

## Mediating Role of *Al-'Iffah* in Halal Luxury Consumption Among Muslim Socialite Women

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### ABSTRAK

Penelitian ini bertujuan untuk menganalisis peran *al-'Iffah* dan niat perilaku dalam membentuk pemilihan barang mewah halal di kalangan ibu-ibu sosialita Muslimah. Berlandaskan Theory of Planned Behavior dan Social Identity Theory, penelitian ini mengkaji pengaruh sikap, norma subjektif, dan identitas sosial terhadap konsumsi barang mewah halal melalui pengendalian diri etis dan niat. Penelitian ini menggunakan pendekatan kuantitatif eksplanatori dengan pengumpulan data melalui kuesioner terstruktur yang dianalisis menggunakan Structural Equation Modeling–Partial Least Squares (SEM-PLS). Hasil penelitian menunjukkan bahwa identitas sosial dan norma subjektif memengaruhi perilaku konsumsi secara tidak langsung melalui penguatan *al-'Iffah* dan niat. *Al-'Iffah* berfungsi sebagai penyaring moral yang mentransformasikan pengaruh sosial dan kognitif menjadi perilaku konsumsi yang konsisten. Temuan ini menegaskan bahwa konsumsi barang mewah halal merupakan praktik etis yang didorong oleh disiplin moral dan komitmen intensional.

**Kata kunci:** *Al-'Iffah*; Konsumsi Barang Mewah Halal; Niat Perilaku

### ABSTRACT

*This study aims to analyze the role of Al-'Iffah and behavioral intention in shaping halal luxury purchasing behavior among Muslim socialite women. Grounded in the Theory of Planned Behavior and Social Identity Theory, the research examines how attitude, subjective norms, and social identity influence halal luxury consumption through ethical self-restraint and intention. This study adopts a quantitative explanatory approach, collecting data through structured questionnaires distributed to Muslim socialite women, which were analyzed using Structural Equation Modeling with Partial Least Squares (SEM-PLS). The findings indicate that social identity and subjective norms shape halal luxury purchasing behavior indirectly by strengthening Al-'Iffah and intention. Ethical self-restraint functions as a moral filter that transforms social and cognitive influences into consistent consumption behavior. These results confirm that halal luxury consumption is not driven solely by status or preference, but by internalized ethical discipline and intentional commitment. The study contributes to Islamic consumer behavior literature by positioning Al-'Iffah as a central mediating mechanism in ethical halal consumption.*

**Keyword:** *Al-'Iffah; Halal Luxury Consumption; Behavioral Intention*

### 1. INTRODUCTION

Shifting consumption patterns among Muslim socialite women indicate a gradual transition from ostentatious luxury

toward ethical and spiritually oriented consumption practices. This transformation is increasingly influenced by the value of *Al-'Iffah*, which serves as a moral framework guiding evaluative judgment and behavioral

decision-making in consumption activities (Ma et al., 2021; Zainol et al., 2024). Luxury consumption is no longer solely associated with prestige and material status, but also with ethical awareness, modesty, and spiritual responsibility. Performative luxury is often perceived as socially insensitive and inconsistent with Islamic teachings, encouraging Muslim consumers to prefer halal, modest, and ethically produced products that symbolize dignity, piety, and self-restraint. Furthermore, growing awareness regarding halal integrity, ethical production, sustainability, and labor practices strengthens consumers' reflections on the moral implications of excessive consumption and superficial gratification (Noor, 2025). Studies on Islamic consumption behavior consistently emphasize moderation, gratitude, social responsibility, and *halal-tayyib* orientation as important principles shaping Muslim consumer decisions (Harahap et al., 2020; Hilme & Mohd Raffi, 2024).

