

Is Generation Z Willing to Consume *Halal*-Certified Products to Support Sustainable Development?

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Abstract

This research aims to determine Gen Z's desire to consume halal-certified products to support sustainable development. This study uses a questionnaire and expands the TPB theory popularized by Ajzen by adding religiousness and halal literacy variables, which aim to measure the extent to which these variables have an impact on the research object. The analytical model for this research (PLS-SEM) was adopted to test the research model on 357 samples obtained from five islands in Indonesia. The research results show that, first, testing perceived behavioral control and attitude has a significant effect on religiousness, while subjective norms and halal literacy do not have a significant effect on religiousness. Second, perceived behavioral control, attitude, subjective norms, and halal literacy have a significant effect on the willingness to consume sustainable development. Third, the religious variable does not show significant results on the willingness to consume sustainable development. This research proposes implications that emphasize increasing halal literacy for Gen Z throughout Indonesia by providing broad accessibility for an integral understanding of halal.

1. Introduction

Generation Z, synonymous with technology-literate young people, has become the main focus of empirical studies on consumer behavior today. This reality positions it as a key factor playing an important role in shaping future consumerism trends. Based on the 2020 Population Census report, which shows that Indonesia's population is currently dominated by Generation Z, totaling 74.93 million, or around 27.94% of the country's total population, the potential to reach the Golden Age phase is promising (Aeni, 2022). Understanding Generation Z is crucial to business success and gaining a competitive advantage (Pichler et al., 2021). As a generation that grew up amidst rapid cultural and technological shifts, Generation Z shows a strong interest in advocating for social issues, particularly sustainability and halal awareness (Duedahl et al., 2024). At the same time, awareness of the need for halal products has significantly increased worldwide. In Indonesia, the State of the Global Islamic Economy (SGIE) Report 2023 ranks it third, following Malaysia and Saudi Arabia (BPJH, 2023). This has led to discussions on materialistic global trade, and the growth of consumers seeking halal certification has become a critical ethical concern that highlights the vulnerability of human, non-human, and environmental relations (Tayob, 2021). Despite the rise in halal awareness, a question arises as to whether Generation Z is truly willing to consume halal-

certified products to support sustainable development. Halal-certified products have become part of the food supply chain integrated with contemporary Islamic values, aiming to meet the needs of humanity in the future (Tseng et al., 2022).

As sustainability becomes an increasingly important factor in various dimensions of human life, Hacıhasanoğlu, Ünlüsoy, and Madenoğlu (2023), the concept of halal certification is highly relevant to this movement, considering economic, environmental, and social aspects (Azam et al., 2019). Ab Talib and Zulfakar (2023), argue that halal supply chains can improve welfare and foster a productive and sustainable economy. Sumardi (2022), also confirms that the halal certificate consensus is a paradigm that links sustainable practices with the integration of religious values, with implications for human health protection. Therefore, adopting the halal-tayyiban concept supports sustainable development goals (SDGs) comprehensively (Idris et al., 2022). The halal certificate concept is essentially a guide that represents halal or haram, grounded in a strong philosophical foundation. This paradigm is more than just a lifestyle label; it provides a guarantee of cleanliness, safety, and hygiene. Thus, understanding the factors influencing Generation Z consumers' preferences for halal products and their relation to sustainable development goals is critical. This study aims to answer this question by applying an extension of the Theory of Planned Behavior. The goal is to explore how these values influence consumption decisions, concluding that the willingness to consume halal-certified products is driven not only by ideological views but also by sustainable development targets. Specifically, this research collects Generation Z samples from five islands in Indonesia. We aim to provide meaningful implications for companies and MSMEs to increase halal-certified product offerings. Additionally, this research broadens the theoretical trends of TPB by incorporating. The first part reviews the research background to explain its significance; part 2 reviews relevant literature and formulates a hypothesis; part 3 describes the research method; part 4 presents the research results; and parts 5 and 6 conclude, suggest, and discuss the implications of the research.

