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MORALITY BEFORE KNOWLEDGE

The influence of religio-spiritual insights and advertising antecedent factors on the advertising attitude of Muslim consumers in Indonesia during religious festival

Faisal Abyan Hakim[1],*, Nissa Ghulma Ratnasari[1]

[1] *Department of Management, Faculty of Economics and Business, Universitas Indonesia, Depok, 16424, Indonesia.*

*Correspondence: fabyan191203@gmail.com

ABSTRACT

Background: The delivery of an advertisement is crucial, as advertisements aim to attract and influence consumers. This is especially true when targeting a specific group or one with cultural ties, where an advertisement must be meticulously designed to elicit a positive response. This study investigates the influence of advertising antecedent factors on consumer advertising attitude towards the 2025 Ultra Milk Ramadan advertisement. This research identifies five advertising antecedent factors: entertainment, credibility, informativeness, good for economy, and irritation. Furthermore, this study examines the impact of consumers' religio-spiritual insights on advertising attitude, given that Muslim consumers are the primary target audience for this advertisement, set against the backdrop of a religious festival (such as the holy month of Ramadan). **Methods:** The research model is based on the Theory of Reasoned Action (TRA). This study adopts a quantitative method using Covariance-Based Structural Equation Modeling (CB-SEM) with AMOS 22 software. Primary data was collected through questionnaires distributed via non-probability (judgmental sampling) involving 300 Muslim consumer respondents in Java. **Findings:** This study finds that two factors significantly influence advertising attitude: entertainment (β = 0.235, t = 1.971, p = 0.049) and informativeness (β = 0.782, t = 3.918, p = <0.001). **Conclusion**: It is crucial for businesses to design their advertisements to be engaging and to ensure the information contained within them is readily comprehensible to consumer audiences, especially when targeting Muslim consumers during religious festivals. **Novelty/Originality of this article:** This research focused on Muslim consumers in Indonesia as its respondents, with the Ultra Milk Ramadan 2025 advertisement functioning as the primary research stimulus.

KEYWORDS: advertising attitude; advertising antecedent factors; religio-spiritual insight; religious festival; Ramadan.

1. Introduction

Advertising, in its broadest sense, can be defined as mediated communication that is either paid, owned, or earned by a brand (product). Its purpose is to influence consumers cognitively, affectively, or behaviorally, over both short and long durations (Kerr & Richards, 2020). Within the realm of advertising, the medium used to convey specific information is referred to as an "advertisement." Advertisements are inherently designed to influence the thoughts and behaviors of consumers who encounter them. One crucial aspect to consider when designing advertisements is the culture associated with the target consumer audience. This consideration is vital given the high probability of cultural

influence on consumer attitudes and behaviors, which in turn can impact how consumers react to the advertisement itself (Schiffman & Wisenblit, 2019). Furthermore, effective communication can only be achieved by trying to understand diverse global cultures (Ismail & Melewar, 2014). By integrating cultural considerations into advertisement design, potential sanctions or penalties resulting from violations of specific cultural values can also be avoided (Sawang, 2010).

Within the broad concept of "culture," religion is considered an integral part of culture in marketing terminology (Schiffman & Wisenblit, 2019). In fact, religion is even posited as the most fundamental dimension of culture (Ismail & Melewar, 2014). This highlights that religion, as a component of culture, can significantly influence the attitudes and behaviors of its adherents, including consumers who practice a particular faith. Among the religions with the largest following, Islam stands out as the second most widely practiced religion globally. Islam, as a faith, extends beyond merely encompassing the spirituality of its adherents; it also governs societal lifestyles (Fam et al., 2004). In Islam, spiritual, social, political, and economic aspects of life are not disparate entities governed by different principles; rather, these four domains are unified under Islamic values (Feiz et al., 2013). This integration extends to the realm of advertising, where Islam does not prohibit advertisements (Ariffin et al., 2016). Instead, it provides guidelines and directives based on Islamic values concerning how advertisements should be presented.

Presently, an increasing number of companies globally are targeting Muslims in their advertising campaigns (Ariffin et al., 2016). The designation of Muslim consumers as a target audience is typically predicated on the product's relevance to Muslims or the Islamic faith. A common instance of a product's connection to Muslims or Islam arises during Islamic religious festivals. Islam observes several periods categorized as religious festivals, including Ramadan, Eid al-Fitr, *Muharram* (Islamic New Year), *Hajj*, Eid al-Adha, *Mawlid an-Nabi*, and *Isra' wal Mi'raj* (Ansari & Hyder, 2024). Among all Islamic religious festivals, the Holy Month of Ramadan is the longest in duration. During Ramadan, Muslims are obligated to observe fasting from dawn until sunset as one of the pillars of Islam (Keenan & Yeni, 2003). Throughout the fasting period, from sunrise to sunset, Muslims are prohibited from eating, drinking, and engaging in marital sexual relations (Sandikci & Omeraki, 2007). During this month, Muslims are encouraged to perform good deeds and abstain from negative actions, simultaneously fostering an increase in their faith and piety towards God (Keenan & Yeni, 2003). The Holy Month of Ramadan is also recognized as a period for the forgiveness of sins, a time for reflection on human frailty and dependence on God, and an opportunity to experience the hardships faced by the poor and needy. This experience is intended to cultivate sympathy and empathy, leading to sharing with those less fortunate (Esposito, 2011).

Beyond its extended duration, the economy during the Holy Month of Ramadan experiences accelerated activity compared to other periods (Pink et al., 2024). In Indonesia, which boasts one of the world's largest Muslim populations, both consumer spending and needs significantly increase during Ramadan (Rohman, 2023). This aligns with recent data from the coordinating minister for Economic Affairs, indicating a successful surge in public spending during the Holy Month of Ramadan 2025, which bolstered national consumption levels (Ramadhanty, 2025). A survey conducted by Jakpat, involving 1034 Indonesian Muslim respondents for its "Welcoming 2023 Ramadan and Eid" report, revealed several key expenditure allocations by Indonesian consumers during Ramadan. Specifically, 88% of respondents reported allocating funds for *zakah*, *infaq*, and *sadaqah* (charitable giving), while 80% allocated spending for communal *iftar* (breaking fast together) activities. Additionally, 79% of respondents reported allocating funds for food purchases, and several other expenditure allocations.

The heightened consumer spending and needs in Indonesia during the Holy Month of Ramadan present a lucrative opportunity for businesses. Many enterprises intensely compete to position their products as superior and more appealing to consumers. It's common to see companies launch Ramadan-themed advertising campaigns specifically to attract Muslim consumer audiences. Essentially, numerous businesses are willing to invest

