price sensitivity exhibited a markedly different pattern. Table 5 shows that at low REL (-1 SD), the effect was positive and significant (β = 0.31, p = 0.01). At mean REL, the effect increased substantially (β = 0.59, p < 0.001). At high REL (+1

SD), the effect was even stronger (β = 0.86, p < 0.001). These results indicate that the progressive strengthening of the SOC–PS relationship as Islamic religiosity increases confirms that Islamic religiosity is a significant enhancer of the effect of social influence on price sensitivity, thereby supporting H5.

Table 5
The conditional direct effects

	PS -> IMPUL	SOC -> IMPUL	SOC -> PS
conditional on REL at +1 SD	-0.214	0.436	0.864
conditional on REL at -1 SD	-0.169	-0.164	0.312
conditional on REL at Mean	-0.191	0.136	0.588

Third, the effect of social influence on impulsive buying showed an interesting pattern. At low REL (-1 SD), the effect was negative but not significant (β = -0.16, p = 0.22). At mean REL, the effect was positive but not significant (β = 0.14, p = 0.12). At high REL (+1 SD), the effect became positive and significant (β = 0.44, p < 0.001). These results indicate that social influence has a significant positive effect on impulsive buying only when Islamic religiosity is high, confirming that Islamic religiosity strengthens the positive relationship between social influence and impulsive buying, thereby supporting H7 and consistent with the significant interaction term reported in Table 4.

Discussion

This study examines how social influence contributes to impulsive buying behavior among young consumers, with price sensitivity as a mediator, and Islamic religiosity as a moderator. Drawing upon the Stimulus-Organism-Response (S-O-R) Framework (Mehrabian & Russell, 1974) and Self-Control Theory (Gottfredson & Hirschi, 1990), our findings indicate that social influence enhances price sensitivity, which in turn suppresses impulsive buying. Islamic religiosity strengthens the positive effect of social influence on price sensitivity and on impulsive buying, although its moderating role in the price sensitivity–impulsive buying relationship was not evident. These insights extend the literature on social influence, price sensitivity, and impulsive buying behavior, particularly among young consumers in emerging economies such as Indonesia.

Theoretical Implications

This study contributes to the S-O-R Framework (Mehrabian & Russell, 1974) by demonstrating that social stimuli—such as peer pressure, electronic word-of-mouth, and influencer-generated content—evoke cognitive evaluations (price sensitivity) that ultimately shape behavioral responses (impulsive buying). Previous studies have frequently examined the direct effect of social influence on impulsive buying (Abdelsalam et al., 2019; Khoa & Phuong, 2025). However, our findings indicate otherwise: social influence primarily operates through the cognitive filter of price sensitivity, which redirects consumers' focus from emotional gratification to economic rationality. The positive relationship between social influence and price sensitivity confirms that social comparison processes heighten consumers' vigilance toward pricing, as they anchor their expectations to peer benchmarks (Viglia & Abrate, 2014; Pillai et al., 2025). Notably, empirical research on the mediating role of price sensitivity in the social influence–impulsive buying relationship is lacking; our findings address this gap by

providing initial evidence that social influence indirectly reduces impulsive buying through heightened price consciousness.

