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The Influence of Halal Knowledge, Islamic Religiosity, and Attitude on Halal Purchase Decisions Moderated by Purchase Intention Among Generation Z

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Abstract: Research Originality: This research provides a novel perspective by positioning purchase intention as a moderating variable in halal consumer behaviour, contributing to the growing literature on Islamic marketing and behavioural decision-making. The rapid growth of the halal industry has transformed halal products from a purely religious necessity into a global lifestyle phenomenon. Generation Z, characterized by high digital literacy and strong social media exposure, represents a strategic segment in the halal market. Research Objective: This study aims to analyse the influence of halal knowledge, Islamic religiosity, and attitude on halal purchase decisions among Generation Z consumers, while examining the moderating role of purchase intention in strengthening the relationships between these variables. Research Method: This research explores how halal knowledge, Islamic religiosity, and consumer attitudes influence purchasing decisions for halal products, while examining the moderating role of purchase intention among Generation Z. A survey-based quantitative method was applied, involving 300 Muslim respondents aged between 17 and 27 in Indonesia. Data analysis was conducted using SEM-PLS. Result: The findings demonstrate that all three antecedent variables—knowledge, religiosity, and attitude—significantly affect purchasing decisions. Moreover, purchase intention strengthens the impact of these variables, acting as a critical link between internal motivations and actual behaviour. Among the predictors, religiosity exerts the strongest influence. These results indicate that although cognitive understanding and positive perceptions are important, behavioural intention plays a decisive role in shaping real purchasing actions. This study enriches consumer behaviour literature by integrating moderating effects into the TPB framework and offers strategic insights for halal market stakeholders targeting younger consumers. Implication: This study contributes to the extension of the Theory of Planned Behaviour (TPB) by incorporating moderating effects and provides practical insights for halal industry stakeholders targeting Generation Z.

Keywords: halal knowledge, Islamic religiosity, attitude, purchase intention, purchase decision, Generation Z.

INTRODUCTION

The halal industry has emerged as one of the fastest-growing sectors in the global economy, extending beyond food products to include cosmetics, pharmaceuticals, fashion, tourism, and financial services. Growing consumer awareness of product safety, ethical production, and religious compliance has increased demand for halal-certified products worldwide. According to the Islamic economy literature, halal certification is increasingly recognized not only as a religious requirement but also as a signal of quality, trust, and transparency in production processes (Wilson & Liu, 2010; DinarStandard, 2024). Consequently, understanding the factors that drive halal purchasing behavior has become an important area of research in consumer studies and Islamic marketing.

Indonesia, home to the world's largest Muslim population, represents one of the most significant halal consumer markets globally. The implementation of Law No. 33 of 2014 on Halal Product Assurance and the expansion of halal certification through the Halal Product Assurance Agency (BPJPH) have strengthened consumer protection and increased confidence in halal products. Despite these developments, variations in consumer awareness, religiosity, and purchasing behavior continue to exist, indicating that halal consumption decisions are influenced by multiple psychological and socio-religious factors (Septiani & Ridlwan, 2020). Among Indonesian consumers, Generation Z has become a particularly important market segment. Born between 1997 and 2012, Generation Z is characterized by high digital literacy, extensive use of social media, and easy access to information. Unlike previous generations, their purchasing decisions are influenced not only by religious considerations but also by perceptions of quality, safety, sustainability, and brand credibility (Priporas et al., 2017). In the halal context, Generation Z consumers are increasingly exposed to halal-related information through digital platforms, which may shape their knowledge, attitudes, intentions, and purchasing decisions.

Previous studies have identified halal knowledge, Islamic religiosity, and attitude as important determinants of halal consumption behavior. Halal knowledge enables consumers to understand certification standards and product ingredients, thereby reducing uncertainty in purchasing decisions (Awan et al., 2015). Islamic religiosity reflects the degree of adherence to Islamic teachings and has consistently been found to influence halal purchasing behavior (Bonne & Verbeke, 2008). Furthermore, attitude toward halal products has been shown to affect consumers' willingness to purchase halal-certified products (Alam & Sayuti, 2011). However, most existing studies focus primarily on purchase intention rather than actual purchase decisions, particularly among Generation Z consumers.

