



TRUST IN HALAL PRODUCTS INFLUENCES PURCHASE DECISIONS MODERATED BY PURCHASE INTENTION

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Abstract

This study aims to analyze the influence of halal product knowledge, religiosity, halal labeling, and purchase intention on purchase decisions, as well as to examine the moderating role of purchase intention among Muslim Generation Z consumers in Indonesia. A quantitative approach was employed involving 450 respondents, and the data were analyzed using Partial Least Squares (PLS). The findings reveal that halal product knowledge and religiosity do not have a significant effect on purchase decisions, while halal labeling and purchase intention have a positive and significant effect. Furthermore, purchase intention negatively moderates the relationship between religiosity and purchase decisions. These results indicate that halal labeling and purchase intention are the main factors driving purchase decisions among Muslim Generation Z consumers, while knowledge and religiosity need to be strengthened through education and more creative communication strategies. Theoretically, this research contributes to the enrichment of halal consumer behavior studies by highlighting the dynamics of young consumers in purchase decision contexts. Practically, it provides valuable insights for halal industry players and certification bodies to enhance consumer trust, loyalty, and the effectiveness of halal product promotion in the Generation Z market.

KEPERCAYAAN TERHADAP PRODUK HALAL MEMPENGARUHI KEPUTUSAN PEMBELIAN YANG DIMODERASI OLEH NIAT BELI

Abstrak

Kata kunci:

pengetahuan produk halal;
religiositas; label halal;
niat beli; keputusan
pembelian; Generasi Z
Muslim.

Penelitian ini bertujuan untuk menganalisis pengaruh pengetahuan produk halal, religiositas, label halal dan niat beli terhadap keputusan pembelian, serta meninjau peran moderasi niat beli pada konsumen Muslim Generasi Z di Indonesia. Pendekatan kuantitatif digunakan dengan melibatkan 450 responden dan data dianalisis menggunakan Partial Least Squares (PLS). Hasil penelitian menunjukkan bahwa pengetahuan produk halal dan religiositas tidak berpengaruh signifikan terhadap keputusan pembelian. Sebaliknya, pelabelan halal dan niat beli berpengaruh positif dan signifikan. Selain itu, niat beli terbukti memoderasi secara negatif hubungan antara religiositas dan keputusan pembelian. Temuan ini mengindikasikan bahwa label halal dan niat beli merupakan faktor utama yang mendorong keputusan pembelian konsumen Muslim Generasi Z, sedangkan aspek pengetahuan dan religiositas perlu diperkuat melalui edukasi dan strategi komunikasi yang lebih kreatif. Secara teoretis, penelitian ini memperkaya kajian perilaku konsumen halal dengan menyoroti dinamika generasi muda dalam konteks keputusan pembelian. Implikasi praktisnya memberikan panduan bagi pelaku industri halal dan lembaga sertifikasi untuk meningkatkan kepercayaan, loyalitas, serta efektivitas promosi produk halal di pasar generasi Z.

INTRODUCTION

Indonesia, which has the largest Muslim population in the world, has a lot of potential to develop and grow its halal sector. Even though Muslims place a high value on maintaining halal values in daily consumption, not all products on the market are guaranteed to be halal (Mariyana & Suparto, 2020). Law No. 33 of 2014 on Halal Product Assurance and growing consumer awareness of halal consumption have helped Indonesia's halal-certified product market to grow steadily. Given the rising demand for halal-certified products in the country, Databoks (2024) projects that the halal food and beverage sector will reach a consumption value of USD 281.53 billion by 2025. This economic potential highlights the strategic importance of understanding the behavioral factors that drive Muslim consumers in making halal purchase decisions.

Recent events, however, suggest a disconnect between real purchasing behavior and religious commitment. Even though halal awareness and religiosity have increased, not all Muslim consumers regularly give halal products top priority when making purchases. For example, some Muslim customers kept buying goods from companies linked to the geopolitical conflicts in the Middle East during recent boycott campaigns. The existence of psychological or attitudinal disparities between understanding, believing, and acting in conformity with halal values is suggested by this inconsistency. Therefore, one important mediating or moderating factor that helps close this gap between attitude and behavior may be purchase intention (Ajzen, 1991).

