

## Determinants of Halal Consumption Behavior among Muslim University Student: The Roles of Religiosity, Attitude, Lifestyle, and Halal Knowledge

Silvy Astari<sup>1\*</sup>, Vima Putriana Tista<sup>2</sup>, Sharifah Nadhira Binti Syed Sallehuddin<sup>3</sup>, Mya Yuwanita Suhanda<sup>4</sup>

Baiturrahmah University, Padang – Indonesia<sup>1\*,4</sup>

Universitas Andalas, Padang – Indonesia<sup>2</sup>

<sup>3</sup>Taylor university- Malaysia<sup>3</sup>

\*Corresponding Author: [silvyastari@fekon.unbrah.ac.id](mailto:silvyastari@fekon.unbrah.ac.id)

### ARTICLE INFO

Received 18 May 2026

Accepted 10 June 2026

Published 16 June 2026

#### Keywords:

halal knowledge, attitude, lifestyle,

**Kata Kunci:** pengetahuan halal, perilaku, gaya hidup.

#### DOI :

<https://doi.org/10.24036/ecogen.v9.i2.88>

### ABSTRACT

The fast growth of the halal business has heightened interest in the factors influencing halal consumption behavior among Muslim costumers. This study examines the impact of religion, halal knowledge, attitudes and lifestyle on halal consumption behavior among Muslim students at Universitas Baiturrahmah who consistently utilize halal cosmetics items. A cross-sectional study, involving 250-woman students as respondents was conducted in Baiturrahmah university Padang, Indonesia. The data were analyzed using partial least square structural equating modeling (PLS-SEM) in Smart PLS, encompassing measurement evaluation and bootstrapped hypothesis testing. The findings indicate that religiosity, attitudes and lifestyle positively influence halal consumption behavior, suggesting that internalized religious commitment fosters consistent halal- oriented actions, favorable perceptions of halal cosmetics result in actual consumption, and value aligned daily routines promote halal purchasing. In contrast, halal knowledge does not exert a substantial direct influence on behavior. Indicating a knowledge-behavior gap when comprehension is not paired with reinforcing beliefs and practice. The research offers behavior framework and elucidates the significance of primary psychological, lifestyle, and religious influences in an Islamic university setting in a developing market.

---

## ABSTRAK

Pertumbuhan pesat bisnis halal telah meningkatkan minat pada faktor-faktor yang memengaruhi perilaku konsumsi halal di kalangan konsumen Muslim. Studi ini meneliti dampak agama, pengetahuan halal, sikap, dan gaya hidup terhadap perilaku konsumsi halal di kalangan mahasiswi Muslim di Universitas Baiturrahmah yang secara konsisten menggunakan produk kosmetik halal. Studi potong lintang, yang melibatkan 250 mahasiswi sebagai responden, dilakukan di Universitas Baiturrahmah Padang, Indonesia. Data dianalisis menggunakan pemodelan persamaan struktural kuadrat terkecil parsial (PLS-SEM) di Smart PLS, yang mencakup evaluasi pengukuran dan pengujian hipotesis bootstrap. Temuan menunjukkan bahwa religiusitas, sikap, dan gaya hidup secara positif memengaruhi perilaku konsumsi halal, menunjukkan bahwa komitmen keagamaan yang terinternalisasi mendorong tindakan berorientasi halal yang konsisten, persepsi yang baik terhadap kosmetik halal menghasilkan konsumsi aktual, dan rutinitas harian yang selaras dengan nilai-nilai mendorong pembelian halal. Sebaliknya, pengetahuan halal tidak memberikan pengaruh langsung yang substansial terhadap perilaku. Hal ini menunjukkan adanya kesenjangan pengetahuan-perilaku ketika pemahaman tidak dipasangkan dengan keyakinan dan praktik yang memperkuat. Penelitian ini menawarkan kerangka perilaku dan menjelaskan pentingnya pengaruh psikologis, gaya hidup, dan agama utama dalam lingkungan universitas Islam di pasar negara berkembang.



This is an open access article distributed under the Creative Commons 4.0 Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited. ©2026 by author.

---

## INTRODUCTION

In 2023, global Muslim expenditure across six sectors of the Islamic economy amounted to USD 2.43 trillion, with projections indicating a growth to USD 3.36 trillion by 2028. Domestically, Indonesia constitutes a significant market, bolstered by almost 246 million Muslim customers and household consumption expenditure of IDR 3,226.1 trillion in the first half of 2025. Halal industry acquires importance due to the persistent expansion of the global Muslim community and the heightened public awareness of their importance. The halal product sector is gaining prominence owing to the expanding worldwide Muslim demographic and the heightened consumer awareness of the significance of halal products. Moreover, enterprises manufacturing halal products must guarantee that their offerings adhere completely to Islamic

principles and halal rules to uphold consumer trust and credibility. According to Sukesni et al (2019) halal lifestyle has emerged as a contemporary trend within the worldwide society

The State of the Global Islamic Economy Report (SGIER) 2024/2025 indicates that Indonesia has the third position worldwide in the halal industrial ecosystem, trailing behind Malaysia and Saudi Arabia. This position is further reinforced by Indonesia's accomplishment as the nation with the most significant score enhancement compared to 2022, reflecting an increase of 19.8 points. Furthermore, the increasing prevalence of halal lifestyle has influenced industry's impact on the national economy. The halal sectors market share of GDP increased from 24.3% in 2016 to 24.86% in 2020 (Ministry of Finance Republic of Indonesia, 2021) These statistics underscore Indonesia's expanding strategic significance in the global halal economy and its rising competitiveness within the international halal industry framework. This improvement enhances customer knowledge of halal products present in the marketplace.