Consumer preference studies also reveal that Muslim consumers increasingly combine utilitarian considerations with ethical, cultural, and *maqāsid al-sharī'a*-based values in determining purchasing behavior. Within ethical luxury branding discussions, religiosity, halal identity formation, sustainability concerns, and media influence significantly affect Muslim luxury consumption patterns (Al-Issa et al., 2024). However, although *Al-'Iffah* values are implicitly reflected in these discussions, their explicit role as a determinant of halal luxury consumption among Muslim socialite women remains underexplored in contemporary literature. Existing studies predominantly focus on general halal consumption behavior without systematically examining the internalization

of *Al-'Iffah* in shaping spiritually coherent and ethically dignified luxury choices (Aisya & Syamsu, 2024; Putera & Rakhel, 2023). This condition reveals a conceptual gap in understanding how Islamic moral values regulate luxury consumption within ethical and spiritual boundaries.

Therefore, this study integrates the *Theory of Planned Behavior* and *Social Identity Theory* to comprehensively analyze halal luxury consumption behavior among Muslim socialite women. The *Theory of Planned Behavior* explains how attitudes, subjective norms, and perceived behavioral control influence purchase intentions, while *Social Identity Theory* highlights the role of social affiliation and symbolic group identity in shaping consumption practices within Muslim socialite communities (Leong et al., 2023; Rozenkowska, 2023). In this study, attitude reflects positive evaluations toward halal luxury products, subjective norms capture social expectations, and social identity represents symbolic status construction within socialite networks. Through the mediating role of *Al-'Iffah*, these variables are expected to strengthen ethical consumption decisions by encouraging moderation, moral awareness, and spiritual consistency. The findings are anticipated to contribute theoretically to Islamic consumer behavior literature and practically to the development of ethical halal marketing strategies aligned with Islamic values.

## 2. THEORETICAL FOUNDATION

This study employs the *Theory of Planned Behavior* and *Social Identity Theory* to explain the influence of attitudes, social norms, group identity, and the value of *Al-'Iffah* on halal luxury consumption

behavior among Muslim socialite women within rational, social, and religious dimensions.

### 2.1 Theory of Planned Behavior

The *Theory of Planned Behavior* explains that individual behavior is influenced by attitudes, subjective norms, and perceived behavioral control, which collectively shape behavioral intentions. In the context of halal luxury consumption, this theory clarifies how positive evaluations, social pressure, and perceived accessibility of halal products influence purchasing decisions in a planned and rational manner among Muslim consumers (Anggraini et al., 2022).

### 2.2 Social Identity Theory

*Social Identity Theory* explains that individual identity is formed through membership in particular social groups. In halal luxury consumption, Muslim socialite women tend to select products reflecting religious values, social status, and group image. This theory helps explain how social identity influences symbolic, ethical, and prestigious consumption behavior within contemporary Muslim communities (Prasetyawan & Marifatani, 2021).

### 2.3 Hypothesis Development

To systematically address the research problems, this study adopts the *Theory of Planned Behavior* and *Social Identity Theory* as the primary theoretical foundations. These theories provide a conceptual framework for explaining the relationships among the variables examined in this study. Based on the proposed

theoretical framework, the hypotheses are formulated as follows:

- H1: Intention has a significant effect on Halal Luxury Goods Selection.
- H2: Al-'Iffah has a significant effect on Intention.
- H3: Subjective Norms have a significant effect on Intention.
- H4: Social Identity has a significant effect on Al-'Iffah.
- H5: Attitude has a significant effect on Subjective Norms.
- H6: Intention mediates the relationship between: a. Al-'Iffah and Halal Luxury Goods Selection. b. Subjective Norms and Halal Luxury Goods Selection.
- H7: Al-'Iffah mediates the relationship between Social Identity and Intention.
- H8: Subjective Norms mediate the relationship between Attitude and Intention.

## 3. METHODOLOGY

This study applies a quantitative explanatory approach to examine relationships among attitude, subjective norms, social identity, intention, Al-'Iffah, and halal luxury goods selection among Muslim socialite women in Kabupaten Bone. Data were analyzed using PLS-SEM to evaluate mediation effects and predictive relationships within ethical halal luxury consumption behavior (Sarstedt & Moisescu, 2024)

