

***Tawāzun* As A Moderator Of Halal Product Choice Among Gen Z**

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ABSTRAK

Penelitian ini mengkaji peran moderasi *Tawāzun* sebagai prinsip keseimbangan etis Islam dalam memperkuat kesadaran Generasi Z dalam memilih produk kemasan halal. Berbasis pada Theory of Planned Behavior (TPB) dan Social Identity Theory (SIT), penelitian ini menganalisis bagaimana sikap, norma subjektif, dan persepsi kontrol perilaku memengaruhi niat, serta bagaimana niat selanjutnya berpengaruh terhadap kesadaran memilih produk halal. Pendekatan kuantitatif dengan desain eksplanatori diterapkan melalui analisis Partial Least Squares–Structural Equation Modeling (PLS-SEM) menggunakan data dari 180 responden Muslim Gen Z di Sulawesi Selatan. Temuan menunjukkan bahwa sikap, norma subjektif, dan persepsi kontrol perilaku secara signifikan menentukan niat, sementara niat memiliki pengaruh kuat terhadap kesadaran memilih produk halal. Niat juga memediasi pengaruh tidak langsung seluruh konstruk TPB terhadap kesadaran, menegaskan perannya sebagai mekanisme psikologis yang mengubah proses kognitif menjadi kesadaran etis. Selain itu, *Tawāzun* berpengaruh langsung terhadap kesadaran dan memiliki moderasi yang signifikan meskipun relatif kecil pada hubungan antara persepsi kontrol perilaku dan niat, serta antara niat dan kesadaran. Temuan ini menegaskan bahwa konsumsi halal pada Gen Z dibentuk tidak hanya oleh evaluasi rasional, tetapi juga oleh nilai keagamaan dan komitmen identitas.

Kata kunci: *Tawāzun* ; Kesadaran Halal; Generasi Z; Theory of Planned Behavior; Social Identity Theory

ABSTRACT

This study examines the moderating role of *Tawāzun*, an Islamic ethical balance principle, in strengthening Generation Z's awareness in selecting halal-packaged products. Drawing on the Theory of Planned Behavior (TPB) and Social Identity Theory (SIT), this research analyzes how attitudes, subjective norms, and perceived behavioral control influence intention, and how intention subsequently affects halal awareness. A quantitative explanatory design was applied using Partial Least Squares–Structural Equation Modeling (PLS-SEM) with data obtained from 180 Muslim Gen-Z respondents in South Sulawesi, Indonesia. The findings show that attitude, subjective norms, and perceived behavioral control significantly determine intention, while intention strongly predicts awareness in choosing halal-packaged products. Intention also mediates the indirect effects of all TPB antecedents on awareness, confirming its role as the psychological mechanism that transforms cognition into ethical awareness. Moreover, *Tawāzun* demonstrates a significant direct effect on awareness and a modest moderating influence on the links between perceived behavioral control and intention as well as between intention and awareness. These findings highlight that halal consumption among Gen-Z is shaped not only by rational evaluation, but also by religious-ethical values and identity-based commitments, offering strategic implications for halal education, policy, and marketing.

Keywords: *Tawāzun* ; Halal Awareness; Generation Z; Theory of Planned Behavior; Social Identity Theory

INTRODUCTION

Tawāzun functions as a normative ethical compass that shapes Generation Z's perception of halal-packaged products as a mandatory element of balanced living rather than a discretionary choice, reflected in

concerns for quality of life, trust in halal labeling, and social media-based education. Halal consumption is understood as a practical integration of physical, spiritual, and social well-being (Esa et al., 2024), while halal-

certified products ensure safety, quality, and compliance with religious, environmental, and ethical standards, strengthening responsible decision-making and long-term consumer loyalty (Sholihah et al., 2025). The halal label operates as an institutional assurance of transparency, safety, and Sharia compliance, thereby enhancing consumer trust in increasingly transparency-oriented markets. As a credible certification symbol, halal labeling signals adherence to established standards and reduces consumer uncertainty (Radifan & Rini, 2025). This Credibility fosters ethical consistency and responsibility in This credibility fosters ethical consistency and responsibility in purchasing behavior among young consumers. Such ethical internalization is further reinforced by media and social information environments that shape awareness and consumption norms.

