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Exploring Moderating Effect of Religious Leaders Endorsement (RLE) in Islamic Theory of Consumer Behavior (ITCB) for Electric Vehicles Purchase Intention (EVPI) in Indonesia

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A B S T R A C T

The purpose of this conceptual paper is to extend ITCB by including the Religious Leader Endorsement (RLE) variable in the model and to use this model to analyze environmental concerns that are related to EVPI in Indonesia. The majority of the studies in the review are those that looked at prior research on consumers' intentions to buy green products using the Technology Acceptance Model (TAM), Theory of Planned Behavior (TPB), Theory Reasoned Action (TRA), and small studies using a religious perspective. The proposed study will test targeting Indonesian Muslims and sampling from a few of the country's top provinces. It was suggested to use structural equation modeling to analyze the relationships in the research framework. This fascinating subject is expanding, with more topics and approaches emerging annually. The authors do note a few problems that need to be addressed if the field is to continue growing, though. First, the pace of the current ITCB's evolution prevented much research from being done, despite the abundance of literature indicating that Religious Leaders Endorsement (RLE) has a significant impact on consumer behavior. In an Islamic and emerging market, the theoretical framework offers a new RLE variable on how Muslim consumers assess electric vehicles and the factors influencing their attitudes and behaviors toward such products. To complete this framework, additional research on Religious Organization (RO) should be tested.

Keywords: Religious Leader; Electric Vehicles; Islamic Theory of Consumer Behavior

INTRODUCTION

The G20 presidency in Bali has environmental concerns on its agenda. Climate change, which is linked to global warming and the depletion of global oil reserves, is now a strategic topic covered in a number of international forums. In fact, using electric vehicles for the in attendance Heads of State and Delegations is one of the intriguing aspects of the G20 Summit being held in Bali on November 15–16, 2022. All of the vehicles used for the Summit, including the buses, cars, and motorcycles, are powered by electricity. In this regard, Vice President K.H. Maruf Amin stated that Indonesia's massive switch from oil-fueled to electric vehicles began with the use of electric vehicles at the Bali G20 Summit (Kominfo, 2022).

Islam teaches that people shouldn't explore the natural world excessively. According to Allah subhana wa ta'ala's command in QS Al-Araf (7): 56, "And do not do damage to the earth after (it was) well created," Muslims should be the leading pioneers in environmental ecosystem protection.

Numerous advantages exist for electric vehicles, including the following: Environmentally friendly, with instant torque, a quiet cabin, free odd evens, low taxes, and low maintenance costs. 2022) (Carmudi). The benefits of electric vehicle technology at least lessen the effects of environmental harm brought on by extensive exploration of fossil fuels. This is in keeping with maqasid sharia, which places a focus on limiting human consumption in order to promote sustainability. President Joko Widodo issued rules to expedite the battery-based electric motorized vehicle (BEV) program for road transportation modes in Presidential Decree No. 55 of 2019. Whereas the Perpres's goal is to achieve clean energy, clean air, and environmental friendliness, as well as Indonesia's commitment to lowering greenhouse gas emissions. It also aims to increase energy security, efficiency, and conservation in the transportation sector. 2019 President of the Republic of Indonesia. The Indonesian government also promotes the conversion of fuel-based (fuel oil) vehicles to electric vehicles. To convert electric motorcycles into battery-powered electric motorcycles, in accordance with Minister of Transportation Regulation (Permenhub) No. 65 of 2020. (Kemenhub, 2020)

By September 30, 2022, there will be 25,316 electric vehicles registered in Indonesia, the majority of which are electric motorcycles. These vehicles include both motorcycles and four-wheeled vehicles and have received the Type Test Registration Certificate (TTRC) (CNN, 2022).

Table 1. Electric Vehicles in Indonesia as of 29 Juli 2022

Type	Quantity (unit)
Electric Moto bike	21,668
Electric Car	3,317
Three wheeled vehicles	274
Electric Bus	51
Freight Cars	6
Total	**25,316**

Source: Katadata (2022a)

According to Bloomberg NEF data, the projection of electric cars in the world in 2040 will reach 66 million units (68%) of total cars at that time (Katadata, 2022a). This is because battery prices are expected to continue to fall. According to Bloomberg NEF data, the price of electric batteries has decreased by 80% from 2013 to 2020. The price of electric batteries in 2013 can reach USD 668/kWh or around Rp. 10 million per kWh, but in 2020 battery prices will drop to USD 137/kWh or around Rp. 2 million per kWh.