Previous research has examined a number of factors that impact halal purchase decisions, including religious beliefs, halal product knowledge, and halal labeling (Rachmawati & Suryani, 2019; Rifai et al., 2022; Milah et al., 2024). Their outcomes are still uneven, though. Religion has been shown to have a significant impact on purchasing decisions in some studies (Bonne et al., 2009; Rohim & Priyatno, 2021), but not in others (Padli, 2024). Similar to this, studies on halal labeling have yielded conflicting results. While some have found that halal labels boost consumer confidence (Putri et al., 2022; Milah et al., 2024), others have found that labeling is insufficient on its own without strong product knowledge or personal religiosity (Khofifah & Supriyanto, 2022). These inconsistencies suggest that these relationships need to be reexamined in light of more modern consumer circumstances.

Prior studies have looked at a variety of factors that influence halal purchase decisions, such as religious convictions, product knowledge, and halal labeling (Rachmawati & Suryani, 2019; Rifai et al., 2022; Milah et al., 2024). However, their results remain disparate. Some studies (Bonne et al., 2009; Rohim & Priyatno, 2021) have demonstrated that religion significantly influences purchasing decisions, while other studies (Padli, 2024) have not. In a similar vein, research on halal labeling has produced mixed findings. While some have found that halal labels boost consumer confidence (Putri et al., 2022; Milah et al., 2024), others have found that labeling is insufficient on its own without strong product knowledge or personal religiosity (Khofifah & Supriyanto, 2022).

This study intends to fill these research gaps by analyzing how Muslim Generation Z consumers in Indonesia make decisions about what to buy based on their knowledge of halal products, their level of religiosity, and the presence of halal labels. It also looks at how purchase intention acts as a moderator. By addressing discrepancies in earlier findings and enhancing the body of knowledge on halal consumer behavior, this study

makes a theoretical contribution. In a practical sense, it provides information that certification organizations, legislators, and marketers of halal products can use to create strategies that will increase consumer confidence and foster the long-term expansion of Indonesia's halal sector.

This study offers a novel contribution by examining the role of purchase intention as a moderating variable in the context of halal product purchase decisions. The findings indicate that purchase intention does not strengthen the effect of halal labeling on purchase decisions, significantly weakens the relationship between religiosity and purchase decisions, and fails to moderate the relationship between halal product knowledge and purchase decisions.

Theory of Planned Behavior

The Theory of Planned Behavior was developed by social psychologists and has been widely used as a framework to enhance the understanding of various types of behavior, including health-related behaviors (Ajezen, 1991). Theory of Planned Behavior explains how multiple influences on individuals shape their decisions to engage in a specific behavior. Within the Theory of Planned Behavior framework, the primary determinants of behavior are behavioral intention and perceived behavioral control over the behavior. Behavioral intention reflects the extent to which an individual is motivated and willing to perform a specific behavior, and it is shaped by attitudes toward the behavior, perceived social pressures, and perceived behavioral control. These determinants originate from underlying beliefs regarding the expected consequences of the behavior, normative expectations from significant others, and access to necessary resources. In line with the Theory of Planned Behavior, the likelihood of performing a behavior increases when individuals perceive the outcomes as desirable, experience social endorsement, and believe they have adequate control to execute the behavior.

Purchase Decision

According to Utami & Genoveva (2020), a purchase decision is an effort to satisfy needs with maximum satisfaction and value through a process. Meanwhile, Fauziah et al. (2021) explain that the purchase decision of prospective consumers goes through several stages, namely identification of needs, search for information about products, evaluation of alternatives, decision to buy, and behaviour after making a purchase.

The purchase decision process is a stage in which consumers identify the problems they face, then search for information related to specific brands and products. Next, consumers evaluate various available alternatives to find the best solution, which ultimately leads them to make a purchase decision (Riyadi, 2023).

Purchase Intention

Purchase intention is consumer behaviour as a response and a psychological activity that arises due to feelings and thoughts that generate a desire for a particular type of goods or services to make a purchase (Dahmiri, 2020; Padli, 2024). Simply put, intention in purchasing halal products can be defined as the tendency and desire of consumers to purchase halal products.

Halal Knowledge Product

Halal awareness indicates the extent to which Muslims comprehend the concept of halal. This awareness can be assessed by evaluating how deeply a Muslim understands the principles of halal, prioritises halal products in their consumption, and their knowledge of halal processes and principles. Knowledge about a product plays an important role in influencing the consumer's decision-making process, whether they will accept or reject the product (Suki & Suki, 2018).

Knowledge about halal products is defined as a collection of reliable information or news embedded in consumers' minds regarding halal product knowledge (Padli, 2024).

It is important to remember that halal awareness is not limited to knowledge about the raw materials used in a product. According to Khofifah & Supriyanto (2022), the concept of halal products also encompasses various other aspects, including safety and quality, as well as the handling, processing tools, processing aids, packaging, storage, transportation, distribution, and marketing stages.

