

## THE ROLES OF ISLAMIC CONTENT QUALITY AND PHYSICAL ATTRACTIVENESS OF MUSLIM INFLUENCER ON SOCIAL MEDIA CONSUMPTION: LIKEABILITY AS MEDIATOR

**Robiansyah Robiansyah**

Universitas Mulawarman, Indonesia

*Email: robiansyah@feb.unmul.ac.id (corresponding author)*

**Khusnul Khotimah**

Universitas Mulawarman, Indonesia

*Email: khusnul.khotimah@fkip.unmul.ac.id*

**Aisyah Trees Sandy**

Universitas Mulawarman, Indonesia

*Email: aisyahkun@gmail.com*

**Saida Zainurossalamia**

Universitas Mulawarman, Indonesia

*Email: saida.zainurossalamia.za@feb.unmul.ac.id*

### Abstract

This study examines the role of Muslim influencers in presenting high-quality Islamic content and influencer physical attractiveness on social media consumption, with a focus on the mediating effect of influencer likeability. Drawing on Uses and Gratifications Theory (UGT), the research contributes to theory development by exploring how Muslim influencers fulfill the social and religious needs of their audience through engaging content and physical attractiveness. The study targets 396 public university students who actively engage with influencer content on social media. Structural Equation Modeling (SEM-PLS) confirms that influencer likeability significantly mediates the relationship between Islamic content quality, physical attractiveness, and social media consumption. The findings show that both Islamic content quality and physical attractiveness positively influence likeability, which in turn enhances social media consumption. From a theoretical perspective, this research advances UGT by highlighting how religious and cultural factors shape media consumption in the digital age. Managerially, it provides marketers and content creators with insights on balancing content quality and influencer physical attractiveness to boost engagement and consumption, particularly in culturally and religiously sensitive markets.

**Keywords:** Influencer Likeability; Social Media Consumption; Islamic Content Quality; Influencer Physical Attractiveness.

**JEL Classification:** A22, E21, M31

**Article History:** Submitted: 2024-07-25; Revision: 2024-11-06; Accepted: 2024-11-07; Published: 2025-01-18

Copyright ©2025 Faculty of Economics and Business, Universitas 17 Agustus 1945 Semarang

This is an open access article under the CC BY license <https://creativecommons.org/licenses/by/4.0>

**How to Cite:** Robiansyah, R., Khotimah, K., Sandy, A. T., & Zainurossalamia, S. (2025). The Roles of Islamic Content Quality and Physical Attractiveness of Muslim Influencer on Social Media Consumption: Likeability as Mediator. *Media Ekonomi dan Manajemen*, 40(1), 42-59.

## INTRODUCTION

The increasing presence of Muslim influencers plays a critical role in the digital religious landscape, enabling access to Islamic content through social media. As Zaid et al., (2022) note, digital influencers are reshaping how religious content is produced and shared, impacting economic and social dynamics by reaching diverse online groups. Erdiyana et al. (2022) highlight that influencers create new revenue streams by utilizing advanced information and communication technology, especially in building personal brands through social media engagement.

In Indonesia, the rapid rise in internet users emphasizes the importance of these influencers. The Indonesian Internet Service Providers Association (APJII, 2023) reported that over 215 million people are internet users, with a large portion engaging with social media daily. The age group of 19–24, primarily university students, constitutes a notable segment, representing 14.69% of users (Katadata, 2023). During the COVID-19 pandemic, social media became vital for students seeking information, alleviating boredom, and supporting online learning, often consuming 3 to 8 hours on these platforms each day (Mohd Najib et al., 2023). In comparison with other countries, Indonesia's social media usage among young Muslims is uniquely high. This provides an excellent context to understand how religious messaging via social media may differ across cultural settings, especially when tailored to a predominantly Muslim audience.

The growth of Islamic content on social media, particularly among millennials, further underscores this trend. Mutia (2022) points out that platforms like Instagram and YouTube are instrumental in delivering engaging, humorous, and trending Islamic content, which resonates with younger audiences. Such content has contributed to the popularity of Islamic lifestyles, making social media a critical tool for promoting religious engagement.

Muslim influencers, particularly in Indonesia, have become key figures in shaping religious discourse among young audiences. Their digital presence combines religious teachings with modern communication styles, attracting youth who seek relatable and accessible guidance in navigating both faith and modern life. Prominent “millennial ustadz” figures like Ustadz Hanan Attaki and Ustadz Abdul Somad exemplify the influence of Muslim social media personalities in Indonesia. These influencers blend traditional teachings with modern issues, drawing millions of followers who seek accessible religious guidance online (Hannan & Mursyidi, 2023). Their digital presence highlights a shift in religious authority, as younger Muslims increasingly turn to social media for religious insights.

Despite the well-documented role of social media in consumer engagement, as noted by Khan (2017), the impact of Islamic content quality remains underexplored. Núñez-Gómez et al. (2020) emphasize social media's potential in building relationships, but Islamic content as a specific category lacks comprehensive analysis. Research by Cao et al. (2021) confirms that content quality, particularly in terms of media richness and trustworthiness, is crucial for engagement; however, gaps persist in understanding its impact within religious contexts.

Furthermore, influencer attractiveness has been identified as a significant factor influencing audience engagement. Studies like those by AlFarraj et al. (2021) show that attractive influencers tend to elicit higher engagement, supporting the notion that appearance is a vital aspect of influencer appeal. However, research specifically examining how this applies to Muslim influencers within the young Indonesian audience remains limited.

This study focuses on the distinctive role of Muslim influencers in influencing social media consumption, with influencer likeability serving as a mediating variable. Prior research, such as that by Won (2023),

underscores likeability as a powerful factor in shaping consumer attitudes and behaviors. However, its influence on Islamic content and physical attractiveness within a religious framework is yet to be fully addressed.

By investigating these dynamics, this research aims to offer insights into how Islamic content quality and influencer attractiveness affect social media consumption, with likeability as a mediator. Through this approach, the study seeks to contribute to a deeper understanding of influencer marketing in culturally and religiously specific contexts, providing practical implications for digital strategies aimed at young Muslim audiences.

## LITERATURE REVIEW

### Theoretical Background

Uses and Gratifications Theory (UGT) is a foundational model for understanding why individuals choose specific media to fulfill their needs. According to Wibowo (2022), UGT proposes that media users are active participants who select and consume content based on motivations such as seeking information, entertainment, and maintaining social connections. Originally developed for traditional media, this theory has expanded to explain digital media usage, where individuals consciously seek accessible, relevant content that aligns with their unique goals. UGT emphasizes that users are active decision-makers in media consumption, engaging with content that best satisfies their needs and interests.