Table 2. World Electric Vehicles Projection until 2040

Year	Projection of Gasoline and Electric Vehicles (in million unit)						
	Battery (BEV)	Battery Hybrid (PEV)	Hydrogen (FCEV)	Hybrid (HEV)	Gasoline	Hybrid Battery (PHEV)	Total
2021	3.33	1.42	0.01	4.22	68.04		77.02
2025	10.68		0.03	11.42	63.1	3.06	88.29
2030	28.15		0.05	19.65	44.05	3.91	95.81
2035	51.46		0.51	18.47	28.73	0.34	99.51
2040	65.99		2.21	13.06	15.77	0	97.03
% Until 2040	**68%**	**0%**	**2%**	**13%**	**16%**	**0%**	

Source: Katadata (2022a)

Table 3. Battery Price Trend per kWh

Year	Battery Price per Kwh (USD)	Battery Price per Kwh (IDR)
2013	668	10,153,600.00
2014	592	8,998,400.00
2015	384	5,836,800.00
2016	295	4,484,000.00
2017	221	3,359,200.00
2018	181	2,751,200.00
2019	157	2,386,400.00
2020	137	2,082,400.00

Source: Katadata (2022a)

However, unfortunately the interest of the Indonesian people is not very high for these electric vehicles, both motorbikes and four-wheelers/cars. This is suspected due to several factors such as high prices, power that runs out quickly, inadequate facilities, not durable, impractical and unsafe (Katadata, 2022b). Even though many countries have begun to limit the production and sale of fossil fuel-based cars, at least 20 countries in the world are taking part in this limitation.

Table 4. Top 20 Countries in the world which start to forbid fuel based vehicles

Country	Target stop fuel car	Remark
Austria	2027	
Belanda	2030	Amsterdam 2025
Denmark	2030	
India	2030	
Inggris	2030	London 2020
Islandia	2030	
Islarel	2030	
Jepang	2025	
Jerman	2030	
Korea Selatan	2020	Target 30%
Perancis	2040	Strasbourg 2025
Singapura	2040	
Skotlandia	2032	
Slovenia	2030	
Spanyol	2040	
Taiwan	2040	
Tiongkok	2040	

Source: Katadata (2022a)

Indonesia itself targets that by 2030, at least 80% of vehicles will already use electric energy (Detik, 2022). So that with such an ambitious target, it is hoped that all stakeholders will be able to participate in helping this program, which is especially in line with the principles of Islam as a religion that is *rahmatan lil alamin* and encourages life sustainability in accordance with sharia.

Previous Studies

There have been many previous studies regarding the interest in buying electric vehicles in the world. However, only one study has questioned how Islamic values through Environment Concern can generate interest in buying electric vehicles in Saudi Arabia in 2022.

Table 5. Research on Interest in Buying Electric Vehicles

No	Author	Year	Theory	Country
1	Bjerken, et al	2016	TAM	Norway
2	Hagman, et al	2016	Diffusion Innovation Theory	Sweden
3	Morton, et al	2016	Diffusion Innovation Theory	UK
4	Han	2017	Consumption Value Theory	China
5	White & Sintov	2017	TPB	USA
6	Wang, et al	2017	Diffusion Innovation Theory	China
7	Wang, et al	2018	TAM	China
8	Kim, et al	2018	Consumption Value Theory	South Korea
9	Lin & Wu	2018	TPB	China
10	Adnan, et al	2018	TPB	Malaysia
11	Priessner, et al	2018	Diffusion Innovation Theory	Austria
12	Wolf & Madlener	2019	TAM	Germany
13	Dellavale & Zubaryeva	2019	Norm-based and salience-based Interventions	Italy
14	Mukherjee & Ryan	2020	Diffusion Innovation Theory	Ireland
15	Asadi, et al	2020	NAT & TPB	Malaysia
16	Haustein, et al	2021	TPB	Denmark & Sweden
17	Jain, et al	2021	UTAUT	India
18	Abbasi, et al	2021	UTAUT	Malaysia
19	Riptiono	2021	Consumption Value Theory	Indonesia
20	Phasiri & Kasem	2022	UTAUT	Thailand
21	Klabi & Binzafrah	2021	Islamic Value & Schwartz Personal Value	KSA
	Lin & Wu	2022	TPB (extended PAE & NAE)	China

Source: Katadata (2022a)

Given that the majority of Indonesians, 85-86% of whom are Muslims, view the automobile as the economic workhorse of their country, this has the author's attention. So, we need to focus more on this. About how Islamic principles affect environmental awareness and stimulate demand for electric automobiles.

