



## Generation Z Halal Consumption: A Systematic Review of the Food and Cosmetics Sectors

Aninta Gina Sharfina

Program Studi Ekonomi Syariah, Fakultas Ekonomi dan Bisnis Islam, UIN Sunan Kalijaga  
Yogyakarta, Indonesia

E-mail: [aninta.sharfina@uin-suka.ac.id](mailto:aninta.sharfina@uin-suka.ac.id)

Nurul Imamah

Program Studi Hukum Ekonomi Syariah, STAI Al Mujtama Pamekasan, Indonesia

E-mail: [nurulimamah00@gmail.com](mailto:nurulimamah00@gmail.com)

### ABSTRACT

*This study compares the drivers of halal consumption among Generation Z in the halal food and halal cosmetics sectors. A systematic narrative review was conducted using PRISMA 2020 guidance. Articles published between 2021 and June 2026 were identified through structured searches, screened against predefined criteria, and synthesized using a consumer behavior framework covering personal, social, cultural, and psychological factors. Twenty empirical studies formed the comparative corpus. The review shows that religiosity, halal awareness, and social influence are shared drivers, but their pathways differ by product category. In halal food, halal awareness, knowledge, health and safety considerations, habitual consumption, and subjective norms are relatively prominent; certification often functions as a basic assurance rather than a distinctive brand cue in Muslim-majority settings. In halal cosmetics, religiosity more frequently operates through awareness and attitudes, while product knowledge, brand image, product quality, influencer credibility, electronic word of mouth, and digital trust gain greater salience because ingredients are less observable and cosmetics carry stronger symbolic and identity meanings. Digital platforms mainly facilitate access and information transparency for food, whereas they also perform persuasive and identity-building functions for cosmetics. The study contributes a sector-sensitive consumer behavior explanation and implies that halal marketing should avoid a uniform strategy across product categories.*

**Keywords:** Generation Z; halal food; halal cosmetics; religiosity; consumer behavior.

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#### Corresponding Author:

Aninta Gina Sharfina

Program Studi Ekonomi Syariah, Fakultas Ekonomi dan Bisnis Islam, Uin Sunan Kalijaga  
Yogyakarta, Indonesia

E-mail: [aninta.sharfina@uin-suka.ac.id](mailto:aninta.sharfina@uin-suka.ac.id)

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## 1. INTRODUCTION

The halal industry has evolved from merely fulfilling religious obligations into a broader consumption ecosystem that integrates process assurance, safety, quality, ethics, identity, and lifestyle (Irfany et al., 2024; Liew & Karia, 2024; Sungnoi & Soonthonmai, 2024). This transformation is particularly relevant to Generation Z, a consumer cohort whose consumption behavior is closely connected to the internet, social media, online marketplaces, and app-based services (Juliana et al., 2025; Khan et al., 2025). Gen Z consumers obtain product information through online reviews, content creators, digital communities, and electronic word of mouth, which influence their awareness, attitudes, trust, and purchase intentions (Bhutto et al., 2024; Rokhmah et al., 2025). Nevertheless, their consumption decisions remain embedded within family and peer influences, religious norms, cultural values, economic capacity, and personal product evaluations (Alimusa et al., 2024; Bawono et al., 2022; Liza Nora & Nurul Sriminarti, 2023). Therefore, Gen Z halal consumption cannot be adequately explained solely as compliance with halal labeling; instead, it should be understood as the outcome of interactions among personal, social, cultural, and psychological factors (Solomon, 2019).

In the food sector, halal considerations are directly related to ingredients, slaughtering processes, contamination, storage, and serving practices. The high frequency of food purchases often makes consumer decision-making relatively routine, particularly when consumers live in Muslim-majority environments where the availability of halal products is perceived as the norm. However, imported products, restaurants, processed foods, and food-delivery services increase the distance between consumers and production processes. Under these conditions, halal awareness, knowledge, certification assurance, health considerations, food safety, and social norms become increasingly important. Febriandika et al. (2023) demonstrate that religious beliefs, information exposure, and health considerations shape halal awareness, while halal awareness and knowledge strengthen Gen Z consumers' intention to purchase halal food. Pradana et al. (2024) similarly identify the role of attitudes and subjective norms in shaping purchase intentions toward foreign-branded food products among young Indonesian consumers.