Social media accelerates the internalization of *Tawāzun* among Generation Z by framing halal consumption as a moral and spiritual imperative through educational content, digital campaigns, and peer-driven interactions. The rapid flow of information and the authority of influencers position *Tawāzun* as a guiding principle for balancing modern lifestyles with Islamic ethical consumption. However, empirical studies examining *Tawāzun* as a moderating construct in halal-packaged product awareness remain limited, as prior research predominantly emphasizes certification, trust, ethical behavior, lifestyle, and religiosity. However, empirical studies examining *Tawāzun* as a moderating construct in halal-packaged product awareness remain limited, as prior research predominantly emphasizes certification, trust, ethical behavior, lifestyle, and religiosity.

Existing halal lifestyle scholarship highlights *Tawāzun* as a core Islamic principle underlying balanced ethical living, frugality, and the pursuit of high-quality halal practices grounded in Islamic values (Lahuri & Elyanoor, 2025; Sholihah et al., 2025). Studies on consumer-based communities further show that Islamic boarding school students embody balanced halal lifestyles through disciplined consumption and financial management

behaviors. However, despite confirming the broad relevance of *Tawāzun* in ethical consumption, prior research remains limited in examining its moderating role in halal-packaged product awareness, indicating the need for further empirical validation.

Addressing this gap, this study integrates the Theory of Planned Behavior and Social Identity Theory to examine *Tawāzun* as an internalized moderating value influencing awareness and behavior toward halal-packaged products, thereby advancing understanding of ethical, identity-driven consumption and informing halal marketing strategies for Generation Z.

LITERATURE REVIEW

2.1 Theoretical Foundation

To assess the moderating role of *Tawāzun* in halal-packaged product awareness, this study draws on the Theory of Planned Behavior and Social Identity Theory. Within the TPB framework, attitudes, subjective norms, and perceived behavioral control shape purchase intentions, with *Tawāzun* strengthening the intention-behavior relationship, as intention serves as the most immediate antecedent of actual behavior (Ajzen, 2020; Cao et al., 2023; Wallace & Buil, 2023). Within the domain of halal consumption, TPB is particularly pertinent for elucidating the psychological and normative mechanisms that guide Muslim consumers' decision-making processes, while *Tawāzun* introduces an additional layer of spiritual consciousness and self-regulatory discipline that strengthens the alignment between intention and realized purchasing behavior.

Social Identity Theory (SIT) complements the cognitive-behavioral perspective by explaining how consumption decisions are shaped by individuals' affiliation with salient social and religious groups through self-categorization and normative alignment (Kholilah et al., 2024; Miele et al., 2024; Tajfel et al., 2001). In halal consumption contexts, this process indicates that preferences for halal-certified products extend beyond individual cognitive evaluation and function as expressions of religious identity affirmation. Within this framework, *Tawāzun* serves as a shared

ethical principle that directs consumers toward balanced, non-excessive (*israf*) and non-wasteful (*tabdzir*) consumption. Consequently, *Tawāzun* reinforces the moral coherence of purchasing decisions while ensuring alignment with halal and *tayyib* standards (Alkan et al., 2024).

Integrating TPB and SIT provides a comprehensive theoretical foundation for understanding how rational evaluation, spiritual values, and social identity jointly shape halal consumption behavior. Through this dual framework, *Tawāzun* emerges as a critical moderating value that harmonizes cognitive, normative, and identity-based motivations, ultimately promoting more conscious and ethically grounded decision-making (Cao et al., 2023; Willis et al., 2020). This integrative approach also offers meaningful implications for halal awareness campaigns, suggesting that effective strategies should simultaneously address psychological determinants, reinforce communal religious identity, and embed the principle of *Tawāzun* as a moral and behavioral guideline within modern consumption contexts.