The halal industry has developed into a viable international sector, supported by the growing Muslim population, to satisfy the demand for halal products among Muslims (Fauzi, 2023). Muslim consumers are defined by their obligation to adhere to Islamic halal laws in their purchasing behavior (Khan et al., 2021). Halal extends beyond food to include a diverse array of products and services available to Muslim consumers, covering their entire shopping spectrum (Fauzi, 2023). This includes cosmetics, travel, personal care, pharmaceuticals, tourism, finance, lifestyle, entertainment, and education (Jailani and Adinugraha, 2022). "Halal cosmetics" are beauty products formulated in accordance with Islamic principles and composed of substances permissible under Islamic law (Shahid et al., 2023). Halal cosmetics encompass skincare, makeup, hair care, and personal hygiene products, providing ethical, safe, and inclusive beauty options for both Muslim and non-Muslim consumers in search of clean and cruelty-free alternatives.

Halal cosmetics adhere to Islamic principles by omitting prohibited substances, including those derived from pigs, human tissues, predatory animals, insects, reptiles, and analogous sources. Furthermore, materials sourced from permissible animals must be subjected to appropriate Islamic slaughter methods (Herjanto et al., 2023). Halal skincare and cosmetic products conform to Islamic law principles, utilizing compliant components and techniques. They eliminate detrimental elements, animal-derived components, and procedures tainted with contaminants.

These products emphasize purity, safety, and quality, adhering to stringent Halal certification standards (Isa et al., 2023). The expansive industry for halal cosmetics is encountering an issue. Non-Muslim enterprises in non-Muslim nations produce several items, casting uncertainty on their Halal certification due to components like porcine enzymes or alcoholic preservatives. Muslim scholars are examining the cosmetics sector to resolve ambiguities and ensure adherence (Isa et al., 2023; Bhutto et al., 2023). Nevertheless, these apprehensions can be mitigated through rigorous certification processes to validate that cosmetics are Halal.

According to Astari (2024) The four elements include: (i) certification of the product as 'halal' by the authorized body, (ii) possession of the National Agency of Drug and Food Control emblem (i.e., BPOM), (iii) affordability of the price, and (iv) compatibility of the product with their skin. Her study was conducted using a focus group discussion (FGD) approach involving university students as respondents. The research specifically examines the effects of spirituality and halal information on consumer decisions, with the aim of providing a more nuanced and in-depth understanding of consumption behavior among Muslim university students.

Adriani (2025) observes that the Minangkabau demonstrates a global leadership orientation based on costumes, religiosity, intellectuality and transformational ideas, prompting

this study to examine the major impact of religiosity students' cosmetics consumption behavior. This study concentrates on Muslim students at Baiturrahmah University because the university presence of a value-rich atmosphere where religiosity is systematically reinforced through organized spiritual-development activities (e.g., ESQ training, Dhuha sessions, and regular prayers). Previous studies in Islamic higher education demonstrate that institutional religious programs can enhance student's religiosity and facilitate their spiritual growth (Afifi et al., 2025, Putri et al., 2024) and that Islamic religious education correlated with both spiritual and social development in students (Imron et al., 2025). The adaptation of spiritual activities, such as Dhuha, has been identified as a significant background for promoting consistent behavior and student cooperation (Rohayati et al., 2024) interventions based on training that fit with ESQ have been associated with enhancements in students' spiritual intelligence (Sukring & malik., 2022). Thus, choosing Baiturrahmah University students offers a theoretically suitable context to investigate whether belief-supported by an organized university environment- correlates with halal consuming behavior

This research combines the theory of planned behavior with social identity theory to figure out halal consuming behavior. The Theory of Planned Behaviour posits that conduct is mostly influenced by cognitive assessment, especially attitudes toward the behavior (Ajzen, 1991). In the halal context, favorable attitudes formed by perceptions of safety, quality and religious support halal consumption (Elseidi, 2018). Many researchers claim that the theory of Planned Behavior has conventionally regarded attitude, subjective norm, and perceived behavioral control as independent predictors of behavioral intention (Ali et al, 2018; Iranmanesh et al., 2020, Ngah et al, 2021; Febriandika et al, 2023; Fachrurrozie et al, 2023).

Social Identity Theory complements this perspective by emphasizing that halal consumption is influenced by Muslim identity, religious affiliation, and internalized social norms. For students at Islamic colleges, selecting halal items is not only a logical choice, but also a means of demonstrating religious beliefs and reinforcing their identity as Muslim consumers within an Islamic academic setting. Consequently, both theories enhance one another by revealing halal consumption as both a planned act and an identity-oriented practice. Recent studies indicate that religious identity and group- based identification significantly influence consumer intention, loyalty and decision regarding halal consumption (Ahmadova Et Al 2021; Zeqiri Et Al, 2022, Sudarsono Et Al, 2024).