As shown in table 5, there have been numerous prior research; however, the majority of these studies have not looked at how Islamic values and religion relate to an interest in the environment that results in the purchase of electric vehicles. These investigations utilized the consumption value theory, which was adopted by many scientists including (Abbasi et al., 2021), (Manutworakit & Choocharukul, 2022), (He et al., 2022), (Pasaribu et al., 2022), and finally from Indonesia (Riptiono, 2022). The research framework used by (Klabi & Binzafrah, 2021) for earlier research in Saudi Arabia is as follows.

According to ITCB, this is the first study conducted in an Islamic nation looking at how Indonesian interest in buying electric cars compares to Islamic ideals.

Islamic Consumer Behavior Theory (ITCB)

Kahf (1978) was the first to propose the ITCB concept, and Zarqa (1979) followed (1980). Kahf (1978) asserts that there are two categories of outcomes that can follow from a consumer's choice of action: immediate consequences and after-lifecycle effects. This argument emphasizes the importance of religiosity in consumerism since in Islam, the intake of anything good is considered a kind of ibadah. The idea of Kahf is comparable to that of Zarqa (1980), which explores the relationship between earthly consumption and rewards in the afterlife (1978). In order to prohibit someone from indulging in israf, his consumption levels must explicitly reach subsistence levels. The data supporting the formal theory of consumer behavior is unclear in addition to these two analyses. Their views fail to provide a thorough enough justification in advance for its existence.

In a different article, Kahf (1980) explores the importance of consumer behavior theory in Islam. Kahf (1980) makes an effort to highlight the importance of iman and spending patterns, which have a positive correlation. Spending patterns for the blessings of Allah Subhanahu Wa Ta'ala rise with iman level and vice versa.

Then Naqvi (1981) provides an introduction that pertains to ITCB features. Muslims can only eat foods that comply with Shariah, to start. Second, not every Muslim is ardently appropriate for every product. Thirdly, the consumption of certain products by one Muslim benefits others. In contrast to Kahf (1978) and Zarqa (1980), Naqvi (1981) places a stronger emphasis on the importance of rational consumption by taking one's income and religious affiliation into account.

Khan (1984) provided a structured version of the ITCB, however he did not include a framework that may have helped empirically validate the theory. In contrast to Naqvi (1981) and Zarqa, Khan (1984), for instance, observes two significant spending tendencies among Muslim consumers in an Islamic economy (1980). The first one is done in order to meet both his family's and his own physical needs. The second one, where this type of expenditure is absent in conventional theories, is carried out in order to satisfy others' needs in accordance with Allah's directives. Al-Faruqi

(1982) stressed the necessity of considering other people's needs when making purchases, arguing that one should only consume what is essential and reserve the remainder for charitable donations. The qualities of taqwa and the Islamic worldview also greatly promote the formation of the ITCB. Choudhury (1986), a famous expert in Islamic economics, disagrees with several notable scholars (Khan, 1984) regarding the importance of consumer behavior being in accordance with Allah's rules but agrees with them on other points. The importance of having an Islamic worldview that guides one's behavior toward reaching falah in both the here and now is emphasized by Choudhury (1986). Traditional theories explicitly do not account for such a factor, which solely addresses attempts at gaining attention for oneself (via actions like citations) at the expense of knowledge that could benefit the ummah as a whole. This may help to explain why views of Islamic consumer behavior should be different from those of the West.

Unlike other authors, M. A. Khan (2020) goes into great detail about the value of consumer theory in an Islamic society.