One theory that discusses the desire to consume is rooted in Katona's work regarding consumer behavior. This idea was born from an empirical study (Roos, 2008). The theory developed by Katona regarding willingness to buy can basically be differentiated between the ability to buy and the willingness to buy. This theory holds that consumers' purchasing of products is not completely determined by objective conditions such as income but is also influenced by subjective factors such as attitudes and moods. Thus, this basis is the reason for researchers to use it as a dependent variable as a form of theory development and analyze the predictive power of consumer sentiment on the desire to consume products as a consideration of sustainability aspects. The Theory of Planned Behavior is a theory designed to predict and explain how humans behave in certain contexts. TPB has been successful in predicting important behavior in a variety of domains, and the best predictor of future behavior is certainly the intention of that behavior. As an antecedent of certain behaviors, a person's desire accurately shows a person's readiness and willingness to engage in a certain behavior and has three functions (Iranmanesh et al., 2020). This shows a person's positive or negative evaluation of certain behaviors; this is shaping. A person's perception of what other people expect from him has an impact. A person's perception of how easy or difficult it is to carry out the behavior. Because

TPB theory is useful for predicting human behavior, TPB has been integrated into research references related to halal widely from various research dimensions, including Suleman, Sibghatullah, and Azam (2021) halal food, Bhutto et al. (2023) halal cosmetics, Akter and Hasan (2023) halal tourism, Kasri et al. (2023) halal pharmacy, and Rptiono and Setyawati, (2019) halal fashion. Thus, this theory is important in representing a person's various behavioral intentions with three important indicators. So, this basis is an important reason for using a theoretical basis for research. Simultaneously, the halal industry is experiencing significant growth, expanding beyond religious compliance to encompass broader values such as hygiene, safety, environmental responsibility, and ethical business practices. Halal-certified products are no longer confined to food and beverages but have extended into cosmetics, pharmaceuticals, and lifestyle products often

marketed as wholesome, safe, and sustainable. This convergence raises a pertinent question: To what extent is Generation Z willing to consume halal-certified products as part of their commitment to sustainable development? Understanding this relationship is crucial not only for marketers and policymakers but also for advancing the discourse on ethical consumption and sustainability within a multicultural and multi-faith context. This study aims to explore Gen Z's perceptions, motivations, and behaviors regarding halal consumption, and how these align with their sustainability values.

The views of Fishbein and Ajzen, (2010) recommend that future research expand the original TPB theory as popularized. Such modifications can expand the reach of the theory and strengthen our studies in predicting human behavior in various research dimensions. A similar thing was confirmed by Conner (2015), who suggested adding new factors was a potential way to expand the TPB. Adding more factors related to the context of halal-certified products to the SDGs may be useful in enabling an understanding of the drivers of sustainable development. Therefore, this research adds the variables halal literacy and religiosity as new independent variables to strengthen the study results regarding the desire of Generation Z in Indonesia to consume halal-certified products. Based on the literature review above, halal literacy is defined as a person's ability to combine a set of knowledge, awareness, and skills to differentiate between halal and haram goods and services based on Sharia law (Antara et al., 2016). Consumers' knowledge of halal plays an important role in determining decisions to consume halal products and services (Hartani et al., 2020). Meanwhile, the religiosity aspect reflects the extent to which people hold and practice beliefs in certain religious values and ideas that have been used to operationalize religious construction (Pace, 2014). Thus, to expand the formulation of the TPB theory, predictions of religiosity and halal literacy are considered important as drivers for Generation Z to consume halal-certified products. The framework can be seen below.

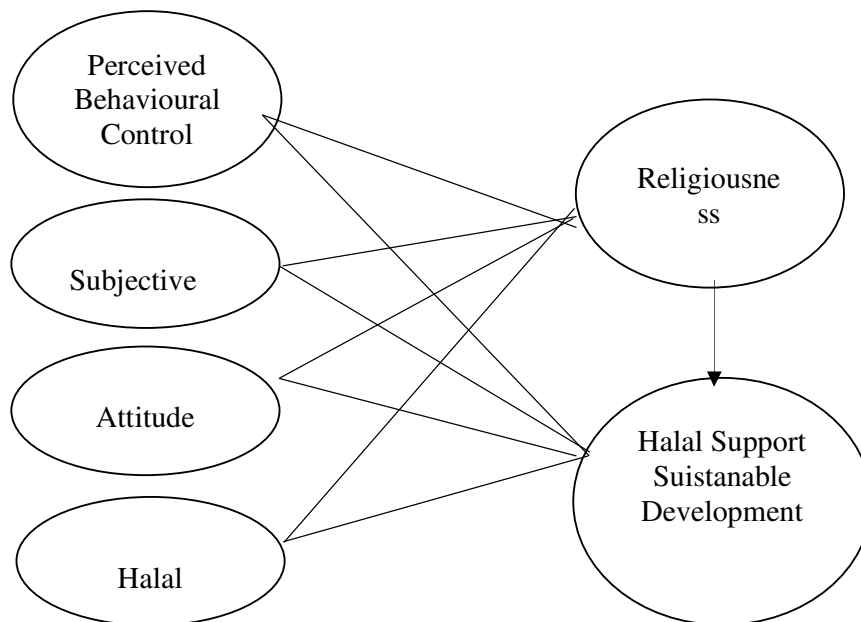


Figure 1. Framework Research

Source: Authors, 2025

Revealed that attitude refers to a person's positive or negative assessment of certain behavior, which is based on the advantages and disadvantages that the person obtains from that behavior. Attitude is proven to be the main cause of someone's desire to consume halal-certified products,