substantial funds in Ramadan advertisements, aiming to effectively communicate and boost product sales during this period. However, merely advertising a product isn't sufficient for effective communication if the consumers' attitudes towards the advertisement are not considered. Consumer advertising attitudes can be either positive or negative (Schiffman & Wisenblit, 2019). These attitudes can be influenced by consumers' beliefs, which may stem from their interpretation of the advertisement's antecedents. In the context of Ramadan as a religious festival, consumers' religio-spiritual insights can also contribute to their beliefs, thereby shaping their attitude towards the advertisement. This aligns with the Theory of Reasoned Action (TRA), which is the theoretical framework underpinning this research.
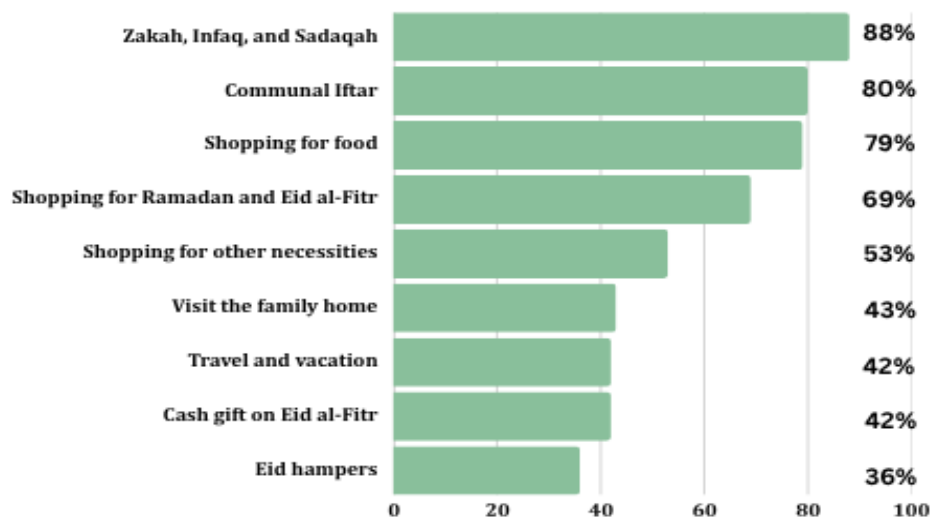

Fig. 1. Recognition of the allocation of Indonesian people's expenditure during Ramadan (%)
(Jakpat, 2023)

1.1 Theory of reasoned action (TRA)

The Theory of Reasoned Action (TRA) is a cognitive theory designed to assist psychologists in understanding human behavior within specific contexts (Nickerson, 2023). First formulated by Sheppard (1988), this theory fundamentally represents a development from the earlier Theory of Planned Behavior, which was initially conceived by Fishbein in the 1960s and later co-developed with Ajzen until the 1980s (Sheppard et al., 1988; Purwanto, 2020; Nickerson, 2023). According to TRA, three key factors influence an individual's behavior: attitudes, beliefs, and subjective norms (Nickerson, 2023).

In the context of the Theory of Reasoned Action (TRA), beliefs refer to an individual's convictions about a particular behavior (Geeksforgeeks, 2024). These beliefs can influence an individual's perception of potential outcomes if a certain action is performed. Beliefs are a foundational component of a person's attitude, directly shaping it. Attitudes represent an individual's positive or negative evaluation of a particular behavior. These evaluations guide an individual's perception of what is favorable or unfavorable, subsequently leading to an intention regarding what action to take. Besides attitudes, subjective norms also influence an individual's intention to perform a behavior. Subjective norms refer to an individual's perception of how significant others in their social circle view the behavior they are considering. Subjective norms are further categorized into injunctive and descriptive norms. Injunctive norms reflect an individual's perception of what others think they should do, while descriptive norms reflect an individual's perception of what others do in similar situations.

1.2 Advertising attitude

Advertising attitude has long been a popular research topic within academia (Kaynak et al., 2013). An attitude is defined as a consistent predisposition to behave favorably or unfavorably towards an object (Schiffman & Wisenblit, 2019). Nickerson (2023) posited that attitudes develop from an individual's perceptions of the attitude object itself (Ajzen, 1991). Consumer attitudes can be shaped by direct product experience, word-of-mouth (WoM), accessibility to mass media, and other information sources (Schiffman & Wisenblit, 2019). Based on these premises, it's evident that advertisements, as a source of product information, can influence audience attitudes towards them, specifically consumer attitudes. Consumers can exhibit either favorable or unfavorable (positive or negative) attitudes towards an advertisement itself.

Consequently, the concept of advertising emerges. According to Lee et al. (2017), advertising attitude refers to a consumer's favorable or unfavorable (positive or negative) response to an advertisement, which can be attributed to various factors inherent to the advertisement itself. The further describe advertising attitude as consumer behavior toward advertising (Ariffin et al., 2016). In this regard, the consumer audience's response can also manifest as a perception of whether the advertisement is beneficial or unbeneficial to them (Disastra et al., 2019).

1.3 Advertising antecedent

Research concerning advertising antecedents initially emerged from the perspective that advertisements and their embedded messages represented potential communication exchanges between consumers and advertisers (Ducoffe & Curlo, 2000). For an advertisement to function effectively as a medium of communication exchange, it must be processed meticulously, ensuring that the receiver grasps the intended meaning from the sender (Ducoffe & Curlo, 2000). Advertisers consider advertising antecedents based on their own perspective, supported by their capacity to achieve marketing and communication objectives (Karamchandani et al., 2021). A thorough understanding of consumer views and orientations toward advertisements empowers advertisers to create relevant ads that effectively influence consumers (Tanuwijaya & Gunawan, 2021).

Advertising antecedent is defined as the subjective evaluation of an adver- tisement's relative benefits or utility to the consumer (Ducoffe, 1995). Studies by Ducoffe (1995) identified advertising antecedent factors based on three perceived values of advertising: informativeness, entertainment, and irritation (Gangadharbatla & Daugherty, 2013). Subsequent research by Van-Tien Dao et al. (2014), Wulan & Ariyanti (2017), and Karamchandani et al. (2021) added credibility as an advertising antecedent factor. Furthermore, studies by Wulan & Ariyanti (2017) and Ansari & Hyder (2024) included "good for economy" as an advertising antecedent factor. For and purpose, advertising antecedent factors encompass these five elements.

1.4 Religio-spiritual insights

The understanding of religiosity and spirituality varies considerably in academic discourse. Some scholars assert that religiosity and spirituality are distinct concepts (Koenig, 2012; Rinallo et al., 2012; Croucher et al., 2015; Marmor-Lavie & Stout, 2016). Conversely, others argue that they are inextricably linked (Ahmad & Khan, 2015; Ismail, 2018). There is also a perspective that spirituality encompasses a broader contextual meaning than religiosity (Marmor-Lavie et al., 2009; Karakas, 2010; Koenig, 2012; Marmor-Lavie & Stout, 2016; Vayalilkarottu, 2016). Furthermore, some research indicates that while distinct, religiosity and spirituality are nevertheless related (Rinallo et al., 2012; Croucher et al., 2015). Another view posits that despite their differences, neither religiosity nor spirituality can exist independently (Zinnbauer et al., 1997). Finally, some scholars propose

that religiosity and spirituality possess an overlapping nature (Koenig, 2012; Aune, 2015; Bauer & Johnson, 2019).

Conversely, if the definitions of religiosity and spirituality are narrowed down to conventional and Islamic perspectives, two distinct viewpoints emerge. The conventional perspective generally posits that religiosity and spirituality are not synonymous (in various interpretations). In contrast, the Islamic perspective asserts that religiosity and spirituality are inseparable. The following provides definitions of religiosity and spirituality based on these two perspectives. Conventional perspective, religiosity refers to a structured, organized, and community-based system of beliefs, practices, and rituals that serves as a means for individuals to connect with the divine (Rinallo et al., 2012). Spirituality, in contrast, is an individual and personal phenomenon, less structured or organized, focusing on various aspects of life, unique experiences, and individual feelings (Karakas, 2010; Rinallo et al., 2012). Islamic Perspective, fom an Islamic viewpoint, religiosity and spirituality are inseparable, with both concepts being interconnected (Ahmad & Khan, 2015; Ismail, 2018). Spirituality originates from and is an intrinsic component of religion, implying that spirituality in Islam inherently refers to the Islamic faith itself (Dasti & Sitwat, 2014; Ismail, 2018).