Attitudes refer to students favorable or unfavorable assessment of halal items. Students who regard halal items as safe, hygienic, ethical and aligned with Islamic principles are more inclined to exhibit halal consuming behavior. Prior research indicates that attitude positively affects the intention to utilize or acquire halal cosmetics items (Divianjella et al, 2020; Ummah et al, 2025). Consequently, the subsequent hypothesis is proposed:

**H1: attitude affects halal consumption behavior**

Halal knowledge includes students' comprehension of halal concepts, halal certification, ingredients and product choices. Students possessing superior halal knowledge are anticipated to exercise greater caution and proficiency in selecting halal products (Divianjella et al 2020; vikialiana et al 2024; Sudarsono et al 2024). Consequently, the subsequent hypothesis is posited:

**H2: knowledge of halal products affects halal consumption behavior.**

Lifestyle reflects students' daily purchasing habits and their expression of personal and religious values. Within Islamic universities, a halal lifestyle signifies the assimilation of Islamic beliefs into daily consumer practices. Prior research indicated that lifestyle exerts a positive and significant influence on purchasing decision for halal skincare and cosmetic goods (Amalia et al 2022). Consequently, the subsequent hypothesis is proposed:

**H3: lifestyle factors impacting halal consuming behavior.**

Religiosity indicates the degree to which Islamic ideas and practice influence student exhibiting heightened religiosity are more inclined to perceive halal consumption as integral to belief and Muslim identity. Research on halal cosmetics indicates that religiosity markedly affects attitudes, purchase intentions and purchasing decisions (Afendi et al, 2024; Ummah et al, 2025). Consequently, the subsequent hypothesis is proposed:

**H4: the impact of religiosity on halal consumer behavior.**

This study illustrates that, whereas previous research has mostly highlighted halal knowledge as a key factor, information alone may be inadequate to influence behavior. Conversely, emotional and identify-related factors- especially religiosity and lifestyle compatibility- exert a more significant influence. This research enhances literature by integrating the Theory of Planned Behavior with Social Identity Theory, transitioning the emphasis from only rational decision-making to a comprehensive framework that focuses on the interaction between cognition, identity and behavior within a modern consumer context.

**METHOD**

A quantitative study methodology utilizing a survey method was implemented to investigate the factors influencing halal cosmetic consumer behavior. Data were gathered using structured questionnaires assessed on a five-point Likert scale from 1 (strongly disagree) to 5 (strongly agree), wherein latent factors were operationalized into observable indicators derived from previously validated research. Questionnaires were distributed on woman student from Economic Faculty and Business who routine using cosmetic products, Baiturrahmah university, age range 17- 23 years.

Data analysis was performed via Partial Least Squares–Structural Equation Modeling (PLS-SEM) using a Smart PLS software. The measurement model was assessed by evaluations of convergent and discriminant validity analyzed through cross-loadings and the Fornell–Larcker criterion, and convergent validity determined by Average Variance Extracted (AVE) values. Reliability was assessed by Cronbach’s Alpha and Composite Reliability, while collinearity concerns were analyzed utilizing Variance Inflation Factor (VIF) values. The structural model (inner model) was evaluated to determine the significance of path coefficients and the prediction efficacy of the suggested model.

**RESULT AND DISCUSSION****RESULTS**

Figure 1 illustrates the estimated PLS-SEM model, presenting both the measurement model and the structural model by highlighting the outer loadings of each indicator, the path coefficients between the constructs (religiosity, halal knowledge, attitude and lifestyle), and the explained variance (R Square) of the endogenous construct (halal consumption behavior). This figure is resented to offer a concise and transparent overview of the empirical findings enabling readers to swiftly evaluate (1) the adequacy of the indicators in representing their constructs (through robust loadings) and (2) the extent of each predictor’s contribution to the dependent variable (via the structural paths and R square). The presence of the model diagram enhances the credibility and clarity of the findings section, as it enables the audience to assess the sufficiency of the measurements and comprehend the models overall predictive efficacy without depending entirely on n tables.