In the cosmetics sector, halal evaluation involves different product characteristics. Ingredient composition is more technical and difficult for consumers to observe directly, product functions are closely associated with the body, physical appearance, identity, skin safety, and self-image; and brand decisions are strongly influenced by visual demonstrations, online reviews, and digital influencers. Studies involving young consumers indicate that religiosity and knowledge can shape attitudes, norms, awareness, and purchasing decisions, although their effects are not always direct or consistent (Afendi & Indriani, 2022; Maulani et al., 2022; Riswandi et al., 2023). More recent studies have also highlighted electronic word of

mouth (eWOM), influencer credibility, trust, perceived behavioral control, and technology acceptance as important pathways influencing Gen Z consumers' intentions to purchase halal cosmetics (Bhutto et al., 2024; Khan et al., 2025; Rokhmah et al., 2025).

Recent literature has enriched the explanation of consumer behavior within each sector. Studies on halal food emphasize awareness, knowledge, religiosity, safety and quality, habits, and social norms, whereas research on halal cosmetics additionally highlights brand image, product quality, halal-green awareness, influencers, eWOM, and online purchasing mechanisms. Nevertheless, most existing studies adopt a single-sector, single-region, and single-causal-model design. Even available systematic reviews tend to examine halal cosmetics as a distinct domain rather than comparatively across product categories (Liew & Karia, 2024). Consequently, it remains unclear whether similar determinants operate with comparable functions and levels of influence across halal food and halal cosmetics, or whether their effects are instead shaped by differences in product involvement, ingredient visibility, purchase frequency, symbolic value, and digital channels.

This gap is both conceptual and methodological. Conceptually, religiosity, halal awareness, social norms, and digital media are frequently treated as separate predictors without sufficiently relating them to the specific characteristics of different product categories. Methodologically, the predominance of cross-sectional surveys and the widespread use of purchase intention as a proxy for actual behavior limit explanations of real purchasing decisions and behavioral changes over time. Moreover, inconsistent findings, for example, subjective norms being significant in some studies but insignificant in others, or religiosity exerting a direct effect in one model while operating only through attitudes and awareness in another, have rarely been interpreted as evidence of potentially different mechanisms across sectors.

Based on these gaps, this study addresses three research questions. First, which factors most consistently explain Gen Z consumption of halal food and halal cosmetics? Second, how do the patterns and pathways through which religiosity, social media, halal awareness, digital lifestyle, and social norms influence consumer behavior differ between the two sectors? Third, how can these differences be explained through Consumer Behavior Theory, which encompasses personal, social, cultural, and psychological factors? This study therefore aims to map evidence published between 2021 and 2026, compare the relative functions of each determinant, and develop a sectoral synthesis that can inform theoretical development, marketing strategies, consumer education, and halal product assurance policies. The novelty of this study lies in its cross-category comparison using a unified consumer behavior framework rather than merely cataloguing determinants within a single halal product sector.

## 2. LITERATURE REVIEW

### **Behavior Theory as an Integrative Framework**

Consumer Behavior Theory explains consumption decisions as outcomes of interacting personal, social, cultural, and psychological factors (Solomon, 2019). Accordingly, this study classifies religiosity, knowledge, experience, health-related values, and lifestyle as personal factors; family, peers, communities, influencers, and electronic word of mouth (eWOM) as social factors; the normalization of halal practices and religio-cultural meanings as cultural factors; and awareness, attitudes, perceived risk, trust, perceived behavioral control, and intention as psychological factors. This classification is consistent with evidence linking halal food consumption to religiosity, awareness, health and safety considerations, habits, and social norms (Alimusa et al., 2024; Khasanah, 2025), while halal cosmetics research emphasizes product knowledge, attitudes, eWOM, influencer credibility, trust, and behavioral control (Bhutto et al., 2024; Koc et al., 2024; Rokhmah et al., 2025). This integrative framework extends beyond intention-based models by considering how product characteristics and consumption contexts cause similar predictors to operate through different pathways.

Halal status can also be understood as a credence attribute because consumers cannot independently verify all ingredients and production processes, even after using a product (Schroback et al., 2023). Consequently, certification, reputation, knowledge, and trust serve as market signals that reduce information asymmetry (Koc et al., 2024; Sungnoi & Soonthonsmai, 2024). Although this mechanism applies to both sectors, halal food is generally associated with frequent consumption, habits, taste, health, and safety considerations (Alimusa et al., 2024; Khasanah, 2025), whereas halal cosmetics involve more technically complex ingredients and stronger evaluations of product performance, appearance, brand image, and identity (Irfany et al., 2024; Liew & Karia, 2024; Riswandi et al., 2023). These sectoral differences may therefore alter the relative importance and pathways of the factors driving halal consumption.