In addition, previous research generally examines purchase intention as a dependent or mediating variable. Limited studies have investigated the role of purchase intention as a moderating mechanism that strengthens the relationship between halal knowledge, religiosity, attitude, and actual purchasing decisions. This gap is important because possessing knowledge, strong religious commitment, or positive attitudes does not necessarily translate into purchasing behavior unless consumers have a strong intention to act. Therefore, examining purchase intention as a moderator may provide a more comprehensive explanation of halal consumer behavior.

Drawing upon the Theory of Planned Behavior (Ajzen, 1991), this study seeks to investigate the influence of halal knowledge, Islamic religiosity, and attitude on halal purchase decisions among Generation Z consumers in Indonesia, with purchase intention acting as a moderating variable. By integrating cognitive, spiritual, and affective factors within a single framework, this study contributes to the literature on halal consumer behavior and provides practical insights for marketers, businesses, and policymakers in developing effective strategies for the growing halal market.

Literature Review and Hypotheses

This study is grounded in established theories of consumer behaviour, primarily the Theory of Planned Behaviour (TPB), complemented by concepts of halal consumption, Islamic religiosity, and knowledge-based decision-making. The integration of these perspectives provides a comprehensive framework to explain halal purchase decisions among Generation Z, particularly by incorporating purchase intention as a moderating variable.

The Theory of Planned Behaviour (TPB), developed by Ajzen (1991), is one of the most widely used frameworks for predicting and explaining human behaviour. TPB posits that an individual's behaviour is directly influenced by behavioural intention, which in turn is shaped by three key determinants: attitude toward the behaviour, subjective norms, and perceived behavioural control.

In the context of halal consumption, TPB has been extensively applied to understand consumer decision-making. Attitude reflects a consumer's evaluation of halal products, subjective norms relate to social pressure to consume halal products, and perceived behavioural control refers to the ease or difficulty of accessing halal products (Ajzen, 1991; Alam & Sayuti, 2011). However, this study focuses on attitude as a central construct while extending TPB by incorporating additional variables such as halal knowledge and Islamic religiosity.

Furthermore, while TPB traditionally treats purchase intention as a mediator between attitude and behaviour, this study reconceptualizes purchase intention as a moderating variable. This extension aims to better capture the complexity of consumer behaviour among Generation Z, where intention may strengthen or weaken the translation of internal factors into actual purchase decisions.

Halal consumption theory emphasizes that Muslim consumers' purchasing behaviour is guided by Islamic principles that define what is permissible (halal) and prohibited (haram). These principles are derived from the Qur'an and Hadith and encompass not only the nature of the product but also its sourcing, processing, and distribution (Bonne & Verbeke, 2008).

In modern markets, halal certification has become an important institutional mechanism to assure consumers of product compliance. It serves as a signal of quality, safety, and ethical production. Research suggests that halal consumption is influenced not only by religious obligation but also by perceived product attributes such as hygiene, trust, and transparency (Wilson & Liu, 2010).

This study integrates halal consumption theory by positioning halal knowledge and religiosity as key drivers of consumer behaviour. These factors shape how individuals interpret halal standards and influence their purchasing decisions.

Halal Knowledge

Halal knowledge refers to the extent of consumers' understanding of halal principles, including ingredients, certification processes, and Islamic dietary laws. Knowledge plays a critical role in shaping consumer awareness and reducing uncertainty in decision-making.

From a theoretical perspective, knowledge is a cognitive factor that influences attitudes and behaviour. Consumers with higher levels of knowledge are more likely to evaluate products accurately and make informed choices (Purnasari, 2023). In the context of halal consumption, knowledge enhances consumers' ability to distinguish between halal and non-halal products, thereby increasing the likelihood of purchasing halal-certified items.

Thus, halal knowledge is expected to have a direct positive influence on halal purchase decisions.

H1: Halal knowledge positively influences halal purchase decisions.

Islamic Religiosity

Islamic religiosity refers to the degree to which individuals internalize and practice Islamic teachings in their daily lives. It encompasses beliefs, rituals, and ethical values that guide behavior. Highly religious individuals tend to prioritize halal products as part of their religious commitment (Sudarsono et al., 2024).

Religiosity is considered a fundamental determinant of consumption behavior among Muslim consumers. According to Bonne and Verbeke (2008), religious commitment strongly influences food choices, particularly in the context of halal consumption. Highly religious individuals are more likely to adhere strictly to halal requirements and avoid doubtful (syubhah) products.