Rifai et al. (2022) it is stated that four main factors shape an individual's awareness of halal products, which include exposure to halal information, religious convictions, health-related considerations, and the influence of halal certification represented by logos or labels. Awareness of halal products involves understanding these elements, which ultimately influence consumers' decisions in choosing and consuming certain products.

Religiosity

Religiosity is defined as a person's belief in God and commitment to following the principles established by Him (Padli, 2024). Such commitment reflects the extent to which individuals are committed to their religion, which is reflected in their behavior and attitudes. Religion plays a very important role in influencing choices that depend on the religion itself and the extent to which people follow and interpret its teachings (Bonne et al., 2009). Therefore, as Muslims who are required to consumer halal and toyyib food, religiosity is said to be one of the factors that can influence purchasing intention in halal cuisine.

Religiousness refers to the beliefs held by Muslims. According to Hervina (2017), every Muslim is required to consumer everything that is halal and good, in accordance with the Qur'an, specifically Surah Al-Baqarah verse 168 and Surah Al-Maidah verse 88. In Islam, there are provisions regarding what a Muslim may and may not eat (Rohim & Priyatno, 2021), which are categorised as halal and haram. These rules help Muslims determine which products they can consumer.

Halal Label

A halal label is a marker that informs consumers that the product is truly halal and does not contain ingredients that are haram according to sharia law, so that the product is safe for consumption (Milah et al., 2024).

Labels provide accurate, clear, and good information to the public regarding the quantity, content, and quality of goods and services on the market so that the public can make choices before buying or consuming them (Putri et al., 2022).

Based on the literature review in this study, the empirical model formed is as follows.

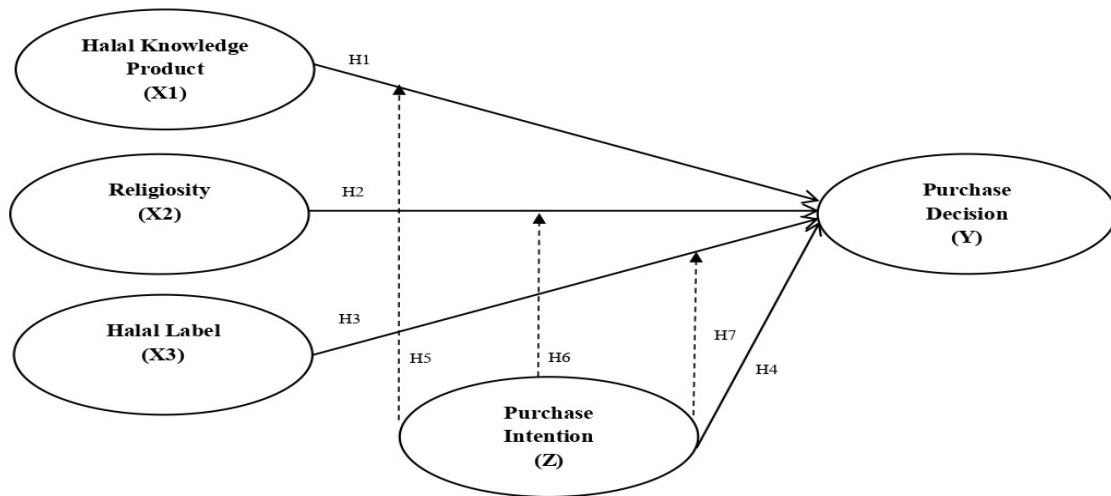


Figure 1. Empirical Research Model

- H1: Knowledge of halal products has a positive and significant effect on purchasing decisions.
- H2: Religiousness has a positive and significant effect on purchasing decisions.
- H3: Halal labelling has a positive and significant effect on purchasing decisions.
- H4: Purchase intention has a positive effect on purchasing decisions.
- H5: Purchase intention moderates the influence of halal product knowledge on purchasing decisions.
- H6: Purchase intention moderates the influence of religiosity on purchasing decisions.
- H7: Purchase intention as a moderator of the influence of halal labels on purchasing decisions.

METHOD

The purpose of this quantitative study is to investigate the relationship between endogenous variables such as purchasing decisions and exogenous variables such as religiosity, halal labels, and product knowledge. Purchase intention, on the other hand, is the moderating variable. Each variable in this study has the definitions and measurement indicators listed below.

Purposive sampling was used to select 450 members of the Generation Z Muslim consumer group, who were born between 1997 and 2012. A questionnaire with a Likert scale ranging from 1 to 5 was used to collect the sample.

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

RESULT AND ANALYSIS

Background of Respondents

The sources used in this study numbered 450 sources known from several characteristic aspects, namely gender, age, education, and occupation (see Table 1).