### **Religiosity, Halal Awareness, and Knowledge**

Religiosity reflects the internalization of religious beliefs and practices in consumer evaluation. Recent evidence indicates that religiosity may directly increase purchase intention, shape attitudes, or operate through halal awareness. Albra et al. (2023) found that halal awareness partially mediates the relationship between religiosity and halal purchase intention. In the context of Gen Z halal cosmetics, Afendi et al. (2024) and Sari and Susanti (2025) identified halal awareness as an important mediator, whereas Supriani et al. (2025) and Rokhmah et al. (2025) reported that religiosity did not strengthen the relationship between attitudes

toward influencers and purchase intention. These findings suggest that religiosity does not function as a universal coefficient; rather, its role depends on the object of consumption, the stage of the decision-making process, and the mediating variables involved.

Halal awareness refers to consumers' attention to and recognition of the importance of halal compliance, while knowledge encompasses an understanding of ingredients, production processes, labeling, and certification. In the food sector, halal awareness is associated with religious beliefs, information exposure, health considerations, safety, and quality (Alimusa et al., 2024; Febriandika et al., 2023). In the cosmetics sector, knowledge is often necessary to address uncertainty surrounding ingredient composition and may shape attitudes or perceived behavioral control, even when its direct effect on purchase intention is not consistently significant (Bhutto et al., 2024; Maulani et al., 2022; Sudarsono et al., 2024).

### **Social Media, Digital Lifestyle, and Social Norms**

For Gen Z, social media is not merely a promotional channel but also an environment in which knowledge, social proof, and identity are constructed. eWOM influences attitudes, subjective norms, and perceived behavioral control toward halal cosmetics (Bhutto et al., 2024). Influencer credibility, trustworthiness, expertise, and authenticity further shape attitudes that subsequently drive purchase intention (Rokhmah et al., 2025; Supriani et al., 2025). In the food sector, digitalization is more commonly reflected through information exposure, online reviews, ordering systems, convenience, and merchant transparency. Juliana et al. (2025) found that, in the Shopee Food context, subjective norms and perceived behavioral control were significant predictors, whereas highly rated convenience and usefulness did not automatically translate into direct behavioral drivers.

Social norms reflect the expectations of individuals or groups considered important by consumers. In the case of frequently and collectively consumed food, family, peers, and the normalization of halal practices may function as practical behavioral rules. In the cosmetics sector, social norms are expressed through peer groups, beauty communities, influencers, and appearance-related standards. The findings are more varied: subjective norms are significant in some models and gender groups but insignificant in others (Bhutto et al., 2024; Ngah et al., 2021; Riswandi et al., 2023). This variation highlights the need to distinguish traditional social norms from forms of digital social influence.

### **3. METHOD**

This study employed a systematic narrative literature review. The systematic approach was used to ensure that the processes of study identification, screening,

and selection were transparent and traceable, while narrative synthesis was chosen because heterogeneity in populations, countries, constructs, measurement approaches, and outcomes made a comparable meta-analysis inappropriate. The reporting process was guided by PRISMA 2020 (Page et al., 2021), with Consumer Behavior Theory used as a deductive coding framework while still allowing inductive themes to emerge from the reviewed studies.

The literature search covered publications issued between 1 January 2021 and 20 June 2026. Three main search strings were used: (1) "Generation Z" AND halal food AND (purchase intention OR consumption OR behavior); (2) "Generation Z" AND halal cosmetic\* AND (purchase intention OR consumption OR adoption); and (3) halal consumption AND (social media OR religiosity OR halal awareness OR subjective norm) AND ("Generation Z" OR young Muslim). Structured metadata searches were conducted using OpenAlex and Crossref, after which titles and DOIs were further verified through publisher websites, Google Scholar or Google Scholar-like discovery tools, and national journal portals. Reputable international journals and national journals in the fields of economics, marketing, and the halal industry were included. Indexing status was treated as an indicator of source quality rather than as a substitute for assessing the substantive relevance of each study.

From the top 300 records retrieved in balanced proportions across the three search strings, 95 duplicates were removed, leaving 205 records for screening. Title and abstract screening excluded 131 records. Six reports could not be retrieved in full text or did not provide sufficient information on the study findings. From the 68 reports assessed for eligibility, 48 were excluded because the cohort was not relevant (15), the sector was outside the scope of the review (11), the study did not report factor-outcome relationships (14), or the source was a non-article publication or duplicate report (8). Accordingly, 20 empirical studies constituted the final corpus for the comparative synthesis. Conceptual, methodological, and systematic review references were used as supporting sources but were not counted as empirical studies in the PRISMA flow diagram.