2.2 Hypothesis Development

To address the research objectives, this study adopts the Theory of Planned Behavior (TPB) as the primary theoretical framework and integrates the Islamic value of *Tawāzun* as a moderating variable. TPB explains that intention is shaped by attitude, subjective norms, and perceived behavioral control, which subsequently influence consumer behavior. In the context of halal-packaged product selection, *Tawāzun* is expected to strengthen the relationships among these psychological factors by balancing religious values and consumer decision-making. Based on the proposed research framework, the hypotheses are formulated as follows:

- H1: Intention has a significant effect on Awareness in Selecting Halal-Packaged Products.
- H2: Attitude has a significant effect on Intention.
- H3: Subjective Norms have a significant effect on Intention.
- H4: Perceived Behavioral Control has a significant effect on Intention.

H5: Intention mediates the relationships between:

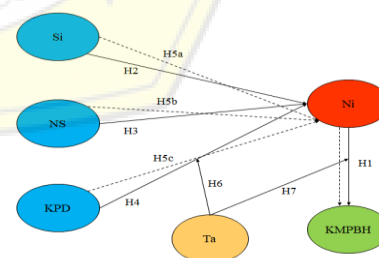
- a. Attitude and Awareness in Selecting Halal-Packaged Products.
- b. Subjective Norms and Awareness in Selecting Halal-Packaged Products.
- c. Perceived Behavioral Control and Awareness in Selecting Halal-Packaged Products.

H6: *Tawāzun* moderates the relationship between Perceived Behavioral Control and Intention.

H7: *Tawāzun* moderates the relationship between Intention and Awareness in Selecting Halal-Packaged Products.

METHODS

This study employs a quantitative explanatory approach to examine the relationships among attitude, subjective norm, perceived behavioral control, intention, and awareness in selecting halal-packaged products, while incorporating *Tawāzun* as a moderating variable. Based on the Theory of Planned Behavior (TPB), intention is proposed as the primary determinant of awareness, with attitude, subjective norm, and perceived behavioral control serving as its antecedents, whereas *Tawāzun* strengthens the relationship between intention and awareness by integrating ethical and religious values into consumer decision-making. The proposed model was analyzed using Partial Least Squares–Structural Equation Modeling (PLS-SEM), which is appropriate for testing complex predictive models.



Source: Author's Own Work, 2025

Figure 1. Analytical Model

The research employed a structured questionnaire consisting of two sections. The first section collected respondents' demographic information, including age, marital status, education, occupation, and income, while the second measured six constructs using a five-point Likert scale (1

= Strongly Disagree to 5 = Strongly Agree). The constructs included Attitude, Subjective Norm, Perceived Behavioral Control, Intention, Awareness in Choosing Halal-Packaged Products, and *Tawāzun*, each measured with three indicators. Data were collected through an online survey using Google Forms from July to September 2025. A cluster sampling technique was applied by selecting Bone Regency, South Sulawesi, as the research area. The final sample consisted of 180 Muslim Generation Z respondents (17–27 years old) with prior experience in selecting halal-packaged products, meeting the recommended sample size for PLS-SEM analysis (Hair, Jr et al., 2010).

Data were analyzed using SmartPLS 4.0.8.9 (Ringle, C. M., Wende, S., and Becker, 2022). The analysis consisted of two stages: measurement model evaluation, which assessed indicator reliability, internal consistency, convergent validity, and discriminant validity; and structural model evaluation, which tested the proposed hypotheses using the coefficient of determination (R^2), effect size (f^2), and path coefficients with a significance level of $p < 0.05$.