From a theoretical standpoint, religiosity acts as a motivational force that shapes both attitudes and behavioral intentions. It provides a moral framework that guides consumption decisions beyond economic considerations (Awan et al., 2015). Therefore, Islamic religiosity is expected to significantly influence halal purchase decisions.

H2: Islamic religiosity positively influences halal purchase decisions.

Attitude Toward Halal Products

Attitude refers to a consumer's overall evaluation of halal products. Positive attitudes are shaped by perceptions of quality, safety, and ethical values. According to the Theory of Planned Behavior (Ajzen, 1991), attitude is a major determinant of behavior.

Within TPB, attitude is a primary determinant of behavioral intention and actual behavior. In halal consumption, attitude reflects consumers' perceptions of halal products in terms of quality, safety, and ethical value. Positive attitudes may arise from the belief that halal products are cleaner, healthier, and more trustworthy. For Generation Z, attitudes are often shaped by digital information, social media exposure, and peer influence (Priporas et al., 2017).

Empirical studies consistently show that a positive attitude toward halal products increases the likelihood of purchasing them (Alam & Sayuti, 2011). Therefore, attitude is expected to have a significant positive effect on halal purchase decisions.

H3: Attitude positively influences halal purchase decisions.

Purchase Intention as a Moderating Variable

Purchase intention refers to a consumer's readiness or willingness to buy a product. It is commonly viewed as a direct antecedent of behaviour within TPB. However, this study adopts a different perspective by positioning purchase intention as a moderating variable.

The rationale for this approach lies in the recognition that the relationship between internal factors (knowledge, religiosity, attitude) and actual behaviour is not always linear. Even when consumers possess high levels of knowledge or strong religious commitment, their behaviour may not reflect these factors unless they have a strong intention to act.

By acting as a moderator, purchase intention strengthens the influence of halal knowledge, religiosity, and attitude on purchase decisions. This means that the impact of these variables becomes more pronounced when consumers have a high level of intention.

This conceptualization provides a more nuanced understanding of consumer behaviour, particularly among Generation Z, where intention is often shaped by dynamic factors such as digital exposure and social influence.

H4: Purchase intention moderates the relationship between halal knowledge and purchase decisions.

H5: Purchase intention moderates the relationship between Islamic religiosity and purchase decisions.

H6: Purchase intention moderates the relationship between attitude and purchase decisions.

Conceptual Framework

Based on the theoretical foundations discussed above, this study proposes a conceptual framework in which:

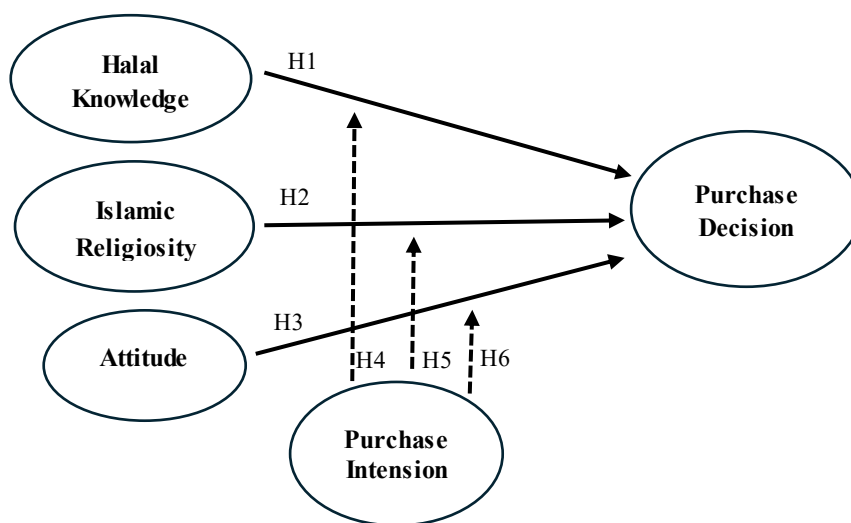


Figure 1. Conceptual Framework

This framework integrates cognitive (knowledge), spiritual (religiosity), and affective (attitude) dimensions, with intention acting as a behavioural enhancer.