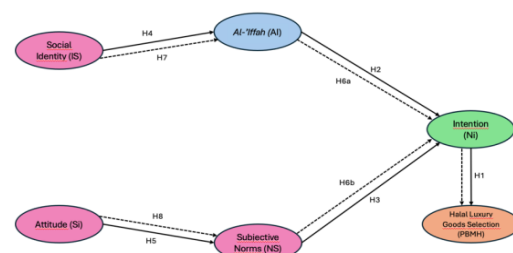


Figure 1. The analytical model of study

The research instrument consisted of a structured questionnaire divided into two sections. The first section collected demographic information, while the second measured six constructs using 18 items on a five-point Likert scale. The constructs included Attitude, Subjective Norms, Social Identity, Intention, *Al-'Iffah*, and Halal Luxury Goods Selection with three indicators each. Data collection was conducted over three months in 2025 using cluster sampling involving 180 Muslim socialite women from five districts in Kabupaten Bone, Indonesia. Respondents were selected due to their exposure to luxury consumption and increasing religious awareness. The sample size fulfilled SEM-PLS adequacy requirements for stable and reliable mediation analysis (Gottens et al., 2018)

The data were analyzed using SmartPLS version 4 through two stages: measurement model evaluation and structural model evaluation. The outer model assessed validity and reliability using factor loadings, AVE, Composite Reliability, and Cronbach's Alpha, while the inner model tested hypotheses through path coefficients, R-square, and F-square values at  $p < 0.05$  (Gottens et al., 2018).

## 4. RESULTS AND DISCUSSION

### 4.1 Results

Table 1. Demographic Profile of the Respondents

Criteria/Category	Frequency	Percentage (%)
Gender		
Female	195	100 %
Total	195	100 %
Age		
21-26	107	54,87 %
27-34	32	16,41 %
35-40	35	17,95 %
41-45	13	6,67 %
Di atas 45	8	4,10 %
Total	195	100%

<b>Marital Status</b>		
Married	106	54,36 %
Unmarried	89	45,64 %
Total	195	100%
<b>Education Level</b>		
Senior High School/Equivalent	96	49,23 %
Diploma (II/III/IV)	8	4,10 %
Bachelor's Degree (S1)	65	33,33 %
Master's Degree (S2)	17	8,72 %
Others	9	4,62 %
Total	195	100%
<b>Occupation</b>		
Lecturer / Teacher	12	6,15 %
Government/Private Employee	27	13,85 %
Military / Police	4	2,05 %
Entrepreneur / Trader	46	23,59 %
Student	25	12,82 %
Others	81	41,54 %
Total	195	100%
<b>Monthly Income</b>		
IDR 5–7 Million	87	44,62 %
Above IDR 7–10 Million	32	16,41 %
Above IDR 10–15 Million	25	12,82 %
Above IDR 15 Million	16	8,21 %
Uncertain / Others	35	17,95 %
Total	195	100%

Source: Primary data processed in 2025.

The demographic profile of the respondents shows that all participants were female (100%), with the majority aged between 21–26 years (54.87%), unmarried (45.64%), and holding a senior high school or equivalent educational background (49.23%). Most respondents were engaged in various occupations, predominantly categorized as others (41.54%), and reported a monthly income mainly ranging from IDR 5–7 million (44.62%), indicating a predominantly productive-age Muslim female group with moderate income levels.

Based on Table 2, all constructs meet the required validity and reliability criteria. Cronbach's Alpha and Composite Reliability values for all variables exceed 0.70, indicating strong internal consistency, while the Average Variance Extracted (AVE) values are all above 0.50, confirming adequate convergent validity. Overall, the measurement instruments are valid, reliable, and suitable for further analysis.

Table 2.

Variable	Cronbach's alpha	Composite reliability (rho_a)	Composite reliability (rho_c)	Average variance extracted (AVE)
<i>Al-'Iffah</i>	0.901	0.904	0.938	0.835
Social Identity	0.915	0.916	0.947	0.855
Subjective Norms	0.853	0.854	0.910	0.772
Intention	0.860	0.862	0.915	0.781
Halal Luxury Goods Selection	0.884	0.884	0.928	0.811
Attitude	0.859	0.862	0.914	0.779

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

Based on Table 3, the outer loading values indicate the extent to which each indicator adequately represents its respective latent construct. All indicators in the model exhibit outer loading values above 0.7, demonstrating strong contributions to explaining their constructs and confirming good measurement quality. The *Al-'Iffah* (AI) construct is measured by three indicators (AI1–AI3) with outer loadings of 0.932, 0.875, and 0.934, while Social Identity (SI) is represented by IS1–IS3 with values of 0.911, 0.923, and 0.939.