Based on the definitions of religiosity and spirituality, this research posits that they are inseparable, aligning with the Islamic perspective. An individual's spirituality, in this context, will invariably refer to a specific religion. However, acknowledging the existing divergent viewpoints, and to accommodate these differences, the term "religio-spirituality" will be utilized in this study to encompass both religiosity and spirituality. This nomenclature is adopted in reference to the research conducted by Moran & Curtis (2004).

The term "insight," appended to "religio-spirituality," refers to consumer insights. Consumer insight is defined as an abstract understanding held by consumers, which, if followed, has the potential to alter their behavior (Laughlin, 2014). While this definition states "can influence behavior" rather than "can influence attitude," behavior and attitude are interconnected and mutually influential. Consumer attitude is subjective, stemming from personal decisions, cultural norms, individual experiences, and social influences. Conversely, behavior is objective and can be influenced by attitude. Therefore, if consumer insights are among the factors underpinning attitude, then consumer insights, acting through attitude, are likely to influence and predict consumer behavior (Geeksforgeeks, 2024).

According to Laughlin (2014), consumer insights possess several key criteria: insights are not derived from brief research or analysis; rather, they necessitate the collection and synthesis of evidence to be acquired; insights must be actionable, meaning if they cannot be implemented, they are not true insights; insights must be sufficiently robust to influence consumer behavior; and any consumer behavioral change resulting from insights must aim for mutual benefit. Based on these criteria, religio-spiritual understanding can indeed be classified as an insight. This is because religio-spiritual understanding is not obtained through simple, brief research or analysis. It is also actionable and possesses sufficient power to influence consumer behavior via their attitudes. Furthermore, religio-spiritual understanding, particularly within the context of Islam discussed here, inherently aims for mutual benefit. Consequently, the term "religio-spiritual insights" is employed in this study due to its capacity to influence consumer attitudes and behavior.

Based on Ansari & Hyder (2024), religio-spiritual insights comprise six derivative categories, formulated through an in-depth understanding of consumer perceptions regarding religiosity and spirituality. These six categories are beliefs and practices, association with higher power, heart and mind involvement, self-actualization, knowledge and meaning, and interconnectedness. The following provides a more detailed explanation of each of these six categories, adapted to the context of a religious festival (the Holy Month of Ramadan) as the temporal setting.

First, beliefs and practices, in this research this category refers to personally held religious or spiritual principles (such as the importance of charity, the virtue of good deeds, and the obligation of worship). These principles are consciously manifested through a series

of specific and intensive religious actions or behaviors, especially during periods or moments like the Holy Month of Ramadan. Then, association with higher power, this refers to a subjective experience enriched during spiritual moments (such as the Holy Month of Ramadan), where individuals feel an increased emotional and spiritual connection with God. This connection then manifests in heightened awareness, remembrance of Him, and ultimately, a stronger increase in devotion, thereby solidifying this transcendent bond.

Heart and mind involvement refers to an individual's holistic participation in religious spiritual experiences (such as during the Holy Month of Ramadan). This not only involves the cognitive and physical performance of worship but also yields positive emotional responses like peace of mind and ignites strong motivation and enthusiasm to increase good deeds. For self-actualization refers to the transformative journey experienced by individuals during spiritual moments (such as the Holy Month of Ramadan). This journey enables deep reflection, drawing wisdom from life experiences, and achieving a more comprehensive self-understanding, particularly in pursuit of the ultimate spiritual goal: closeness to God. Meanwhile, knowledge and meaning refers to the essential insights and understanding acquired by individuals from their spiritual experiences in the Holy Month of Ramadan. This includes the ability to face life's challenges with a strong heart, internalize the value of gratitude, discover true purpose and wisdom, and understand how to apply religious teachings as a guiding principle for a life that brings beauty and meaning. Last, interconnectedness refers to the holistic awareness that develops during the Holy Month of Ramadan. Individuals sense and appreciate the values of togetherness, are encouraged to actively contribute to social well-being through tangible actions like charity and reinforce the application of etiquette and ethics in daily interactions. All these aspects reflect an understanding of the interconnected relationship between oneself, the community, and spiritual values.

1.5 Gaps, research objectives, and hypotheses development

The significance and relative scarcity of research concerning consumer attitudes toward advertising within the context of religious festival advertising is a primary motivating factor for the current study. For businesses, it is crucial to consider how they design product advertisements, especially when targeting consumer groups with strong cultural ties. This research investigates the case of businesses targeting Muslim consumers in their advertising during the Holy Month of Ramadan, a widely recognized religious festival when many businesses actively launch their campaigns. Previous studies by Khalid et al. (2016), Ansari et al. (2017), Ansari et al. (2022), Ansari et al. (2023), and Ansari & Hyder (2024) share similar topics to the current research, with respondents primarily from Pakistan and often involving some of the same researchers. Therefore, this study aims to explore the attitudes of Muslim consumers towards Ramadan advertising (as a religious festival), using Indonesian Muslim consumers as respondents and the Ultra Milk Ramadan 2025 advertisement (an advertisement present in Indonesia) as the stimulus.

This research aims to investigate whether religio-spiritual insights of Muslim consumers and the advertising antecedent factors of entertainment, informativeness, credibility, good for economy, and irritation influence Muslim consumers' attitudes toward advertisements aired during Ramadan as a religious festival. A hypothesis is a tentative, testable statement (Sekaran & Bougie, 2016). Hypotheses are formulated based on available and relevant supporting theories. The specific hypotheses posited in this research are detailed in the subsequent section.

1.6 Entertainment and attitude towards advertising

The entertainment factor refers to the inclusion of entertainment elements in advertisements (Gangadharbatla & Daugherty, 2013; Disastra et al., 2019; Tanuwijaya & Gunawan, 2021; Karamchandani et al., 2021). Entertainment has been consistently tested across various advertisement formats, demonstrating a positive influence on both

advertising value (Ducoffe 1995; Ducoffe & Curlo, 2000; Lee et al., 2017; Arora & Agarwal 2019) and advertising attitude (Aslam et al., 2016; Disastra et al., 2019; Ramish et al., 2019; Chen et al., 2023). Advertising value represents the perceived value of an advertisement (Ducoffe, 1995), influenced by cultural differences and the advertisement itself and can be summarized by the antecedent factors: entertainment, informativeness, credibility, good for economy, and irritation (Lee et al., 2017). Advertising value, in turn, influences advertising attitude (Hameed et al., 2016; Lee et al., 2017; Arora & Agarwal, 2019). Therefore, the entertainment factor in advertising fundamentally impacts advertising attitude, with Ducoffe (1995) suggesting a positive influence, whether tested directly from the advertising antecedent to advertising attitude or through the mediation of advertising value. Furthermore, beyond its positive effect on advertising value and attitude, entertainment can also positively influence consumer attitudes toward a brand (Hastings et al., 2004). Based on the foregoing discussion, the following hypothesis is formulated:

