



## Does Gen Z have the intention to purchase halal fashion?

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### ABSTRACT

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The primary contribution of the paper is the finding that the purchase intentions of Indonesian Gen Z consumers regarding halal fashion encompass not only modest clothing, such as hijabs, niqabs, and long dresses, but also fashion items produced and distributed in accordance with Islamic halal principles. This study has investigated how Gen Z consumers embrace and purchase halal fashion products that adhere to modesty and halal standards. Data were gathered from 306 Gen Z consumers through structured surveys and analyzed using partial least squares structural equation modeling (PLS-SEM) to evaluate the influence of key variables derived from the Theory of Planned Behavior. The findings indicate that Religiosity, Subjective Norms, Attitude, Perceived Behavioral Control, and Habit significantly influence attitudes and purchase intentions toward halal fashion, while Knowledge of halal fashion does not have a positive impact on consumer attitudes. These results suggest that social, religious, and behavioral factors play a more critical role than informational knowledge in shaping Gen Z's purchasing behavior. The study's practical implications suggest that halal fashion marketers should enhance religious identity and utilize social influences, as Religiosity and Subjective Norms significantly drive Gen Z's attitudes and purchase intentions. Instead of focusing solely on information, marketing strategies should emphasize community endorsements, religious messaging, and social network engagement.

**Contribution/Originality:** This study reveals that Indonesian Gen Z's halal fashion intentions encompass not only modesty but also adherence to Islamic ethical standards in production and distribution. It highlights religiosity and subjective norms as predictors, challenging prior findings that downplay knowledge. This study advances understanding of halal fashion consumption in emerging Muslim markets.

## 1. INTRODUCTION

The trend of the halal industry has increased not only in Muslim countries but also around the globe. The Global Islamic Economy Report (GIER) 2020/2021, prepared by the Dubai Islamic Economy Development Center and Thomson Reuters in collaboration with Dinar Standard, estimates that global Muslim spending on halal products will reach 1.9 trillion USD in 2020 (Shafaki, 2022). Halal products are products authorized by Syariah law, made from raw materials, additional materials, and manufacturing processes (tools, machines, production stages) (Lada, Tanakinjal, & Amin, 2009). Moreover, halal value must align with the business practices (Wilson & Liu, 2011).

According to the GIER report, Indonesia is among the top countries with modest fashion investments (Shafaki, 2022). The awareness of wearing halal fashion is rising, with the third-largest consumer of Muslim clothing globally spending 20 billion USD per year. On the other hand, based on Tusianti et al. (2020) Indonesia will experience a

demographic bonus in 2030. During this period, the number of Indonesian Gen Z individuals born from 1997 to 2012 will reach 75.49 million people, or 27.94% of Indonesia's total population. These data show an opportunity for the halal fashion industry to target Indonesia's Gen Z.

Prior studies on the religious influence on customer attitudes and behaviors in Indonesia have been conducted, such as studies on halal cosmetic products (Briliana & Mursito, 2017), Indonesian millennial halal food purchasing (Amalia, Sosianika, & Suhartanto, 2020), Islamic marketing concept (Zainudin, Haji Hasan, & Othman, 2020) the role of social media on customer purchase intention (Hardiyanto, Perera, & Kusdibyo, 2020) and Islamic clothing as a symbolic type of modest apparel (Entwistle, 2015; Randeree, 2020).

Previous research, such as that of Zahro et al. (2023), underscores the impact of marketing mix strategies on Gen Z's halal cosmetic purchases, suggesting that strategic marketing is key. Hasbullah, Masood, and Rahim (2023) highlight how religiosity influences millennial and Gen Z behavior, while Nadiya and Rahmawaty (2023) find that halal awareness, persuasive marketing, and social media marketing shape Gen Z's online halal food purchases. Moreover, Palomo-Domínguez, Elías-Zambrano, and Álvarez-Rodríguez (2023) and Kara and Min (2024) reveal Gen Z's affinity for ethical branding and halal fashion social responsibility. Additionally, Lee (2023) and Suryadi, Anggraeni, Islam, and Ariyanto (2021) emphasize Gen Z's online engagement and technology-driven preferences post COVID-19. Hanifasari, Masudin, Zulfikarijah, Rumijati, and Restuputri (2024) confirm that TPB variables such as attitude, norms, control, and religiosity shape halal purchase intentions. However, there are limited research studies that have utilized TPB in a halal fashion, particularly beyond modest wear, encompassing materials and production processes in line with Islamic procedures.

Among many scholars studying halal products, there is limited knowledge on how the theory of planned behavior can be applied to investigate knowledge, religiosity, subjective norm, attitude, perceived behavioral control, habit, and purchase intention, and the interrelation of those factors specifically towards halal fashion among Gen Z in Indonesia. In our study, halal fashion encompasses not only modest clothing items like hijab, niqab, or long dresses, as many studies have examined, but also includes a broader range of considerations, such as ensuring that the fabric, base material, production, and distribution processes adhere to halal principles in Islamic law.

Furthermore, our study underscores the importance of shaping the purchase intentions of Gen Z individuals towards halal products, utilizing planned behavior theory. Our key research contribution is focused on halal fashion purchase intention among Gen Z consumers, which has not been discussed in prior research. Our research provides new insights into the purchase intention of halal fashion trends among Gen Z in Indonesia. We prioritize Gen Z consumers, as they represent a unique embrace of the harmony between fashion and faith. According to Timur, Ratnasari, and Author (2022), the impact of celebrity endorsers on consumer purchase intentions for Halal fashion products sheds light on the significance of influencing Gen Z consumer behavior.

The next sections present the theoretical background, methodological approach of this study, findings, discussion, and conclusion. The findings show that knowledge of halal fashion does not positively impact Gen Z consumers' attitudes toward halal fashion. The hypothesis guides the data collection. The discussion section further elaborates on its contributions.

## 2. LITERATURE REVIEW AND HYPOTHESIS DEVELOPMENT

### 2.1. *Theory of Planned Behavior*

The theory of planned behavior (TPB) is a widely accepted paradigm for understanding factors influencing the intention to purchase halal products (Nawang, Shukor, Mursidi, & Ismail, 2023). The theory of planned behavior (Ajzen, 1988; Ajzen, 1991) is a simple model for explaining human behavior that has been widely used in health, marketing, and education disciplines. The TPB's basic notion is that a person's genuine conduct is determined by their behavioral intention, resulting from three constructs: attitude, subjective norm, and perceived behavioral

control. Behavioral intention, in particular, is a measure of an individual's willingness to engage in a specific behavior (Ajzen, 1991).