Initially focused on television media, UGT expanded in the 1970s and has since become essential for analyzing social media interactions. This theory highlights that users' media choices are intentional, driven by the gratifications they seek from specific platforms. As the digital environment has evolved, UGT provides valuable insights into how users interact with media to fulfill needs for connectivity, self-expression, and community engagement. Raji et al., (2020) explain that users are

increasingly drawn to digital platforms where they can fulfill desires for accessibility and personalized experiences, further supporting UGT's relevance in modern media landscapes.

In digital spaces, engagement is a multifaceted concept encompassing behavioral, cognitive, and emotional aspects (Khan, 2017). Engagement reflects how individuals actively interact with media content, often going beyond simple consumption. Peltier et al. (2020) describe online consumer engagement as a complex interaction that includes activities like sharing information, writing reviews, and participating in online communities. These interactions highlight how engagement extends beyond mere viewing and involves deeper involvement with media, which aligns with UGT's assertion that users purposefully interact with content to fulfill various needs.

Social media consumption, as defined by Trunfio & Rossi (2021), is often a passive form of engagement, where users view, read, or listen to content without actively participating or providing feedback. According to (Cao et al., 2021), this level of consumption includes actions like reading blogs or watching videos without further interaction, serving as a base level that can eventually lead to deeper user engagement, such as commenting or sharing. This passive engagement is a conscious choice by users who are drawn to content that meets their needs for information or entertainment, aligning with UGT's principles.

The relationship between social media content and consumption patterns underscores UGT's effectiveness in explaining user behavior. Content that aligns with user needs for entertainment, information, or social connection plays a crucial role in sustaining engagement on digital platforms. Jin et al (2023) found that hedonic, social, and utilitarian gratifications are key motivators for sustained engagement on platforms like Instagram. This suggests that users are drawn to content that fulfills

specific gratification needs, affirming UGT's applicability in analyzing how content type and quality influence consumption patterns, thereby sustaining engagement on social media (Rahman et al., 2022). In today's social media environment, UGT provides a strong theoretical framework for understanding why individuals choose specific influencers and content that fulfill their personal, social, and spiritual needs. Particularly for younger Muslim audiences, who actively seek content that aligns with their values and aspirations, UGT allows for a deeper analysis of how motivations vary across demographics.

### **Hypothesis Development**

Content quality refers to how well the content meets the needs of consumers, encompassing various elements such as being informative, entertaining, inspiring, and educational (Ramadhan et al., 2021). In the context of Islam, this content is not just entertaining; it also conveys a lot of moral lessons with practical implications that Muslims can apply to their religious lives both here on Earth and in the hereafter. The research concluded that entertaining content has a positive effect on users' social media consumption (Majeed et al., 2020). The review conducted Ajiboye et al. (2020) shows that the quality of content on Facebook affects social media consumption. Hence, we propose the hypotheses:

*H1: Islamic content quality positively influences social media consumption.*

The degree to which customers see items and persons favorably is known as attractiveness (Kim, 2022). According to the implicit personality theory, a person's physical attractiveness naturally endows them with a good set of personal traits, which in turn positively affects consumers' opinions of the influencer (Margom & Amar, 2023). Physical attractiveness has been examined in recent studies of social media influencers as a significant impact

element on audience participation (Masuda et al., 2022). Influencer factors affect social media consumption (Rahman et al., 2022). The attractiveness of influencers has a positive effect on consumer engagement in following social media accounts (AlFarraj et al., 2021). Thus, the following hypothesis was formulated.

*H2: Influencers' physical attractiveness positively influences social media consumption.*

The likeability of social media influencers is a crucial psychological component that significantly impacts how individuals feel about them, enabling influencers to effectively cut through the clutter of advertisements. Research indicates that the degree of likeability directly influences follower engagement with influencers (Myers, 2021). Moreover, likeability is a key factor in determining which types of influencers consumers choose to follow, having the greatest impact on their engagement rates (Ryding et al., 2023). Therefore, higher likeability among influencers leads to increased engagement and more frequent social media consumption by their followers (Ferraro et al., 2024). So, we hypothesize in the following statement.

*H3: Influencer likeability has a positive effect on social media consumption.*

The uses and gratification theory seeks to explain why and how individuals actively use a specific medium to satisfy their wants (Rahman et al., 2022). People frequently visit numerous social media sites, pages, and accounts in order to obtain religious information by seeing varied Islamic content (Anwar & Mujib, 2022). Social media content is successful because of a number of elements, such as customization, trendiness, entertainment, interaction, and word-of-mouth (Rahmawati & Hidayati, 2023). Influencers who successfully incorporate elements of customization, trends, entertainment, interaction, and word-of-mouth in their Islamic

content will be preferred by the audience. Each of these elements contributes to improve relevance then led to increased likeability towards the influencer. Then the following hypothesis can be developed.

*H4: Islamic content quality has a positive effect on influencer likeability.*

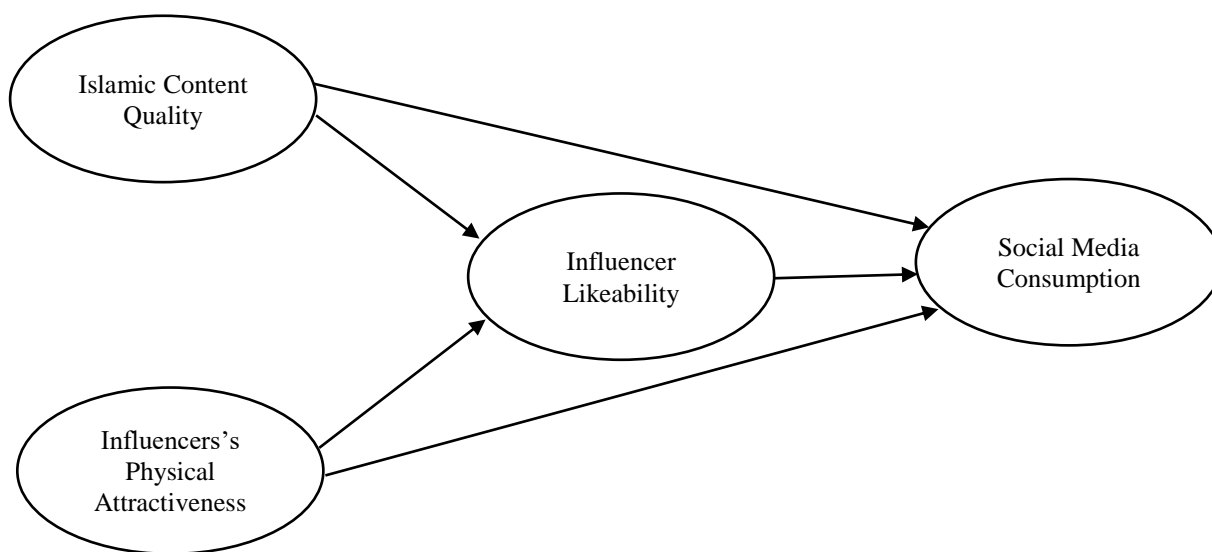
Customers may form an initial opinion of an influencer based on their appearance. This phenomenon is sometimes referred to as the "halo effect," which describes the tendency to evaluate something only on the basis of how it looks (Savitri et al., 2021). Customers are prompted by the source's physical attractiveness to compare their ideal and real selves to the source in the advertisements in order to make correlations and interpretations (Talha et al., 2023). Physical attractiveness strongly influences likeability, especially in first impressions, due to the "what is beautiful is good" stereotype. This stereotype leads to more positive social interactions, which in turn increases likability over time (Fultz et al., 2024). This makes followers like the influencer even more. Therefore, it can be hypothesized as follows.