H1: Entertainment has a positive influence on advertising attitude

1.7 Credibility and attitude towards advertising

The credibility factor pertains to the truthfulness and trustworthiness of an advertisement and its conveyed content (Soh et al., 2007; Van-Tien Dao et al., 2014). Prior research consistently indicates that this factor positively influences both advertising value (Hameed et al., 2016; Arora & Agarwal, 2019) and advertising attitude (Goldsmith et al., 2000; Zabadi et al., 2012; Ramish et al., 2019; Chen et al., 2023). The relationship between advertising value and attitude is positive (Lee et al., 2017; Hameed et al., 2016; Arora & Agarwal, 2019), with Lee et al. (2017) even suggesting that advertising value precedes advertising attitude. Further, regarding credibility, Goldsmith et al. (2000) categorize it into two types: corporate credibility and endorser credibility. Both types exert a positive influence on advertising attitude. Based on the preceding discussion, the following hypothesis is formulated:

H2: Credibility has a positive effect on advertising attitude

1.8 Informativeness and attitude towards advertising

Information within an advertisement can be presented in verbal or non-verbal forms, such as visual data, which can influence advertising attitude (Taylor et al., 2010). In the context of "information" or informativeness as an advertising antecedent factor, it represents an advertisement's ability to provide relevant, complete, and comprehensible information about a product. This, in turn, affects consumers' awareness of the advertisement's informativeness and suitability (Zabadi et al., 2012; Gangadharbatla & Daugherty, 2013; Lee et al., 2017; Disastra et al., 2019; Tanuwijaya & Gunawan, 2021). Prior research indicates that the informativeness antecedent factor positively influences both advertising value (Ducoffe & Curlo, 2000; Brackett & Carr, 2001; Zhang, 2011; Zabadi et al., 2012; Hameed et al., 2016) and advertising attitude (Zabadi et al., 2012; Lee et al., 2017; Arora & Agarwal, 2019; Disastra et al., 2019; Ramish et al., 2019; Chen et al., 2023). A positive relationship exists between advertising value and advertising attitude (Hameed et al., 2016; Lee et al., 2017; Arora & Agarwal, 2019), with advertising value even considered a precursor to advertising attitude after the antecedent factors (Lee et al., 2017). Furthermore, studies by Brackett & Carr (2001) and Taylor et al. (2010) suggest that consumer advertising attitudes toward informative ads can be either positive or negative. Based on the preceding discussion, the following hypothesis is formulated:

H3: Informativeness has a positive effect on advertising attitude

1.9 Good for economy and attitude towards advertising

The "good for economy" (GFE) advertising antecedent factor represents an advertisement's capacity to positively impact the economy. This includes contributing to economic growth, accelerating the adoption of new products and technologies, fostering healthy competition among rivals, driving innovation, and ultimately improving living standards (Wulan & Ariyanti, 2017; Sadasivan, 2019). Previous studies examining the relationship between GFE and advertising attitude have demonstrated a positive influence, though the significance of these findings has varied (Tan & Chia, 2007; Ling et al., 2010; Wulan & Ariyanti, 2017). Based on the foregoing discussion, the following hypothesis is formulated:

H4: Good for economy has a positive effect on advertising attitude

1.10 Irritation and attitude towards advertising

This factor refers to the negative aspects of advertising that are potentially intrusive, offensive, manipulative, or deceptive (Gangadharbatla & Daugherty, 2013; Disastra et al., 2019; Tanuwijaya & Gunawan, 2021). Irritation negatively influences both advertising value and advertising attitude (Ducoffe, 1995; Ducoffe & Curlo, 2000; Brackett & Carr, 2001; Zhang, 2011; Zabadi et al., 2012; Hameed et al., 2016; Lee et al., 2017; Arora & Agarwal, 2019; Disastra et al., 2019; Chen et al., 2023). A positive relationship exists between advertising value and advertising attitude (Hameed et al., 2016; Lee et al., 2017; Arora & Agarwal, 2019). Based on the foregoing discussion, the following hypothesis is formulated:

H5: Irritation has a negative effect on advertising attitude

1.11 Religio-spiritual insights and attitude towards advertising

Religiosity and spirituality have frequently been incorporated into marketing research, including the realm of advertising. However, the specific terminology used can vary, such as religious spiritual insights, religiosity, intrinsic religiosity, or religion (religious influence). Several studies have demonstrated that religio-spiritual insights influence advertising attitude (Ansari et al., 2023; Ansari & Hyder, 2024). In the case of controversial advertisements, religio-spiritual insights have been found to affect audience advertising attitudes, revealing a difference between individuals with high versus low levels of religio-spiritual insights (Fam et al., 2004; Farah & Samad, 2014). Research has also indicated that an individual's religious spiritual insights influence their perception of religious symbols in advertising, particularly regarding the relevance of these symbols to the advertisement (Henley et al., 2009). Furthermore, religio-spiritual insights have been linked to audience attitudes towards non-profit organization advertising, potentially encouraging donation intentions (Hopkins et al., 2013). There's also evidence of religio-spiritual insights influencing marketplace trust, including trust in advertisements (Minton, 2015), and impacting fashion advertising (Salam et al., 2019). Religio-spiritual insights play a role in attitude formation, especially for individuals with high levels of such insights (Henley et al., 2009; Salam et al., 2019). Based on the foregoing discussion, the following hypothesis is formulated:

H6: Religious-spiritual insights have a positive influence on advertisin g attitudes
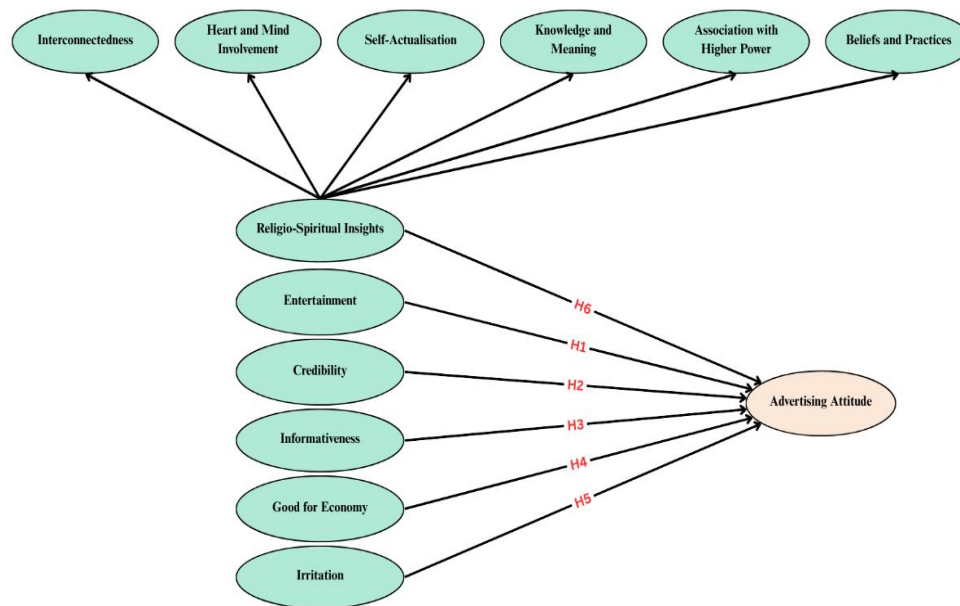
Fig. 2. Research model with religio-spiritual insights variables as higher-order constructs (HOC)

2. Methods

This research employed a survey method for data collection. A survey is defined as a data collection technique that involves administering structured questionnaires containing questions to respondents (Malhotra & Dash, 2016). In this study, the survey was conducted by distributing self-administered, structured questionnaires to respondents online via social media platforms.