Attitude is a person's evaluative reaction to engaging in specific conduct, whether glad or unhappy, favorable or unfavorable, useless or beneficial. Individuals' intentions to engage in a particular behavior are stronger when they have a positive mindset (Beck & Ajzen, 1991).

TPB is the ideal theory for our research, as it captures key psychological drivers, attitudes, norms, and control while allowing the integration of contextual factors like religiosity and knowledge. This integration makes it the best way to predict intention-based behavior, especially in culturally and ethically influenced domains such as halal purchase intention.

## 2.2. Knowledge

Knowledge acquisition, conceptualization, evaluation, and modification are all essential aspects of the human experience. As a result, the subfield of knowledge representation and reasoning is a critical component of artificial intelligence research. Because information is important in our daily lives, it is easy to underestimate the difficulty of converting these processes into computing models and methods.

Many complex applications and active multidisciplinary research fields exist to explore modeling knowledge and reasoning systems. Because of the pervasiveness of knowledge and its application, many areas have begun to develop applications based on knowledge representation. Many of these applications rely on the ability to organize, manipulate, and draw conclusions from data.

Increased computer power and data availability have been matched by a push to bring theoretical models of knowledge representation into practice. The goal and approach of theoretical and applied models, on the other hand, may differ significantly. A theoretical approach, for example, might use methods that could be more computationally efficient, making it unworkable. On the other hand, an application's efficient implementation may deviate from widely recognized theoretical concepts, resulting in unexpected or undesirable behavior.

Prior research by Sekarwangi and Hendayani (2022) indicates that knowing more about halal products positively influences consumer attitudes. They stated that consumer knowledge is the key influence on consumer purchasing behavior toward halal products. They focus on cosmetic halal products. Furthermore, our research focuses on halal fashion, which explores the relationship between knowledge and attitude variables, which should therefore be further investigated. Consequently, the following hypothesis is forwarded.

*H<sub>1a</sub>: Knowledge has a positive impact on attitudes towards halal fashion products.*

## 2.3. Religiosity

Apart from ethnicity, race, and geographic location, religion is one of the subcultural components that most influence human behavior. Two types of religiosity are described in social psychology literature: (1) intrinsic religiosity, which is defined as a religious commitment that is carefully considered and treated as the ultimate goal in one's life, and (2) extrinsic religiosity, which is defined as using religion to achieve self-centered goals (Allport & Ross, 1967).

More religious consumers will purchase halal food and refrain from engaging in behaviors contrary to their religious beliefs (Schneider, Krieger, & Bayraktar, 2011). Halal food must be consumed according to Islamic law. As a result, religiosity has a significant role in determining individual behavior when eating halal cuisine. Religion is essential in halal purchasing decisions (Awan, Siddiquei, & Haider, 2015). As a result, customer religiosity has become a critical component of marketing. Religiosity has a significant impact on customer actions and behavior when it comes to purchasing halal food (Awan et al., 2015).

Prior research focuses on consumer behavior studies that have discovered a link between religious customer membership and several consumption-related characteristics. As a result, religion plays a critical role in every

decision-making process that leads to legal and ethical behavior (Ahmad, Abd Rahman, & Ab Rahman, 2015). The term halal is often associated with Muslim devotion.

Our research focuses on halal fashion, which explores the relationship between religiosity and attitude variables, and this relationship should be further investigated. Consequently, the following hypothesis is proposed.

*H<sub>1b</sub>: Religiosity has a positive impact on attitudes towards halal fashion products.*

#### 2.4. Subjective Norm

The subjective norm is linked to consumers' impressions of the societal normative push (Ajzen, 2005). Family members, friends, colleagues, teachers, and communities are all potential sources of such influences. The decision to engage in or refrain from a particular activity depends on these individuals' approval (Ajzen, 1991).

Friends and family members, according to Bonne, Vermeir, Bergeaud-Blackler, and Verbeke (2007); Sukato (2008); Webster (2000) and Yoh, Damhorst, Sapp, and Lacznia (2003) have an impact on customers' product choices and purchase patterns.

Subjective norms are the most influential predictor of consumers' behavioral intention, according to Mukhtar and Butt (2012) and Norazah (2014). In a study by Al-Nahdi, Ismail, Haron, and Islam (2009) consumers' intention to patronize food-service establishments was strongly linked to the subjective norm (2008). Shah Alam and Mohamed Sayuti (2011) also supported this claim, indicating that societal pressure was still a substantial factor in customers' willingness to buy Halal food.

Therefore, our research focuses on consumers' behavioral intentions in halal fashion, a factor expected to influence Gen Z's perceived behavioral control, an aspect that remains underexplored in prior research, with hypotheses below.

*H<sub>1c</sub>: Subjective norms have a positive impact on attitudes towards halal fashion products.*

#### 2.5. Attitude

Religious beliefs are fundamental to persons with a solid intrinsic religious commitment because they can help people answer concerns about life's meaning, impact all of their relationships, and become a factor in their success.

On the inside, everyone has a religious identity, religious growth goals, and religious attitudes, values, and beliefs. External manifestations of religion include religious affiliation, worship services, membership in religious communities, and attendance at religious ceremonies (Allport & Ross, 1967).

Such individuals will also assume that prayer and religious reflection require significant time. Adverse market events will be described as unpleasant, offensive, unethical, or contradictory to consumers' identities (Putrevu & Swimberghek, 2013; Vitell et al., 2009). Religious consumers will view the world through religious lenses and, as a result, will incorporate religion into the bulk of their daily lives.

Prior research, Mokhlis (2008) focused on religion's regulations and codes of ethics regarding halal foods. Furthermore, our research focuses on variables, attitudes, and purchase intentions as stated in the hypothesis below.

*H<sub>2</sub>: Attitudes towards halal fashion products have a positive impact on purchase intention.*

#### 2.6. Perceived Behavioral Control

The term "perceived behavioral control" relates to "people's perceptions of how easy or difficult it is to conduct the desired behavior" (Ajzen, 1991). Furthermore, Ajzen (1991) explains that a person's perceived behavioral control level is measured by how much they believe they can engage in a particular behavior. It is measured in two ways: first, how much control an individual has over their behavior, and second, how confident they feel in their ability to perform or not perform the behavior. The individual's beliefs about the power of external and internal factors to facilitate the performance of the behavior determine whether or not it will occur. A person's likelihood of purchasing halal food increases in proportion to the degree to which they believe they have control over their decision.