(M. A. Khan, 2020) underlines that consumers have the potential to implement a well-adjusted provision of their resources that addresses both present and future demands if it is assumed that they are rational in making good selections. The improvement of a consumer's response to goods and services offered by a business is shown by this. The consumer divides his time between job and social obligations in an intentional, reasonable manner. The same author, M. Fahim Khan, also released an article in 2014 that presents a new perspective on the ITCB and aims to explain why the ITCB is necessary. This viewpoint holds that the restriction of commodities that have a harmful effect on people's health, the environment, or other living things is evidence of the significance of religion or taqwa. (M. N. Khan & Kirmani, 2018) claim that four factors affect customer choice and are crucial for capturing the Muslim consumers' Islamic worldview. Community, needs, rushd (righteousness), and the welfare of humanity are a few of these. With relation to the last one, it is essential to have a team of individuals who can spot social challenges in individuals in order to safeguard them from any negative scenarios. The assistance or support provided to others in order for them to carry out what the All-Powerful has commanded may also be referred to in this.

Yet, the ITCB is distinct from its conventional brother in our case for at least three major reasons. Secondly, taqwa, or reverence for God, is encouraged by an Islamic worldview that governs consumption in that culture (Bendjilali, 1993). The Shariah is more likely to be followed by a Muslim user who has a higher iman, but the contrary is also true. Consumers also practice restraint. Conduct influenced by traditional ideas, in contrast to behavior in Islamic society, tends to be unfettered and views self-interest to be an indication of allowing unlimited behaviors to control. Foods that are both halal and haram are consumed. However in Islamic consumer behavior, one's choices are only to include all halal products and services, as well as any acts that are strongly driven by a strong ethical commitment and in compliance with Shariah (Kahf, 1978). Thirdly, Islamic purchasing behavior is motivated by maqasid al-Shariah, which places a higher priority on fundamental needs than desire to obey (M. N. Khan & Kirmani, 2018). In essence, financial transactions reflect tawheed to better serve Allah. The utility of the person as well as that of his fellow Muslims is increased by authentically pious behavior, which adds the latter to the former for a better understanding of consumer behavior within an Islamic framework.

Two fascinating research also shed light on the need for the ITCB. First of all, in an Islamic framework, nothing is sought that does not positively advance wellbeing (M. N. Khan & Kirmani, 2018). One's well-being is influenced by a variety of elements, including life, health, wealth, religion, aptitude, intelligence, and one's relationship to one's family. The fulfillment of a need can also enhance a person's wellbeing. Up until now, the community has been in charge of keeping an eye on everyone's behavior, and any overt disregard for Islamic law in meeting one's wants may lead to a variety of pressures from the community. To decide what is best for them and what is not, as well as what they need and what they do not, one should also learn to manage their innate wants. His devotion to following Islamic laws and principles as well as his faith in Islam provide him with a very effective filter that enables him to make a list of his goals and prioritize them according to significance in order to increase his well-being.

Second, according to Kahf (1978), consumers can even learn in-depth information about products that are on the market from a range of information sources, such as advertisements produced by businesses, organizations, and governments, to mention a few. Customers analyze their initial objectives and ideas in light of fresh information before making a buying choice. Similar to this, Kahf (2011) notes that customers' decisions to allocate their income towards alternative purchases are influenced by their religious convictions. One's ideas and religion can influence how consumers make decisions since they specify what is legal and what is forbidden, signal the desire or promotion of specific types, and influence how much is consumed of products and services by encouraging modesty and criticizing excess.

Three major lessons can be taken from these studies, however there are others as well:

(1) When a person raises his expenditure and consumption, the ITCB first considers religion. Yet, in our context, the term "degree of iman" is used to provide a deeper appreciation of the Islamic worldview, which sees it as the foundation for why Allah created a man.

(2) The ITCB also gives direct or indirect maqasid al-Shariah due consideration. As contrast to utilizing it for something that is prohibited in Islam, one intends to buy a car for his family's necessities. The maqasid's five pillars outline why necessity should prevail over desire. They include things like existence, belief, wisdom, fortune, and ancestry.

(3) The ITCB also takes into account the significance of brotherhood, where ihsan is significant. In the context of today, ihsan is understood to mean Islamic altruism.

These assertions lead our current research to predict that the ITCB will provide a more thorough grasp of the key variables affecting consumers' perceptions of EVPI. Similar to that, this study gives a novel viewpoint on the significance of ITCB, where the ambition to purchase electric vehicles takes center stage.