such as Ali et al. (2020), Aziz et al. (2019), Bhutto et al. (2023), and (Iranmanesh et al. (2020). The study is quite strong in showing that attitude has a positive impact on consumers' desire to consume halal-certified products. Stated that subjective norms are defined as individual perceptions regarding the views of those closest to them regarding a particular behavior. The opinions of close people (such as family, friends, and colleagues) supporting or rejecting behavior can influence a person's feelings of social pressure and influence that person's judgment. This is also confirmed by the findings of Suleman et al. (2021), Iranmanesh et al. (2020), and (Vanany et al. (2020). This study confirms that subjective norms have a positive influence on consumers' desire to consume halal-certified products. Stated that behavioral control is an individual's view of the control they have in relation to certain behaviors. This control is related to beliefs about the level of difficulty in carrying out certain behaviors according to one's abilities. Therefore, this research hypothesizes that Generation Z considers consuming halal-certified products to be an easy task and will be willing to pay for halal-certified products to support sustainable development. Religiosity reflects the extent to which people hold and practice beliefs in certain religious values and ideas that have been used to operationalize religious constructions (Pace, 2014). For this reason, religion has always been an interesting topic for researchers and scientific practitioners who want to reveal a person's consumption habits or desires in general (Rakrachakarn et al., 2015). The dimension of religiosity can also be interpreted as belief in God, which is dissertation with commitment to the principles that are God's provisions (Bakar et al., 2013). In historical practice, religion is the main pillar that is able to provide guidance that touches on the anthropocentric dimension (Yezli & Khan, 2020).

Through a social approach that focuses on empirical reality, religiosity has always been a key aspect of identity that society relies on (Pirutinsky et al., 2020). The essence of religiosity is morally binding, so that it becomes the basis for humans to change or determine their desires in making ethical decisions (Astrachan et al., 2020). Several empirical studies have determined indicators of religiosity as an important aspect in exploring halal research, such as (Balikcioglu & Kiyak, 2022). Consumers are very interested in understanding how religious values influence a person's desires. Ahmad's (2023) empirical findings show that religiosity has a significant influence on dimensions of consumer behavior, including their tendency to adopt new products. With the inconsistent results of empirical studies, researchers realize that it is important to examine these aspects to obtain comprehensive results. Literacy about halal can be explained through the hadith of the Prophet Muhammad SAW, who said, "What is halal is clear, and what is haram is clear. Between the two, there are doubtful matters (syubhat) about which humans do not know whether halal or haram. This hadith becomes a centralized basis for the conceptualization of halal literacy for Muslim consumers. Based on this hadith, everything in Islamic law can be classified as halal or haram, and the rest becomes doubtful (syubhat). Questionable matters are matters about which people do not know whether they are halal or haram. Thus, to eliminate doubts, knowledge is needed (Sulistyowati et al., 2010).

Halal knowledge can be differentiated as objective knowledge, namely accurate information about products stored in consumers' long-term memory, and subjective knowledge, or related to people's perceptions of what or how much they know about products based on their subjective interpretation (Brucks, 1985). The context of halal literacy can basically be grouped into two large categories, namely halal awareness (knowledge of halal products) and halal literacy. These two concepts are related but have different meanings and implications (Khan et al., 2022). Halal literacy develops through religious teaching about what is halal and what is haram (Al-Qaradawi, 2013). This fact has encouraged many studies to assume that halal literacy is the main factor in influencing consumers to consume halal products and services (Supriyadi et al., n.d.). Therefore, we assume that Generation Z, who has a high level of halal literacy, will have a calm belief in the importance of halal-certified products. Therefore, based on the results of previous research and the development of the research model (Figure 1), the hypotheses are proposed:

H1: Perceived behavioral control has a significant effect on religion.

H2: Attitude has a significant effect on religion

H3: Subjective norms have a significant effect on religion.

H4: Halal literacy has a significant effect on religion.

H5: Perceived behavioral control has a significant effect on Gen Z's desire to consume halal-certified products.

H6: Subjective norms have a significant influence on Gen Z's desire to consume halal-certified products.