Table 1
Characteristics of Respondents

Aspect	Category	Frequency	Total
Gender	Male	129 (28,7%)	100 (100%)
	Female	321 (71,3%)	
Age	Under 20 years old	303 (67,3%)	100 (100%)
	21–25 years	130 (28,9%)	
	Over 25 years old	17 (3,8%)	
Education	Secondary	67 (14,9%)	100 (100%)
	High School	155 (34,4%)	
	D3	2 (0,4%)	
	Bachelor's Degree/D4	225 (50%)	100 (100%)
	Master's	1 (0,2%)	
Occupation	Student and University student	404 (89,8%)	100 (100%)
	Entrepreneurs	4 (0,9%)	
	Private sector employee	33 (7,3%)	
	Lecturers and Teachers	5 (1,1%)	100 (100%)
	Others	4 (0,9%)	

Source: PLS data analysis results (2025)

Based on Table 1 above, the data analysis results show that the majority of Generation Z Muslim consumer respondents are female, with the majority under the age of 20, and the majority of respondents having a high school education and still being students.

Validity and Reliability Testing Results

Validity testing was measured through convergent validity by evaluating each construct through Confirmatory Factor Analysis (CFA). It is said to have a high level of validity if the factor loading value exceeds 0.5, as explained by Ghozali & Latan, (2015) (See Figure 2). The test results show that all indicators used to measure independent, intervening and dependent variables are classified as valid.

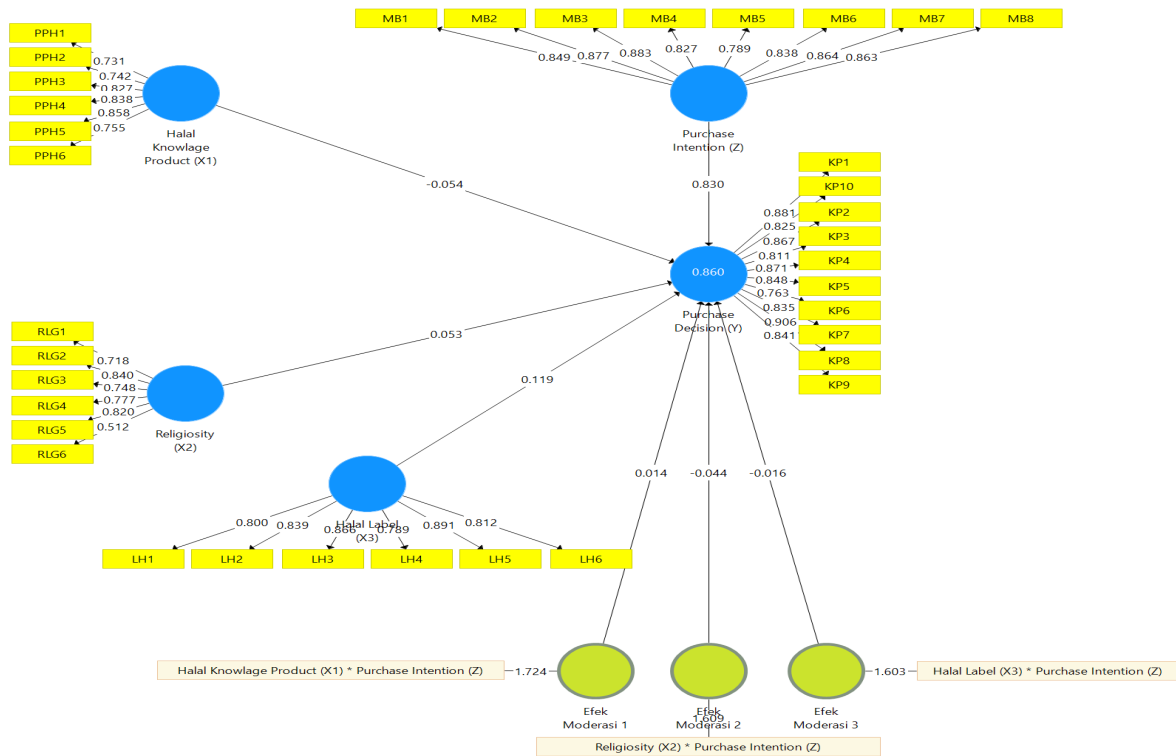


Figure 2 Outer Loading
Source: PLS data processing results (2025)

To evaluate reliability, this research employed composite reliability, with the purpose of examining the consistency of the instrument within the research model. If the composite reliability and Cronbach's alpha values are > 0.70 , then the questionnaire used can be considered consistent (Ghozali & Latan, 2015) (See Table 2). Based on the analysis results, it can be inferred that the instruments applied for each variable demonstrate reliability and consistency.