Subjective Norms (SN) are captured by NS1–NS3 with loadings of 0.877, 0.875, and 0.884, and Intention (IN) is measured by Ni1–Ni3 with values of 0.891, 0.892, and 0.869. The Halal Luxury Goods Selection (HLGS) construct shows strong indicator loadings ranging from 0.883 to 0.912, while the Attitude (AT) construct is adequately reflected by its indicators with loadings between 0.863 and 0.896. Overall, these results confirm that all indicators meet the convergent validity criterion, indicating that the measurement instruments are valid and reliable for capturing their respective constructs.

Table 3. Outer Loadings

Variable	AI	IS	NS	Ni	PBMH	Si
AI1	0.932					
AI2	0.875					
AI3	0.934					
IS1		0.911				
IS2		0.923				
IS3		0.939				
NS1			0.877			
NS2			0.875			
NS3			0.884			
Ni1				0.891		
Ni2				0.892		
Ni3				0.869		
PBMH1					0.907	
PBMH2					0.883	
PBMH3					0.912	
Si2						0.863
Si3						0.890
Si1						0.896

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

Based on Table 4, the Fornell–Larcker Criterion confirms adequate discriminant validity, as the square root of the AVE for each construct (shown on the diagonal) is higher than its correlations with other constructs. This pattern indicates that each construct is empirically distinct and that the measurement model demonstrates satisfactory discriminant validity.

Table 4. Fornell-Larcker Criterion

Variable	AI	IS	NS	Ni	PBMH	Si
<i>Al-'Iffah</i>	0.914					
Social Identity	0.884	0.925				
Subjective Norms	0.570	0.555	0.879			
Intention	0.819	0.788	0.717	0.884		
Halal Luxury Goods Selection	0.891	0.827	0.626	0.853	0.901	
Attitude	0.684	0.694	0.797	0.725	0.707	0.883

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

Table 5 demonstrates strong model explanatory power, as indicated by high R<sup>2</sup> values for *Al-'Iffah* (0.781), Niat (0.763), Norma Subjektif (0.635), and Pemilihan Barang Mewah Halal (0.728). The corresponding Adjusted R<sup>2</sup> values are closely aligned, confirming model stability and the absence of overfitting, and

indicating that the proposed constructs provide substantial predictive accuracy in explaining halal luxury consumption behavior.

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

Variable	R-square	R-square adjusted
<i>Al-'Iffah</i>	0.781	0.780
Subjective Norms	0.635	0.633
Intention	0.763	0.761
Halal Luxury Goods Selection	0.728	0.727

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

Table 6. F-Square Values

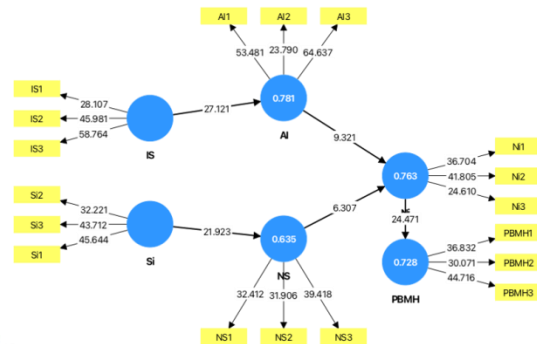
Variable	AI	IS	NS	Ni	PB MH	Si
<i>Al-'Iffah</i>				1.051		
Social Identity	3.570					
Subjective Norms			0.393			
Intention				2.678		
Halal Luxury Goods Selection					1.741	
Attitude						

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

Table 6 summarizes the f-square ( $f^2$ ) results, indicating the relative effect sizes of the independent variables within the structural model. Identitas Sosial shows a very strong effect ( $f^2 = 3.570$ ), highlighting its dominant contribution in shaping downstream constructs, while Niat also demonstrates a strong effect ( $f^2 = 2.678$ ) in explaining behavioral outcomes.