This study employed non-probability sampling as its sampling technique. Non-probability sampling is a type of sampling where the selection of population elements is based on the researcher's judgment and discretion, rather than on the concept of chance or probability (Malhotra & Dash, 2016). Specifically, this research utilized purposive judgmental sampling, a sub-type of non-probability sampling that involves selecting specific subjects deemed capable of providing the precise information required (Sekaran & Bougie, 2016). The sample was carefully chosen, resulting in the following respondent criteria: Muslim, Indonesian, residing on Java Island during the study period, and aged between 17 and 65 years old. Java Island was specified as the domicile due to 55.93% of Indonesia's population residing there. The age range of 17-65 years was set as it is considered the bracket capable of providing accurate information for this research.

This research collected a total of 358 respondents, with a net total of 300 respondents. The sample size for this study adheres to general guidelines for Structural Equation Modeling (SEM) analysis. According to Wolf et al. (2013), Memon et al. (2020), and Dash & Paul (2021), the minimum sample size for SEM data analysis typically ranges from 200-250 respondents. In addition to these guidelines, this study also calculated the minimum sample size using the G*Power software, referencing Memon et al. (2020) for the calculation methodology. The G*Power calculation suggested a minimum sample size of 98 respondents for this research. The respondent composition for this study was 35% male and 65% female. Most respondents resided in Jakarta Province (29%) and West Java (57%). The predominant age range among the respondents was 17-26 years old, accounting for 69.3% of the total.

2.1 Data analysis

Initially, this research conducted descriptive statistics analysis using SPSS 24. Subsequently, the main test was performed employing the Covariance-Based Structural

Equation Modeling (CB-SEM) data analysis method. Analyzing data with CB-SEM involves several stages: measurement model assessment and structural model assessment. In this study, the measurement model assessment stage utilized Confirmatory Factor Analysis (CFA), which included analyzing construct reliability (Cronbach's Alpha reliability and composite reliability), construct validity (convergent validity and divergent validity), and model fit. The software used for the measurement model assessment was AMOS 22, SPSS 24, and Microsoft Excel. For the structural model assessment stage, this research conducted a full structural model assessment with AMOS 22 to test the hypotheses. More detailed explanations will be provided in the subsequent subsection.

2.2 Confirmatory factor analysis

Confirmatory Factor Analysis (CFA) is a method used to assess the quality of a measurement theory in research (Hair et al., 2019). In CFA, researchers propose several latent variables believed to underline the measurements. These are then tested to statistically examine the relationships between the latent variables and their respective indicators (Gallagher & Brown, 2013; Sarmento, & Costa 2019). The initial step involves checking the factor loading values for each indicator or item within a construct or latent variable. If any standardized estimate factor loading is below 0.50, the researcher will decide to eliminate that indicator or item. The subsequent step is model fit testing. Model fit assessment relies on several recommended measurement scales, including CMIN/df, GFI, CFI, TLI, SRMR, and RMSEA (Ullman, 2001; Hu & Bentler, 1998; Bentler, 1990). If the model fit results do not meet these criteria, possible remedies include: eliminating indicators or items with values below 0.50 and performing covariance between error terms that have a Minimum Fit Index (MI) value of at least 4 but not more than 10, if feasible and compliant with AMOS covariance rules. Once both steps are completed, the CFA can be re-run, followed by another check of the model fit results. Furthermore, the standardized estimates obtained from the CFA are subsequently used in reliability and construct validity analyses.

2.3 Construct reliability and validity

The construct reliability test comprises two types of reliability assessments: Cronbach's Alpha Reliability and Composite Reliability. In reliability testing, higher test values indicate greater reliability. Values ranging from 0.60 to 0.70 are considered acceptable, while values between 0.70 and 0.90 signify excellent reliability (Hair et al., 2019). For Cronbach's Alpha reliability testing, the minimum acceptable thresholds are 0.60 and 0.70 (Hair et al., 2019). Whereas composite reliability generally sets acceptable values above 0.60 and 0.70 as benchmarks, though values should not exceed 0.95 (Hair et al., 2019).

The construct validity test comprises two types of validity assessments: con- vergent validity and discriminant (or divergent) validity. Convergent validity measures the extent to which indicators relate to their underlying construction (Hair et al., 2019). This test is often referred to as a communality test and is assessed by examining the Average Variance Extracted (AVE) value among a construct's indicators. The AVE value represents the average of the squared loadings for each indicator within a construct. An acceptable AVE value is greater than 0.50, indicating that a construct explains 50% or more of the variance of its indicators (Hair et al., 2019). Discriminant (or divergent) validity, conversely, measures the degree of distinction between constructs, or, in other words, how many several latent variables differ from one another (Hair et al., 2019). There are two methods for measuring discriminant validity: the Fornell-Larcker method and the Heterotrait-Monotrait Ratio (HTMT). The Fornell-Larcker method directly compares AVE values with the shared variance between constructs. HTMT, on the other hand, is the meaning of the correlations between indicators of different constructs relative to the meaning of the correlations among indicators within the same construct. In this research, only the Heterotrait-Monotrait Ratio (HTMT) method was employed. It is because Hair et al. (2019)

states that a correctly applied HTMT value will reveal the "true correlation" between constructions. Acceptable HTMT values are typically no more than 0.85 or no more than 0.90 (Hair et al., 2019).

2.4 Full structural model assessment

Structural Equation Model Assessment will be used to test the relationship to prove the research hypothesis. Before examining these relationships, a model fit check must be conducted again. This study utilizes the full structural model assessment method, which involves testing the structural model while also including the indicators or items of each construct. Given that this structural model test is covariance-based (CB), covariances will be established among the independent variables. A hypothesis is accepted and deemed to have a significant relationship if it possesses a t-value of at least 1.96 and a p-value below 0.05. If these criteria are not met, the null hypothesis cannot be rejected.

3. Results and Discussion

3.1 Model fit assessment: Confirmatory factor analysis

The initial step in the CFA analysis involved checking factor loading values (standardized estimates). Following this assessment, one indicator, BP1, was eliminated from the Beliefs and Practices (BP) variable due to its factor loading being below 0.50, a decision applied consistently in both the 12-factor CFA model without Religio-spiritual Insights (RSI) as a Higher Order Construct (HOC) and the 7-factor CFA model with RSI as a HOC. Model fit was evaluated using recommended measures, including CMIN/df, GFI, CFI, TLI, SRMR, and RMSEA (Ullman, 2001; Hu & Bentler, 1998; Bentler, 1990). Initial (unmodified) fit indices for the 12-factor model without HOC were: CMIN/df = 1.897, GFI = 0.805, CFI = 0.907, TLI = 0.896, SRMR = 0.0558, and RMSEA = 0.055. For the 7-factor model with HOC, initial values were: CMIN/df = 1.959, GFI = 0.788, CFI = 0.897, TLI = 0.889, SRMR = 0.0624, and RMSEA = 0.057. After model modification and re-fitting, the 12-factor model without HOC yielded improved results: CMIN/df = 1.67, GFI = 0.833, CFI = 0.936, TLI = 0.925, SRMR = 0.0519, and RMSEA = 0.047. Similarly, the 7-factor model with HOC showed improved fit with: CMIN/df = 1.76, GFI = 0.815, CFI = 0.92, TLI = 0.914, SRMR = 0.0599, and RMSEA = 0.051. Overall, these model fit results were deemed acceptable.