Table 2
Results of Composite Reliability and Cronbach's Alpha Testing

Variable	Cronbach's Alpha	Composite Reliability	Description
Knowledge of Halal Products	0.882	0.910	Reliable
Religiousness	0.834	0.879	Reliable
Halal Label	0.913	0.932	Reliable
Purchase Intention	0.945	0.954	Reliable
Purchase Decision	0.955	0.962	Reliable

Sources: PLS data processing results (2025)

Hypothesis Test Results

This study utilised the bootstrapping method by examining the parameter coefficients and t-statistic significance in the bootstrapping algorithm report. The hypothesis will be

accepted if the t-statistic significance value in the bootstrapping report exceeds 1.96, and the P-Values are less than 0.05 (α) (Ghozali & Latan, 2015) (See Table 3).

Table 3
Hypothesis Test Results (direct effect)

Relationship between Constructs	Original Sample (O)	t-Statistic (O/STDEV)	P-Values	Notes
Knowledge of Halal Products → Purchase Decision	-0,054	1.799	0.073*	H1 rejected
Religiosity → Purchase Decision	0.053	1.197	0.232*	H2 rejected
Halal Label → Purchase Decision	0,119	3.493	0,001*	H3 accepted
Purchase Intention → Purchase Decision	0,830	24.551	0,000*	H4 accepted

*Significance 0.05

Sources: PLS data analysis results (2025)

Only two of the four tested hypotheses were found to be supported by the study's findings. H1 is rejected because the path coefficient between Knowledge of Halal Products and Purchase Decision ($\beta = -0.054$, $t = 1.799$, $p = 0.073$) reveals a negative but statistically insignificant relationship. This implies that consumers' decisions to buy are not directly influenced by their awareness of halal products. Additionally, religiosity has no significant effect in Religiosity and Purchase Decision ($\beta = 0.053$, $t = 1.197$, $p = 0.232$), indicating that although people may have strong religious beliefs, this does not always translate into actual purchase behavior.

On the other hand, H3 is supported by the significant positive influence of Halal Label on Purchase Decision ($\beta = 0.119$, $t = 3.493$, $p = 0.001$). This research shows that a product's halal label is still a crucial factor that boosts customer confidence and motivates buying. Additionally, H4 is confirmed by the strongest positive and significant effect of Purchase Intention on Purchase Decision ($\beta = 0.830$, $t = 24.551$, $p = 0.000$). This implies that a greater desire to purchase halal goods directly raises the possibility that decisions will be made. Overall, these findings show that labeling and purchase intention are the primary factors influencing Muslim consumers' decisions to buy halal products, even though knowledge and religiosity have little direct influence.

Table 4
Hypothesis Test Results
(moderating effect)

Relationship between Constructs	Original Sample (O)	t-Statistic (O/STDEV)	P-Values	Notes
Moderation Effect 1 → Purchase Decision	0.014	0,619	0.536*	H5 Rejected
Moderation Effect 2 → Purchase Decision	-0,044	2,096	0.037*	H6 Accepted
Moderation Effect 3 → Purchase Decision	-0,016	0,535	0.593*	H7 rejected
<i>Adjusted R Square</i>	Purchase Intention		0.858	

*Significance 0.05

Sources: PLS data processing results (2025)

Purchase intention has different effects on the relationship between the independent variables and purchase decisions, according to the results of the moderating analysis. With a coefficient value of 0.014, a t-statistic of 0.619, and a p-value of 0.536, the first moderating effect (Moderating Effect 1 → Purchase Decision) shows no significant moderation. This indicates that even if customers have a strong desire to buy, their level of knowledge about halal products does not significantly alter their actual purchasing behavior. Specifically, purchase intention does not moderate the relationship between halal product knowledge and purchase decision.

With a t-statistic of 2.096, a p-value of 0.037, and a coefficient of -0.044, the second moderating effect (Moderating Effect 2 → Purchase Decision) is statistically significant. This finding suggests that the relationship between religiosity and purchase decision is negatively moderated by purchase intention. Stated differently, increased purchase intention tends to reduce the direct impact of religiosity on purchasing behavior, suggesting that even religious consumers may give more weight to social trends or brand reputation than to strictly religious considerations when making decisions about what to buy.