When conducting research on Islamic consumer behavior, Maqasid Shariah (MS) (M. A. Khan, 2020) reviews Maqasid al-Shariah. A crucial technique for predicting customer behavior toward a certain setup is maqasid al-Shariah. Khan and Ghifari (1992), who established the ITCB based on Shatibi's maqasid al-Shariah, which defines maqasid al-Shariah as the consumption of halal items by Muslims and is based on three levels of need, had already caught the participation of maqasid.

Included in all of these are the words "essential," "complementary," and "accessorizing" (tahsiniyyat). Turning Khan (2020), maslahah (community interest) is vital to maintain the Shariah's goals, which are typically illustrated in the public's education on specific topics, to uphold justice, and to emphasize the importance of welfare to the ummah as a whole. In maqasid al-Shariah, shoppers typically prioritize needs over wants.

Intention to Buy an Electric Car (EVPI)

Green products were characterized as goods or even services that may be connected to ecosystems that sustain the environment. These goods or services may be the actual goods themselves or tools that assist environmental concerns. In general, "probabilities or the readiness of a buyer to give preference to eco-friendly items or services which above conventional products in their buying considerations" has been used to describe "eco purchase intention" (Rashid et al., 2009). In this regard, it is hypothesized by Ziegler (2012) that consumers' high desire for electric vehicles is a result of their intense concern for the environment. These hypotheses were confirmed by (Wang et al., 2014), who demonstrated that environmental preservation can be one factor in the motivations of about 40% of people who purchase electric automobiles.

Religious Contentment

Muslims believe that the result of every good deed produces a positive sensation, and that the more the impact of good deeds, the greater the degree of gratitude. In this context, "well-being" refers to the religious fulfillment that results from doing good things, such as purchasing the goods that is the focus of our job. According to Hamdani et al. (2002) and Md-Ilyas (1992), a Muslim's actions are blessed with happiness, which stands for a sense of thanksgiving to the Almighty.

Scholars in the past have used Level of Iman ITCB in many ways. According to a study by Bendjilali (1993), who extended the theory to examine consumer preferences using a mathematical model, there is a connection between the utility function and the falah function via iman or religion. According to Bendjilali (1993), traditional theories are inadequate to account for Muslim customers' behavior. A Muslim is born with the belief that the Islamic religion is accompanied by an Islamic worldview, according to which the purpose of life is to better serve Allah and carry out good deeds in order to receive His benefits, which serve as sustenance for the hereafter.

According to the Al-Quran, iman is best characterized as faith in or belief in Allah's commands: "O you who believe! Continue to believe in Allah, His Messenger Muhammad, the Book (Al-Qur'an), which was revealed to His Messenger, and any earlier revelations of the Book. Annisa (4): 136 (QS. (1971; Kementrian Agama)

According to Environmental Concern (Hope & Jones, 2014), Muslims are highly environmentally conscious and are opposed to using technologies that hurt the environment. They assert that Muslims advocate a harmonious coexistence of humans and the natural world in accordance with the teachings of the Qur'an and the Hadith.

Several ideas, including environmental attitudes (Kautish & Dash, 2017), environmental knowledge (Azila et al., 2012), and pro-environmental behavior, have been discussed in the literature in relation to pro-environmental consumer attitudes and behaviors. Researchers have

studied environmental concern (EC) extensively as a component of environmental attitudes in recent years. EC is defined as "the degree to which people are aware of problems regarding the environment and support the efforts to solve them or indicate the willingness to contribute personally to their solution" (Dunlap, 2017). Consumer attitudes about environmental issues are referred to as EC (He et al., 2022). The new environmental paradigm is one of the explanations for environmental concern, according to Dunlap and Jones' research in 2002 on Canadian and American consumers (NEP). NEP represents people's pro-environment attitudes, their perception of how important local or global environmental issues are, their environmental action, and their readiness to pay for environmental protection (Bhuian et al., 2018).

Endorsement by a religious leader

As stated in Quran surah Annisa: 59, the need to obey the umara' and ulama (religious leaders) exists.

O faithful! Obey Allah, the Messenger, and the people in positions of authority among you. If you "really" believe in Allah and the Last Day, then you should refer any disagreements to Him and His Messenger. The greatest and most equitable answer is this one.