The research instrument was a structured questionnaire consisting of two sections. The first section collected respondents' demographic information, while the second measured six constructs: Attitude, Subjective Norm, Perceived Behavioral Control, Intention, Awareness in Choosing Halal-Packaged Products, and *Tawāzun* using 18 items rated on a five-point Likert scale ranging from 1 (Strongly Disagree) to 5 (Strongly Agree).

RESULTS

4.1 Demographic Profile of Respondents

The demographic profile of the 180 respondents indicates that the majority were female (approximately 61.1%), predominantly within the age range of 18 to 22 years (86%). Most participants were unmarried (95.5%) and held an educational background equivalent to senior high school (71.3%). A substantial proportion reported having no permanent employment (85.5%) and no fixed monthly income (86%), suggesting that the sample largely consisted

of students or individuals currently pursuing their formal education.

Table 1. Demographic Profile of the Respondents

Criteria/Category	Frequency	Percentage (%)
Gender		
Male	70	38 %
Female	115	62 %
Age		
15–19 years	29	16 %
20–22 years	127	69 %
23–25 years	21	11 %
26–27 years	8	4 %
Marital Status		
Married	171	92 %
Unmarried	14	8 %
Educational Background		
Senior High School or Equivalent	141	76 %
Diploma	4	2 %
Bachelor's Degree (S1)	30	16 %
Master's Degree (S2)	2	2 %
Others	8	4 %
Occupation		
Lecturer/Teacher Government/Private Employee	1	1 %
Military/Police	5	3 %
Entrepreneur/Trader	10	5 %
Student/College Student	10	5 %
Others	131	71 %
Monthly Income		
Under IDR 1 million	28	15 %
IDR 1–5 million	32	17 %
IDR 5–7 million	11	6 %
IDR 7–10 million	2	1 %
Above IDR 10 million	3	2 %
Others	110	59 %

Source: Primary data processed by using SmartPLS 4, 2025.

4.2 Measurement Model Assessment

Table 2 shows that all constructs meet the criteria for reliability and convergent validity. All Cronbach's Alpha and Composite Reliability values exceed 0.86, indicating high internal consistency, while all AVE values are above 0.50, confirming satisfactory convergent validity. Therefore, the measurement model is considered valid and reliable for structural model analysis.

Table 2. Validity and Reliability Test Results

Variabels	Cronbach's alpha	Composite reliability (rho_a)	Composite reliability (rho_c)	Average Variance Extracted (AVE)

Awareness of Choosing Halal Packaged Products Perceived Behavioral Control Intention Subjective Norms Attitude <i>Tawāzun</i>	0.927 0.895 0.945 0.921 0.899 0.866	0.929 0.901 0.945 0.922 0.903 0.909	0.954 0.935 0.965 0.950 0.937 0.918	0.873 0.827 0.901 0.863 0.832 0.789
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Source: Primary data processed by using SmartPLS 4, 2025.

Tabel 3. Outer Loadings

Variabels	Awareness of Choosing Halal Packaged Products	Perceived Behavioral Control	Intention	Subjective Norms	Attitude	<i>Tawāzun</i>
KMP BH1	0.933					
KMP BH2	0.922					
KMP BH3	0.948					
KPD1		0.923				
KPD2		0.891				
KPD3		0.913				
Ni1			0.944			
Ni2			0.951			
Ni3			0.953			
Ns1				0.930		
Ns2				0.923		
Ns3				0.934		
Si1					0.867	
Si2					0.939	
Si3					0.929	
Ta1						0.796
Ta2						0.935
Ta3						0.927

Source: Primary data processed by using SmartPLS 4, 2025.

Table 3 shows that all indicators have outer loading values above the recommended threshold of 0.70, indicating satisfactory convergent validity. The loading values range from 0.731 to 0.953, with the highest value observed for indicator Ni3 (0.953) and the lowest for Tw2 (0.731). These results demonstrate that all indicators adequately represent their respective constructs and confirm the reliability and convergent validity of the measurement model in the PLS analysis.