Prior research has focused on halal food products, where perceived behavioral control refers to decisions about food safety (Golnaz, Zainalabidin, Mad Nasir, & Eddie Chiew, 2010); intention to buy halal food (Al-Nahdi et al., 2009); and perceived control over halal meat consumption (Bonne et al., 2007).

Therefore, our research focuses on consumers' behavioral intentions in halal fashion, a factor expected to influence Gen Z's purchase intentions, an aspect that remains underexplored in prior research, with hypotheses below.

*H<sub>1</sub>: Perceived Control Behavior towards halal fashion products has a positive impact on purchase intention.*

## 2.7. Habit

Assuming that all products produced and marketed in Indonesia are halal, the consumption habits of individuals who consider halal can be deduced. As a result, instead of looking for halal logos, they shop based on costs, flavors, and colors. Therefore, halal awareness is a fascinating topic to research.

Although there are many studies on the market for halal products and many halal products available, there are still few ideas that precisely explain the purchase of halal products (Shah Alam & Mohamed Sayuti, 2011). Furthermore, although the importance of halal awareness regarding purchase intention has been recognized in the marketing literature, there appears to be little empirical research on this issue.

Only a few researchers have attempted to fill this void. In Malaysia, Aziz and Chok (2013) investigated the relationship between halal awareness, halal certification, product quality, marketing promotion, and brand to buy halal products among non-Muslims. Halal awareness, halal certification, marketing promotions, and brands were positively connected to purchase intention, but food quality was found to be negatively related.

Other studies, such as those conducted by Awan et al. (2015), suggest that halal awareness is not a decisive factor for halal purchase intention among halal product customers. Nonetheless, the public display of halal items substantially impacts consumer understanding of halal principles. As a result, halal understanding plays a significant role in explaining the desire to purchase halal goods (Aziz & Chok, 2013).

Furthermore, our research focuses on two variables: halal products and purchase intention, specifically in fashion, as stated in the hypothesis below.

*H<sub>2</sub>: Habits towards halal fashion products have a positive impact on purchase intention.*

## 2.8. Purchase Intention

Furthermore, although the importance of halal awareness concerning purchase intention has been recognized in the marketing literature, there appears to be little empirical research on halal product issues. Only a few researchers have attempted to fill this void. In Malaysia, Aziz and Chok (2013) investigated the relationship between halal awareness, halal certification, product quality, marketing promotion, and brand to buy halal products among non-Muslims. Halal awareness, halal certification, marketing promotions, and brands were positively connected to purchase intention, but food quality was found to be negatively related. Other studies, such as those conducted by Awan et al. (2015), suggest that halal awareness is not a decisive factor for halal purchase intention among halal product customers. Nonetheless, the public display of halal items substantially impacts consumer understanding of halal principles. As a result, understanding the definition of halal plays a significant role in explaining the desire to purchase halal goods (Aziz & Chok, 2013).

# 3. METHODS

## 3.1. Measuring Instruments

The constructs for this research are modified and adapted from earlier studies. Knowledge is evaluated using three items. Religiosity is assessed through three items (Awan et al., 2015), while Subjective Norms are measured with six items, Attitude is indicated by seven items, and Perceived Behavioral Control is measured using three items

(Al-Nahdi et al., 2009; Shah Alam & Mohamed Sayuti, 2011). Additionally, Habit is quantified with two items (Aziz & Chok, 2013) and finally, Purchase Intention is assessed through six items.

The five-point Likert scale is employed for all items, ranging from 1 (strongly disagree) to 5 (strongly agree). The questionnaire is divided into three sections. The first section focuses on obtaining the respondent's consent to provide accurate data. The second section gathers demographic information, including the respondent's gender, age, occupation, place of residence, the timing of their most recent clothing purchase, and their preferred social media platforms. The third section consists of questions pertaining to the research construct. Prior to launching the survey, a pre-test was conducted with 30 respondents from the target population, and no significant revisions were necessary.

### *3.2. Sampling and Data Collection*

This study conducted two steps to ensure the validity and reliability of the questionnaire. In the first step, three academics outside of the study members were invited to comment on the content of the questionnaire to ensure that the wording and content were correct and free from ambiguity issues. The second step involved a pre-test that distributed questionnaires to at least 30 respondents to ensure that the revised questionnaires were clear, understandable, valid, and reliable. We collected data from 306 respondents with several criteria, namely: (1) fashion brand users whose Halal remains, meaning they have consistently used halal clothing in daily activities; (2) active social media users; and (3) individuals who have ever bought halal clothing from one of the brands on social media. The partial least squares structural equation model (PLS-SEM) requires a minimum sample size. Thus, this study used G\*Power to calculate the minimum sample size based on statistical power. The statistical power value for this sample is 0.95, higher than the minimum requirement of 0.8 (Carranza, Díaz, & Martín-Consuegra, 2020; Hair, Black, Babin, & Anderson, 2019). This indicates the number of samples is acceptable.

The demographic data of the participants indicates that the majority of respondents were female (71.8%), while male respondents accounted for a smaller portion (28.2%). Among the participants, 62% were students, 13.4% were employees, 10.2% were self-employed, 8.5% were teachers, and 7% were civil servants. These findings suggest that the participant group is well-educated and predominantly younger. Regarding social media platform preferences, approximately 76.9% of participants followed halal fashion companies on Instagram, while 6.9% engaged with them on TikTok, and others used various platforms. Ultimately, all respondents confirmed that they are regular consumers of one or more halal fashion brands.

### *3.3. Data Analysis*

This study utilized structural equation modeling (SEM) to investigate the impact of various research variables in the analysis of the research questionnaire results. We employed SEM PLS, as the focus of this research is on exploring and developing theories rather than merely validating existing ones. SEM PLS is particularly suited for complex research models that incorporate multiple constructs and indicators. The SEM PLS process comprises two stages: the measurement model and the structural model. The measurement model is assessed by evaluating the reliability and validity of reflective constructs, while the structural model is analyzed through path coefficients (Hair et al., 2019). Meanwhile, validity is assessed through the results of convergent validity, where dimensions and variables are considered valid if they exhibit a correlation value greater than 0.7. Hypotheses in this research are developed on the Theory of Planned Behavior and adapted from studies by Amalia et al. (2020) and Briliana and Mursito (2017). Figure 1 illustrates the adapted research model used to investigate halal fashion purchase intention in Indonesia. It has been tailored to explore the factors influencing halal fashion purchase intention, offering contextual and theoretical relevance.