After obeying Allah azza wa jalla and Muhammad sallallahu alaihi wa sallam, ulama becomes the third component. This leads to our logical theory, according to which dogma or teaching from ulama or Muslim scholars also impact Muslim consumer behavior. In contrast, there is little consideration of religious group leaders' influence as brand ambassadors in the majority of Islamic consumerism theories.

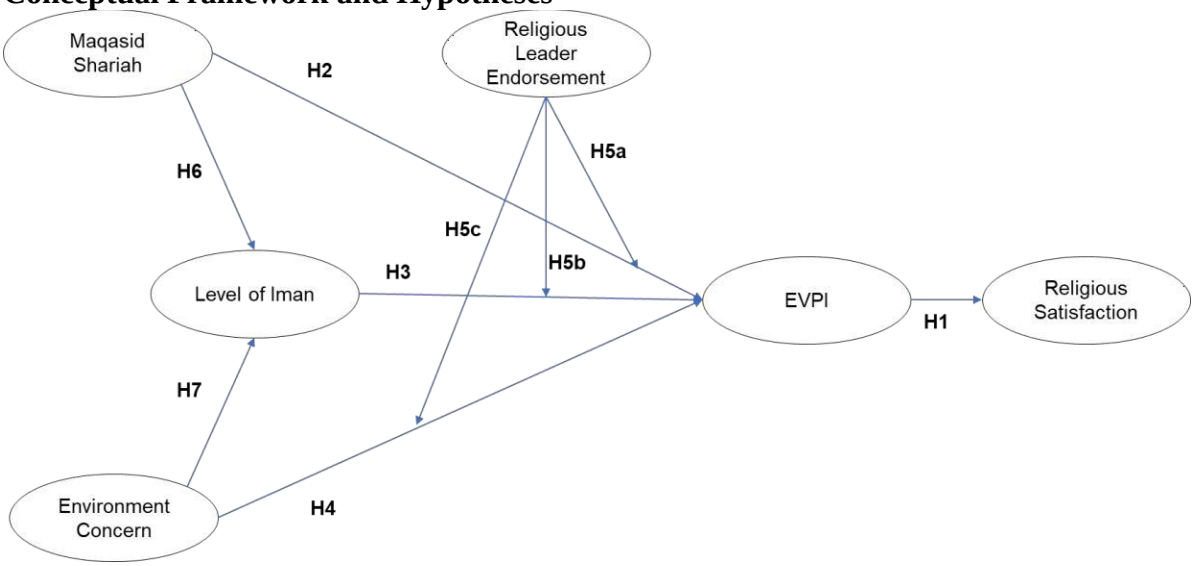
Religious organizations and their leaders have a special role in the lives of their adherents as important others. They serve as a frame of reference for orienting oneself to the values of a specific religious community (Vitell et al., 2007). Also, they have the ability to spread knowledge, sway public opinion, back governmental initiatives, and reshape social values in accordance with their faith-based beliefs. In many areas, including the decision to donate organs (Vincent, 2010), political voting behavior (Campbell & Monson, 2003), perception of people living with HIV, and family planning, past research has demonstrated the significance of religious leaders in shaping the attitudes and behaviors of their followers (Underwood, 2000).

There are a lot of Muslim scholars in Indonesia who are renowned for having large followings. Several organizations were established by prominent and well-known Muslim academics, including Nahdhatul Ulama, Muhammadiyah, Persis, Al-Irsyad, etc. These organizations were founded thanks to the influence of Muslim scholars or kibarul ulama, who provided numerous fatwas that had an effect on everything from consumer behavior to social politics.

Before to this, Ustads Aa' Gym offered alternative FMCG items to the Muslim market, commencing in Bandung and expanding throughout Indonesia and Asia. Their products included shampoo, dental white, soap, and cleanser. Today, we may be aware of Ustads Yusuf Mansur, who promotes such crowd-funding entrepreneurship through his products, Ustads Soleh Mahmud, who promotes his personal style, Ustads Khalid Basalamah, who promotes his restaurant, and many other Muslim scholars who not only engage in dakwah but who are also brand endorsers to other

brands.