METHOD

This study employs a quantitative research approach to examine the influence of halal knowledge, Islamic religiosity, and attitude on halal purchase decisions, with purchase intention as a moderating variable among Generation Z consumers. Each variable in this study has the definitions and measurement indicators listed below.

Research Design

This research adopts an explanatory (causal) design, aiming to test the relationships between variables and validate the proposed hypotheses. A cross-sectional survey method is used, where data are collected at a single point in time to capture respondents' perceptions and behaviours.

The quantitative approach is appropriate because it allows for statistical testing of relationships between constructs and supports generalization within the defined population (Hair et al., 2019).

SEM PLS was used in this study to help with data processing and testing outcomes. Testing started with a convergent validity measurement for validity, then a composite reliability measurement for reliability, and lastly, a bootstrapping procedure for hypothesis testing

Population and Sample

The population consists of Muslim Generation Z consumers in Indonesia aged 17–27 years. The data used in this research is by distributing questionnaires to 300 respondents. This study uses purposive sampling. The criteria used to determine the sample in this study are:

1. Muslim respondent;
2. Belonging to generation Z;
3. have purchased halal products in the last 6 months.

A total of 300 respondents were collected. This sample size meets the recommended threshold for SEM-PLS analysis, which suggests a minimum of 10 times the number of structural paths (Hair et al., 2019).

Data Collection

Data were collected through an online questionnaire distributed via social media platforms (Instagram, WhatsApp, TikTok).

Measurement scale: 5-point Likert scale.

1 = Strongly Disagree

2 = Disagree

3 = Neutral

4 = Agree

5 = Strongly Agree

The use of Likert scales is widely accepted in behavioural research for measuring attitudes, perceptions, and intentions (Sekaran & Bougie, 2016).

Measurement of Variables

This study employs a structured measurement model to operationalize all constructs. Each variable is measured using multiple indicators adapted from prior validated studies and modified to fit the context of halal consumption among Generation Z.

Table 1. Measurement of Research Variables

Variable	Indicators
Halal Knowledge	Knowledge of halal certification, ingredients, processing
Islamic Religiosity	Worship practices, belief, compliance with Islamic rules
Attitude	Trust, preference, perceived benefits
Purchase Intention	Willingness, desire, likelihood to purchase
Purchase Decision	Actual buying behaviour, frequency, consistency

RESULTS AND DISCUSSION

Respondent Profile

Understanding the demographic profile of respondents is essential to ensure that the sample accurately represents the target population, namely Generation Z Muslim consumers. This section presents the distribution of respondents based on gender, age, education, occupation, and halal consumption behaviour.

Table 2. Respondent Characteristics

Aspect	Category	Frequency	Total
Gender	Male	114 (38%)	300 (100%)
	Female	186 (62%)	
Age	17-20	96 (32%)	300 (100%)
	21-24	138 (46%)	
	24-27	66 (22%)	
Education	High School	78 (26%)	300 (100%)
	Diploma	42 (14%)	
	Bachelor's Degree	162 (54%)	
	Post-Graduate	18 (6%)	
Occupation	Student	204 (68%)	300 (100%)
	Private Employee	66 (22%)	
	Entrepreneur	18 (6%)	
	Other	12 (4%)	

Halal Consumption Behaviour	Very Often	138 (46%)	300 (100%)
	Often	87 (29%)	
	Sometimes	57 (19%)	
	Rerely	18 (6%)	

Validity and Reliability

This study evaluates the measurement model (outer model) to ensure that all constructs meet the required standards of validity and reliability. The assessment follows the guidelines of Partial Least Squares Structural Equation Modelling (PLS-SEM), including tests of convergent validity, discriminant validity, and internal consistency reliability (Hair et al., 2019).

Convergent Validity

Convergent validity assesses whether indicators of a construct share a high proportion of variance. It is evaluated using outer loadings and Average Variance Extracted (AVE).

Table 3. Outer Loadings of Measurement Items

Variable	Indicator	Loading
Halal Knowledge (HK)	HK1	0.842
	HK2	0.861
	HK3	0.835
Islamic Religiosity (IR)	IR1	0.871
	IR2	0.889
	IR3	0.862
Attitude (AT)	AT1	0.824
	AT2	0.846
	AT3	0.833
Purchase Intention (PI)	PI1	0.854
	PI2	0.872
	PI3	0.861
Purchase Decision (PD)	PD1	0.876
	PD2	0.884
	PD3	0.869

All indicator loadings exceed the recommended threshold of 0.70, indicating that each item adequately represents its respective construct.