H7: Halal literacy has a significant effect on Gen Z's desire to consume halal-certified products.

H8: Attitude has a significant effect on Gen Z's desire to consume halal-certified products.

H9: Religiosity has a positive effect on Gen Z's desire to consume halal-certified products.

2. Data and Method

This research uses a quantitative approach using a questionnaire that is divided into two parts. The first part provides an overview of the research objectives, guidelines for filling out the questionnaire, and mapping demographic data of respondents, including gender, age, marital status, employment, education level, and income. The second part uses a Likert scale model, which is stated in 5 points, namely: (1) strongly agree; (2) agree; (3) neutral; (4) disagree; and (5) strongly disagree. It was decided to create a survey and distribute it to 401 respondents, Gen Z, throughout Indonesia, who were born between 1997 and 2012. Problems regarding social phenomena that are relevant to this research can be measured with the help of a Likert scale, as in the research conducted by Irfany et al. (2023).

This research aims to determine the factors that encourage Gen Z to buy halal-certified products in order to realize sustainable development. Data was obtained from Gen Z spread throughout Indonesia, consisting of five islands such as Sumatra, Sulawesi, Java, Kalimantan, Nusa Tenggara, and Papua. This research questionnaire was created via Google Forms and distributed online via WhatsApp and Instagram. Data obtained from distributed survey responses was then processed statistically using Smart PLS 3 software to develop a measurement model based on test validity and reliability. Statistical analysis is used to determine the profile of respondents as well as an overview of the data and the frequency of factors used to estimate technical variance. Data analysis was performed using Partial Least Squares Structural Equation Modeling (PLS-SEM) with the help of SmartPLS software version 4.0. The stages of analysis in PLS-SEM are Outer Model Evaluation (Measurement Model), Inner Model Evaluation (Structural Model) and Bootstrapping Used to test the significance of the influence path between constructs in the structural model. This test produces t-statistic and p-value values used in decision making on the hypothesis.

Table 1. Questionnaire Instrument

Variable	Items	Reference
PBC	I can afford to buy halal-certified brands, even though they are a little expensive.	(Santoso et al. 2022)
	Whether or not to buy a halal-certified brand is my own decision.	
	If a halal-certified brand is available in a store, I'm sure I'll only buy a halal-certified brand.	
Religious ness	I know to buy products with halal certificates.	(Nurhayati and Hendar 2020)
	I believe consuming halal-certified products is God's command	
	Halal-certified products are an obligation that must be fulfilled by every Muslim.	
	I am sure that consuming halal certification will provide safety in this	

	world and the hereafter.	
Attitude	I need to make sure the halal-certified products I buy are	
	Halal certification for a product is a very good idea.	
	I prefer to choose halal-certified products over non-halal-certified products.	(Baehaqi, Rizana, and Cahyono 2023)
	I feel that halal-certified products will have better quality compared to products that are not halal-certified.	
Subjective Norm	I feel that all Muslims should buy products that are halal-certified.	
	I encourage families to buy or use products that are halal-certified	
	I encourage friends to buy or use products that are halal-certified	(Vernanda, Hidayat, and Andika 2019)
	I recommend that in the environment where you live, buy or use products that are halal certified.	
Halal Literacy	I encourage lecturers, religious leaders, and village officials to buy or use products that are halal-certified.	
	I understand the meaning of the halal label printed on the product.	
	I know what is forbidden in religion, about the ingredients that are prohibited from being used.	(Ambali and Bakar 2014)
	I know the difference between products that are halal certified and products that are not halal certified.	
Support SDGs	I will always update information regarding halal-certified products issued by BPJPH.	
	If I want to buy something, I will consider products that are halal-certified to support sustainable development.	(Abd Rahman, Asrarhaghi, and Ab Rahman 2015)
	I am willing to buy products that are halal-certified because they are in line with the Sustainable Development Goals.	
	I am willing to continue using Halal-certified products regularly.	
	I will continue to buy halal-certified products and will frequently use or consume them in the future for the sake of sustainable development.	

Source: Data Processed, 2025

This research is based on data obtained from a questionnaire that assesses Gen Z's desire to consume halal-certified products to support sustainable development. Table 1 summarizes the questionnaire and questions asked. Based on this data, each variable consists of four reasons that assess perceived behavioral control: religiousness, halal literacy, attitude, subjective norm, and willingness to consume halal-certified products to support sustainable development.