Table 4 shows that all constructs meet the Fornell-Larcker criterion for discriminant validity. The square root of the Average Variance Extracted (AVE) for each construct is higher than its correlations with other constructs, indicating that each

construct is more strongly related to its own indicators than to other constructs. These results confirm that the measurement model has satisfactory discriminant validity.

Table 4. Fornell-Larcker Criterion

Variabels	KMPBH	KPD	Ni	Ns	Si	Ta
Awareness of Choosing Halal Packaged Products Perceived Behavioral Control	0.934	0.909				
Intention	0.929	0.894	0.949			
Subjective Norms	0.908	0.876	0.896	0.929		
Attitude	0.903	0.876	0.910	0.912	0.919	
<i>Tawāzun</i>	0.827	0.811	0.797	0.784	0.769	0.888

Source: Primary data processed by using SmartPLS 4, 2025.

Table 5 shows that the structural model has strong explanatory power. The R² values of 0.891 for Awareness in Choosing Halal-Packaged Products (KMPBH) and 0.884 for Intention (Ni) indicate that the model explains a high proportion of variance in both endogenous constructs. The adjusted R² values are also similar to the R² values, confirming the stability and robustness of the model.

Tabel 5. R-Square and Adjusted R-Square Values

Variabels	R-Square	R-Square Adjusted
Awareness of Choosing Halal Packaged Products Intention	0.891	0.889
	0.884	0.881

Source: Primary data processed by using SmartPLS 4, 2025.

Table 6 presents the f-square (f²) effect size of each predictor in the structural model. Intention (Ni) has the largest effect on Awareness in Choosing Halal-Packaged Products (KMPBH) (f² = 0.590), indicating its role as the strongest predictor. *Tawāzun* (Ta) shows a medium effect (f² = 0.147), while Attitude (Si), Subjective Norm (Ns),

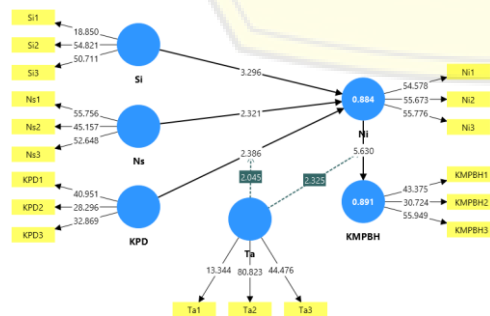
and Perceived Behavioral Control (KPD) have small effect sizes. The interaction effects of *Tawāzun* with Intention ($Ta \times Ni$) and Perceived Behavioral Control ($Ta \times KPD$) also show small effect sizes, suggesting modest but meaningful moderating effects. Overall, the findings indicate that Intention is the primary determinant of halal-packaged product awareness, with other variables providing additional support to the structural model.

Table 6. F-Square Values

Variabels	KMPBH	KPD	Ni	Ns	Si	Ta	Ta x Ni	Ta x KPD
Awareness of Choosing Halal Packaged Products	0.590		0.068					
Subjective Norms		0.064						
Attitude		0.094						
<i>Tawāzun</i>	0.147							
<i>Tawāzun</i> x Attitude	0.065							
<i>Tawāzun</i> x Perceived Behavioral Control		0.047						

Source: Primary data processed by using SmartPLS 4, 2025.

4.3 Structural Model Assessment



Source: Primary data processed by using SmartPLS 4, 2025.

Figure 2. Output of the structural model testing

Table 7 shows that all proposed structural relationships are significant. Attitude ($\beta = 0.302$), Subjective Norm ($\beta = 0.233$), and Perceived Behavioral Control ($\beta = 0.226$) significantly influence Intention, supporting the Theory of Planned Behavior. Attitude also has the strongest direct effect on Awareness in Choosing Halal-Packaged Products (KMPBH) ($\beta = 0.598$), followed by *Tawāzun* ($\beta = 0.213$). In addition, *Tawāzun* significantly moderates the relationships between Perceived Behavioral Control and KMPBH ($\beta = -0.055$) as well as Intention and KMPBH ($\beta = -0.062$). Overall, the findings highlight the important role of psychological factors and the moderating effect of *Tawāzun* in enhancing awareness of choosing halal-packaged products.