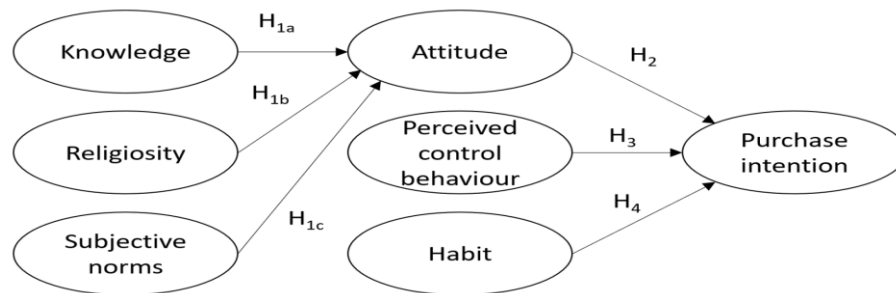


Figure 1. Research model.

*H<sub>1a</sub>: Knowledge has a positive impact on attitudes towards halal fashion products.*

*H<sub>1b</sub>: Religiosity has a positive impact on attitudes towards halal fashion products.*

*H<sub>1c</sub>: Subjective norms have a positive impact on attitudes towards halal fashion products.*

*H<sub>2</sub>: Attitudes towards halal fashion products have a positive impact on purchase intention.*

*H<sub>3</sub>: Perceived Control Behavior towards halal fashion products has a positive impact on purchase intention.*

*H<sub>4</sub>: Habits towards halal fashion products have a positive impact on purchase intention.*

#### 4. RESULTS AND DISCUSSION

A total of 306 Gen Z individuals participated in this study, comprising 221 females and 85 males. The majority of participants are students residing in Java. Structural Equation Modeling (SEM) was employed to assess the impact of the independent variables on the dependent variable and to test the hypotheses put forth in the study. The SEM analysis using SmartPLS includes two main stages: the analysis of the outer model and the analysis of the inner model, which will be elaborated on below.

##### 4.1. Outer Model Measurement

The analysis of the outer model measurement is shown in Figure 2.

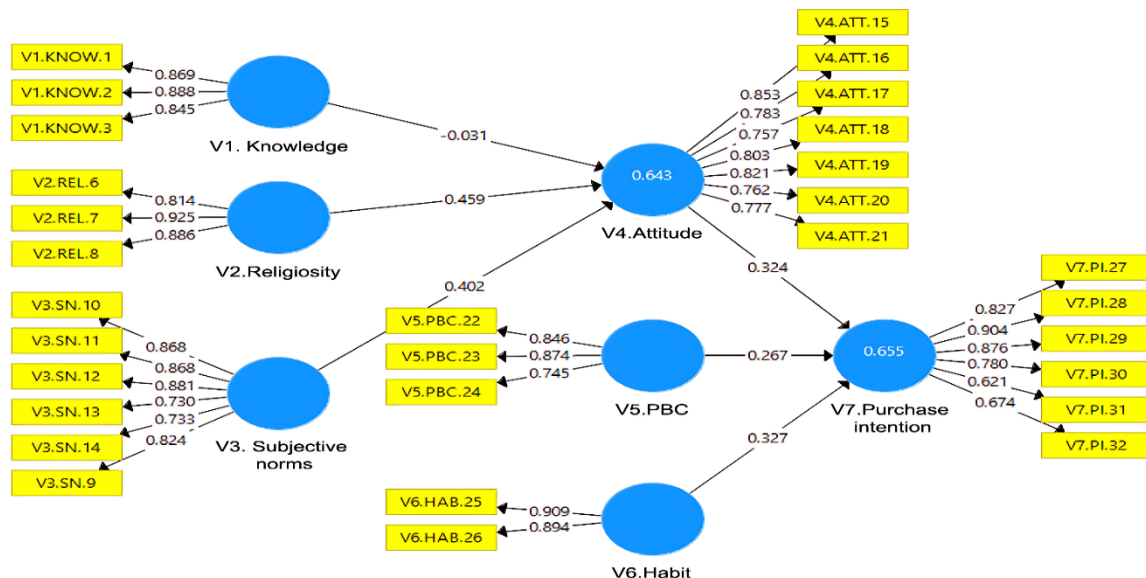


Figure 2. Outer model measurement.

**Note:** KNOW: Knowledge.  
R.E.L: Religiosity.  
SN: Subjective norms.  
ATT: Attitudes towards halal fashion.  
PBC: Perceived behavioral control.  
H.A.B: Habit.  
P.I: Purchase intention.

Validity refers to the degree to which a measurement accurately represents the concept it is intended to measure. This can be assessed through the loading factor for each dimension and variable, as indicated by the results of Convergent Validity. A correlation value of over 0.7 is typically seen as indicative of validity for dimensions and variables. However, in the early stages of developing a measurement scale, a loading value between 0.5 and 0.6 is deemed acceptable (Chin in Ghazali (2014)). The results of the loading factors and convergent validity testing are presented in Table 1.

**Table 1.** Outer loading factor.

Latent variable	Indicator	Loading factor	t	Note
Knowledge	V1.KNOW.1	0.869	37.351	Valid
	V1.KNOW.2	0.888	40.064	Valid
	V1.KNOW.3	0.845	30.714	Valid
Religiosity	V2.REL.6	0.814	28.750	Valid
	V2.REL.7	0.925	94.037	Valid
	V2.REL.8	0.886	59.635	Valid
Subjective norms	V3.SN.10	0.868	54.987	Valid
	V3.SN.11	0.868	55.519	Valid
	V3.SN.12	0.881	61.079	Valid
	V3.SN.13	0.73	15.834	Valid
	V3.SN.14	0.733	18.970	Valid
	V3.SN.9	0.824	32.086	Valid
Attitude	V4.ATT.15	0.853	56.087	Valid
	V4.ATT.16	0.783	26.111	Valid
	V4.ATT.17	0.757	23.018	Valid
	V4.ATT.18	0.803	33.320	Valid
	V4.ATT.19	0.821	36.732	Valid
	V4.ATT.20	0.762	17.085	Valid
	V4.ATT.21	0.777	28.594	Valid
PBC	V5.PBC.22	0.846	40.146	Valid
	V5.PBC.23	0.874	57.876	Valid
	V5.PBC.24	0.745	18.913	Valid
Habit	V6.HAB.25	0.909	75.367	Valid
	V6.HAB.26	0.894	57.719	Valid
Purchase intention	V7.PI.27	0.827	34.620	Valid
	V7.PI.28	0.904	80.804	Valid
	V7.PI.29	0.876	48.959	Valid
	V7.PI.30	0.78	29.844	Valid
	V7.PI.31	0.621	12.554	Valid
	V7.PI.32	0.674	16.456	Valid