Last but not least, the third moderating effect (Moderating Effect 3 → Purchase Decision) is not significant, as indicated by its coefficient of -0.016, t-statistic of 0.535, and p-value of 0.593. Therefore, the relationship between halal labeling and purchase decision is not moderated by purchase intention, suggesting that the impact of halal labels on consumer choices is constant regardless of the degree of purchase intention.

The model exhibits strong explanatory power, as indicated by the Adjusted R² value of 0.858, which indicates that it accounts for 85.8% of the variance in purchase decisions. This suggests that the combination of halal product knowledge, religiosity, halal labelling, and purchase intention can effectively explain the majority of the factors influencing consumer purchasing behaviour.

Halal Product Knowledge and Purchasing Decisions

Table 3 reveals that the results of this study identify that halal product knowledge does not influence purchasing decisions, thus rejecting hypothesis five.

Muslim consumers of Generation Z are well-informed about halal products, but their enthusiasm does not always translate into actual purchases. This is because they are enticed to choose competitors' products as alternatives because comparable products are available on the market at lower costs. Their propensity to use other comparable products is another element that influences their decision to buy.

This study shows that awareness of halal products does not directly affect purchasing decisions; rather, it only affects interest in making a purchase. The recommendation to refrain from buying specific goods associated with the Middle East conflict and those belonging to one of the warring nations is one of the causes of this. Therefore, halal certification alone is insufficient to sway the buying decisions of Muslim consumers in Generation Z.

This study supports earlier research by Hudzaifah et al. (2024), Rahayu et al. (2023), and Achmad & Fikriyah (2021) that indicates consumers appear to give other factors like product quality, price, promotions, and endorsers more weight. This suggests that consumers do not consider halal certification to be a significant deciding factor when making purchases. Customers do not necessarily lack knowledge about halal products; rather, their decisions to buy are not heavily influenced by a product's halal status.

But this study contradicts other research, including Fauziah & Al Amin (2021); Nurfahmiyati et al. (2023); Fathurrahman & Anggesti (2024); Septianti et al. (2021), which found that the majority of Indonesians are aware of which products are allowed and which are not, meaning that Muslim consumers' decisions to buy halal products heavily rely on their understanding of the products and their halal aspects. Consequently, one of the key elements affecting halal purchasing decisions is product knowledge.

Religiousness Towards Purchasing Decisions

Table 3 reveals that the results of this study identify that knowledge of halal products does not influence purchasing decisions, thus rejecting the sixth hypothesis.

Additionally, this study discovered that consumer behavior is unaffected by religiosity, regardless of how high or low it is. This is because it is believed that religious values,

worship, and beliefs are duties that have nothing to do with decisions about what to buy. Muslim consumers of Generation Z assume that all products on the market are halal.

This study also found that Muslim consumers in Generation Z who are highly religious are more morally conscious. This awareness motivates them to support boycott campaigns and calls, such as refusing to purchase or consume goods associated with a Middle Eastern conflict nation that are deemed to be against moral or religious principles, even if they adhere to halal and toyyib standards.

These results also imply that religious customers frequently move to halal products made locally or by businesses deemed to be consistent with Islamic principles when boycotting particular goods. Furthermore, as a show of solidarity and care for their fellow Muslims, religious consumers back these boycott campaigns.

These results are consistent with research by Aritama et al. (2023), which demonstrates that attitudes toward halal products also play a role in purchasing decisions, but that religiosity or belief level whether high or low does not influence these behaviors. This is because it is believed that sharia values and worship are regarded as duties that are unrelated to the choice to buy halal goods. Since the bulk of the population is Muslim and the products they have used are thought to be safe and palatable, they assume that products already on the market are halal.

The findings of this study, however, are not in line with those of Agarwala et al. (2019), Naseri & Abdullah (2022), and Chusna & Mustofa (2024), who defined religiosity as an individual's degree of religious commitment. An individual's decision to uphold prevailing values and their application in life, such as buying and consuming halal products, can be influenced by their personal commitment to upholding the standards established by God.

These results are also at odds with research by Ramadhan & Faizi (2023), which discovered that Muslim consumers' decision to buy halal products rises in proportion to their strong religious beliefs about their duty to eat halal food, which are bolstered by their awareness of the ingredients that are forbidden in Islam. Religion has a significant impact on people's values, attitudes, and behaviors as well as their decisions to buy and take other actions (Ambali & Bakar, 2013; Khan et al., 2017; Naseri & Abdullah, 2022).

Halal Labelling and Purchasing Decisions

Table 3 reveals that the seventh hypothesis in this study, which identifies that halal labelling has a significant positive effect on purchasing decisions, is accepted.