Sikap exhibits a large effect size ( $f^2 = 1.741$ ), followed by *Al-'Iffah* with a moderate-to-strong effect ( $f^2 = 1.051$ ), confirming its substantive role in the model. In contrast, Norma Subjektif presents a smaller yet meaningful effect ( $f^2 = 0.393$ ), indicating a supportive but less dominant influence. The absence of f-square values for Pemilihan Barang Mewah Halal suggests that its role is primarily as an outcome

variable rather than a predictor within the current model structure.



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

Figure 2. Output of the structural model testing

Table 7 shows significant structural relationships, where Identitas Sosial strongly influences *Al-'Iffah* ( $\beta = 0.884$ ), which in turn affects Niat ( $\beta = 0.607$ ) and subsequently Pemilihan Barang Mewah Halal ( $\beta = 0.853$ ). Norma Subjektif also significantly shapes Niat ( $\beta = 0.371$ ), while Sikap has a strong effect on Norma Subjektif ( $\beta = 0.797$ ), highlighting the role of attitudes and social pressure in intention formation.

Table 7. SEM-PLS: Direct Effect Testing Results

Variabel	Original sample (O)	Sample mean (M)	(STD EV)	(O/STD EV)	P values
<i>Al-'Iffah</i> -> Intention	0.607	0.607	0.065	9.321	0.000
Social Identity -> <i>Al-'Iffah</i>	0.884	0.881	0.033	27.121	0.000
Intention-Halal Luxury Goods Selection	0.853	0.852	0.035	24.471	0.000
Subjective Norms -> Intention	0.371	0.371	0.059	6.307	0.000
Attitude -> Subjective Norms	0.797	0.798	0.036	21.923	0.000

Table 8 confirms significant mediation effects, particularly the indirect influence of *Al-'Iffah* on Pemilihan Barang Mewah Halal through Niat ( $\beta = 0.518$ ), as

well as the indirect effects of Norma Subjektif ( $\beta = 0.317$ ) and Identitas Sosial through *Al-'Iffah* ( $\beta = 0.537$ ). These results underline the central mediating roles of *Al-'Iffah* and Niat in linking social and moral factors to halal luxury consumption behavior.

Table 8. SEM-PLS:  
Indirect Effect Testing Results

Variabel	Original sample (O)	Sample mean (M)	(STD EV)	(OS)	P values
<i>Al-'Iffah</i> -> Intention -> Halal Luxury Goods Selection	0.518	0.519	0.070	7.383	0.000
Subjective Norms -> Intention -> Halal Luxury Goods Selection	0.317	0.315	0.044	7.192	0.000
Social Identity -> <i>Al-'Iffah</i> -> Intention	0.537	0.535	0.062	8.599	0.000
Attitude -> Subjective Norms -> Intention	0.296	0.296	0.048	6.176	0.000

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

The mediation analysis shows that *Al-'Iffah* and Niat fully mediate halal luxury purchasing behavior. Social Identity, Subjective Norms, and Attitude influence Halal Luxury Product Choice only through the internalization of moral self-restraint (*Al-'Iffah*) and behavioral intention (Niat), with no dominant direct effects.

*Al-'Iffah* transforms social and normative influences into ethical consciousness, while Niat converts this consciousness into actual purchasing behavior. These findings highlight that internalized moral values and intention, rather than external pressures alone, are the primary drivers of halal luxury consumption, demonstrating a robust full mediation effect.

## 4.2 Discussion

The structural model in Tables 7 and 8 demonstrates that Social Identity, Subjective Norms, and Attitude shape halal luxury purchasing behavior via the internalization of *Al-'Iffah* and formation of behavioral intention. The strong path from Social Identity to *Al-'Iffah* ( $\beta = 0.884$ ) supports Social Identity Theory, indicating that ethical self-regulation arises when behavior aligns with salient group identities. Identification with a Muslim socialite community fosters moral self-restraint, showing that ethical consciousness is socially constructed and internalized through group-based values (Mohamed Nasir, 2022). Recent studies also confirm that identity-based religiosity enhances ethical vigilance and consistency in halal consumption, especially among elite Muslim groups.