Table 1. Model fit assessment: Confirmatory factor analysis

Fit Indices	Recommended Value	Sources	12-Factor Model	7-Factor Model (HOC)
P-value	Not Significant	Bagozzi & Yi (1988)	0.000	0.000
CMIN/df	< 2-5	Ullman (2001)	1.67	1.76
GFI	> 0.90	Hair et al. (2010)	0.833	0.815
CFI	> 0.90	Bentler (1990)	0.936	0.922
TLI	> 0.90	Bentler (1990)	0.925	0.914
SRMR	< 0.08	Hu & Bentler (1998)	0.0519	0.0599
RMSEA	<0.08	Hu & Bentler (1998)	0.047	0.051

(Bagozzi & Yi, 1988; Ullman, 2001; Bentler, 1990; Hu & Bentler, 1998)

3.2 Construct reliability

For reliability testing, Cronbach's Alpha has acceptable minimum thresholds of 0.60 and 0.70 (Hair et al., 2019). This study involved 12 variables that underwent Cronbach's Alpha testing. The first variable, Beliefs and Practices (BP), with 3 indicators, underwent Cronbach's Alpha reliability testing twice. This was because Cronbach's Alpha value increased from $\alpha=0.697$ to $\alpha=0.750$ after the elimination of indicator BP1. Following that, the Association with Higher Power (AHP) variable, with 3 indicators, yielded an $\alpha=0.843$. The Heart and Mind Involvement (HM) variable, comprising 3 indicators, had an $\alpha=0.728$.

The Self-Actualization (SA) variable, with 3 indicators, showed an α=0.876. The Knowledge and Meaning (KM) variable, consisting of 4 indicators, resulted in an α=0.797. The Interconnectedness (INC) variable, with 3 indicators, had an α=0.623. Moving to the advertising antecedents, the Good for Economy (GFE) variable, with 5 indicators, yielded an α=0.808. The Entertainment (ENT) variable, comprising 4 indicators, showed an α=0.918. The Irritation (IRR) variable, with 4 indicators, had an α=0.857. The Informativeness (INF) variable, with 4 indicators, resulted in an α=0.820. The Credibility (CR) variable, consisting of 4 indicators, had an α=0.910. Lastly, the Advertising Attitude (ATT) variable, with 4 indicators, yielded an α=0.924.

Table 2. Cronbach's alpha reliability test results

Constructs/Latent Variables	Number of Indicators/Items	Alpha (α)
BP	3	0.750
AHP	3	0.843
HM	3	0.728
SA	3	0.876
KM	4	0.797
INC	3	0.623
GFE	5	0.808
ENT	4	0.918
IRR	4	0.857
INF	4	0.820
CR	4	0.910
ATT	4	0.924

Next, a composite reliability test was conducted. The composite reliability test generally sets acceptable values above 0.60 and 0.70, but not exceeding 0.95 (Hair et al., 2019). In this study, for the 12-factor model without a Higher Order Construct (HOC), the composite reliability values ranged from 0.669 to 0.922. For the 7-factor model with a HOC, the composite reliability values ranged from 0.668 to 0.931. Almost all constructs in both models demonstrated composite reliability values above the general benchmark of 0.70. Only one construct, Interconnectedness (INC), had composite reliability values below 0.70 in both models, specifically 0.669 and 0.668, respectively. Nevertheless, the composite reliability test results for this research model are still acceptable.

Table 3. Composite reliability test results

Constructs/Latent Variables	Number of Indicators/Items	12-Factor Model	7-Factor Model (HOC)
RSI	HOC	-	0.931
BP	3	0.764	0.766
AHP	3	0.848	0.848
HM	3	0.766	0.740
SA	3	0.881	0.881
KM	4	0.806	0.786
INC	3	0.669	0.668
GFE	5	0.809	0.816
ENT	4	0.922	0.917
IRR	4	0.855	0.847
INF	4	0.807	0.802
CR	4	0.916	0.916
ATT	4	0.920	0.922

3.3 Construct validity

For the convergent validity test, the Average Variance Extracted (AVE) values ranged from 0.404 to 0.748 for the 12-factor model without a Higher Order Construct (HOC), and from 0.402 to 0.747 for the 7-factor model with a HOC. This indicates that most

constructions had AVE values above the acceptable threshold (> 0.50) (Hair et al., 2019). However, some constructions exhibited AVE values slightly below 0.50. In the 12-factor model without HOC, two constructs, Interconnectedness (INC) and Good for Economy (GFE), had AVE values of 0.404 and 0.461, respectively. For the 7-factor model with HOC, four constructs—Heart and Mind Involvement (HM), Knowledge and Meaning (KM), Interconnectedness (INC), and Good for Economy (GFE)—had AVE values of 0.487, 0.479, 0.402, and 0.472, respectively. While an attempt was made to re-evaluate AVE by increasing the total sample to 600 responses, this did not improve the AVE values for the variables below 0.50 in either model.

Table 4. Convergent validity test results

Constructs/Latent Variables	Number of Indicators/Items	12-Factor Model	7-Factor Model (HOC)
RSI	HOC	-	0.696
BP	3	0.527	0.528
AHP	3	0.651	0.651
HM	3	0.522	0.487
SA	3	0.713	0.713
KM	4	0.510	0.479
INC	3	0.404	0.402
GFE	5	0.461	0.472
ENT	4	0.748	0.735
IRR	4	0.601	0.584
INF	4	0.513	0.504
CR	4	0.732	0.731
ATT	4	0.741	0.747

Critically, an AVE value above 0.50 is generally not problematic if the construct's composite reliability meets the established criteria (ranging from 0.60 to 0.95). In such cases, the construction can still be considered valid. Next, discriminant or divergent validity was assessed using the Heterotrait- Monotrait Ratio (HTMT) method. This approach was chosen because, according to Hair et al. (2019), HTMT reflects the "true correlation" between constructions.

Table 5. HTMT ratio models without HOC

HTMT ratio for 12-factor models without HOC

	ENT	CR	ATT	INF	IRR	GFE	INC	KM	SA	HM	AHP	BP
ENT	1.0	0.635	0.836	0.824	-0.383	0.555	0.254	0.286	0.17	0.159	0.093	0.129
CR	0.635	1.0	0.715	0.762	-0.327	0.752	0.282	0.259	0.24	0.176	0.054	0.09
ATT	0.836	0.715	1.0	0.901	-0.381	0.57	0.212	0.219	0.132	0.153	0.043	0.117
INF	0.824	0.762	0.901	1.0	-0.448	0.66	0.207	0.192	0.154	0.138	0.087	0.126
IRR	-0.383	-0.327	-0.381	-0.448	1.0	-0.202	-0.143	-0.039	-0.02	-0.074	0.003	-0.023
GFE	0.555	0.752	0.57	0.66	-0.202	1.0	0.362	0.348	0.328	0.22	0.103	0.136
INC	0.254	0.282	0.212	0.207	-0.143	0.362	1.0	0.89	0.742	0.761	0.595	0.653
KM	0.286	0.259	0.219	0.192	-0.039	0.348	0.89	1.0	0.859	0.827	0.537	0.538
SA	0.17	0.24	0.132	0.154	-0.02	0.328	0.742	0.859	1.0	0.721	0.556	0.472
HM	0.159	0.176	0.153	0.138	-0.074	0.22	0.761	0.827	0.721	1.0	0.785	0.796
AHP	0.093	0.054	0.043	0.087	0.003	0.103	0.595	0.537	0.556	0.785	1.0	0.697
BP	0.129	0.09	0.117	0.126	-0.023	0.136	0.653	0.538	0.472	0.796	0.697	1.0