According to this study, halal certification on goods is crucial for gaining Muslim customers' trust when making purchases. The certification guarantees that the product satisfies the halal requirements established by the government in conformity with religious principles. Muslim consumers of Generation Z see the halal label as an indication that a product is healthy and safe to eat.

These results are consistent with studies by Afiah & Muflikha (2022), Milah et al. (2024), and Ramadhan & Faizi (2024), which found that the halal label variable is a significant and influencing factor in decisions to buy. Before making a purchase, consumers typically look for the halal label because it is a crucial factor in determining the quality of the product and aids in product identification.

As a halal product identity to shield Muslim consumers from hazardous production materials, these findings also clarify why Islamic branding, such as halal labels, is crucial information for Muslim consumers in Generation Z. As a result, Muslim consumers of Generation Z take halal labels into account when making decisions about what to buy. Additionally, they are dubious of products that lack halal labels.

These results are consistent with research by Putri et al. (2022), which claims that halal labels on product packaging have a direct impact on consumers' decisions to purchase those products. When halal labels are present, consumers feel more secure and at ease when consuming goods, which eventually influences their decision to buy.

This study's findings, however, are in contrast to those of studies by Slamet (2023), Ramadhan & Faizi (2024), and Ratnawati & Anwar (2021), which discovered that halal labels had no discernible impact on consumers' decisions to buy. This is because of the widespread belief that goods on the market are inherently halal in nations where the majority population is Muslim. Therefore, consumers' opinions about halal labels whether favorable or unfavorable have no bearing on the things they decide to buy. These results also show that Muslim communities have a high degree of faith or religiosity, which gives them enough confidence to choose foods to eat without having to focus on halal certification.

Purchase Intention on Purchase Decisions

Table 3 reveals that the fourth hypothesis in this study, which identifies that knowledge of purchase intention has a significant positive effect on purchasing decisions, is accepted.

Purchase intention is a psychological component of consumers that arises prior to their ultimate purchase decision, according to the study's findings. Customers' thoughts are influenced by both rational and emotional factors, which leads to this intention. Muslim consumers of Generation Z are influenced to make purchases by their perception that halal products can satisfy their needs and offer solutions to their issues.

Their opinions on halal products also support their belief that they are safe and of high quality, which makes them more determined to carry out their intention when making purchases. This study also discovered that outside influences, like referrals from friends, family, or relatives, affect consumers' purchasing decisions and raise the possibility that they will purchase particular goods.

These results are consistent with Kamilah's (2017) research, which defines purchasing intention as a person's desire to make a purchase. One of the factors that influences a decision to buy is intention. Since intention is a personal factor and is connected to an individual's attitude, people who are intending to buy something will be motivated to engage in a number of behaviors in order to get it, specifically by buying it.

This study demonstrates that consumer awareness of the significance of halal products influences purchase intention when making decisions about halal product purchases. Muslim customers of Generation Z are more likely to purchase halal goods since they align with their religious beliefs and principles. Because of this, they are more inclined to think about these products according to their own tastes.

These results are in line with Chusna & Mustofa's (2024) research, which found that purchase intention significantly and favorably influences decisions to buy halal products. Consumer awareness of halal products typically precedes purchase intention. Customers are more likely to look for and evaluate products that meet their preferences when their intentions align with halal standards.

This study, however, contradicts research by Rakhmawati (2018), whose findings indicate that purchase intention has no bearing on decisions to buy. This happens as a result of consumers' limited intention to purchase a product and their propensity to base their choices on competing goods or other products that might provide superior quality and benefits. Since consumers weigh a variety of factors before selecting and making purchases, purchase intention is merely one factor that influences subsequent behavior and does not always directly influence decisions.

Moderating Effect of Purchase Intention

According to Table 4, the moderating influence of purchase intention has a range of effects on the various relationships examined in this study. The findings show that purchase intention has no discernible effect on the relationship between halal labeling and purchase decisions, significantly reduces the relationship between religiosity and purchase decisions, and does not moderate the relationship between halal product knowledge and purchase decisions. These results demonstrate the intricate moral and psychological factors that influence Muslim consumer behavior in modern sociopolitical settings, especially in the midst of boycott campaigns around the world.

The first test's findings demonstrate that the relationship between halal product knowledge and purchase decisions is not moderated by purchase intention. This indicates that consumers' degree of interest in making a purchase is not substantially influenced by their level of knowledge about halal products. To put it another way, regardless of how strongly a customer intends to buy, their decisions are influenced by their level of halal knowledge. One significant factor influencing how Muslim consumers behave is the problem of product boycotts brought on by Middle Eastern conflicts. Customers who are

well-versed in halal law are aware that some products have formally complied with halal regulations. However, their purchasing decisions are influenced more by moral and religious solidarity factors than by cognitive factors alone.