The loading factor value indicates the strength of the relationship between each latent variable and its corresponding dimensions. This value can be directly observed in the outer output settings of the SmartPLS algorithm results. According to the convergent validity test results presented in Table 1, all indicators are deemed valid, as they have loading factor values that surpass the minimum threshold of 0.5 and yield t-counts that exceed the critical value of 1.96. Consequently, all indicators are considered valid and can advance to the next stage of analysis.

**Table 2.** Average variance extracted (Convergent validity).

Latent variable	AVE
Knowledge	0.752
Religiosity	0.768
Subjective norms	0.672
Attitude	0.631
PBC	0.679
Habit	0.813
Purchase intention	0.62



Table 2 highlights that the second measurement is the Average Variance Extracted (AVE) value, which indicates that a variable is considered valid if the AVE exceeds 0.5. Based on the AVE results, it can be concluded that the nine latent variable constructs possess strong validity ( $AVE > 0.5$ ). This implies that the information in each latent variable can be effectively represented through its manifest variables (indicators).

Discriminant validity is utilized to assess whether an indicator within a construct demonstrates a higher value in its respective construct compared to values in other constructs. The outcomes of this discriminant validity analysis can be observed in the accompanying cross-loading Table 3.

**Table 3.** Cross-loading (Discriminant validity).

Indicator	V1. Knowledge	V2. Religiosity	V3. Subjective norms	V4. Attitude	V5. PBC	V6. Habit	V7. Purchase intention
V1.KNOW.1	0.869	0.415	0.354	0.347	0.328	0.324	0.4
V1.KNOW.2	0.888	0.48	0.372	0.278	0.25	0.329	0.366
V1.KNOW.3	0.845	0.387	0.359	0.309	0.33	0.377	0.357
V2.REL.6	0.509	0.814	0.617	0.569	0.48	0.6	0.562
V2.REL.7	0.373	0.925	0.73	0.71	0.521	0.64	0.645
V2.REL.8	0.428	0.886	0.738	0.716	0.481	0.696	0.622
V3.SN.10	0.373	0.725	0.868	0.679	0.475	0.686	0.571
V3.SN.11	0.387	0.699	0.868	0.646	0.445	0.675	0.598
V3.SN.12	0.385	0.737	0.881	0.686	0.472	0.718	0.613
V3.SN.13	0.237	0.523	0.73	0.493	0.448	0.551	0.538
V3.SN.14	0.232	0.528	0.733	0.503	0.494	0.543	0.509
V3.SN.9	0.394	0.665	0.824	0.666	0.473	0.633	0.565
V4.ATT.15	0.336	0.75	0.713	0.853	0.58	0.683	0.661
V4.ATT.16	0.288	0.516	0.484	0.783	0.501	0.506	0.587
V4.ATT.17	0.273	0.506	0.485	0.757	0.442	0.451	0.524
V4.ATT.18	0.309	0.637	0.624	0.803	0.504	0.594	0.584
V4.ATT.19	0.319	0.669	0.67	0.821	0.596	0.745	0.643
V4.ATT.20	0.217	0.502	0.485	0.762	0.415	0.486	0.528
V4.ATT.21	0.257	0.613	0.676	0.777	0.535	0.691	0.591
V5.PBC.22	0.255	0.497	0.514	0.591	0.846	0.535	0.565
V5.PBC.23	0.336	0.565	0.534	0.628	0.874	0.531	0.612
V5.PBC.24	0.279	0.294	0.326	0.348	0.745	0.321	0.449
V6.HAB.25	0.389	0.653	0.725	0.687	0.565	0.909	0.677
V6.HAB.26	0.323	0.678	0.677	0.682	0.464	0.894	0.63
V7.PI.27	0.359	0.566	0.534	0.54	0.588	0.581	0.827
V7.PI.28	0.409	0.617	0.621	0.65	0.604	0.685	0.904
V7.PI.29	0.417	0.589	0.629	0.642	0.546	0.615	0.876
V7.PI.30	0.292	0.57	0.613	0.593	0.561	0.675	0.78
V7.PI.31	0.304	0.393	0.341	0.481	0.423	0.336	0.621
V7.PI.32	0.253	0.53	0.461	0.605	0.38	0.458	0.674

The value of cross-loading is determined by comparing the scale of the relationship between each dimension and the variable, as indicated by the factor loading, with the scale of the relationship between each dimension and other variables. For the results to be considered valid, the relationship of each dimension to the variable must exceed its relationship to other variables. The cross-loading presented in Table 3 demonstrates that the factor loading for each dimension on the latent variable (highlighted in green) is indeed greater than the relationships to other latent variables. This confirms that discriminant validity is satisfied.

To evaluate the reliability of the measurement model, we assess Cronbach's Alpha and composite reliability. A recommended threshold for ensuring the reliability of the measurement structure is above 0.700. Below are the results of the Cronbach's Alpha and composite reliability tests conducted for each research variable:

Table 4 demonstrates that the results of the Cronbach's Alpha and Composite Reliability tests indicate high reliability, as all variables exceed the recommended thresholds. This suggests that the measurement model possesses good reliability. Consequently, we can conclude that the measurement model is both valid and reliable, fulfilling the criteria necessary for further analysis, including the inner model and hypothesis testing.