3. Result and Discussion

An explanation of the demographic details is outlined in Table 1. Overall, 25.8% of the sample is male and 72.2% is female, with Generation Z as the indicator born between 2012 and 1997, with an elementary school education level of 0%, middle school as much as 2%, high school as much as 40.1%, diploma/bachelor degree as much as 51.5%, masters as much as 2.8%, and others (not identified) as much as 3.4%. With the largest majority of jobs, namely students (68.1%), from the State Civil Apparatus as much as 0.6%, from the Indonesian National Army/Police of the Republic of Indonesia as much as 0.6%, from private employees as much as 8.1%, from entrepreneurs as much as 3.9%, and other groups as much as 18.8%. From the detailed results, the

demographics of respondents from various islands in Indonesia, namely Sumatra Island (13.2%), Java Island (40.6%), Kalimantan Island (3.1%), Sulawesi Island (37.5%), Nusa Tenggara Island is 3.1%, and Papua Island is 2.5%.

Table 2. Respondent Profile

Characteristic	Category	Presentage
Age	0-23 Years	100%
Gender	Man	25,8%
	Woman	72,2%
Last Education	Elementary School	0%
	Junior High School	2%
	Senior High School	40,1%
	Diploma D4/Bachelor Degree	51,5%
	Master Degree	2,8%
	Etc..	3,4%
	Student	68,1%
Work	State Civil Servants	0,6%
	Indonesian National Army/Indonesian Republic Police	0,6%
	Private Employes	8,1%
	Self-Employed	3,9%
	Etc.	18,8%
From the Island	Sumatera	13,2%
	Java	40,6%
	Kalimantan	3,1%
	Sulawesi	37,5%
	Nusa Tenggara	3,1%
	Papua	2,5%

Source: Data Processed, 2025

This research develops an SEM model to study, where a hypothesis model is developed and then transformed to suggest that each causal factor has a direct impact on the group of effects or has a relationship between the variables in question. The hypothesis is tested using the t-value and p-value. The model is assessed for its inner and outer components and reaches the threshold criteria (Gamil & Abd Rahman, 2023).

Table 3. Loading Factor

Construct	Items	Factor Loading	CR	KMO	Cronbach Alpha	AVE
PBC	PBC 1	20.407	0.691	0.729	0.691	0.520
	PBC 2	7.948				
	PBC 3	32.466				
	PBC 4	32.442				
Religiousness	RE 1	43.991	0.865	0.729	0.865	0.713
	RE 2	47.661				

Attitude	RE 3	51.179	0.889	0.838	0.833	0.667
	RE 4	27.778				
	AT 1	48.966				
	AT 2	43.137				
	AT 3	21.721				
Subjective Norm	AT 4	24.016	0.895	0.910	0.895	0.759
	SN 1	56.700				
	SN 2	65.062				
	SN 3	48.341				
Halal Literacy	SN 4	34.277	0.837	0.849	0.837	0.672
	HL 1	43.680				
	HL 2	36.008				
	HL 3	32.359				
	HL 4	20.912				
Support SDGs	SDGs 1	37.917	0.918	0.919	0.918	0.802
	SDGs 2	55.852				
	SDGs 3	56.892				
	SDGs 4	56.679				

Source: Data Processed, 2025

Hair, (2009) thinks that initially, the diagnosis on the loading factor matrix, namely 0.3, is considered to have met the minimum level, and a loading factor <0.4 is considered better, and a loading factor >0.5 can generally be said to be significant. In this research, the minimum loading factor limit that we use is 0.7. The loading factor value of each indicator can be displayed as shown in the table. Based on the results of data processing using Smart PLS, the majority of indicators for each variable in this study have a loading factor value above 0.7, which is considered a good loading factor. Table 3, there are four indicators that explain the PBC variable; the one that provides the largest contribution is PBC indicator 3, with the statement, If a halal-certified brand is available in a store, I'm sure I'll only buy a halal-certified brand. This shows that behavioral control shows a positive attitude towards products that are halal-certified. In the religiosity variable, there are four indicators that explain, and the one that has the biggest influence and makes the biggest contribution is RE 3, with the statement, I am sure that consuming halal certification will provide safety in this world and the hereafter. This fact illustrates that religiosity has a significant influence on the choice of products that are halal-certified. In the attitude variable, the AT 1 indicator is the biggest contributor with the statement, "I prefer to choose products that are halal certified rather than those that are not certified. Halal certification for a product is a very good idea. These results explain that attitude has a big influence on choosing halal-certified products.