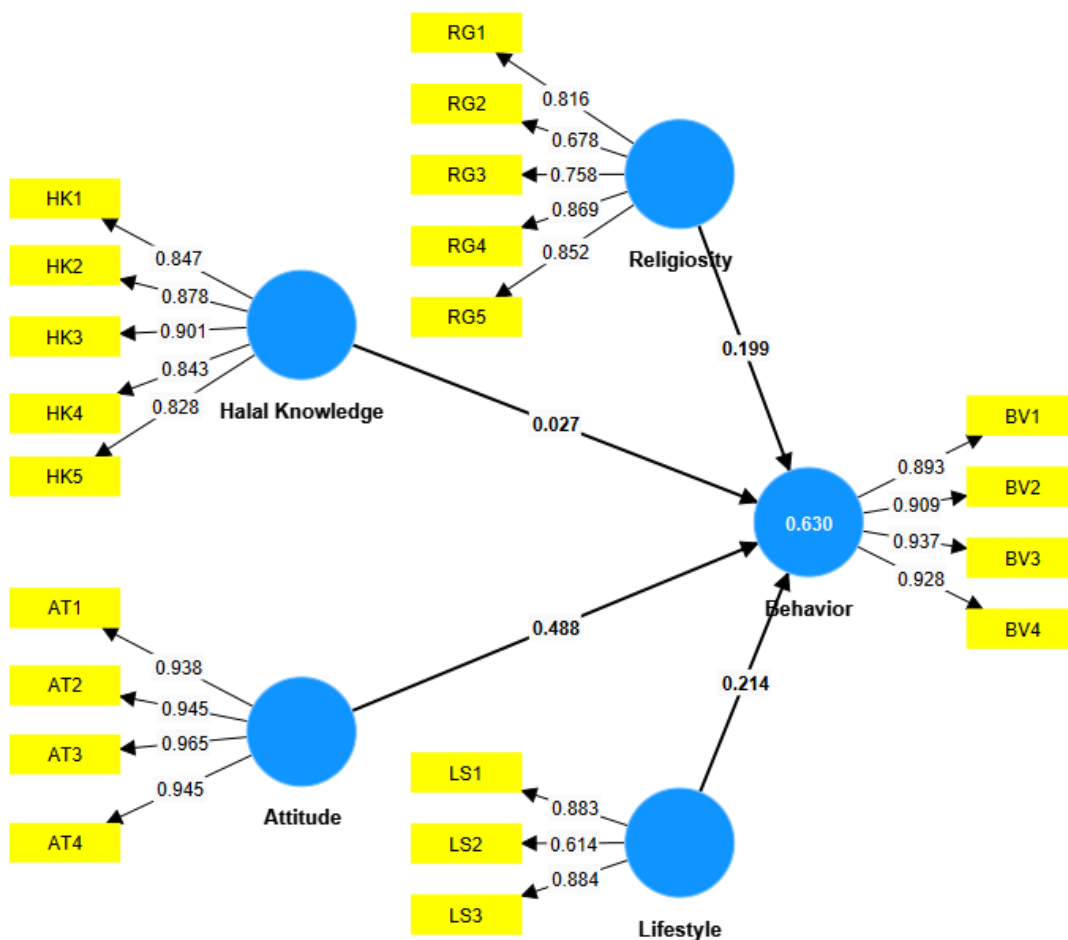


Figure1: Inner Model

Sources: Processed Data 2026

In the outer loading analysis, factor loadings related to religiosity, halal knowledge, attitude, lifestyle, and respondent behavior were acquired. In terms of religiosity, item Religious 4 (adhering to Islamic principles in daily life) had the highest loading value of 0.869, whilst item Religious 2 (consistently avoiding wicked deeds) demonstrated the lowest loading value of 0.678. Both values exceeded the criterion of 0.6, signifying their validity and permitting progression to the subsequent stage of analysis. Regarding Halal knowledge, item Halal Knowledge 3 (awareness of substances in cosmetic items) exhibited a high load of 0.901, while Halal Knowledge 5 (awareness of halal certification) demonstrated a lesser load of 0.828; both were deemed valid.

Item Attitude 2 (positive perception of cosmetics with a halal logo) exhibited a high loading of 0.945, while Attitude 4 (utilization of cosmetics depending on individual preference) similarly demonstrated a loading of 0.945, both deemed acceptable. Within the lifestyle category, Lifestyle 1 (interest in utilizing products endorsed by acquaintances) had a loading of 0.883, but Lifestyle 2 (societal aspects affecting quality) demonstrated a lower loading of 0.614, which remained valid albeit near the threshold. Ultimately, item Behavior 2 (confidence in halal items) exhibited a substantial loading of 0.909, whilst Behavior 3 (feeling secure when acquiring products with a halal label) demonstrated a loading of 0.893, both of which were deemed genuine. Items with loading values exceeding 0.6 were deemed to possess good validity and were eligible

for progression to the subsequent stage of analysis. Hair et al. (2024) assert that loading values exceeding 0.6 signify a substantial contribution of the indicators to the construct being assessed.

In the cross-loading test for Attitude, Attitude 1 to Attitude 4 exhibited exceptionally high loading values, ranging from 0.938 to 0.965, signifying that all four items contributed to the attitude construct. The values significantly exceeded the loadings on other constructs, including Behavior, Halal Knowledge, Lifestyle, and Religiosity, where numerous indicators registered loadings below 0.7. In the context of halal knowledge, items Halal knowledge 1 to Halal Knowledge 4 exhibited differing loadings, with Halal Knowledge 3 demonstrating the greatest loading of 0.901, signifying the substantial relevance of information regarding halal ingredients. Conversely, loadings in alternative constructs, including lifestyle and religiosity, were diminished, with items such as Lifestyle 1 and Religious 1 exhibiting loadings beneath 0.6. The results demonstrated that all items within the attitude construct were valid and could proceed to the further level of analysis, consistent with the validity standards set forth by Hair et al., which stipulate that loadings exceeding 0.6 signify good validity.

Table 1 highlights the evaluation of the measurement model for the PLS-SEM analysis, showcasing indicator collinearity (VIF) indicator reliability (outer loadings), and metrics for internal consistency and convergent validity for each construct, including Cronbach's alpha (CA) Composite Reliability (CR) and Average Variance Extracted (AVE).

Table 1: Measurement Model Assessment (Reliability and Convergent Validity)

constructs	item code	VIF	Loading	CA	CR	AVE
Attitude	AT1	4.903	0.938	0.963	0.963	0.899
	AT2	5.605	0.945			
	AT3	8.121	0.965			
	AT4	5.666	0.945			
Behavior	BV1	2.992	0.893	0.937	0.938	0.841
	BV2	3.503	0.909			
	BV3	4.484	0.937			
	BV4	4.267	0.928			
Halal Knowledge	HK1	2.358	0.847	0.912	0.914	0.740
	HK2	3.581	0.878			
	HK3	3.827	0.901			
	HK4	2.463	0.843			
	HK5	2.210	0.828			
Lifestyle	LS1	1.655	0.883	0.734	0.821	0.646
	LS2	1.270	0.614			
	LS3	1.781	0.884			
Religiosity	RG1	1.991	0.816	0.858	0.884	0.636
	RG2	1.635	0.678			
	RG3	1.827	0.758			
	RG4	2.554	0.869			
	RG5	2.348	0.852			