The significant effect of Subjective Norms on Intention supports value-based consumer behavior frameworks, indicating that social expectations act as internal motivators rather than external pressures. In this model, Subjective Norms function as socially legitimized standards that shape behavioral intention by embedding halal luxury consumption within collective approval structures (Aslan, 2023; Sudarsono et al., 2024). Empirical evidence shows that religio-social norms enhance moral awareness, strengthen intentional commitment, and promote consistency in halal consumption, demonstrating that norms actively guide ethical judgment and market behavior rather than merely reflecting doctrinal beliefs.

In the Islamic extension of the Theory of Planned Behavior, Subjective Norms act as normative pressure, Attitude provides

evaluative orientation, *Al-'Iffah* serves as an internalized moral control, and Intention is the immediate behavioral antecedent. Significant mediation pathways—*Al-'Iffah* → Intention → Halal Luxury Product Selection ( $\beta = 0.518$ ) and Social Identity → *Al-'Iffah* → Intention ( $\beta = 0.537$ )—align with TPB-based halal consumption research, showing that ethical attitudes and identity-driven norms influence behavior only when translated into self-regulated intention (Mizana & Albari, 2024; Said et al., 2025). These results confirm that intention is behaviorally effective only when underpinned by internal moral discipline.

*Al-'Iffah* and Intention fully mediate the relationship between social-psychological determinants and halal luxury purchasing behavior. Social Identity, Attitudes, and Norms influence behavior only through moral self-restraint (*Al-'Iffah*) and subsequent behavioral Intention. This division highlights that social and attitudinal factors operate at the cognitive-value level, while *Al-'Iffah* and Intention govern behavioral enactment. Findings align with recent literature emphasizing internal moral regulation as crucial for bridging the attitude-behavior gap in halal consumption among socially visible, status-conscious Muslim consumers (Asrori et al., 2025; Wiyono et al., 2022).

Empirically, the strong direct effect of Intention on Halal Luxury Product Selection ( $\beta = 0.853$ ,  $p < 0.001$ ) confirms that intention represents the decisive behavioral gateway through which ethical awareness materializes into actual consumer choice. Respondents exhibiting high levels of *Al-'Iffah* and intention demonstrate greater selectivity, ethical vigilance, and consistency in purchasing halal luxury

goods. They prioritize verified halal certification, ethical branding, and reputational integrity, even when such products involve higher financial sacrifice (Fauzi, 2023; Sofyan et al., 2025). This indicates that *Al-'Iffah* transcends abstract moral restraint and manifests as active ethical discipline in real consumption contexts.

The findings confirm a sequential ethical-behavioral chain: Social Identity → *Al-'Iffah* → Intention → Halal Luxury Product Selection, with Subjective Norms and Attitude reinforcing intention. Full mediation through *Al-'Iffah* and Intention ensures theoretical stability and behavioral enforceability. The study demonstrates that *Al-'Iffah* functions as a psychological mechanism translating social identity and moral awareness into consistent halal luxury consumption. Integrating Social Identity Theory and the Islamic Theory of Planned Behavior, it advances a value-ethics-intention framework addressing the attitude-behavior gap (S. H. bin M. Ismail & Masnita, 2025; Khalek et al., 2023). Practically, stakeholders should promote identity-based ethics, moral self-restraint, and intention-focused strategies to foster sustainable halal luxury consumption among socially influential Muslim consumers.

## 5. CONCLUSION

This study confirms that *Al-'Iffah* and behavioral intention serve as essential mediating variables in shaping halal luxury purchasing behavior among Muslim socialite women. Social Identity emerged as the strongest determinant of ethical self-restraint, followed by Subjective Norms and Attitude, while *Al-'Iffah* and Intention effectively translated socio-cognitive values

into ethical consumption behavior. The findings position halal luxury consumption as a morally regulated and identity-driven process rooted in self-restraint and intentional commitment. The study contributes to Islamic consumer behavior literature through an integrated SEM-PLS ethical framework. However, limitations related to sample specificity, cross-sectional design, and self-reported data suggest the need for broader longitudinal and comparative future studies.

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