*H5: The influencer's physical attractiveness has a positive effect on influencers likeability.*

Influencer likeability is a measure of the customer's attachment to the influencer (Myers, 2021). The mediating role of influencer likeability is based on the concept of source credibility, which refers to the consumer's perception of the information source. People tend to trust a particular source if others believe it too, and social media influencers are considered both a source and a medium (Balaban & Mustatea, 2019). Likeability is crucial because it has positive effects when transferred from an influencer to a product (Shahid et al., 2023). Influencers who are liked are seen as more authentic and have high engagement levels, making their Islamic content more accepted and positively responded to. Additionally, their ability to effectively convey messages makes Islamic content more engaging and easier to understand, reinforcing the impact of content quality and physical appeal on social media consumption. Therefore, we hypothesize as follows (see Figure 1).

*H6: Influencer likeability mediates the relationship between the Islamic Content Quality and social media consumption.*

*H7: Influencer likeability mediates the relationship between the influencer's physical attractiveness and social media consumption.*



**Figure 1.** Conceptual Framework

## RESEARCH METHODS

The population for this study consists of active students at Mulawarman University, totaling 38,271 students. This population spans 13 faculties, encompassing students from various academic disciplines. The students have diverse backgrounds in terms of age, study focus, and engagement with social media, particularly on platforms popular among Muslim influencers. A sample of 396 students was selected using a random sampling technique to ensure the representativeness of the study. Data collection was conducted using secondary data obtained from the university's website in 2023, providing a current overview of the student demographic and engagement trends. This approach allowed for accurate insights into the characteristics and behaviors of the targeted population.

The primary constructs in this investigation were measured using established scales. Five items from Helal et al. (2023) were used to evaluate Islamic Content Quality (e.g., "Islamic content on social media presents various moral messages for me"). Four elements from Masuda et al. (2022) were used to gauge the physical attractiveness of the influencer (e.g., "In general, Muslim influencers on social media really attract attention"). Four questions from Janssen et al. (2022) were used to measure influencer likeability (e.g., "I like Muslim influencers who are popular on social media"). Finally, five questions from Schivinski et al. (2016) were used to assess social media consumption (e.g., "I read posts related to Islamic content on social media") (see Table 1).

**Table 1.** Research Instrument

Variables		Items	Sources
Islamic Content Quality	ICQ1	Islamic content on social media presents various moral messages for me.	Helal et al. (2023)
	ICQ2	Islamic content on social media is significant importance to me.	
	ICQ3	Islamic content on social media provides various aspects of Islamic teachings that I need.	
	ICQ4	Islamic content on social media touches on my faith.	
	ICQ5	Islamic content on social media balances my worldly and spiritual needs.	
Influencer's Physical Attractiveness	IPA1	Most Muslim influencers on social media have handsome/beautiful faces (good looking).	Masuda et al. (2022)
	IPA2	In general, Muslim influencers on social media really attract attention.	
	IPA3	On social media, I prefer Muslim influencers over other influencers.	
	IPA4	Muslim influencers on social media look attractive physically.	
Influencer Likeability	IL1	I like Muslim influencers who are popular on social media.	Janssen et al. (2022)
	IL2	In my opinion, Muslim influencers on social media could be my friends.	
	IL3	I really want to meet Muslim influencers.	
	IL4	Muslim influencers on social media make me feel comfortable as if I were with friends.	
Social Media Consumption	SMC1	I read posts related to Islamic content on social media.	Schivinski et al. (2016)
	SMC2	I read fan pages related to Islamic content on social media.	
	SMC3	I see images/graphics related to Islamic content.	
	SMC4	I follow blogs related to Islamic content.	
	SMC5	I follow Islamic content accounts on social networking sites.	

Structural Equation Modeling with Partial Least Squares (SEM-PLS) was used to analyze the data for this investigation. The choice of Structural Equation Modeling (SEM-PLS) is particularly fitting for this study (Hair et al., 2019), as it allows for the examination of complex relationships between constructs like content quality, physical attractiveness, likeability, and social media consumption. This method provides robust data insights that go beyond surface-level trends, offering a clear view of the underlying motivations driving social media consumption among Muslim university students.

When the model was first defined, it defined the measurement (outer) model that showed how these latent variables are measured using their corresponding indicators, as well as the structural (inner) model that described the potential linkages between latent variables (Afthanorhan et al., 2020). Analysis of indicator loadings, composite reliability (CR), and average variance extracted (AVE) were used to assess the measurement model's validity and reliability. To verify the robustness of the findings and determine the relevance of path coefficients, bootstrapping was utilized. This thorough methodology made it easier to comprehend in detail how the variables related to one another, which laid a strong basis for evaluating the study's results (Hair et al., 2017).

## RESULT AND DISCUSSION

### Result

The gender distribution analysis is 32% male (127 students) being and the remaining 67.92% female (269 students). The gender distribution in this study highlights an interesting pattern where female respondents are more engaged with Muslim influencers on social media. This might suggest a trend where women find greater resonance with religious content presented by influencers, possibly due to the relatable, personal

communication style that characterizes these digital interactions.

Regarding the respondents' ages, the majority 66.16% are in the age group of 19-20; 25.76% are over 21, and 8.08% are between 17-18. Students were distributed throughout the 13 faculties with the predominant respondents dominating from the Social Humanities faculty where Teacher Training and Education Science combined to represent the highest at 26.26% and in the Science faculty, it was Fisheries and Marine Science which holds the highest proportion at 11.36%. Most of the respondents (39.65%), who were enrolled in 2022 represent that year (see Table 2).