Source: Processed Data 2025

The reliability test findings demonstrated the degree of consistency and dependability of the constructs examined in the model. In this context, Cronbach's alpha, Composite dependability (rho\_a), and Composite Reliability (rho\_c) were employed to evaluate the overall construct dependability. The attitude construct yielded a Cronbach's alpha of 0.963 and a Composite Reliability of 0.973, signifying an exceptionally high degree of internal consistency and confirming the construct's substantial reliability. The behavior construct demonstrated positive outcomes, with a Cronbach's alpha of 0.937 and Composite Reliability of 0.955, indicating that its indicators reliably reinforced the underlying construct. Halal knowledge exhibited a Cronbach's alpha of 0.912 and a Composite Reliability of 0.934, signifying that this construct showed strong reliability. For the lifestyle construct, a Cronbach's alpha value of 0.734 was observed, which, while over the acceptable level, suggested potential for enhancing the consistency of its indicators. The religiosity construct demonstrated adequate reliability, evidenced by a Cronbach's alpha of 0.858 and Composite Reliability of 0.897, however not as robust as several other constructs.

The reported Average Variance Extracted (AVE) values were utilized to assess the degree to which each construct in the model accounted for the variance of its indicators. The attitude construct yielded an AVE value of 0.899, signifying a robust capacity to elucidate indicator variance and above the widely recognized threshold of 0.50. This indicates that the concept was deemed valid and reliable. The behavior construct exhibited positive outcomes, with an AVE of 0.841, signifying that it sufficiently accounted for the variance of its indicators. Simultaneously, halal knowledge exhibited an AVE score of 0.740, indicating adequate validity. Nevertheless, the Average Variance Extracted (AVE) values for the lifestyle and religiosity components were reported as 0.646 and 0.636, respectively. Despite these values above the permissible threshold, they indicated that both constructs possessed potential for enhancement in elucidating indicator variance.

Table 2 displays the evaluation of discriminant validity with the Fornell-Lacker criterion. The table combines the square roots of the Average Variance Extracted (AVE) along the diagonal with the inter construct is empirically unique from the others. It is essential to report this finding to confirm that the measurement model meets the criteria for discriminant validity prior to evaluating the structural correlations.

Table 2: Discriminant validity – Fornell-Larcker criterion

Variabel	Attitude	Behavior	Halal Knowledge	Lifestyle	Religiosity
Attitude	0.948				
Behavior	0.741	0.917			
Halal Knowledge	0.641	0.594	0.860		
Lifestyle	0.584	0.621	0.592	0.804	
Religiosity	0.552	0.599	0.636	0.530	0.798

Source: Processed Data 2025

The discriminant validity of the examined constructs was assessed according to the Fornell-Larcker criterion. This criterion stipulates that, for each construct, the square root of the average variance extracted (AVE) must exceed the correlations with other constructs. The Attitude value was recorded at 0.948, signifying that this construct exhibited robust validity. The Behavior value was 0.917, signifying robust validity. Halal Knowledge registered a rating of 0.860, Lifestyle recorded a value of 0.804, while Religiosity was noted at 0.798.

Table 3: R-square test

Variabel	R-Square	R-Square Adjusted
Behavior	0.630	0.624

Source: Processed Data 2025

The R-square analysis was conducted to evaluate the explanatory power of the structural model in accounting for variance in the endogenous construct. The R-square value obtained for the behavior construct was 0.630, indicating that approximately 63% of the variance in respondents' behavior was explained by the independent constructs included in the model. This result suggests a substantial level of predictive accuracy, demonstrating that the model provided a strong explanation of behavioral outcomes within the proposed framework.

Table 4: Hypothesis

Hypothesis	Sample Mean (M)	Standard Deviation (STDEV)	T-Statistics	P-Value
Attitude	0.488	0.060	8.072	0.000
Halal Knowledge	0.997	0.061	0.449	0.654
Lifestyle	0.214	0.054	3.944	0.000
Religiosity	0.199	0.061	3.284	0.001

Source: Processed Data 2025

#### **Hypothesis 1: Attitude influences Behavior.**

The findings indicate that attitude exerts a substantial positive effect on behavior, evidenced by a T-statistic over 1.96 and a P-value below 0.05. The results indicate that a more favorable attitude toward halal items correlates with a higher likelihood of behavior consistent with those ideals.

#### **Hypothesis 2: Halal Knowledge Influences Behavior.**

The findings indicate that the impact of halal awareness on conduct not significant, as evidenced by a T-statistic below 1.96 and a P-value exceeding 0.05. The results suggest that while awareness of halal is crucial, it does not immediately affect the behavior of responders.

#### **Hypothesis 3: Lifestyle Influences Behavior**

The findings indicate that lifestyle exerts a substantial favorable impact on behavior. A P-value < 0.05 signifies the acceptance of this hypothesis. This indicates that lifestyle can affect individuals' decision-making behavior.

#### **Hypothesis 4: Religiosity influences Behavior.**

The findings demonstrate that religiosity exerts a considerable beneficial effect on behavior, evidenced by a T-statistic over 1.96 and a P-value below 0.05. This indicates that more religious people are willing to act in alignment with their religious doctrines.