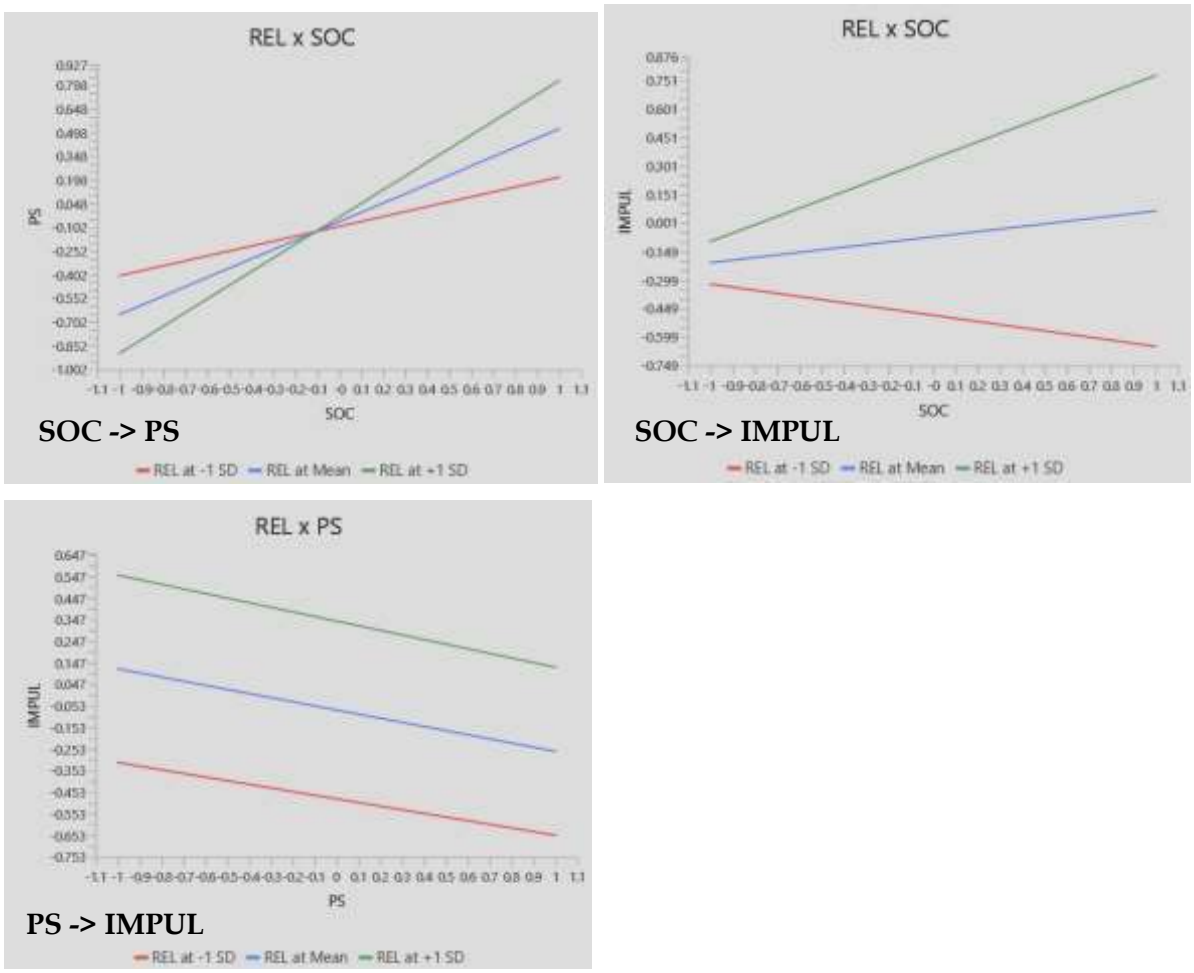

Figure 2.
Simple slope analysis results

Second, this study reveals that social influence and impulsive buying are linked through a mediating mechanism. Previous studies established a direct link between social influence and impulsive buying (Khoa & Phuong, 2025; Lee et al., 2021), yet the underlying mechanisms remained underexamined. Our mediation analysis indicates that price sensitivity is the pathway through which social influence translates into impulsive buying behavior. Within the S-O-R Framework, price sensitivity operationalizes the organism dimension—requiring cognitive evaluation of price-related stimuli—while impulsive buying represents the response dimension. While the S-O-R Framework is discussed in consumer behavior contexts (Khoi, 2026), the mediating pathway through which social influence translates into impulsive buying has not been explicitly explored. Our findings show that social influence helps consumers navigate purchasing decisions by enhancing price awareness, thereby reducing impulsive tendencies. For young consumers with limited formal financial literacy, this pathway outlines how social comparison processes can contribute to more deliberative purchasing behavior.

Third, we validated the moderating role of Islamic religiosity as a boundary condition in the relationships examined. Drawing on the dual-dimensionality of religiosity (Habib & Bekun, 2023; Singh et al., 2021), we demonstrate that Islamic religiosity strengthens the

positive effect of social influence on price sensitivity (H5). This finding extends the religiosity literature by showing that religious values emphasizing ethical consumption, fairness, and waste avoidance heighten consumers' vigilance regarding pricing, particularly when social comparisons activate concerns about fair treatment (El-Menouar, 2014). The progressive strengthening of the SOC–PS relationship across levels of religiosity confirms that intrinsic religiosity aligns with price-conscious behavior by encouraging consumers to scrutinize pricing and avoid excessive spending (Febriandika et al., 2024). However, the moderating effect on the PS–IMPUL relationship was not significant (H6), indicating that price sensitivity operates as a robust inhibitory mechanism that is not meaningfully altered by religious values. This finding aligns with Chairiyati et al. (2026), who found that Islamic religiosity did not significantly moderate the relationship between FoMO and impulsive buying among Generation Z Muslims in Indonesia.