**Table 4.** Cronbach's alpha and composite reliability (Discriminant validity).

Variable latent	Cronbach's alpha	Composite reliability	Recommended value	Note
Knowledge	0.836	0.901	> 0.700	Reliable
Religiosity	0.848	0.908	> 0.700	Reliable
Subjective norms	0.902	0.924	> 0.700	Reliable
Attitude	0.902	0.923	> 0.700	Reliable
PBC	0.763	0.863	> 0.700	Reliable
Habit	0.771	0.897	> 0.700	Reliable
Purchase intention	0.873	0.906	> 0.700	Reliable

#### 4.2. Structural Model Measurement

Four mechanisms serve as testing tools in the analysis of the structural model (inner model), which include R-squared ( $R^2$ ) analysis, Q-squared ( $Q^2$ ), Goodness of Fit (GoF), and the t-statistical test. These are utilized to assess the partial hypotheses derived from Bootstrapping calculations conducted in SmartPLS.

R-squared ( $R^2$ ) analysis is performed on each endogenous latent variable to quantify the influence it receives from the various exogenous variables contributing to it. A higher  $R^2$  value indicates a greater degree of influence on the endogenous variables.

**Table 5.** R-square analysis.

Endogenous variable	R square
V4. Attitude	0.643
V7. Purchase intention	0.655

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The Q-squared value is utilized to assess the goodness of fit in the structural model. Specifically, a  $Q^2$  value greater than 0 indicates that the model has predictive relevance, while a value less than 0 suggests the model lacks predictive significance.

The  $Q^2$  value is derived from the formula  $Q^2 = 1 - (1 - R_1^2)(1 - R_2^2) \dots (1 - R_p^2)$ . For example, by applying this formula, we can calculate  $Q^2 = 1 - ((1 - 0.643) \times (1 - 0.655)) = 0.877$ . Thus, the resulting  $Q^2$  value of 0.877, which is greater than 0, signifies that the model demonstrates good predictive relevance.

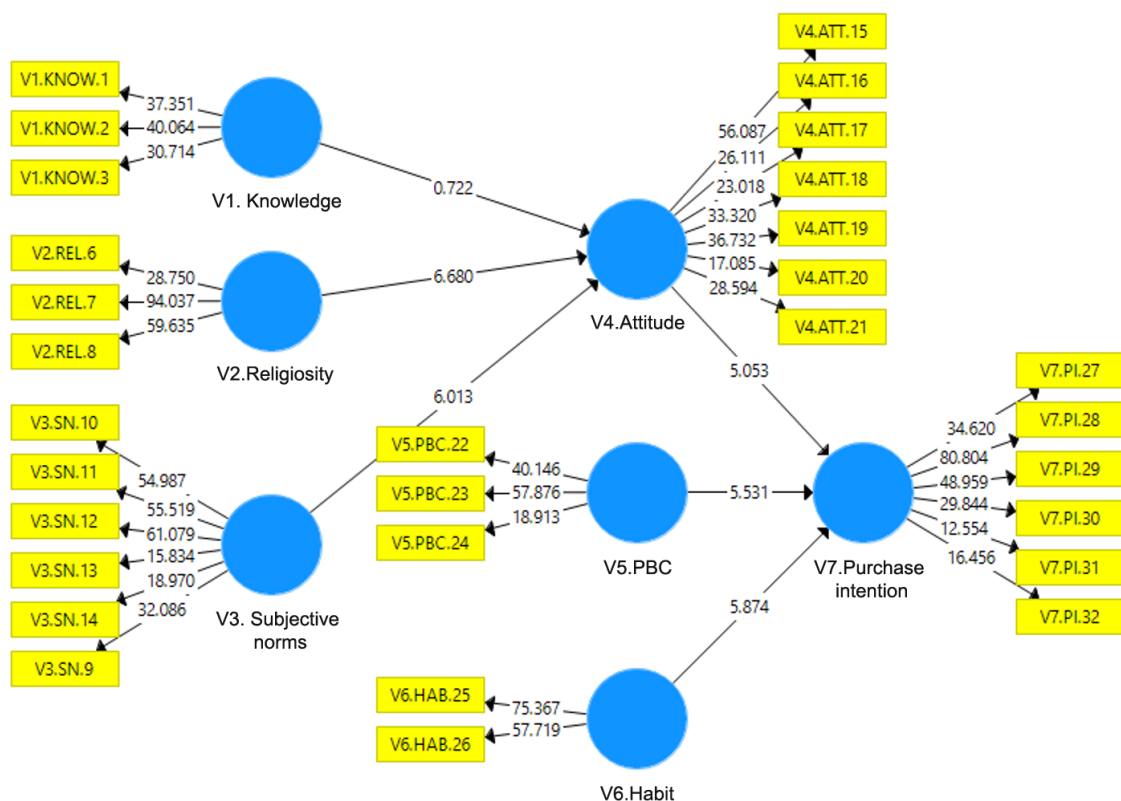
Furthermore, Table 6 presents the results of the goodness of fit. Goodness of Fit (GoF) is employed to evaluate the overall quality of the model. GoF values are categorized as follows: 0.1 indicates a small/low fit, 0.25 reflects a moderate fit, and 0.36 indicates a large fit. According to the calculations performed, the GoF value for this study is 0.676, confirming that the research model exhibits a large (very good) level of both measurement and structural performance. The results for  $R^2$  and GoF are as follows:

**Table 6.** Result of goodness of fit.

Latent variable	R Square	AVE
Knowledge		0.752
Religiosity		0.768
Subjective norms		0.672
Attitude	0.643	0.631
PBC		0.679
Habit		0.813
Purchase intention	0.655	0.62
Rata-rata	0.649	0.705

#### 4.3. Hypothesis Testing

Hypothesis testing is employed to evaluate whether the independent variable influences the dependent variable. In this study, a bootstrap significance level of 5% was utilized to assess the significance of the path coefficient. The results of the hypothesis testing are illustrated in Figure 3.