The data reveals diverse preferences among respondents for different social media platforms, with Instagram being the most popular choice, followed by TikTok, and YouTube. The most popular types of content include written formats like articles, short tales, and online books; picture-based content like posters, flyers, and quotes; and video content like reels, shorts, and stories. Respondents' preferences indicate a strong inclination towards themes centered on faith and Islamic thought, morality and soul purification, as well as the hadith of the Prophet for social media content (see Table 3).

Based on the insights provided by respondents, preachers are the most popular Muslim influencers, followed closely by motivators, with writers coming in at a noteworthy third. Habib Jafar stands out as the foremost Muslim influencer in popularity, with Husain Basyaiban and Hanan Attaki following closely in second and third place, respectively. Among Muslim influencers, Kadam Sidik, also known as Husain Basyaiban, has the most popular social media account. Hanan Attaki and Adi Hidayat are closely behind (see Table 4).

**Table 2.** Respondents Profile

No	Characteristics	Classification	N	%
1.	Gender	Male	127	32.07
		Female	269	67.93
2.	Age	17-18	32	8.08
		19-20	262	66.16
		21≥	102	25.76
3.	Faculty	Economic and Business	76	19.19
		Pharmacy	11	2.78
		Law	6	1.52
		Cultural Science	10	2.53
		Social and Political Science	29	7.32
		Medical	27	6.82
		Teacher Training and Education Science	104	26.26
		Forestry	22	5.56
		Public Health	9	2.27
		Mathematics and Science	27	6.82
		Fisheries and Marine Science	45	11.36
		Agricultural	12	3.03
		Engineering	18	4.55
4.	Enrollment Year	2020	91	22.98
		2021	148	37.37
		2022	157	39.65

**Table 3.** Social Media Characteristics

Characteristics	Identity	Total
Types	Instagram	295
	Tiktok	255
	Youtube	200
Formats	Video (shorts, stories, reels)	324
	Picture (poster, flyer, quote)	48
	Writing (article, short story, online book)	24
Themes	Faith & Islamic Thought	232
	Morality & Souls Purification	190
	Hadith of the prophet	177

**Table 4.** Muslim Influencer's Characteristics

Characteristics	Identity	Amount
Types	Preacher	320
	Motivator	274
	Writer	98
Person	Habib Jafar	54
	Husain Basyaiban	52
	Hanan Attaki	49
Account	Kadam Sidik (Husain Basyaiban)	31
	Hanan Attaki	30
	Adi Hidayat	21



The validity analysis confirms that each variable meets the standards for convergent validity in PLS, as recommended by (Hair et al., 2021). The findings indicate that all variables display strong outer loadings for their indicators, with values exceeding the recommended threshold of 0.7, demonstrating that each item accurately represents its respective construct. The Average Variance Extracted (AVE) for Islamic Content Quality (ICQ) is 0.730, which is above the minimum requirement of 0.5, confirming that the construct explains more than half of its indicators' variance. Likewise, Influencer's Physical Attractiveness (IPA) achieves an AVE of 0.619, supporting its measurement adequacy. Influencer Likeability (IL) has an AVE of 0.670,

further validating its convergent validity. Finally, Social Media Consumption (SMC) reaches an AVE of 0.591, meeting the criteria for a robust model. Overall, these results validate the constructs within the PLS framework (see Table 5).

The discriminant validity of the constructs was assessed using the Heterotrait-Monotrait (HTMT) ratio, with all values below the 0.85 threshold, confirming adequate discriminant validity (Henseler et al., 2015). Specifically, HTMT values were ICQ and IPA at 0.540, ICQ and IL at 0.668, ICQ and SMC at 0.547, IPA and IL at 0.723, IPA and SMC at 0.574, and IL and SMC at 0.618. These results ensure that the constructs are distinct, thereby validating the measurement model (see Table 6).

**Table 5.** Validity Test

Variables	Items	Outer Loading	AVE	Results
Islamic Content Quality	ICQ1	0.798	0.730	Valid
	ICQ2	0.870		Valid
	ICQ3	0.893		Valid
	ICQ4	0.885		Valid
	ICQ5	0.823		Valid
Influencer's Physical Attractiveness	IPA1	0.770	0.619	Valid
	IPA2	0.824		Valid
	IPA3	0.725		Valid
	IPA4	0.825		Valid
Influencer Likeability	IL1	0.786	0.670	Valid
	IL2	0.853		Valid
	IL3	0.778		Valid
	IL4	0.854		Valid
Social Media Consumption	SMC1	0.746	0.591	Valid
	SMC2	0.733		Valid
	SMC3	0.758		Valid
	SMC4	0.797		Valid
	SMC5	0.808		Valid

**Table 6.** Discriminant Validity (HTMT Ratio-Criteria)

	ICQ	IPA	IL	SMC
ICQ				
IPA	0.540			
IL	0.668	0.723		
SMC	0.547	0.574	0.618	

**Note:** ICQ = Islamic Content Quality, IPA = Influencer's Physical Attractiveness, IL = Influencer Likeability, SMC = Social Media Consumption

The discriminant validity of the constructs was assessed using the Fornell-Larcker criterion, as recommended by (Henseler et al., 2015), which confirms that each construct is distinct if its square root AVE exceeds correlations with other constructs. As shown in Table 7, ICQ has a square root AVE of 0.855, which is higher than its correlations with IPA (0.474), IL (0.583), and SMC (0.521). Similarly, IPA (0.787), IL (0.818), and SMC (0.769) all show higher AVE values than their correlations with other constructs, confirming adequate discriminant validity (see Table 7).

The reliability test confirms strong consistency across all variables (see Table 8). ICQ displayed high reliability, with a Cronbach's Alpha of 0.907 and composite reliability of 0.931. IPA also shows reliable measurements, with a Cronbach's Alpha of 0.796 and composite reliability of 0.866. IL demonstrates reliability as well, with a Cronbach's Alpha of 0.835 and composite reliability of 0.890. Finally, SMC exhibits reliability, with a Cronbach's Alpha of 0.827 and composite reliability of 0.878. These results validate the reliability of the

measurements, as required by Hair et al. (2021).

The R Square and R Square Adjusted values for Influencer Likeability are 0.482 and 0.479, respectively, and for Social Media Consumption are 0.343 and 0.338, respectively. According to Hair et al. (2021), these indicate moderate predictive power for Influencer Likeability and low predictive power for Social Media Consumption. This means the model explains 48.2% of the variability in influencer likeability and 34.3% in social media consumption, suggesting additional factors also influence these outcomes (see Table 9).