Average Variance Extracted (AVE)

All AVE values are above 0.50, indicating that each construct explains more than half of the variance of its indicators.

Table 4. Average Variance Extracted (AVE) Values

Variable	AVE
Halal Knowledge (HK)	0.712
Islamic Religiosity (IR)	0.740
Attitude (AT)	0.689
Purchase Intention (PI)	0.718
Purchase Decision (PD)	0.726

Convergent validity is established.

Discriminant Validity

Discriminant validity ensures that constructs are distinct from one another. It is assessed using the Fornell-Larcker Criterion.

Table 5. Discriminant Validity Assessment Using the Fornell–Larcker Criterion

Variable	HK	IR	AT	PI	PD
HK	0.844				
IR	0.612	0.860			
AT	0.598	0.655	0.830		
PI	0.621	0.673	0.640	0.847	
PD	0.648	0.702	0.661	0.689	0.852

The diagonal values ($\sqrt{\text{AVE}}$) are higher than the correlations between constructs, confirming discriminant validity. All constructs are empirically distinct.

Reliability Testing

Reliability assesses the internal consistency of the measurement model. It is evaluated using Cronbach's Alpha and Composite Reliability (CR).

Table 6. Reliability and Convergent Validity Assessment

Variable	Cronbach's Alpha	AVE
Halal Knowledge	0.901	0.712
Islamic Religiosity	0.918	0.740
Attitude	0.877	0.689
Purchase Intention	0.905	0.718
Purchase Decision	0.913	0.726

All values exceed the threshold of 0.70, indicating strong reliability. All constructs are highly reliable.

Hypothesis Testing

Hypothesis testing in this study is conducted using the bootstrapping procedure in PLS-SEM, which allows for the estimation of path coefficients, t-statistics, and p-values. A hypothesis is considered supported if the t-statistic > 1.96 and p-value < 0.05 at a 95% confidence level (Hair et al., 2019).

The direct relationships between halal knowledge, Islamic religiosity, attitude, purchase intention, and purchase decisions are presented in the table below:

Coefficient of Determination (R^2)

Before testing the hypotheses, the explanatory power of the model was assessed using the coefficient of determination (R^2).

Table 7. Coefficient of Determination (R^2) Assessment

Endogenous Construct	R^2	R^2 Adjusted	Interpretation
Purchase Intention (PI)	0.592	0.587	Moderate
Purchase Decision (PD)	0.680	0.674	Substantial

The R^2 value of 0.592 indicates that halal knowledge, Islamic religiosity, and attitude explain 59.2% of the variance in purchase intention. Meanwhile, the R^2 value of 0.680 suggests that halal knowledge, Islamic religiosity, attitude, purchase intention, and interaction effects explain 68.0% of the variance in purchase decisions. According to Hair et al. (2022), these values indicate moderate to substantial explanatory power.

Direct Effect

The direct relationships between halal knowledge, Islamic religiosity, attitude, purchase intention, and purchase decisions are presented in the table below.

Table 8. Hypothesis Testing Results

Hypothesis	β	T-value	P-value	Decision
H1	0.331	4.872	0.000	Supported
H2	0.402	5.934	0.000	Supported
H3	0.287	3.998	0.000	Supported

The results indicate that H1 (Halal Knowledge $\rightarrow$ Purchase Decision) is supported. This indicates that higher levels of halal knowledge significantly increase the likelihood of making halal purchase decisions. H2 (Islamic Religiosity $\rightarrow$ Purchase Decision) is supported and shows the strongest effect among all predictors, suggesting that religiosity is a dominant factor influencing behaviour. H3 (Attitude $\rightarrow$ Purchase Decision) is supported, confirming that positive perceptions of halal products lead to stronger purchasing decisions. Purchase Intention (PI) also significantly affects purchase decisions, consistent with the Theory of Planned Behaviour.

Moderation Effects

The moderating role of purchase intention is tested using interaction terms are statistically significant, indicating that purchase intention strengthens the influence of halal knowledge, Islamic religiosity, and attitude on halal purchase decisions.