The structural model offers strong empirical evidence for three of the four proposed hypotheses. Attitudes, lifestyle and religiosity are identified as key factors influencing halal consumption behavior, suggesting that behavioral outcomes are mainly linked to evaluating assessments, value-aligned practice and established religious dedication. Conversely, halal knowledge did not demonstrate a substantial direct correlation with behavior, indicating that just factual awareness is inadequate to stimulate persistent halal-oriented acts without accompanying supportive attitudes and lifestyle habits. These results validate the model's explanatory

significance and provide a solid empirical basis for the ensuing examination of theoretical implications and consistency with previous data.

## DISCUSSION

The structural model assessment provided evidence regarding the proposed hypotheses. First, attitude was found to exert a beneficial and substantial influence on behavior, as indicated by a T-statistic exceeding 1.96 and a p-value below 0.05. This finding suggests that more favorable attitudes toward halal products were associated with a higher likelihood of engaging in behavior consistent with halal-related values.

Second, the effect of halal knowledge on behavior was not found to be significant. The T-statistics were below 1.96 and the p-value exceeded 0.05, indicating that, although knowledge about halal aspects was considered important, it did not directly translate into behavioral outcomes among respondents.

Third, lifestyle demonstrated a positive and significant influence on behavior, with a p-value below 0.05, supporting the acceptance of the hypothesis. This result implies that lifestyle factors played a role in encouraging individuals to engage in decision-related behaviors.

Finally, religiosity was also found to exert maintain an advantageous and significant impact, as reflected by a T-statistic greater than 1.96 and a p-value below 0.05. This indicates that individuals with higher levels of religiosity were more likely to behave in accordance with their religious teachings. Collectively, these findings highlight the differential roles of attitudinal, cognitive, lifestyle, and religious factors in shaping behavioral outcomes.

Previous research by Mahliza (2023) found that halal cosmetic consumption behavior was primarily influenced by consumers' attitude and lifestyle, while religiosity and halal knowledge did not show a significant direct effect. These findings suggested that halal consumption was driven more by positive product evaluation and alignment with daily lifestyle patterns rather than by knowledge level or religious dimensions alone. However, the results of the present study reveal a different pattern. In this study, halal knowledge did not have a significant effect, whereas attitude, lifestyle, and religiosity were found to significantly influence halal cosmetic consumption behavior.

This study's findings, under the Theory of Planned Behavior (TPB) framework, affirm that attitude serves as a direct predictor of halal consumption behavior, consistent with Ajzen (2020), assertion that a favorable evaluation of activity enhances the probability of action. The findings align with prior studies indicating that attitude strongly affects halal purchasing behavior (Turhin et al., 2022) and underscore the importance of attitude regarding Hallal items (Divianjella et al 2020, Rizkitkysha et al 2022).

Religiosity significantly influences behavior by serving as a background factor in the theory of Planned Behavior, reinforcing belief and commitment values, which leads to more consistent actions. This discovery is consistent with Tuhin et al (2022) and is supported within the framework of halal cosmetic (Afendi et al 2024). In contrast, the halal knowledge regarding behavior suggests a knowledge behavior gap, wherein knowledge influences attitudes and judgements indirectly as evidence by Maulani et al (2022).

Lifestyle insight can be comprehended through social identity theory as "identity enactment", wherein a halal lifestyle transforms into a habitual practice that activates one's core value and promote behavioral consistency. Empirical evidence for the significance of halal lifestyle is also observed in prior research on halal consumer behavior and decision making (Oktapiani et al, 2015).

The current findings enhance the explanatory power of combining the Theory of Planned Behavior with social identity theory in the context of halal eating. The strong influence of attitude and lifestyle suggests that students' usage of halal cosmetics is motivated by both cognitive factors and positive emotional assessments, as well as habitual behavior that match with their identity and values. The beneficial impact of religiosity indicates that internalized religious commitment can enhance behavioral consistency, especially within a supporting institutional framework that normalized and promotes religious practices. The non-significant direct effect of halal knowledge-behavioral gap, suggesting that limited informational awareness may be inadequate to foster consistent halal-oriented behavior unless it is transformed into substantive evaluations and integrated into daily lifestyle practice. Future research should investigate potential indirect mechanisms, such as halal knowledge influencing behavior through attitude, and include additional components of the theory of planned behavior, such as subjective norms and perceived behavioral control, to offer a more comprehensive understanding of halal consumption behavior across various educational and social contexts.

## CONCLUSIONS

This study aims to identify the principal determinants affecting halal consumption behavior among woman student from Islamic university with a religiosity oriented educational setting. The results suggest that halal consuming behavior is not significantly influenced by understanding of halal practice. Instead, it is strongly influenced by emotional and identity-related factors, particularly student's attitudes toward halal products, the alignment of halal consumption with their lifestyle, and their level of internal religiosity.

The findings imply that halal marketing and consumer education should not rely only on providing information, but also focus on value-based messages, symbolic meaning, and experiences that are relevant to woman student from Islamic university. However, these results should be interpreted carefully because the study was conducted in a university with a strong religious environment and focused only on halal cosmetic products. This context may strengthen the role of religiosity and reduce differences in halal knowledge. Future studies should test this model in more diverse settings and other halal product categories to see whether the results remain consistent. Furthermore, this study introduces a moderating variable to complement and strengthen existing literature.