Table 7. SEM-PLS: Direct Effect Testing Results

Variabels	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (O /STDEV)	P values
H1 Attitude → Awareness of Choosing Halal Packaged Products	0.598	0.559	0.106	5.630	0.000
H2 Attitude → Intention	0.302	0.306	0.092	3.296	0.001
H3 Subjective Norms → Intention	0.233	0.222	0.100	2.321	0.021
H4 Perceived Behavioral Control → Intention	0.226	0.211	0.095	2.386	0.018
H5 <i>Tawāzun</i> x Perceived Behavioral Control → Intention	-0.055	0.058	0.027	2.045	0.042
H6 <i>Tawāzun</i> x Intention → Awareness of Choosing Halal Packaged Products	-0.062	0.068	0.026	2.325	0.021

Source: Primary data processed by using SmartPLS 4, 2025.

Table 8 shows three significant indirect effects in the structural model. Subjective Norm indirectly influences Awareness in Choosing Halal-Packaged Products (KMPBH) through Intention ($\beta = 0.139$, $p = 0.035$). Attitude also has a significant indirect effect on KMPBH ($\beta = 0.181$, $p = 0.006$), while Perceived Behavioral Control indirectly affects KMPBH through Attitude ($\beta = 0.135$, $p < 0.05$). These findings indicate that Intention and Attitude play important mediating roles in explaining the relationship between psychological factors and awareness of choosing halal-packaged products.

Tabel 8. SEM-PLS: Indirect Effect Testing Results

Variabels	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (O/STDEV)	P values
H5a Attitude → Intention → Awareness of Choosing Halal Packaged Products	0.181	0.172	0.065	2.764	0.006
H5b Subjective Norms → Intention → Awareness of Choosing Halal Packaged Products	0.139	0.126	0.066	2.122	0.035
H5c Perceived Behavioral Control → Intention → Awareness of Choosing Halal Packaged Products	0.135	0.118	0.057	2.358	0.019

Source: Primary data processed by using SmartPLS 4, 2025.

The mediation analysis indicates that intention fully mediates Halal-Packaged

Product Choice Awareness (KMPBH). Subjective norms influence KMPBH only through intention as social pressure is internalized into motivational readiness. Attitude affects KMPBH indirectly via intention by translating personal evaluations into conscious awareness. Perceived behavioral control also impacts KMPBH solely through intention, reflecting the need for perceived capability to be converted into intent. The absence of significant direct effects confirms full mediation in the structural model.

The moderation analysis shows that Tawāzun has a statistically significant, though modest, moderating effect on the intention–KMPBH and perceived behavioral control–intention relationships. These findings indicate that the religio-ethical principle of balance conditions how internal motivation and perceived capability translate into halal-related awareness. Although small in magnitude, the effects meaningfully enhance the model’s explanatory depth regarding halal-conscious consumption behavior.

DISCUSSION

Consistent with the Theory of Planned Behavior (TPB), behavior is driven by intention, which is influenced by attitude, subjective norms, and perceived behavioral control. The results show that all three factors significantly affect the intention to choose halal-packaged products, with attitude ($\beta = 0.302$), subjective norm ($\beta = 0.233$), and perceived behavioral control ($\beta = 0.226$) as significant (Hasyim, 2022; Wirakurnia et al., 2021). These findings support the TPB framework, indicating that halal product choice is shaped by cognitive evaluation, social influence, and perceived behavioral control rather than impulsive decision-making.