Meanwhile, for the SN variable, the biggest contributor was SN 2, with the statement "encourage friends to buy or use products that are halal-certified." This illustrates that SN 2 has quite a big influence in influencing the selection of halal-certified products. The next test results of halal literacy HL 3 have a big influence on the choice of halal-certified products, with the statement, "I know the difference between products that are halal-certified and products that are not halal-certified.". Furthermore, willingness to consume halal certified products with WCH 3 as an indicator that explains willing to consume halal certified products is very influential on the choice of halal certified products, giving the biggest contribution with the question "I will continue to buy halal-certified products and will frequently use or consume them in the future for the sake of sustainable development." This halal provides an illustration that someone willing to consume halal-certified food can provide a high level of confidence to Generation Z.

Table 4 Diskriminant Validity

Contrruct	ATD	HL	PBC	Religiousness	SN	SDGs
ATD	0.817					
HL	0.649	0.820				
PBC	0.639	0.711	0.721			
RE	0.769	0.572	0.605	0.844		
SN	0.678	0.628	0.550	0.587	0.871	
WCH	0.751	0.681	0.653	0.664	0.654	0.891

Source: Data Processed, 2025

The root AVE value of each variable is higher than the root AVE of its correlation with other variables, so that the discriminant validity is fulfilled.

Table 5. Hypotesting Test

Variable	Beta	T statistik	P Value	Information
H1: Perceived Behavioural Control -> Religiousness	0.055	3.088	0.002	Accepted
H2: Attitude -> Religiousness	0.057	0.057	0.000	Accepted
H3: Subjective Norm -> Religiousness	0, 055	1.195	0.233	Not Accepted
H4: Halal Literachy -> Religiousness	0.013	0.205	0.838	Not Accepted
H5: Perceived Behavioural Control -> Willing to Consume Halal Product Certified	0.055	2.591	0.010	Accepted
H6: Subjective Norm -> Willing to Consume Halal Product Certified	0.049	3.146	0.002	Accepted
H7: Attitude -> Willing to Consume Halal Product Certified	0.076	4.499	0.000	Accepted
H8: Halal Literachy -> Willing to Consume Halal Product Certified	0.073	2.701	0.007	Accepted
H9: Religious -> Willing to Consume Halal Product Certified	0.063	1.762	0.079	Not Accepted

Source: Data Processed, 2025

Discussion

The impact of perceived behavioral control on religiousness

This research shows that perceived behavioral control has a positive and significant effect on religion (H1 is accepted). This fact proves that Gen Z can control their behavior to consume halal-certified products. Apart from that, these results are relevant as a form of respect for religious and cultural values and traditions. Generation Z's use of halal products is also driven by awareness because they believe in the meaning contained in certain products as a form of religious practice. Through this research, it can be confirmed in a theory put forward by Ajzen and Fishbein (1970) that a person's view of a particular product should be influenced by various factors. This can be relevant to a person's deeply rooted religious values. Therefore, the author affirms that religious

values have the power to determine the steps of their adherents in normative areas, thereby encouraging them to behave at an axiological level. This phenomenon has also accumulated in various Gen Z thinking models in determining their attitude towards consuming halal-certified products.

The Impact of Attitude on Religiousness

This research shows that attitude has a positive and significant impact on religiousness (H2 is accepted). These results show that the higher the attitude of Gen Z, it can reflect that the individual's religious values are very high. The positive and significant results of the attitude indicator can be interpreted as an expression of their ethical awareness. Generation Z believes that halal-certified products include ethical standards in the supply chain, including fair treatment of workers and corporate social responsibility that is in line with religious values. This finding strengthens the theory put forward by Ajzen (1991) that a person's attitude is determined by behavioral intentions accompanied by certain considerations. These considerations are always motivated by religious values as well as their life goals and strong identity. Apart from that, these findings indicate that Generation Z has high moral integrity values as an integral part of religious recommendations. Through a religious reality approach, it will always be a key aspect of identity for today's society. So, when it is related to Generation Z's desire to consume halal products, it is religious recommendations that have an impact, both physically and mentally.

The Impact of Subjective Norms on Religiousness

This research shows that subjective norms do not have a significant impact on religion (H3 is rejected). It can be assumed that the social environment of Generation Z has not provided a significant campaign or pressure towards the recommendation to consume halal-certified products. Even though we all know that the recommendation to consume halal products is religious, the existence of indicators that do not show a significant influence reflects that some members of Generation Z are still experiencing an identity crisis. Individuals are likely in the process of strengthening their religious identity, so they are not influenced by social or external norms in religious practice. This finding is not relevant to the theory expressed by Ajzen and Driver (1992), which states that subjective norms are defined as individual perceptions that are influenced by the people around them. Apart from that, it can also be assumed that the social environment around Generation Z has not been able to provide significant support for religious practices, in this case, prioritizing the importance of halal products. Through these findings, it is important to increase education and awareness about the benefits of halal products as well as religious recommendations.