HTMT ratio for 7-factor model with HOC

	RSI	IRR	ATT	CR	INF	ENT	GFE
RSI	1.0	-0.069	0.191	0.228	0.186	0.233	0.305
IRR	-0.069	1.0	-0.371	-0.266	-0.437	-0.384	-0.162
ATT	0.191	-0.371	1.0	0.709	0.882	0.843	0.564
CR	0.228	-0.266	0.709	1.0	0.754	0.637	0.746
INF	0.186	-0.437	0.882	0.754	1.0	0.827	0.653
ENT	0.233	-0.384	0.843	0.637	0.827	1.0	0.555
GFE	0.305	-0.162	0.564	0.746	0.653	0.555	1.0

For this test, acceptable HTMT ratio values should not exceed 0.85 or 0.90 (Hair et al., 2019). The current study's discriminant or divergent validity test results revealed one correlation with a value of 0.90: between Advertising Attitude (ATT) and Informativeness (INF) in the 12-factor model without a Higher Order Construct (HOC), specifically at 0.901. All other correlations, in both the 12-factor model without HOC and the 7-factor model with HOC, had HTMT ratio values less than 0.90. The researcher chose to retain the single HTMT ratio of 0.90, given it did not exceed the 0.90 threshold. Thus, it can be concluded that the research model successfully met the discriminant or divergent validity criteria.

3.4 Full structural model assessment

Before checking the relationship results, the model fit was re-evaluated. The current model's fit indices for hypothesis testing are: CMIN/df = 1.769, GFI = 0.815, CFI = 0.922, TLI = 0.914, SRMR = 0.0599, and RMSEA = 0.051. Therefore, it can be broadly concluded that the model fit is acceptable. Although one index, GFI, is 0.815, which is below the 0.90 criterion, the other indices meet their respective criteria. The Adjusted R-Square value for the Advertising Attitude (ATT) variable is 0.8663. This indicates that 86.63% of the variation in Advertising Attitude (ATT) is explained by the Entertainment (ENT) and Informativeness (INF) variables. The remaining 13.37% is accounted for by other variables not included in this study.

Next, the hypothesis testing results were obtained. The analysis revealed that the influence of the Entertainment (ENT) variable on Advertising Attitude (ATT) was positive and significant ($\beta=0.235$, t=1.971, p=0.049), leading to the acceptance of H1. Conversely, the influence of the Credibility (CR) variable on Advertising Attitude (ATT) was found to be positive but not significant ($\beta=0.069$, t=0.793, p=0.428), resulting in the rejection of H2. The influence of the Informativeness (INF) variable on Advertising Attitude (ATT) was determined to be positive and significant ($\beta=0.782$, t=3.918, p=<0.001), leading to the acceptance of H3. However, the influence of the Good for Economy (GFE) variable on Advertising Attitude (ATT) was negative and not significant ($\beta=-0.132$, t=−1.805, p=0.071), resulting in the rejection of H4. Similarly, the influence of the Irritation (IRR) variable on Advertising Attitude (ATT) was found to be positive but not significant ($\beta=0.068$, t=1.311, p=0.190), leading to the rejection of H5. Finally, the influence of the Religio-Spiritual Insights (RSI) variable on Advertising Attitude (ATT) was positive but not significant ($\beta=0.017$, t=0.404, p=0.686), resulting in the rejection of H6.

Table 6. Hypothesis testing

Hypotheses	Standardized Estimates	t-value	p-value	Conclusions
ENT -> ATT	0.235	1.971	0.049	H1 accepted
CR -> ATT	0.069	0.793	0.428	H2 rejected
INF -> ATT	0.782	3.918	***	H3 accepted
GFE -> ATT	-0.132	-1.805	0.071	H4 rejected
IRR -> ATT	0.068	1.311	0.190	H5 rejected
RSI -> ATT	0.017	0.404	0.686	H6 rejected

3.5 Discussion

Based on the preceding analysis, only two hypotheses were accepted: H1, concerning the influence of the entertainment factor of the Ultra Milk Ramadan 2025 advertisement on consumer advertising attitude, and H3, regarding the influence of the informativeness factor of the Ultra Milk Ramadan 2025 advertisement on consumer advertising attitude. A more detailed discussion will follow in the subsequent subsection.
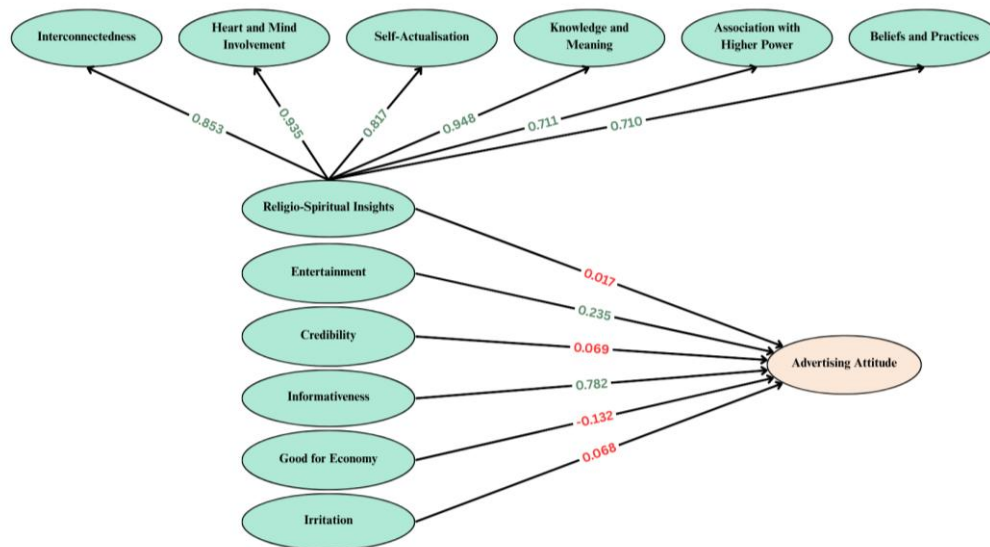
Fig. 3. Current research model with standardized estimates (β)

3.5.1 Entertainment towards advertising attitude (H1)

The influence of Entertainment (ENT) in the Ultra Milk Ramadan 2025 adver- tisement on Advertising Attitude (ATT) is accepted. The resulting relationship is positive and significant (p=0.049, p<0.001). This aligns with findings from Khalid et al. (2016), Ansari et al. (2017), Sadasivan (2019), Adzani & Premananto (2023), and Ansari & Hyder (2024), all of whom indicate that the entertainment factor influences advertising attitude.

The significant impact of entertainment on advertising attitude is consistent with the positive reception of the Ultra Milk Ramadan 2025 advertisement. This ad depicted everyday life scenarios, seemingly conveying a theme of "mutual assistance during the Holy Month of Ramadan," and garnered positive feedback on YouTube and Instagram. Based on the factor loadings in the table, the Ultra Milk Ramadan advertisement or similar campaigns should, in the future, during religious festival periods like Ramadan, feature engaging dramas. For instance, depicting everyday life scenarios that convey moral messages relevant to the occasion could effectively attract consumer viewership.