**Figure 3.** T Values (Inner Model).**Table 7.** Hypothesis testing.

No.	Hypothesis	Original sample (O)	Sample mean (M)	Standard deviation (STDEV.)	T statistics ( O/STDEV )	p-value	Conclusion
1a	KNOW → ATT	-0.031	-0.028	0.042	0.722	0.471	H <sub>0</sub> Accepted
1b	REL → ATT	0.459	0.459	0.069	6.680	0.000	H <sub>0</sub> Rejected
1c	SN → ATT	0.402	0.402	0.067	6.013	0.000	H <sub>0</sub> Rejected
2	ATT → PI	0.324	0.323	0.064	5.053	0.000	H <sub>0</sub> Rejected
3	PBC → PI	0.267	0.272	0.048	5.531	0.000	H <sub>0</sub> Rejected
4	HAB → PI	0.327	0.323	0.056	5.874	0.000	H <sub>0</sub> Rejected

The hypothesis testing in Table 7 shows conclusions as follows:

1. Knowledge has not positively impacted attitudes towards halal fashion products.

Knowledge encompasses an individual's expertise and abilities developed through a comprehensive learning process, combining theoretical insights and practical experiences (Gazzola, Pavione, Pezzetti, & Grechi, 2020). When it comes to consumer behavior, this concept extends to what is termed "product knowledge," which refers to the specific information and understanding a consumer possesses regarding a particular product. This knowledge can be seen as a mental reference or framework that helps consumers evaluate and make decisions about products (Devi & Nawawi, 2018).

For consumers to make informed purchasing decisions, they need a certain level of awareness regarding the products in question. In this context, "intention" refers to an individual's understanding and familiarity with a product prior to making a purchase. Research has consistently shown that increased awareness of halal principles positively affects consumer behavior toward halal products, highlighting a strong correlation between knowledge and purchasing decisions (Wiederhold & Martinez, 2018).

Our study offers a new perspective that challenges the commonly held belief regarding halal fashion products. It reveals that knowledge about these items does not always lead to positive attitudes or purchasing intentions. This finding highlights the intricacies of consumer behavior within the context of halal products, suggesting that factors beyond mere knowledge, such as cultural influences, marketing strategies, and personal values, may play a more significant role in shaping consumer attitudes toward halal fashion items.

2. Religiosity has a positive impact on attitudes towards halal fashion products.

Religion plays a crucial role in shaping consumer behavior, particularly in the context of purchasing decisions. For many individuals, a strong religious affiliation influences their choices, prompting them to actively seek out halal products while consciously avoiding those deemed haram (forbidden) (Susilawati, Yarmunida, & Elwardah, 2021). This inclination is especially pronounced among Muslim consumers, where adherence to religious principles greatly influences their dietary choices.

Research has consistently shown that religiosity is a significant factor in determining intentions to purchase halal products, especially within the food sector (Azam & Abdullah, 2020). The concept of halal extends beyond mere dietary restrictions; it encompasses a broader ethical framework that guides individuals in their consumption practices. For many, religion serves as a foundational element in decision-making processes, instilling a sense of responsibility to behave in accordance with their ethical and legal standards.

Additionally, previous research, including our own, emphasizes the complex interplay between personal faith, knowledge of halal regulations, and the importance of halal certification in shaping the purchasing behaviors of Muslim consumers. A comprehensive understanding of what qualifies as halal, coupled with the assurance offered by trustworthy certification, enhances consumers' confidence in their choices. This intricate relationship highlights the significant influence of religious beliefs on everyday buying habits, revealing a deeper layer of consumer motivation that aligns with their values and sense of identity.

3. Subjective norms have a positive impact on attitudes towards halal fashion products.

Subjective norms refer to societal pressures that influence individuals to behave in particular ways. These norms are shaped by the beliefs and attitudes of those who hold the power to sway others' opinions, including family members, friends, and community leaders (Putri & Akbari, 2021). In essence, subjective norms are formed through a combination of normative beliefs, what individuals perceive as expected behaviors and their intrinsic desire to conform to these expectations.

Examples of normative beliefs can include the views and expectations set by close family, peers, and significant others. These social networks play a critical role in shaping perceptions of acceptable behavior, particularly when it comes to consuming products such as halal items. Over time, subjective norms can evolve as individuals assess and respond to the prevailing societal pressures surrounding certain activities or choices, such as dietary practices (Polas, Raju, Hossen, Karim, & Tabash, 2022).

Consequently, a person's attitude toward the halal products they choose to consume is significantly influenced by the views of their family, friends, and other key individuals in their lives. The interactions and discussions within these social circles can create an environment where specific viewpoints about halal goods are either reinforced or challenged.

Numerous studies have demonstrated a strong correlation between subjective norms and purchasing intentions, indicating that the opinions and behaviors of those within an individual's social framework often guide their choices (Faried, Sembiring, & Nasution, 2019). As a result, our study aligns with existing research that highlights the positive influence of subjective norms on attitudes toward halal fashion products, reinforcing the idea that social acceptance and encouragement can play a pivotal role in consumer behavior.

#### 4. Attitudes toward halal fashion products have a positive impact on purchase intention.

A person's attitude reflects their assessment of whether their actions or behaviors are viewed positively or negatively (Sumarlia, Li, & Wang, 2020). These attitudes are often shaped by social experiences and interactions, where individuals formulate beliefs based on specific attributes associated with others, events, and personal characteristics (Sussman & Gifford, 2018). An individual's attitude can be defined as their subjective evaluation, emotional response, or inclination toward a particular issue or situation. Consequently, these attitudes can drive individuals to seek alignment with the perspectives of like-minded individuals.

In the context of Indonesia, consumers increasingly prioritize and opt for halal products, such as halal cosmetics (Fatmi, Ahmad, & Kartika, 2020). This trend is largely influenced by the understanding that halal products are not merely religious mandates but are also associated with benefits that enhance their quality of life. This perception is causing Muslims to increasingly adopt pious practices that reflect their commitment to halal consumption, thereby reshaping their lifestyle choices and behaviors regarding the utilization of halal products.

Moreover, this evolving understanding of halal provides significant opportunities for the burgeoning halal product market (Devi & Nawawi, 2018). The influence of religion emerges as a critical factor in affecting consumers' attitudes, actions, shopping habits, and dietary choices. It plays a vital role in shaping the decision-making processes of Muslim consumers, as evidenced by our study, which highlights that attitudes towards product consumption are often profoundly impacted by religious beliefs and teachings (Susilawati et al., 2021). Such insights underscore the intricate relationship between faith and consumer behavior, revealing a nuanced dynamic that can significantly influence market trends and preferences.

#### 5. Perceived Control Behavior towards halal fashion products positively impacts purchase intention.

Research indicates that Muslims display a strong commitment to seeking out halal products, often going to considerable lengths to ensure that their purchases align with their dietary and ethical beliefs. Previous studies, notably by Bonne et al. (2007) found that an individual's likelihood of purchasing halal food is significantly influenced by their perceived behavioral control, that is, the extent to which they feel empowered and capable of making informed choices.