The model fit in Table 10 demonstrates that the SRMR value of 0.069 is within the acceptable threshold (<0.08), indicating a good fit according to Henseler et al. (2016). The Chi-Square value of 626.305 reflects the model's complexity, while the NFI of 0.839 suggests a moderate fit. Consistent values for d\_ULS and d\_G further support the adequacy of the model. Overall, the model fits the data well, though there is potential for improvement, particularly in increasing the NFI value.

**Table 7.** Discriminant Validity (Fornell Larcker Criteria)

	ICQ	IPA	IL	SMC
ICQ	0.855			
IPA	0.474	0.787		
IL	0.583	0.608	0.818	
SMC	0.521	0.475	0.618	0.769

**Note:** ICQ = Islamic Content Quality, IPA = Influencer's Physical Attractiveness, IL = Influencer Likeability, SMC = Social Media Consumption

**Table 8.** Reliability Test

Variables	Cronbach's Alpha	Composite Reliability	Result
ICQ	0.907	0.931	Reliable
IPA	0.796	0.866	Reliable
IL	0.835	0.890	Reliable
SMC	0.827	0.878	Reliable

**Note:** ICQ = Islamic Content Quality, IPA = Influencer's Physical Attractiveness, IL = Influencer Likeability, SMC = Social Media Consumption

**Table 9.** R Square

	R Square	R Square Adjusted
Influencer Likeability	0.482	0.479
Social Media Consumption	0.343	0.338

**Table 10.** Model Fit

	Saturated Model	Estimated Model
SRMR	0.069	0.069
d_ULS	0.823	0.823
d_G	0.269	0.269
Chi Square	626.305	626.305
NFI	0.839	0.839

The structural model analysis using partial least squares (PLS) supports both Hypothesis 1 and Hypothesis 2. Hypothesis 1, suggesting that Islamic Content Quality (ICQ) positively influences Social Media Consumption (SMC), is confirmed by a path coefficient of 0.225, a t-statistic of 3.929, and a p-value of 0.000. Hypothesis 2, which posits that Influencer Physical Attractiveness (IPA) positively affects SMC, is validated with a path coefficient of 0.209, a t-statistic of 3.649, and a p-value of 0.000.

Hypothesis 3, which links IL to SMC, is also validated by a path coefficient of 0.263, a t-statistic of 4.316, and a significant p-value of 0.000. Furthermore, Hypothesis 4, which states that ICQ positively influences IL, is confirmed with a path coefficient of 0.380, a t-statistic of 6.682, and a p-value of 0.000. Finally,

Hypothesis 5, which posits that IPA positively influences IL, is strongly supported by a path coefficient of 0.428, a t-statistic of 7.388, and a highly significant p-value of 0.000 (see Table 11).

The mediation analysis shows that influencer likeability (IL) positively mediates the relationship between the Islamic Content Quality (ICQ) and social media consumption (SMC). This finding is supported by a t-statistic of 4.158, a path coefficient of 0.100, and a significance level of 0.000, indicating that hypothesis 6 is accepted. The findings also support hypothesis 7 by confirming that influencer likeability (IL) significantly mediates the association between influencer product attractiveness (IPA) and social media consumption (SMC), with a significance level of 0.001, a t-statistic of 3.321, and a path coefficient of 0.112 (see Table 12).

**Table 11.** Hypothesis Testing

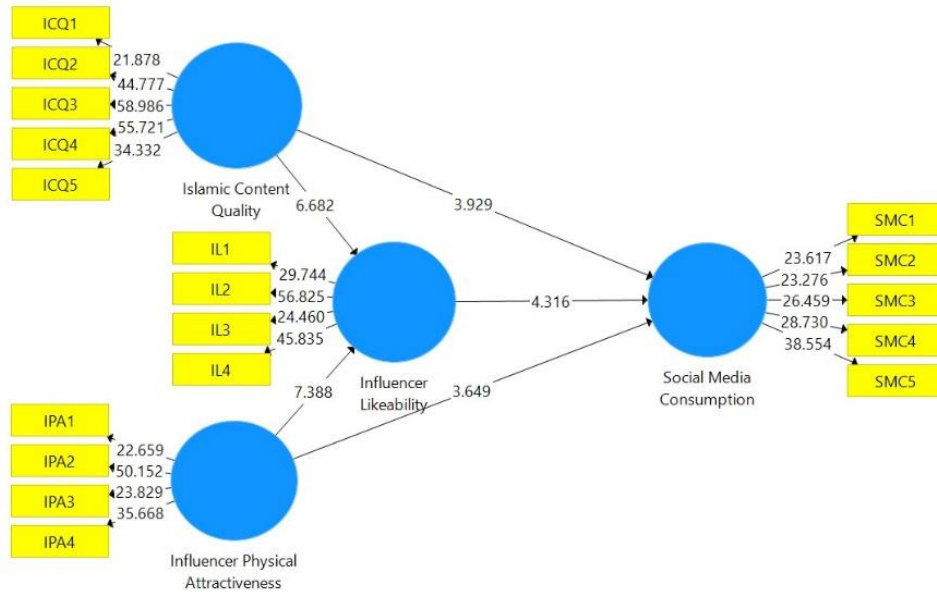
Hypothesis	Relationship	Path Coefficient	t-statistic	p-value	Result
1	ICQ → SMC	0.225	3.929	0.000	Accepted
2	IPA → SMC	0.209	3.649	0.000	Accepted
3	IL → SMC	0.263	4.316	0.000	Accepted
4	ICQ → IL	0.380	6.682	0.000	Accepted
5	IPA → IL	0.428	7.388	0.000	Accepted

**Note:** ICQ = Islamic Content Quality, IPA = Influencer’s Physical Attractiveness, IL = Influencer Likeability, SMC = Social Media Consumption

**Table 12.** Mediation Effect Testing

Hypothesis	Relationship	Path Coefficient	t-statistic	p-value	Result
6	ICQ → IL → SMC	0.100	4.158	0.000	Accepted
7	IPA → IL → SMC	0.112	3.321	0.001	Accepted

**Note:** ICQ = Islamic Content Quality, IPA = Influencer’s Physical Attractiveness, IL = Influencer Likeability, SMC = Social Media Consumption



**Figure 2.** Structural Model

Therefore, it can be concluded that the hypothesis testing, as illustrated in Figure 2, confirms that both Islamic Content Quality (ICQ) and Influencer Physical Attractiveness (IPA) significantly enhance Influencer Likeability (IL), which in turn positively influences Social Media Consumption (SMC). Additionally, Influencer Likeability (IL) mediates the relationship between ICQ and SMC, as well as between IPA and SMC, underscoring the pivotal role of likeability in translating content quality and physical attractiveness into higher levels of social media consumption among users.