## ACKNOWLEDGMENTS

The authors gratefully acknowledge Universitas Baiturrahmah for funding this research. The authors also sincerely thank the second author for valuable collaboration and contribution to the completion of this study.

## AUTHOR CONTRIBUTION

Author 1: Conceptualization, Methodology, Writing – Original Draft.

Author 2: Review & Editing.

Author 3: supervision, Formal Analysis.

Author 4: Data Curation.

## REFERENCES

- Adiba, E. M. (2019). Consumer purchasing behavior of halal cosmetics: A study on Generations X and Y. *Journal of Islamic Monetary Economics and Finance*, 5(1), 169–192.
- Adinugraha, H. H., & Sartika, M. (2019). Halal lifestyle di Indonesia. *An-Nisbah: Jurnal Ekonomi Syariah*, 5(2), 57–81.
- Afendi, A., Mashilal, M., Ghofur, A., & Izza, N. B. (2024). Behavior of halal cosmetic product purchase decision in Generation Z. *Journal of Digital Marketing and Halal Industry*, 6(1), 45–66. <https://doi.org/10.21580/jdmhi.2024.6.1.16288>
- Afifi, Z., Miswala, S. T., Tirta, K. D., & Prastowo, A. I. (2025). Enhancing the dimensions of student religiosity through Baitul Arqam program. *Jurnal Pendidikan Islam*, 15(2), 184–195. <https://doi.org/10.38073/jpi.v15i2.2991>
- Ahmadova, E., & Aliyev, K. (2021). Determinants of attitudes towards halal products: Empirical evidence from Azerbaijan. *Journal of Islamic Marketing*, 12(1), 55–69.
- Ajzen, I. (2020). The theory of planned behavior: Frequently asked questions. *Human Behavior and Emerging Technologies*, 2(4), 314–324. <https://doi.org/10.1002/hbe2.195>
- Ali, A., Ali, A., Xiaoling, G., Sherwani, M., & Hussain, S. (2018). Expanding the theory of planned behaviour to predict Chinese Muslims' halal meat purchase intention. *British Food Journal*, 120(1), 2–17.
- Andriani, C., Wardi, Y., & Evanita, S. (2025). Nilai tradisi sebagai strategi: Kepemimpinan Minangkabau universal dalam dinamika bisnis keluarga. *Jurnal Ecogen*, 8(4), 774–788.
- Arli, D., & Bakpayev, M. (2023). Exploring the role of innovation attributes on mobile payment adoption. *Journal of Consumer Marketing*, 40(7), 826–841.
- Aufi, F., & Aji, H. M. (2021). Halal cosmetics and behavior of Muslim women in Indonesia: The study of antecedents and consequences. *Asian Journal of Islamic Management*, 3(1), 11–22. <https://doi.org/10.1108/AJIM.vol3.iss1.art2>
- Chawla, D., & Joshi, H. (2019). Consumer attitude and intention to adopt mobile wallet in India: An empirical study. *International Journal of Bank Marketing*, 37(7), 1590–1618.
- Cheung, M. F., & To, W. M. (2019). An extended model of value-attitude-behavior to explain Chinese consumers' green purchase behavior. *Journal of Retailing and Consumer Services*, 50, 145–153. <https://doi.org/10.1016/j.jretconser.2019.04.006>
- Divianjella, M., Muslichah, I., & Ariff, Z. H. A. (2020). Do religiosity and knowledge affect the attitude and intention to use halal cosmetic products? Evidence from Indonesia. *Asian Journal of Islamic Management*, 2(2), 71–81. <https://doi.org/10.20885/ajim.vol2.iss2.art1>
- Elseidi, R. I. (2018). Determinants of halal purchasing intentions: Evidence from UK. *Journal of Islamic Marketing*, 9(1), 167–190.
- Fachrurrozie, Muhsin, Nurkhin, A., Mukhibad, H. and Mohd Daud, N. (2023), "Determinants of halal food purchase decisions for Go Food and Shopee Food users", *Innovative Marketing*, Vol. 19 No. 1, pp. 113-125, doi: 10.21511/im.19(1).2023.10.
- Febriandika, N. R., Wijaya, V., & Hakim, L. (2023). Gen-Z Muslims' purchase intention of halal food: Evidence from Indonesia. *Innovative Marketing*, 19(1), 13–25.
- Gabriella, S., & Kurniawati. (2021). Anteseden halal purchase behavior. *Benefit: Jurnal Manajemen dan Bisnis*, 6(2), 25–49.
- Imron, A., Budiman, M., Setyono, B., Hayati, M., & Sanmas, S. A. (2025). The impact of Islamic religious education on students' spiritual and social development: A study at Universitas Muhammadiyah Semarang. *International Journal of Research in Education*, 5(1), 157–167.