Table 7. Factor loadings of the entertainment variable

Indicators/Item	Factor Loadings	Questions
ENT 1	0.798	"Ultra Milk advertisement in the holy month of Ramadan has an interesting storyline"
ENT 2	0.868	"Ultra Milk advertisement in the holy month of Ramadan is pleasing"
ENT 3	0.858	"Ultra Milk advertisement makes me excited to watch it"
ENT 4	0.902	"Ultra Milk advertisement in the holy month of Ramadan made me interested to watch it"

3.5.2 Credibility towards advertising attitude (H2)

The influence of Credibility (CR) in the Ultra Milk Ramadan 2025 advertisement on consumer Advertising Attitude (ATT) was rejected. The relationship found was positive but not significant (p=0.428, p<0.001). This finding contradicts the results of studies by Khalid et al. (2016), Ansari et al. (2017), Sadasivan (2019), and Ansari & Hyder (2024). However, it aligns with the research by Adzani & Premananto (2023), which also found an insignificant influence of credibility. This study posits that this outcome may be attributed to several factors, including: a lack of prominence or existence of the credibility advertising

antecedent in the Ultra Milk Ramadan 2025 advertisement, or the presence of other advertising antecedents or factors that consumers prioritize more in forming their advertising attitude (Adzani & Premananto, 2023).

3.5.3 Informativeness towards advertising attitude (H3)

The influence of Informativeness (INF) in the Ultra Milk Ramadan 2025 advertisement on Advertising Attitude (ATT) is accepted. The resulting relationship is positive and significant ($p<0.001$). This aligns with findings from Khalid et al. (2016), Ansari et al. (2017), Disastra et al. (2019), Sadasivan (2019), and Ansari & Hyder (2024). The significant impact of informativeness on advertising attitude is consistent with the nature of the Ultra Milk Ramadan 2025 advertisement. Beyond providing product information, the ad effectively incorporated relevant information related to Ramadan as a religious festival. This information was seamlessly integrated and conveyed through an advertising theme that encouraged "mutual assistance" during the Holy Month of Ramadan.

Table 8. Factor loadings of the informativeness variable

Indicators/Item	Factor Loadings	Questions
INF 1	0.693	"Ultra Milk advertisement in the holy month of Ramadan has informative advertising content"
INF 2	0.725	"Ultra Milk advertisement in the holy month of Ramadan has updated advertising content"
INF 3	0.771	"Ultra Milk advertisement in Ramadan has advertising content that is easy to understand"
INF 4	0.646	"Ultra Milk advertisement in the holy month of Ramadan has advertising content that provides good information about the product."

Based on the factor loadings in the table, the Ultra Milk Ramadan advertisement or similar campaigns should, in the future, during religious festival periods like Ramadan, present advertisements with easily comprehensible information. This information can be effectively combined with dramatic elements within the advertisement, provided there is careful consideration of the compatibility between the intended information, the dramatic narrative, and the ongoing festive momentum. This approach is crucial to prevent the advertisement from becoming irritating (Ansari et al., 2023).

3.5.4 Good for economy towards advertising attitude (H4)

The influence of Good for Economy (GFE) on consumer Advertising Attitude (ATT) was rejected. The observed relationship was negative and not significant ($p=0.071$, $p<0.001$). This finding contradicts results from studies by Tan & Chia (2007), Ling et al. (2010), Khalid et al. (2016), Ansari et al. (2017), Wulan & Ariyanti (2017), and Ansari & Hyder (2024). However, it aligns with Sadasivan's (2019) research, which also found an insignificant influence of the "good for economy" advertising antecedent on consumer advertising attitude. This study suggests that this outcome may be attributed to several factors, including: the lack of prominence or existence of the "good for economy" advertising antecedent in the Ultra Milk Ramadan 2025 advertisement (Wang et al., 2022; Eyada, 2024), or the presence of other advertising antecedents or factors that consumers prioritize more in forming their attitude towards the advertising (Adzani & Premananto, 2023).

3.5.5 Irritation towards advertising attitude (H5)

The influence of the Irritation (IRR) factor on consumer Advertising Attitude (ATT) was rejected. The relationship found was positive but not significant ($p=0.190$, $p<0.001$). This contradicts the findings of Khalid et al. (2016), Ansari et al. (2017), Disastra et al.

(2019), and Ansari & Hyder (2024). However, this study aligns with Adzani & Premananto (2023), who also found an insignificant influence of irritation. This outcome may be attributed to several factors: the Ultra Milk Ramadan 2025 advertisement itself was not perceived as irritating, or consumers prioritized other advertising antecedents or factors more heavily when forming their advertising attitude (Adzani & Premananto, 2023).

3.5.6 Religion-spiritual Insights towards advertising attitude (H6)

The influence of Religio-Spiritual Insights (RSI) on Advertising Attitude (ATT) was rejected. The relationship found was positive but not significant (p=0.686, p<0.001). This contradicts the findings of Ansari et al. (2023) and Ansari & Hyder (2024). This study posits that this outcome might be due to the presence of other more prominent advertising antecedents in the Ultra Milk Ramadan 2025 advertisement. These antecedents may have consciously or unconsciously captured consumers' attention more in forming their attitude towards the ad, outweighing factors that typically influence their religio-spiritual insights' relationship with advertising attitude (such as religious symbols or other religious representations in the advertisement) (Henley et al., 2009; Adzani & Premananto, 2023). Elements like religious symbols or other religious representations could also be perceived as entertaining (Ansari et al., 2023), thus being categorized as entertainment or another antecedent.

4. Conclusions

This research aimed to ascertain whether advertising antecedent factors (entertainment, credibility, informativeness, good for economy, and irritation) influence the advertising attitude of Muslim consumers, particularly during religious festivals like the Holy Month of Ramadan. Additionally, the study sought to determine if religio-spiritual insights of Muslim consumers impact their advertising attitude during the same period. The study yielded several key findings. First, it was discovered that the Entertainment (ENT) advertising antecedent factor has a positive and significant influence on Advertising Attitude (ATT). The highest factor loading value for the Entertainment (ENT) variable's indicator suggests that the Ultra Milk Ramadan 2025 advertisement successfully enticed consumers to watch it. Consequently, Ultra Milk and similar businesses can design their advertisements during religious festivals (such as Ramadan) to be engaging for consumer audiences. This can involve incorporating compelling dramas, like everyday life scenarios that convey moral messages relevant to the occasion. Second, the Informativeness (INF) advertising antecedent factor was found to have a positive and significant influence on Advertising Attitude (ATT). The highest factor loading value for the Informativeness (INF) variable's indicator indicates that consumers perceived the Ultra Milk Ramadan 2025 advertisement as easy to understand. Therefore, Ultra Milk and similar businesses can design and present their advertisements during religious festivals (like Ramadan) to include easily comprehensible information. This information can be combined with dramatic elements, while ensuring compatibility between the intended information, the drama, and the ongoing festive period. This approach helps prevent the advertisement from becoming irritating.

Author Contribution
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During the preparation of this work, the authors used Grammarly to assist in improving grammar, clarity, and academic tone of the manuscript. After using this tool, the authors reviewed and edited the content as needed and took full responsibility for the content of the publication.

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Biographies of Authors

Faisal Abyan Hakim, Department of Management, Faculty of Economics and Business, Universitas Indonesia, Depok, 16424, Indonesia.
- Email: fabyan191203@gmail.com
- ORCID: N/A
- Web of Science ResearcherID: N/A
- Scopus Author ID: N/A
- Homepage: N/A

Nissa Ghulma Ratnasari, Department of Management, Faculty of Economics and Business, Universitas Indonesia, Depok, 16424, Indonesia.
- Email: n.ghulma@ui.ac.id
- ORCID: N/A
- Web of Science ResearcherID: N/A
- Scopus Author ID: N/A
- Homepage: N/A