Table 9. Hypothesis Testing Results

Hypothesis	β	T-value	P-value	Decision
H4	0.214	3.221	0.001	Supported
H5	0.236	3.567	0.000	Supported
H6	0.198	2.987	0.003	Supported

The results are as follows: H4 is supported, indicating that purchase intention strengthens the relationship between halal knowledge and purchase decisions. Consumers with strong intention are more likely to translate knowledge into action. H5 is supported, showing that purchase intention enhances the influence of religiosity on purchasing decisions. Religious commitment becomes more impactful when accompanied by a strong intention to act. H6 is supported, suggesting that purchase intention amplifies the effect of attitude on purchase decisions. Positive attitudes alone are not sufficient unless supported by behavioural intention.

Discussion

One of the most important findings of this study is that Islamic religiosity exerts the strongest influence on halal purchase decisions, surpassing the effects of halal knowledge and attitude. This result suggests that for Generation Z Muslim consumers in Indonesia, purchasing halal products is not merely a matter of information processing or personal preference but is deeply rooted in religious values and moral obligations.

First, from a theoretical perspective, religiosity represents an internalized value system that guides individual behavior across various life domains, including consumption. Unlike knowledge, which primarily functions as a cognitive resource, or attitude, which reflects an evaluative disposition, religiosity is embedded within an individual's identity and worldview. According to the Theory of Planned Behavior (Ajzen, 1991), attitudes can influence behavior; however, religious values often operate at a deeper level by shaping attitudes themselves.

Consequently, highly religious individuals tend to perceive halal consumption not as an option but as a religious obligation (*fardh*), making their purchasing decisions more consistent and less susceptible to situational influences.

Second, the Indonesian context provides a compelling explanation for the dominant role of religiosity. Indonesia is home to the world's largest Muslim population, where Islamic values are deeply integrated into social norms, family traditions, and community life. Although Generation Z is frequently portrayed as a digitally connected and globally oriented cohort, their religious identity remains salient. Recent studies indicate that Indonesian Muslim youth increasingly combine modern lifestyles with strong religious commitments, creating what scholars describe as a "religious-modern consumer" segment (Sudarsono et al., 2024; Hassan et al., 2022). In this context, halal consumption serves not only as a purchasing decision but also as a manifestation of religious identity and social belonging.

Third, religiosity may have a stronger influence than halal knowledge because knowledge alone does not necessarily motivate action. Consumers may understand halal certification requirements and be aware of halal principles, yet still choose products based on convenience, price, or brand preference. Religiosity, on the other hand, introduces a moral dimension that encourages compliance with Islamic teachings regardless of external incentives. This finding is consistent with Bonne and Verbeke (2008), who argue that religious commitment acts as a normative force that directly influences consumption behavior.

Similarly, religiosity may outperform attitude because attitudes are often subject to change and can be influenced by external stimuli such as advertising, peer recommendations, or social media trends. Religious commitment tends to be more stable over time and less vulnerable to market fluctuations. For Generation Z consumers, who are constantly exposed to competing information through digital platforms, religiosity may serve as an anchor that guides decision-making amidst a complex information environment.

Therefore, the finding that religiosity is the strongest predictor reinforces the argument that halal purchasing behavior among Indonesian Generation Z consumers remains fundamentally value-driven. While knowledge and attitude contribute to decision-making, religiosity functions as the primary motivational force that translates beliefs into actual purchasing behavior.

Another major contribution of this study is the identification of purchase intention as a significant moderator of the relationships between halal knowledge, Islamic religiosity, attitude, and purchase decisions. While previous studies generally conceptualize purchase intention as a direct antecedent of behavior, the present findings suggest that intention also strengthens the impact of cognitive, affective, and spiritual factors on actual purchasing decisions.

The moderation results imply that possessing knowledge, positive attitudes, or strong religiosity does not automatically lead to purchasing behavior. Rather, these factors become substantially more influential when consumers have a strong intention to purchase halal products. This finding addresses a well-known issue in consumer behavior research known as the intention-behavior gap, where individuals express favorable beliefs or attitudes but fail to act accordingly (Sheeran & Webb, 2016).