- Iranmanesh, M., Mirzaei, M., Hosseini, S. M. P., & Zailani, S. (2020). Muslims' willingness to pay for certified halal food: An extension of the theory of planned behaviour. *Journal of Islamic Marketing*, 11(1), 14–30.
- Kotler, P., and Keller, K. L. (2016). *Marketing Management* (15th Ed). Pearson Education.
- Mahliza, F., Prasetya, P., & Kuswibowo, C. (2023). The preferences of consumers' halal products in cosmetics market. *KBI: Kajian Branding Indonesia*, 5(2).
- Maulani, M. R., Nuryakin, & Hidayah, N. (2022). Purchase intention of halal cosmetics: The mediating role of attitude. *Etikonomi*, 21(2), 383–398. <https://doi.org/10.15408/etk.v21i2.24131>
- Ministry of Finance Republic of Indonesia. (2021, November 17). Sektor industri halal memiliki potensi besar dalam perekonomian nasional. <https://www.kemenkeu.go.id/publikasi/berita/sektor-industri-halal-memiliki-potensi-besar-dalam-perekonomian-nasional/>
- Miswanto, M., Salsabila, I., & Kusmantini, T. (2022). Pengaruh gaya hidup, label halal, dan harga terhadap keputusan pembelian di gerai Starbucks pada Generasi Z di Daerah Istimewa Yogyakarta. *Kajian Bisnis Sekolah Tinggi Ilmu Ekonomi Widya Wiwaha*, 30(2), 70–86.
- Mursid, A., & Wu, C. H. J. (2022). Halal company identity and halal restaurant loyalty: The role of customer satisfaction, customer trust and customer-company identification. *Journal of Islamic Marketing*, 13(12), 2521–2541
- Ngah, A. H., Gabarre, S., Han, H., Rahi, S., Al-Gasawneh, J. A., & Park, S. H. (2021). Intention to purchase halal cosmetics: Do males and females differ? A multigroup analysis. *Cosmetics*, 8(1), 19.
- Oktapiani, N., Al Farisi, M. S., & Herawati, E. (2025). Halal lifestyle, awareness, and consumer behavior: Implications for the halal food market in Dayeuh Village, Indonesia. *JEKSYAH: Islamic Economics Journal*, 5(1), 47–62. <https://doi.org/10.54045/jeksyah.v5i01.2649>
- Putri, E. R., & Rino. (2025). Pengaruh bandwagon effect, content marketing, dan viral marketing terhadap keputusan pembelian skincare MS Glow dengan perilaku konsumtif sebagai variabel mediasi. *Jurnal Ecogen*, 8(3), 487–505.
- Putri, J. A., Sujadi, E., & Putra, E. (2024). Flagship religious program at Islamic college: What is the effect on students' religiosity? *Edureligia: Jurnal Pendidikan Agama Islam*, 8(1). <https://doi.org/10.33650/edureligia.v8i1.8627>
- Quoc, T. N., Phuc, N. N., & Duong, N. H. (2025). Examining green packaging, branding, and ecolabeling strategies: The case of young consumers' perceptions and responses in F&B industry. *Cleaner and Responsible Consumption*, 16, Article 100258. <https://doi.org/10.1016/j.clrc.2025.100258>
- Rizkitysha, T. L., & Hananto, A. (2022). Do knowledge, perceived usefulness of halal label and religiosity affect attitude and intention to buy halal-labeled detergent? *Journal of Islamic Marketing*, 13(3), 649–670. <https://doi.org/10.1108/IIMA-03-2020-0070>
- Ramadan, H. M., & Maulana, A. I. (2019). Effect of lifestyle, quality products, price, and halal labelling on buying decisions.
- Rohayati, S., Hafni, N. L. D., Khoiri, A., & Majid, I. A. (2024). Religious moderation and student harmony: A phenomenological study of Duha prayer practices in Indonesian overseas schools. *Fitrah: Journal of Islamic Education*, 5(2), 156–170.
- Santoso, B. (2019). Keputusan pembelian sepatu Adidas pada Generasi Z di Surabaya. *AGORA*, 7(2).
- Shamser, R. (2016). Store Image and Its Impact on Consumer Behavior. *ELK Asia Pacific Journal of Marketing and*

- Retail Management*, 2(4). <https://doi.org/10.16962/EAPJMRM/issn>
- Sudarsono, H., Ikawati, R., Azizah, S. N., Sujono, R. I., & Fitriyani, Y. (2024). Muslim Generation Z's purchase intention of halal cosmetic products in Indonesia. *Innovative Marketing*, 20(4), 13–24.
- Sujono, R. I., Wiyandi, W., Wibowo, F. W., Yunadi, A., Kamal, A. H., Wibowo, A., & Salam, A. (2023). Purchase decision on halal products among female Muslim: Evidence from Indonesia. *Shirkah: Journal of Economics and Business*, 8(3), 309–321.
- Suhartanto, D., Dean, D., Sarah, I. S., Hapsari, R., Amalia, F. A., & Suhaeni, T. (2020). Does religiosity matter for customer loyalty? Evidence from halal cosmetics. *Journal of Islamic Marketing*, 12(8), 1521–1534. <https://doi.org/10.1108/JIMA-03-2020-0069>
- Sukei, S., & Hidayat, W. G. P. A. (2019). Managing the halal industry and the purchase intention of Indonesian Muslims: The case of Wardah cosmetics. *Journal of Indonesian Islam*, 13(1), 200–229. <https://doi.org/10.15642/JIIS.2019.13.1.200-229>
- Sukring, S., & Malik, M. (2022). Pengaruh training emotional social quotient terhadap kecerdasan spiritual mahasiswa Fakultas Agama Islam Universitas Muhammadiyah Buton. *Attaqwa: Jurnal Ilmu Pendidikan Islam*, 18(2), 20–30.
- Tuhin, M. K. W., Miraz, M. H., Habib, M. M., & Alam, M. M. (2022). Strengthening consumers' halal buying behaviour: Role of attitude, religiosity and personal norm. *Journal of Islamic Marketing*, 13(3), 671–687. <https://doi.org/10.1108/JIMA-07-2020-0220>