Conceptual Framework and Hypotheses



H1. Electric Vehicle Purchase Intention has direct positive effect on religious satisfaction

H2. *Maqasid Shariah* has direct positive effect on Electric Vehicle Purchase Intention

H3. Level of *Iman* has direct positive effect on Electric Vehicle Purchase Intention

H4. Environment concern has direct positive effect on Electric Vehicle Purchase Intention

H5a. Religious leader endorsement moderate relation between maqasid shariah and EVPI

H5b. Religious leader endorsement moderate relation between level of Iman and EVPI

H5c. Religious leader endorsement moderate relation between Environment Concern and EVPI

H6. *Maqasid Shariah* has direct positive effect on Level of *Iman*

H7. Environment concern has direct positive effect on Level of *Iman*

RESEARCH METHODS

The research plan will be conducted using quantitative analysis. Sampling for 300-500 respondents from top 5 cities in Indonesia (Jakarta, Bogor, Tangerang, Bekasi, and Depok) for productive age of moslem (18 – 55 years old). Based on Krejci and Morgan's table, with a population of over 1 million, the number of samples that must be obtained is at least 384 respondents (Krejcie & Morgan, 1970).

This study uses primary data. Data was collected using two methods (1) online using survey monkeys and (2) offline interview. The online survey will be distributed through e-bike

community in top 5 region in Indonesia. While the Offline method is by distributing questionnaires at charging station. Furthermore, respondents provide responses to the questions given. This questionnaire is closed where the answers are already available, except for demographic data which is filled in directly by the respondent. After the process of filling out the questionnaire by the respondents has been completed, screening is carried out by assessing whether the respondents who have filled out the questionnaire have met the specified criteria or not.

In this study the analysis will use the SEM (Structural Equation Model) method with Lisrel 8.8 software. With the SEM method, the relationship between variables can be seen more accurately, besides that SEM is also able to see compatibility in a model. SEM is a statistical procedure for testing measurement, functional, predictive, and causal hypotheses (Bagozzi & Yi, 2012).

RESULTS & DISCUSSION

The results obtained from this study confirm that the ITCB should be applied to understand the willingness behavior among consumers to choose electric vehicle. Previous research indicates that Level of *Iman* was found to be a key factor not only as an independent variable but also as a mediator. But there are some research who may showing that *maqasid shariah* become the most determinant variable which influence on green products usage.

In this conceptual paper, religious leader endorsement will be tested accordingly to assess the possibility construct of ITCB for further evolvement. As previously ITCB didn't put influence of Ulama/Scholar as brand endorsement to something which may relate to *maqasid shariah* of Islam, but meanwhile in much previous separate research it indicate there are so many findings that religious leaders have that kind of impact to influence their followers for such kind of usage or commercial behavior.

CONCLUSION & SUGGESTION

Islam put also strong concern on environment protection, and it clear in many ayahs or surah in Quran and hadith which giving direction to keep and guard the earth. Along with government direction to speed up electric vehicles as initiatives for SDG (sustainable development growth), President and the cabinets put strong effort thru policies until subsidizing the electric vehicles, including lobbies and cooperation with G20 countries in 2022.

Indonesia as the big moslem population in the world, having big opportunities on cascading its Islamic values to protect the environment. It been taught since elementary schools that Islamic value endorse people to keep clean, not wasteful, and keep modest on every consumption. Indonesia also has big natural resources as alternative resources which been provided by nature, like nickel, lithium, and nuclear substance such as thorium and uranium.

Electric vehicles as an alternative vehicle which may raise up during the last 5 years giving big

hope how climate change can be solved by reducing CO2 in the air. Even though there were some debates on the price acceptance and idealist view from the raw materials case of battery mining, still electric vehicles giving big impact on carbon dioxide reduce globally. It wont be only responsibility of scientist who can make impact on earth protection, but also from scholars/ulama who can manage their follower for good influence.

Islamic theory of consumer behaviour (ITCB) proven in areas of shariah products, this paper trying to examine whether it can be conduct as well to non-shariah products but having big *maqasid shariah* on sustainability goals. All of previous research related to green products purchase/usage only applied on technology through TAM, UTAUT, TPB and TRA based theories. It doesn't put human interest as religious creatures in this context Islamic worldview as catalyst to speed up the green products adoption.

This paper suggests an alternative way to accelerate electric vehicles adoption especially among moslem consumer in Indonesia at a time modifying ITCB which less touch in the last decade. Through this alternative way, perhaps shariah economy can also proposed another concept of commercial proposition thru sustainable products or brand association program to stimulate shariah economic growth in the world.

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