## Discussion

This study successfully achieves its objectives by demonstrating the influence of influencer attributes—Islamic Content Quality (ICQ) and Influencer Physical Attractiveness (IPA) on Social Media Consumption (SMC) through the mediating role of Influencer Likeability (IL). The results validate that ICQ and IPA significantly impact IL, which in turn increases SMC. This finding aligns with prior research, highlighting the importance of content relevance and physical appeal in influencing consumer behavior (Myers, 2021; Ryding et al., 2023).

The model developed in this study offers a unique contribution by integrating these influencer attributes within a single framework, which differs from previous studies that tend to examine these factors separately. Unlike conventional approaches, this model highlights the synergistic effect of ICQ and IPA on influencer likeability and social media consumption. Such integration provides a new perspective on influencer marketing dynamics, setting this study apart from existing research (Ferraro et al., 2024).

This research addresses critical gaps in the literature, particularly the lack of studies examining the combined effects of culturally relevant content and physical attractiveness on consumer engagement. The results show that influencer characteristics are not only individually impactful but also interactively influential on likeability, providing insights into how these factors operate in tandem to drive social media consumption (Talha et al., 2023; Margom & Amar, 2023).

From a theoretical perspective, this study extends the Uses and Gratifications Theory (UGT) by emphasizing that likeability plays a crucial role in mediating the relationship between influencer attributes and consumption behavior. It affirms that

influencers who provide culturally relevant content and possess physical appeal fulfill audiences' needs for credible, engaging sources, thereby enhancing consumer trust and engagement on social media (Rahman et al., 2022; AlFaraj et al., 2021).

Finally, this study offers practical implications for business practitioners. Online brands aiming to boost engagement should prioritize collaborations with influencers who not only have an attractive physical presence but also deliver high-quality, culturally aligned content. This approach is likely to resonate with target audiences, increasing both engagement and brand loyalty, which are crucial for sustaining competitive advantage in digital marketing (Shahid et al., 2023; Masuda et al., 2022).

### **Theoretical Contribution**

The study provides significant theoretical contributions by highlighting the unique role of Muslim influencers in shaping social media consumption patterns through their Islamic content quality and physical attractiveness. This research fills a notable gap in the literature by examining the specific dynamics of influencer marketing among young Muslim audiences, an area previously underexplored (Zaid et al., 2022; Erdiyana et al., 2022). The findings demonstrate that influencer likeability significantly mediates the relationship between social media consumption and both Islamic content quality and influencer physical attractiveness (Rahman et al., 2022; Anwar & Mujib, 2022; Balaban & Mustatea, 2019). This supports the notion that likeability is a critical factor in enhancing engagement and consumption behaviors on social media, offering a nuanced understanding of how cultural and religious factors intersect with marketing strategies (Ferraro et al., 2024; Ryding et al., 2023; Shahid et al., 2023).

Additionally, the study enriches the theoretical framework by integrating the uses and gratification theory to explain the motivations behind social media engage-

ment with Islamic content (Rahman et al., 2022; Masuda et al., 2022). It establishes that audiences actively seek media to fulfill personal desires, emphasizing that content quality, when combined with influencer likeability, leads to increased social media consumption (Majeed et al., 2020; Ajiboye et al., 2020). This positions influencer marketing not only as a commercial tool but as a means of cultural and religious expression, influencing attitudes and behaviors in a distinct socio-cultural context (Balaban & Mustatea, 2019; Myers, 2021). By providing empirical evidence on the mediating role of likeability, the research contributes to the broader discourse on consumer engagement and the strategic design of influencer campaigns tailored to religiously and culturally specific audiences (Myers, 2021; Ryding et al., 2023; Ferraro et al., 2024).

### **CONCLUSION AND RECOMMENDATION**

The primary objectives of this research were to investigate the influence of influencer attributes on social media consumption behavior, particularly focusing on influencer likeability, and to explore the mediating roles of various factors, including Social Media Consumption (SMC), Islamic Content Quality (ICQ), and Influencer Physical Attractiveness (IPA). This study contributes to the development of the Uses and Gratifications Theory (UGT) by demonstrating how specific influencer attributes impact engagement and by providing empirical evidence on the mediating role of likeability. The findings offer insights into how influencers can strategically leverage their physical attractiveness and the quality of Islamic content to enhance likeability and, ultimately, social media consumption among followers.

These findings highlight the significant impact of influencer characteristics on consumer behavior, emphasizing the importance of source credibility in fostering engagement. However, this study has

limitations, such as reliance on self-reported data and a narrow focus on specific social media platforms and influencer types. Future research could address these limitations by expanding the scope to include a broader range of social media platforms, influencer demographics, and adopting more diverse research methodologies to validate the findings. Researchers could expand this study's framework by exploring additional social media platforms or conducting cross-cultural comparisons to see how platform-specific features and cultural elements influence consumption patterns among young Muslim audiences. Furthermore, longitudinal studies tracking changes in consumer behavior over time would provide deeper insights into the evolving dynamics of influencer impact, particularly as cultural factors shift and new media trends emerge.

From a managerial perspective, the study offers valuable implications for online business management. Organizations and marketers should focus on selecting influencers who are not only physically appealing but also able to deliver high-quality content that resonates with target audiences. Digital marketers and social media strategists should consider engaging influencers who not only embody an appealing visual presence but who are also committed to producing content that aligns with the values of their target audience. This approach can lead to a more authentic connection with followers, ultimately resulting in higher engagement and brand loyalty. Furthermore, enhancing likeability through credible and culturally relevant content could lead to higher consumer engagement. By applying these strategies, businesses can improve the effectiveness of influencer marketing campaigns, thus fostering stronger brand connections with their audiences.