For example, a Generation Z consumer may possess extensive knowledge regarding halal certification and understand the importance of halal compliance. However, this knowledge may not result in actual purchasing behavior unless accompanied by a strong personal intention to buy halal products. Similarly, a highly religious consumer may acknowledge the religious obligation to consume halal products, yet practical constraints such as convenience, availability, or habitual purchasing patterns may prevent action. Purchase intention functions as a mechanism that bridges these gaps by converting psychological readiness into behavioral execution.

The strongest moderation effect was observed in the relationship between Islamic religiosity and purchase decisions. This finding suggests that religious values become more behaviorally meaningful when accompanied by a conscious intention to act. In other words, religiosity creates the motivation, while intention activates that motivation into observable behavior. This result extends previous halal consumption studies by demonstrating that religiosity alone is insufficient; its behavioral impact depends on consumers' willingness and readiness to implement their beliefs through purchasing decisions.

From a managerial perspective, the moderation findings have significant implications. Many halal marketing strategies focus primarily on increasing consumer awareness and knowledge through educational campaigns. While these efforts are important, the results suggest that awareness alone may not be sufficient to influence purchasing behavior. Marketers should simultaneously develop strategies that strengthen purchase intention, such as emphasizing personal relevance, emotional engagement, trust-building, and convenience.

For instance, digital campaigns targeting Generation Z should not only communicate halal information but also encourage commitment and action through persuasive messaging, social proof, influencer endorsements, and interactive engagement. These approaches can increase consumers' intention to purchase halal products, thereby amplifying the effects of knowledge, religiosity, and positive attitudes.

Theoretically, the moderation findings enrich the Theory of Planned Behavior by demonstrating that intention can serve not only as a predictor of behavior but also as a reinforcing mechanism that enhances the effects of antecedent variables. This perspective provides a more dynamic explanation of consumer behavior and offers new avenues for future research on halal consumption and Islamic marketing.

CONCLUSION

This study investigates the influence of halal knowledge, Islamic religiosity, and attitude on halal purchase decisions, with purchase intention serving as a moderating variable among Generation Z consumers in Indonesia. The findings provide both theoretical enrichment and practical insights into halal consumer behaviour in a contemporary context.

First, the results confirm that halal knowledge has a significant positive effect on purchase decisions. This indicates that consumers with a higher understanding of halal principles, certification, and product composition are more likely to make informed and consistent halal purchasing choices. Knowledge functions as a cognitive foundation that enhances consumer confidence and reduces uncertainty in decision-making.

Second, Islamic religiosity emerges as the most dominant factor influencing halal purchase decisions. This finding highlights that religious commitment continues to play a central role in shaping consumption behaviour, even among Generation Z, who are often perceived as modern and digitally oriented. Religiosity serves as a moral and spiritual guide that directs consumers toward halal-compliant products.

Third, attitude toward halal products significantly influences purchase decisions. Positive perceptions—such as beliefs that halal products are safer, of higher quality, and ethically produced—encourage consumers to engage in halal purchasing behaviour. This supports the Theory of Planned Behaviour, which emphasizes the importance of attitude in predicting behaviour.

Fourth, purchase intention is found to have a significant direct effect on purchase decisions. More importantly, this study demonstrates that purchase intention also acts as a moderating variable, strengthening the relationships between halal knowledge, religiosity, attitude, and purchase decisions. This indicates that intention plays a crucial role as a behavioural catalyst, enabling the transformation of internal motivations into actual actions.

Overall, this study concludes that halal purchase decisions among Generation Z are influenced by an integrated combination of cognitive (knowledge), spiritual (religiosity), and affective (attitude) factors, with purchase intention acting as a reinforcing mechanism. The findings extend the Theory of Planned Behaviour by incorporating a moderating perspective, providing a more comprehensive explanation of consumer behaviour.

Future studies are encouraged to employ longitudinal research designs to capture changes in halal purchasing behavior over time and better establish causal relationships. The population should also be expanded beyond Greater Jakarta to include consumers from other regions of Indonesia, enabling broader generalization and regional comparisons. In addition, future research may incorporate other core constructs from the Theory of Planned Behavior, particularly subjective norms and perceived behavioral control, which were not examined in this study. Given the digital characteristics of Generation Z, variables such as social media influence, electronic word-of-mouth (e-WOM), halal awareness, and trust in halal certification may also be integrated to provide a more comprehensive understanding of halal consumer behavior.

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