The findings also show that intention has a strong positive effect on awareness of choosing halal-packaged products ($\beta = 0.598$; $p < 0.001$), confirming its central role in the Theory of Planned Behavior (TPB). This result indicates that intention acts as a key mechanism linking attitudes, subjective norms, and perceived behavioral control to consumer awareness. Therefore, awareness of choosing halal

products is influenced not only by personal preferences but also by cognitive evaluation, social norms, and perceived behavioral control (Destiana & Tairas, 2021).

Beyond the rational–cognitive logic of the Theory of Planned Behavior, the findings show that *Tawāzun* functions as a religious determinant shaping the motivational structure of young Muslim consumers. Its significant effect on halal consumption awareness ($\beta = 0.213$; $p = 0.001$) indicates that consumer choice is driven not only by rational evaluation but also by internalized moral commitment. Consistent with extended TPB perspectives, background values such as religiosity influence behavior by shaping underlying belief structures. Accordingly, *Tawāzun* operates as a normative–ethical principle aligning spiritual orientation with purposive reasoning, reinforcing consumption patterns grounded in religious identity and shared moral norms (Ismail, 2025).

Concurrently, the substantial influence of subjective norms on intention can be elucidated through the analytical lens offered by Social Identity Theory (SIT). SIT posits that behavior is shaped by self-categorization, identification, and conformity to group norms, with individuals adjusting choices to maintain alignment with salient ingroup identities. As social identification strengthens, the influence of normative expectations on behavior correspondingly intensifies. Among Muslim Generation Z, selecting halal-certified products functions as a performative expression of collective identity, with adherence to halal norms symbolically reinforcing religious group membership.

As a consequence, halal product selection transcends individualized decision-making and assumes the function of identity performance, reinforcing social legitimacy and fostering group belonging. Prior research indicates that consumption functions as an expressive domain through which individuals negotiate status within reference groups. Accordingly, Generation Z's halal purchasing behavior reflects the concurrent alignment of normative, cultural, and symbolic dimensions. This illustrates that halal consumption is shaped through the dynamic interplay between cognitive

rationality, the internalization of religious values, and the maintenance of social identity (Vanany et al., 2020).

The conceptual integration of TPB and SIT therefore yields a more comprehensive, multi-level understanding of halal consumption behavior. While TPB provides a robust cognitive–predictive framework, Social Identity Theory explains how identity and collective norms shape attitudinal pathways toward behavior. Prior literature indicates that salient social influence strengthens intention when personal attitudes align with shared values. The present findings confirm that halal consumption behavior emerges from the synergy of rational evaluation, normative expectations, and identity-based commitment (Pradana et al., 2024).

Overall, the findings reaffirm that halal product awareness is a multidimensional outcome shaped by cognitive antecedents, religio-ethical values, and social identity processes (Albra et al., 2023; Zeqiri et al., 2022). Accordingly, initiatives to enhance halal literacy should integrate cognitive education, supportive normative contexts, and religious identity reinforcement within broader sociocultural frameworks thereby offering a theoretically grounded basis for policy interventions and market strategies addressing contemporary Muslim consumers.

CONCLUSION

This study extends halal consumption research by integrating the Theory of Planned Behavior and Social Identity Theory to explain the cognitive, ethical, and identity-based factors influencing halal consumption among Muslim Generation Z (Memon et al., 2020; Soesilowati, 2010). The findings confirm that attitude, subjective norms, and perceived behavioral control significantly influence intention, while intention mediates their effects on awareness in selecting halal-packaged products. In addition, *Tawāzun* strengthens the model by highlighting the importance of religious values and ethical balance in consumer decision-making. These findings imply that policymakers should enhance halal education beyond certification awareness, industry practitioners should

adopt identity-based communication strategies, and religious institutions should reinforce positive social norms and ethical values. Nevertheless, this study is limited by its cross-sectional design, geographically concentrated sample, and reliance on self-reported data, which may affect causal interpretation and generalizability. Future studies are encouraged to employ longitudinal or cross-cultural designs, incorporate behavioral measures, and integrate additional theoretical perspectives to provide a more comprehensive understanding of halal consumption behavior.

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