## REFERENCES

- Afthanorhan, A., Awang, Z., & Aimran, N. (2020). Five common mistakes for using partial least squares path modeling (PLS-PM) in management research. *Contemporary Management Research, 16*(4), 255–278. <https://doi.org/10.7903/CMR.20247>
- Ajiboye, T., Harvey, J., & Resnick, S. (2020). Customer engagement behaviour on social media platforms: A systematic literature review. *Journal of Customer Behaviour, 18*(3), 239–256. <https://doi.org/10.1362/147539219x15774563471801>
- AlFarraj, O., Alalwan, A. A., Obeidat, Z. M., Baabdullah, A., Aldmour, R., & Al-Haddad, S. (2021). Examining the impact of influencers' credibility dimensions: attractiveness, trustworthiness and expertise on the purchase intention in the aesthetic dermatology industry. *Review of International Business and Strategy, 31*(3), 355–374. <https://doi.org/10.1108/RIBS-07-2020-0089>
- Anwar, K., & Mujib, A. (2022). Islamic Faith-Based Content and Religious Social-media Motives. *Journal of Ethnic and Cultural Studies, 9*(1), 19–38. <https://doi.org/10.29333/ejecs/1024>
- APJII. (2023). *Survei APJII Pengguna Internet di Indonesia Tembus 215 Juta Orang*. <https://apjii.or.id/berita/d/survei-apjii-pengguna-internet-di-indonesia-tembus-215-juta-orang>
- Balaban, D., & Mustatea, M. (2019). Users' Perspective on the Credibility of Social Media Influencers in Romania and Germany. *Romanian Journal of Communication and Public Relations, 21*(1), 31–46.
- Cao, D., Meadows, M., Wong, D., & Xia,

- S. (2021). Understanding consumers' social media engagement behaviour: An examination of the moderation effect of social media context. *Journal of Business Research*, 122, 835–846.  
<https://doi.org/10.1016/j.jbusres.2020.06.025>
- Erdiyana, L. Y., Muslichah, I., Mulia, R., & Setyaning, A. N. A. (2022). Social Media Influencers' Role on Brand Engagement, Value, and Consumers' Intention to Buy Muslim Fashion. *JBTI : Jurnal Bisnis : Teori Dan Implementasi*, 13(1), 62–77.  
<https://doi.org/10.18196/jbti.v13i1.14453>
- Ferraro, C., Sands, S., Zubcevic-Basic, N., & Campbell, C. (2024). Diversity in the digital age: how consumers respond to diverse virtual influencers. *International Journal of Advertising*, 0(0), 1–23.  
<https://doi.org/10.1080/02650487.2023.2300927>
- Fultz, A. A., Stosic, M. D., & Bernieri, F. J. (2024). Nonverbal Expressivity, Physical Attractiveness, and Liking: First Impression to Established Relationship. *Journal of Nonverbal Behavior*, 48(2), 189–211.  
<https://doi.org/10.1007/s10919-023-00444-7>
- Hair, J. F., Hult, G. T. M., Ringle, C. M., Sarstedt, M., & Thiele, K. O. (2017). Mirror, mirror on the wall: a comparative evaluation of composite-based structural equation modeling methods. *Journal of the Academy of Marketing Science*, 45(5), 616–632.  
<https://doi.org/10.1007/s11747-017-0517-x>
- Hair, J. F., Risher, J. J., Sarstedt, M., & Ringle, C. M. (2019). When to use and how to report the results of PLS-SEM. *European Business Review*, 31(1), 2–24.  
<https://doi.org/10.1108/EBR-11-2018-0203>
- Hair Jr, J. F., Hult, G. T. M., Ringle, C. M., Sarstedt, M., Danks, N. P., & Ray, S. (2021). Partial Least Squares Structural Equation Modeling (PLS-SEM) Using R: A Workbook. In *Springer Nature* (Issue July). Springer Nature Switzerland.  
[https://doi.org/10.1007/978-3-319-57413-4\\_15](https://doi.org/10.1007/978-3-319-57413-4_15)
- Hannan, A., & Mursyidi, A. F. (2023). Social Media and the Fragmentation of Religious Authority among Muslims in Contemporary Indonesia. *Digital Muslim Review*, 1(2), 84–104.  
<https://doi.org/10.32678/dmr.v1i2.10>
- Helal, E. A., Hassan, T. H., Abdelmoaty, M. A., Salem, A. E., Saleh, M. I., Helal, M. Y., Abuelnasr, M. S., Mohamoud, Y. A., Abdou, A. H., Radwan, S. H., & Szabo-Alexi, P. (2023). Exploration or Exploitation of a Neighborhood Destination: The Role of Social Media Content on the Perceived Value and Trust and Revisit Intention among World Cup Football Fans. *Journal of Risk and Financial Management*, 16(3).  
<https://doi.org/10.3390/jrfm16030210>
- Henseler, J., Hubona, G., & Ray, P. A. (2016). Using PLS path modeling in new technology research: Updated guidelines. *Industrial Management and Data Systems*, 116(1), 2–20.  
<https://doi.org/10.1108/IMDS-09-2015-0382>
- Henseler, J., Ringle, C. M., & Sarstedt, M. (2015). A new criterion for assessing discriminant validity in variance-based structural equation modeling. *Journal of the Academy of Marketing Science*, 43(1), 115–135.  
<https://doi.org/10.1007/s11747-014-0403-8>
- Janssen, L., Schouten, A. P., & Croes, E. A. J. (2022). Influencer advertising on Instagram: product-influencer fit and number of followers affect advertising

- outcomes and influencer evaluations via credibility and identification. *International Journal of Advertising*, 41(1), 101–127.  
<https://doi.org/10.1080/02650487.2021.1994205>
- Jin, D., Wan Abas, W. A., & Kamarudin, S. (2023). The Effects of Instagram Users' Gratification on Psychological Response, and Continued Usage Intention from the Perspective of Uses and Gratification and Stimulus-Organism-Response Theory. *International Journal of Academic Research in Business and Social Sciences*, 13(3), 90–109.  
<https://doi.org/10.6007/ijarbss/v13-i3/16477>
- Katadata. (2023). *Mayoritas pengguna-internet di indonesia-berasal dari kelompok usia pekerja*. Katadata Media Network.  
<https://databoks.katadata.co.id/datapublish/2023/09/06/mayoritas-pengguna-internet-di-indonesia-berasal-dari-kelompok-usia-pekerja>
- Khan, M. L. (2017). Social media engagement: What motivates user participation and consumption on YouTube? *Computers in Human Behavior*, 66, 236–247.  
<https://doi.org/10.1016/j.chb.2016.09.024>
- Kim, E. H. (2022). A Systematic Data Analysis for Attractiveness of Social Media Influencers on Information Reliability and Product Attitude. *Journal of System and Management Sciences*, 12(1), 85–102.  
<https://doi.org/10.33168/JSMS.2022.0107>
- Majeed, M., Asare, C., Tijani, A., & Nana, A. (2020). Exploring the impact of social media on customer engagement. *International Journal of Advanced Science and Technology*, 29(January 2020), 6766–6781.  
[https://www.researchgate.net/publication/348252717\\_exploring\\_the\\_impact\\_of\\_social\\_media\\_on\\_customer\\_engagement](https://www.researchgate.net/publication/348252717_exploring_the_impact_of_social_media_on_customer_engagement)
- Margom, I., & Amar, M. Ben. (2023). Does the Physical Attractiveness of Instagram Influencers Affect Moroccan Consumer Behavior? A Dyadic Analysis: Influencer vs. Consumer. *WSEAS Transactions on Business and Economics*, 20, 2188–2204.  
<https://doi.org/10.37394/23207.2023.20.190>
- Masuda, H., Han, S. H., & Lee, J. (2022). Impacts of influencer attributes on purchase intentions in social media influencer marketing: Mediating roles of characterizations. *Technological Forecasting and Social Change*, 174(October 2020).  
<https://doi.org/10.1016/j.techfore.2021.121246>
- Mohd Najib, M. N., Othman, M. I., Sulaiman, S., Ernestina Tenda, P., & Zabidi, M. A. (2023). Trends in Social Media Use among University Students During the Covid-19 Pandemic. *International Journal of Academic Research in Progressive Education and Development*, 12(2), 774–784.  
<https://doi.org/10.6007/ijarped/v12-i2/16970>
- Mutia, T. (2022). Da'wahtainment: The Creativity of Muslim Creators in Da'wah Communication on Social Media. *Jurnal Dakwah Risalah*, 32(2), 147.  
<https://doi.org/10.24014/jdr.v32i2.15536>
- Myers, S. (2021). Instagram Source Effects: The Impact of Familiarity and Likeability on Influencer Outcomes. *Journal of Marketing Development and Competitiveness*, 15(3).  
<https://doi.org/10.33423/jmdc.v15i3.4540>
- Núñez-Gómez, P., Sánchez-Herrera, J., &