The Impact of Halal Literacy on Religiousness

Halal literacy plays one of the most important roles in accommodating the wishes of Generation Z so that they have the desire to consume halal-certified products. For this reason, it can be interpreted that strengthening halal literacy for each individual will provide high awareness and allow them to practice it in everyday life. However, this study did not show significant results (H4 was rejected). Therefore, researchers emphasize that it is important to intensify outreach and training related to strengthening halal literacy at various levels of society. This step not only represents an increase in understanding of halal and haram but also enables one to understand the meaning behind religious commands, which have certain meanings. Thus, this research is unable to strengthen the study of (Triwardhani, Aswar, and Supriyadi (2022), which found that with the knowledge possessed by individuals, they can attract their desire to consume halal products. However, this study is in line with research conducted by Muarrifah and Ida Puspitarini W (2023), who did not find the effect of halal literacy on their desire to consume halal products. With results found that are not relevant to the hypothesis, it is important to encourage the role of communities in promoting halal lifestyles. In particular, influencers who are idolized by society can become strong role models for educating various levels of society.

Impact of Perceived Behavioral Control on Religiosity

Empirically, based on the SEM-PLS test results, it shows that PBC has a significant impact on religiosity (H5 is accepted). These results also confirm previous research that found a significant relationship between perceived emotional control and religiosity (Kaur et al., 2023); (Loussaief et al., 2024). This research also provides several important managerial implications for companies seeking to obtain halal purchases. These findings reveal the perception that social control plays an effective role in predicting the purchase of halal-certified food without realizing that the level of religiosity is increasing due to following Islamic religious orders to consume halal food. Therefore, a strategy can be formulated to increase the level of religiosity by sponsoring the development of spiritual knowledge and education for the Muslim community through the distribution and exposure of Islamic education brochures, Islamic newspapers, and other relevant sources. Thus, consumers are encouraged to behave more strictly to conform to Muslim practices, while at the same time, the company brand is embedded in consumers' minds.

The Impact of Attitude on Willingness to Consume Halal-Certified Products

This research shows that attitude has a positive impact on Generation Z's desire to consume halal-certified products. These results show that the higher the attitude of Generation Z, the higher their desire to consume halal-certified products to support sustainable development. The positive results of the attitude indicator can be interpreted as an expression of their ethical awareness. Generation Z views that halal-certified products include ethical standards in the supply chain, including fair treatment of workers and corporate social responsibility that is in line with the values of sustainable development. Thus, this research is relevant to the hypothesis proposed previously (H6 is accepted). This finding also confirms the empirical studies of Iranmanesh et al. (2020), which found that attitude plays an important role in encouraging consumers to consume halal-certified products. This research also shows that Generation Z's attitude is still centered on awareness, with several considerations such as health and the environment in the long term.

The Impact of Subjective Norm on Willingness to Consume Halal-Certified Products

Empirically, based on the SEM-PLS test results, it shows that subjective norms have a significant impact on Generation Z's desire to consume halal products (H7 is accepted). These results also confirm previous research by Fuadi, Bukhori, and Firdiyanti (2022), which found a significant relationship between subjective norms and consumers' desire to consume halal products. Thus, the results of this research are in line with the theory put forward by Ajzen and Driver (1992) that a person's behavior can be caused by social pressure, the opinions of those closest to them, family, friends, and colleagues, thus influencing them to take action. This connection can be relevant because the respondents in this study still have people around them who are able to encourage them to consume halal products. Apart from that, the study can confirm the research of Suleman et al. (2021), Iranmanesh et al. (2020), and Vanany et al. (2020), which found a significant impact of subjective norms on consumers' desire to consume halal products.

The Impact of Halal Literacy on Willingness to Consume Halal-Certified Products

Halal literacy plays an important role for every individual, including Generation Z, who were born in an era of disruption. The consumption of broad access to information allows them to receive various knowledge that can determine their attitudes and character. Social media plays an important role in shaping consumer preferences, including those of Generation Z. When information about halal products and their benefits is spread through social media platforms, it can increase their interest in halal products. With this background, it can be inferred that this research is very relevant and shows positive and significant impact results (H8 is accepted). This finding is in accordance

with the statement from Sulistyowati et al. (2010) that syubhat matters are matters where people do not know whether they are halal or haram. Thus, to eliminate doubts, knowledge is needed. Therefore, this research also confirms the empirical study of Supriyadi et al. (2023), who revealed that understanding environmental issues or products that are considered more environmentally friendly can attract the interest of Generation Z to be more concerned about sustainable development that reflects spiritual values.