Fourth, we broaden research on social influence by demonstrating that Islamic religiosity strengthens the positive effect of social influence on impulsive buying (H7). While one might intuitively expect religiosity to suppress impulsive buying, our conditional effect analysis reveals that social influence has a significant positive effect on impulsive buying only when Islamic religiosity is high. This counterintuitive result is explained through the extrinsic dimension of religiosity: when religiosity is driven by social conformity rather than internalized faith, it may increase impulsive buying due to heightened susceptibility to social influences (Habib & Bekun, 2023). In the context of young Indonesian consumers, where social media and peer dynamics exert strong pressures to conform through consumption, religious identity may coexist with motives for social conformity, particularly when the reference group is also religious (Mappadang et al., 2025). This nuanced finding challenges the assumption that religiosity uniformly suppresses impulsive buying, highlighting the importance of distinguishing between intrinsic and extrinsic religious dimensions in consumer behavior research.

Finally, by focusing on young consumers in Indonesia, we extend research beyond Western consumer contexts. We demonstrate that social influence and religiosity operate differently in faith-centered contexts, addressing the misconception that religiosity uniformly constrains consumer behavior. The relatively minor direct influence of social influence on impulsive buying, compared to its indirect effect through price sensitivity, implies that social influence alone is insufficient; its significance lies in its interaction with cognitive and religious mechanisms rather than in independent effects. This supports the perspective that price sensitivity functions more effectively as a conduit through which social influence influences impulsive buying. The moderated mediation analysis confirms that the indirect effect through price sensitivity is conditional on religiosity levels, providing nuanced insights into the boundary conditions of the effectiveness of social influence in the Indonesian consumer context.

Practical implications

Marketers, policymakers, and educators can take several actionable steps to leverage social influence for positive outcomes. First, social influence effectively drives price sensitivity and can be measured. Monitoring social media trends, collaborating with value-focused influencers, and promoting informed consumption can enhance consumer price perceptions. Second, educating young consumers on both price awareness and impulse control is essential. Programs that combine financial and social media literacy can help them recognize when social comparisons affect their purchasing decisions. Techniques like comparing prices, setting spending limits, and using budgeting apps should be paired with impulse management strategies such as delaying purchases and reflecting on needs versus wants. Lastly, integrated

interventions are more effective than isolated programs. Combining price-awareness tools, impulse-management tactics, and frameworks for understanding social influence creates a comprehensive support system. Additionally, acknowledging personal beliefs, such as Islamic religiosity, can lead to more culturally sensitive and impactful educational approaches in developing economies.

Limitations and future research

This study has several limitations that highlight opportunities for future research. First, its cross-sectional design limits causal inference, as the relationships among social influence, price sensitivity, and impulsive buying may be bidirectional. Future studies should use longitudinal or experimental designs to establish causality. Second, the sample was exclusively university students aged 18–25, limiting generalizability to other demographics. Future research should involve non-student and older populations to determine whether the relationships hold across groups. Additionally, the majority of respondents were female, which may introduce gender biases. Third, focusing on Indonesian consumers limits generalizability to other cultural contexts where religious beliefs may play different roles. Cross-cultural studies, along with examinations of other religious traditions, are needed to assess similar moderating effects of religiosity. Finally, the assessment of social influence used a limited set of items, possibly missing its multidimensional nature. Future studies should develop detailed scales to measure different types of social influence and employ behavioral measures to validate impulsive buying tendencies.

Conclusion

This study examined how Islamic religiosity moderates the relationships between social influence, price sensitivity, and impulsive buying among young Indonesian consumers, drawing on the S-O-R Framework and Self-Control Theory. The findings reveal that social influence heightens price sensitivity, thereby curbing impulsive buying. Importantly, social influence does not directly drive impulsive purchases but operates indirectly through price sensitivity. Islamic religiosity strengthens the positive effects of social influence on both price sensitivity and impulsive buying, yet it does not influence the link between price sensitivity and impulsive buying. These results underscore that social influence primarily works through cognitive evaluation and that religiosity plays a nuanced role, offering insights for culturally sensitive marketing and consumer education.

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