This finding highlights the crucial role that perceived behavioral control plays in consumer decision-making processes related to halal food. Our own research builds on this foundation by examining the attitudes of Generation Z towards halal fashion. We found that members of this demographic demonstrate a similar relationship between their perceived behavioral control and their intentions to purchase halal clothing. Specifically, the data reveal a positive correlation; as Generation Z's sense of control over their purchasing choices increases, so too does their willingness to invest in halal fashion.

This suggests that the perceived ability to influence one's own buying decisions is not merely a coincidence but a significant factor affecting consumer behavior. This insight is vital for marketers and brands targeting this age group, as it underscores the importance of empowering consumers with information and choices that align with their values, ultimately leading to increased engagement and sales in the halal market segment.

#### 6. Habits towards halal fashion products have a positive impact on purchase intention.

Generation Z, comprising approximately 75.49 million individuals and representing 27.94% of Indonesia's total population, is a significant demographic group in the country. Notably, around 86% of this generation identifies as Muslim (Statista, 2020). From an early age, members of Gen Z have been educated about the principles governing their consumption choices in accordance with Islamic laws, primarily through various channels such as family guidance, educational institutions, and their immediate communities (Amalia et al., 2020).

As a result, Gen Z is anticipated to have a heightened awareness and understanding of the concept of "halalan toyyiban," which encompasses both halal and healthy practices. This knowledge is expected to translate into more mindful purchasing habits regarding halal products, as they become increasingly informed consumers (Zainudin et al., 2020).

Moreover, the rapid advancement of technology has played a crucial role in shaping their perspectives. Gen Z has grown up in a digital era where social media and the internet are not merely tools for communication but have become vital platforms for acquiring and disseminating information (Wynn, Smith, & Killen, 2021). These platforms serve as essential resources for understanding the halal concept and its implications in today's market.

Our study underscores that Gen Z's habitual inclination towards halal fashion positively influences their intentions to purchase such products. This finding is consistent with the research conducted by Fatmi et al. (2020) which highlights the importance of halal awareness, recognizable logos, and overall attitudes in shaping purchase intentions and consumer behavior. It suggests that a habitual awareness of halal principles, coupled with positive attitudes towards them, significantly drives purchasing decisions among this generation. In essence, the interplay of cultural education, technological engagement, and evolving consumer attitudes positions Gen Z as a pivotal force in the halal market in Indonesia.

## 5. CONCLUSION

This study aims to evaluate the purchase intentions regarding halal fashion trends among Generation Z in Indonesia. The objective is to provide valuable insights into the buying behaviors of this youth demographic. A total of 306 participants from Generation Z contributed to this research, comprising 221 females and 85 males, primarily students from various regions of Java.

To analyze the data, we utilized Structural Equation Modeling (SEM), a powerful statistical technique that enables us to evaluate the relationships between independent and dependent variables and to test our proposed hypotheses. The SEM analysis consists of two main stages: the assessment of the outer model, which evaluates the measurement quality of the constructs, and the inner model analysis, which investigates the relationships among those constructs.

The findings from the study reveal that several key factors significantly influence Generation Z's attitudes toward halal fashion products. Among these, religiosity stands out as a crucial element; it refers to the degree to which individuals adhere to their religious beliefs and practices. This aspect appears to strongly correlate with positive attitudes towards halal fashion, suggesting that those who are more devout are likely to embrace these products.

The study emphasizes the importance of subjective norms perceived social pressures to engage in certain behaviors as well as individual attitudes, perceived behavioral control, and established habitual tendencies. Each of these factors demonstrates a strong positive influence on participants' views toward halal fashion, indicating that social context and personal beliefs significantly shape their perceptions and potential purchasing decisions. Interestingly, the participants' knowledge of halal fashion did not significantly affect their attitudes. This finding suggests that simply being well-informed about halal fashion may not be sufficient to motivate this demographic to pursue purchases in that category. It may highlight a gap between awareness and actual intention to buy, underscoring the need for deeper engagement strategies that resonate with Generation Z's values and lifestyle choices.



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**Institutional Review Board Statement:** The Ethical Committee of the Telkom University, Indonesia has granted approval for this study on 3 September 2020 (Ref. No. 558/PNLT3/PPM/2020.).

**Transparency:** The authors state that the manuscript is honest, truthful, and transparent, that no key aspects of the investigation have been omitted, and that any differences from the study as planned have been clarified. This study followed all writing ethics.

**Competing Interests:** The authors declare that they have no competing interests.

**Authors' Contributions:** All authors contributed equally to the conception and design of the study. All authors have read and agreed to the published version of the manuscript.

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## APPENDIX

### Survey questions:

#### Knowledge

- I understand Islamic law concerning the concept of halal for fashion.
- I have sufficient knowledge to distinguish between halal fashion and non-halal fashion.
- I know about current issues regarding halal fashion.

#### Religiosity

- I am a halal-certified fashion consumer.
- Consuming halal-certified fashion is an important part of my identity.
- I will feel a loss if I can't consume halal-certified fashion.

#### Subjective Norms

- My family members prefer halal fashion products.
- My friends think I should choose a halal fashion product.
- My family has influenced me to use halal-certified fashion products.
- People I respect have influenced me to use halal-certified fashion products.
- The media (mass media/social media) have influenced me to use halal-certified fashion products.
- Government policies will affect my use of halal-certified fashion products.

#### Attitude Towards Halal Fashion

- Using halal-certified fashion products is important to me
- I want to use halal-certified fashion products.
- Using halal-certified fashion products is comforting for me
- I like choosing halal fashion products.
- I always look for halal labels when buying fashion products.
- I decided to use halal-certified fashion products without coercion.
- Most people who are important to me use halal-certified fashion products.

#### Perceived Behavioral Control

- I have time to look for a halal-certified fashion product.
- I had the opportunity to use halal-certified fashion products.
- I have enough money to buy halal-certified fashion products.

#### Habits

- Using halal-certified fashion products is something I do instinctively.
- I feel uncomfortable if I don't use halal-certified fashion products.

### **Purchase Intention**

I am willing to pay more for fashion products with a halal logo.

I am willing to wait longer to buy fashion products with the halal logo.

I am willing to spend more time buying fashion products with the halal logo.

I am willing to travel far to buy fashion products with the halal logo.

I intend to buy halal-certified fashion products in the future.

I want to use halal-certified fashion products in my daily life.

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