Religious Impact on Willingness to Consume Halal-Certified Products

The research results show that religion does not have a significant impact on the desire to consume halal-certified products (H9 is rejected). Therefore, the author emphasizes that if the results do not show significance, the assumption is that Generation Z, who live in various cultural exposures, causes a lack of strong religious influence in changing their decision to consume halal-certified products. Apart from that, the writer can assume that there is a dislike for labeling. Some members of Generation Z may reject the concept of labeling or stereotyping halal-certified products. This factor is likely influenced by various pieces of information obtained that the concept of halal products is just labeling, as this has been practiced by irresponsible entrepreneurial individuals. Thus, these findings are unable to strengthen the theory expressed by Astrachan et al. (2020) that the religious dimension is always the basis for humans changing or determining their desires in making ethical decisions. Apart from that, this research is unable to confirm the empirical study by Ahmad (2023), which found that religious factors have a significant impact on consumers' desire to consume halal-certified products.

Conclusion

After testing the data and hypotheses, the author summarizes this research: First, the variable of perceived behavioral control, attitude, influences religiousness. These results show that Generation Z still has very open access to consuming halal products as a form of implementation and practice of religious values. Likewise, if it is related to attitude as a unity of religious values, A good attitude is a form of consistent practice of religious values. However, the halal literacy and subjective norm variables did not show significant results in this research. Therefore, the author emphasizes that this indicator must be an evaluation of increasing halal literacy in a religious context. Furthermore, the results of testing perceived behavioral control, attitude, subjective norms, and halal literacy on Generation Z's desire to consume halal-certified products in order to support sustainable development all showed significant results. These results, the author confirms, show that halal-certified products, which are believed to be a solution to realizing sustainable development through the provision of a halal food supply chain, must be consistently massive. This movement will support various companies in changing the concept of products that are environmentally friendly in order to strengthen sustainable global partnerships. Furthermore, the religious variable did not show significant results on Generation Z's desire to consume halal products. These results still show inconsistencies, so they require massive future studies to be able to provide a comprehensive empirical study.

After testing the data and accompanied by supporting theories and empirical studies, the research has several implications, both scientifically and for practitioners and for the government. In the scientific field, this research provides an overview of the responses of Gen Z throughout Indonesia regarding the desire to consume halal-certified products using indicators tested in theory. These implications can encourage interdisciplinary approaches among social, economic, and environmental sciences and involve collaboration between fields to better understand the relationship between Generation Z consumption preferences, halal certification, and sustainability aspects. Then, for practitioners, this assessment can provide a clear picture of the extent to which Gen Z desires to consume halal-certified products. Marketing practitioners can explore the value of sustainability and halal certification in developing marketing and branding strategies. Integrating

these elements into promotional communications can increase product appeal among Generation Z. In addition, business practitioners can consider products that not only meet halal standards but also pay attention to sustainability practices. In this way, related parties, including companies and non-governmental organizations, can form partnerships to develop sustainable initiatives involving Generation Z. This collaboration is believed to be able to strengthen positive impacts on the environment and society. Meanwhile, at the government level, which has a central role in forming policies and regulations, it is important to consider policies that support the sustainable production and consumption of halal products. In this regard, incentives or regulations that encourage sustainable business practices could be a positive step.

For future researchers to explore more broadly about halal products, because this theme still requires a massive study. Apart from that, adding variables that are relevant to the research theme to obtain a comprehensive assessment. Practitioners or companies that have obtained halal certification for their products always evaluate and analyze social impacts and strategies that correlate with sustainable development. This aims to ensure that the achievement of halal certified products is not only oriented towards business expansion for certain interests but includes aspects of religious and human values in an integral manner. This empirical research has several limitations in the research design and research context. First, the research framework still uses a simple model because, after modifying the model, the test results experienced problems. Therefore, this research uses a simple model but still contains constructive studies. Second, the sample population in the research should be larger so that it is more convincing in drawing conclusions and describing the results of data tests. Even though the sample consisted of 401 participants, the researchers considered this to be a low response rate. Third, this research lacks the indicators of experimental evidence (halal literacy) as hypothesized. Future researchers are advised to investigate various factors that have the potential to influence Generation Z's tendency to consume a product.

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