Purchase intention, which should theoretically improve the connection between knowledge and action, is rendered meaningless and may even serve as a kind of moral restraint, whereby a person expresses empathy and solidarity with humanitarian and religious issues by refusing to purchase particular goods. According to Al-Hyari et al. (2012), the decision to buy halal products is influenced more by religious solidarity values in sociopolitical contexts than by knowledge or halal labels alone. Similarly, even when a product is objectively halal, opinions about how well producers uphold humanitarian values can influence consumers' decisions to buy (Al-Hyari et al., 2012). When there is a value discrepancy between one's personal convictions and the producer's perceived ethics, a strong purchase intention may become avoidance behavior. Thus, the predominance of emotional and ideological factors renders knowledge of halal products, which should in theory encourage purchasing decisions, ineffective.

Purchase intention considerably reduces the association between religiosity and purchasing decisions, according to the second moderating relationship that was examined. This phenomenon arises because, in the midst of boycott concerns, extremely religious consumers are more circumspect when making purchases. In boycott situations, religious values may create moral ambiguity regarding whether purchasing certain products remains consistent with community solidarity, even though religiosity generally encourages halal consumption behavior. This conclusion is supported by research by Al-Hyari et al. (2012), which shows that when there are more significant moral or social conflicts, religiosity does not always translate into the purchase of halal products. Because consumers prefer to refrain from making purchases as a means of moral and social compliance, high purchase intention may therefore stifle the expression of religiosity under such circumstances.

Purchase intention also reduces the relationship between halal labeling and purchasing decisions in the context of boycotts, according to the moderating test of purchase intention. Even if they are well-informed about halal certification, consumers who have a bad opinion of a producer's ethics may still decide not to buy. Generally speaking, halal labels serve as a trust signal and an assurance that a product is halal (Nurhayati & Hendar, 2019). Halal labels, however, lose their persuasiveness during boycott periods as consumers give producers' political and ideological views more weight.

These results imply that the influence of halal labels on purchasing decisions decreases as consumer purchase intention rises. On the other hand, the halal label continues to have a greater influence on the purchasing decisions of customers who have low purchase intentions. For Muslim customers, halal labels serve as a guarantee of halal status since they are symbolic signs that a product has been certified in compliance with sharia principles (Aziz & Chok, 2013; Lada et al., 2009). Previous research has demonstrated

that halal labels improve consumers' perceptions of safety, confidence, and trust when making decisions.

However, when there is a strong desire to buy, choices may be made based on moral and sociopolitical considerations rather than just halal certification. Products bearing the halal label are also shunned if they are linked to manufacturers or nations thought to be aiding the warring factions in the Middle East. This supports the idea that the impact of halal labeling is not always increased by purchase intention; rather, emotional factors, group identity, and ethical perceptions are becoming more and more significant in influencing purchasing decisions.

CONCLUSION

In conclusion, the moderating effect of purchase intention in this study exhibits a distinctive pattern: rather than enhancing the impact of labeling, halal knowledge, or religiosity on purchasing decisions, purchase intention either diminishes or eliminates these associations. This finding suggests that Muslim consumers' purchase intentions serve more as a moral filter that determines whether a transaction is acceptable than as a behavioral driver in a morally charged sociopolitical context. The findings of this study indicate that purchase decisions are not influenced by consumers' knowledge of halal products, and religiosity also shows no significant effect on purchasing behavior. In contrast, halal labeling and purchase intention have a positive and significant impact on purchase decisions, emphasizing their crucial roles in shaping consumer choices. Furthermore, the study reveals that purchase intention does not mediate the relationship between halal product knowledge and purchase decisions. Interestingly, purchase intention weakens the association between religiosity and purchase decisions, as well as between halal labeling and purchase decisions. These results suggest that while halal labeling and purchase intention are key determinants of consumer behavior, the moderating effect of purchase intention may reduce the influence of religiosity and labeling on the final decision making process among Generation Z Muslim consumers. When purchase interest is examined as a moderating variable in the relationship between halal labels, religiosity, and halal product knowledge and purchasing decisions, the study's findings further deepen our understanding of the dynamics of factors that affect halal product decisions. The findings indicate that purchase interest's moderating function does not always improve these associations; in fact, it may even have the opposite effect in certain situations. This suggests that consumers' final purchasing decisions are still impacted by situational and emotional purchase interest, despite their high level of knowledge and awareness of halal labels and their religious beliefs.

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