- Pintado-Blanco, T. (2020). Children's engagement with brands: From social media consumption to brand preference and loyalty. *Sustainability (Switzerland)*, 12(22), 1–16. <https://doi.org/10.3390/su12229337>
- Peltier, J., Dahl, A. J., & VanderShee, B. A. (2020). Antecedent consumer factors, consequential branding outcomes and measures of online consumer engagement: current research and future directions. *Journal of Research in Interactive Marketing*, 14(2), 239–268. <https://doi.org/10.1108/JRIM-01-2020-0010>
- Rahman, W. N. A., Mutum, D. S., & Ghazali, E. M. (2022). Consumer Engagement With Visual Content on Instagram: Impact of Different Features of Posts by Prominent Brands. *International Journal of E-Services and Mobile Applications*, 14(1), 1–21. <https://doi.org/10.4018/IJESMA.295960>
- Rahmawati, & Hidayati, N. (2023). Exploring Gen Z Social Media Marketing Engagement on Brand Experience, Brand Equity, and Brand Trust: The Context of Muslim Fashion. *Jurnal Manajemen Teori Dan Terapan/ Journal of Theory and Applied Management*, 16(3), 656–670. <https://doi.org/10.20473/jmtt.v16i3.48761>
- Raji, R. A., Arikewuyo, O. A., Oladimeji Adeyemi, A. S., & Pahore, M. R. (2020). Unveiling Social Gratifications Sought and Obtained from Social Media Utilization. *Jurnal The Messenger*, 12(2), 168. <https://doi.org/10.26623/themessenger.v12i2.1818>
- Ramadhan, F., Hurriyati, R., & Hendrayati, H. (2021). The Effect of Content Quality and Perceived Enjoyment on Subscribe Intention in YouTube Channel. *Proceedings of the 5th Global Conference on Business, Management and Entrepreneurship (GCBME 2020)*, 187(Gcbme 2020), 302–305. <https://doi.org/10.2991/aebmr.k.210831.058>
- Ryding, D., Boardman, R., Konstantinou, R. (2023). *Optimizing the Effect of Influencer Marketing: Exploring Consumers' Interaction with Different Influencer Types on Instagram* (C. L. (eds) Wang (ed.)). The Palgrave Handbook of Interactive Marketing. [https://www.researchgate.net/publication/367394350\\_Optimising\\_the\\_Effect\\_of\\_Influencer\\_Marketing\\_Exploring\\_Consumers'\\_Interaction\\_with\\_Different\\_Influencer\\_Types\\_on\\_Instagram](https://www.researchgate.net/publication/367394350_Optimising_the_Effect_of_Influencer_Marketing_Exploring_Consumers'_Interaction_with_Different_Influencer_Types_on_Instagram)
- Savitri, A., Sullyanto, & Setyanto, R. P. (2021). The Influence of the Attractiveness of Social Media Influencer on Purchase Intention with Brand Trust as a Mediating Variable (on Beauty Products). *International Sustainable Competitiveness Advantage*, 26(2014), 833–845.
- Schivinski, B., Christodoulides, G., & Dabrowski, D. (2016). Measuring consumers' engagement with brand-related social-media content: Development and validation of a scale that identifies levels of social-media engagement with brands. *Journal of Advertising Research*, 56(1), 64–80. <https://doi.org/10.2501/JAR-2016-004>
- Shahid, R., Riaz, H., & Ahmed, H. (2023). From Likes to Buys: Exploring the Impact of Social Media Influencer Marketing on Consumer Purchase Intentions Through Credibility. *International Journal of Trends and ...*, 1(3), 87–99. <https://journals.irapa.org/index.php/TIBS/article/view/644%0Ahttps://journals.irapa.org/index.php/TIBS/article/download/644/308>

- Talha, M., Tahir, Z., & Mehroush, I. (2023). Enhancing customer engagement through source appearance and self-influencer congruence in mobile advertising. *Spanish Journal of Marketing - ESIC*. <https://doi.org/10.1108/SJME-03-2023-0073>
- Trunfio, M., & Rossi, S. (2021). Conceptualising and measuring social media engagement: A systematic literature review. *Italian Journal of Marketing*, 2021(3), 267–292. <https://doi.org/10.1007/s43039-021-00035-8>
- Wibowo, A. A. (2022). Publication trends related to Uses and Gratification Theory on social media. *International Journal of Communication and Society*, 4(2), 258–266. <https://doi.org/10.31763/ijcs.v4i2.789>
- Won, J. (2023). Influence of Formative Principles of Virtual Influencer on the Ads, Brand, and Product Attitude: Mediating Effect of Likeability. *Journal of Digital Contents Society*, 24(8), 1675–1685. <https://doi.org/10.9728/dcs.2023.24.8.1675>
- Zaid, B., Fedtke, J., Shin, D. D., El Kadoussi, A., & Ibahrine, M. (2022). Digital Islam and Muslim Millennials: How Social Media Influencers Reimagine Religious Authority and Islamic Practices. *Religions*, 13(4). <https://doi.org/10.3390/rel13040335>