Table 1. Search Strategy and Eligibility Criteria

| Component          | Inclusion                                                                             | Exclusion                                                                                            |
|--------------------|---------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------|
| <b>Publication</b> | Peer-reviewed journal articles; 2021-20 June 2026; Indonesian or English.             | Editorials, news, theses, proceedings without sufficient empirical reporting, and duplicate reports. |
| <b>Population</b>  | Generation Z, young Muslim consumers, or a clearly relevant young-consumer subsample. | Studies without consumer evidence or with no transferable youth/halal consumption mechanism.         |

|                 |                                                                                      |                                                                                                    |
|-----------------|--------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------|
| <b>Sector</b>   | Halal food/beverage or halal cosmetics/personal care.                                | Tourism, finance, fashion, pharmaceuticals, and supply-chain-only studies.                         |
| <b>Outcome</b>  | Purchase intention, adoption, purchase decision, switching, or consumption behavior. | Studies limited to production technology, certification procedure, or firm performance.            |
| <b>Evidence</b> | Reports determinants and direction/significance or interpretable qualitative themes. | No relationship between drivers and consumer outcomes, or insufficient method/results information. |

*Source: Authors' review protocol (2026).*

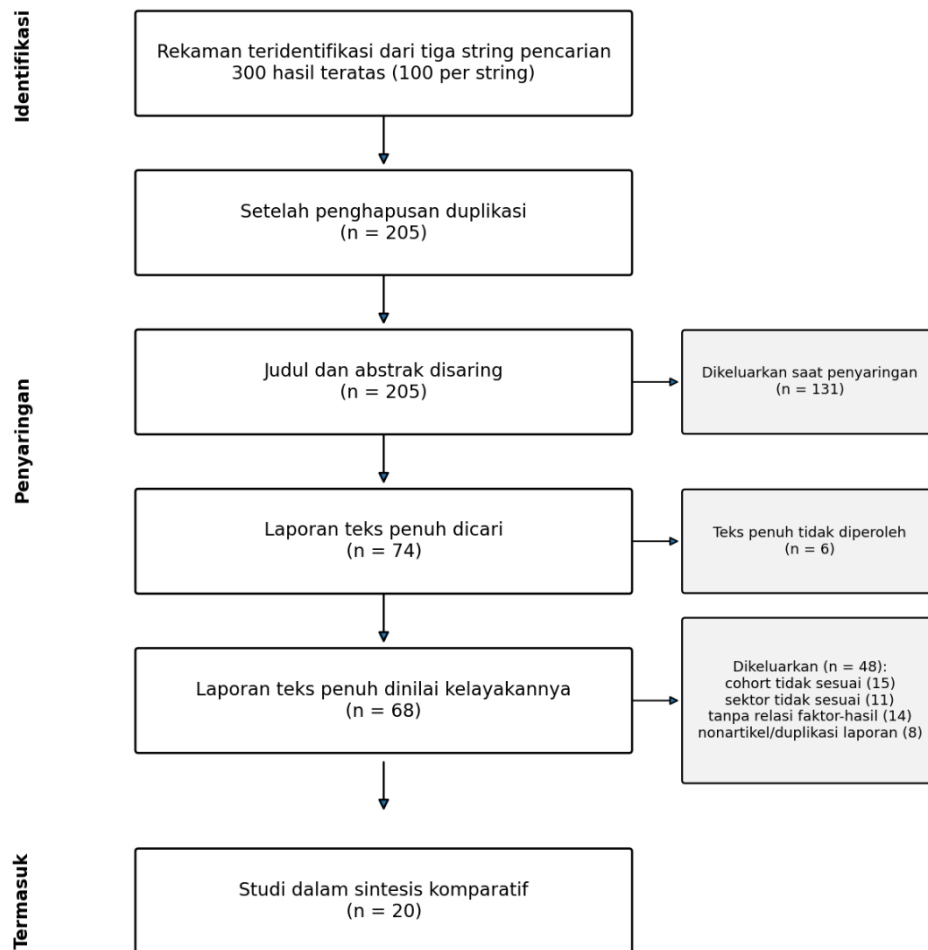
Data were extracted into a coding sheet containing author and year, country, sector, sample characteristics, theoretical framework, methodology, constructs, key findings, and limitations. Study quality was assessed using five criteria: alignment of the sample with the study objectives; clarity of construct definitions; transparency of data collection procedures; adequacy of the analysis; and consistency between the conclusions and the reported findings. Each criterion was scored from 0 to 2. Studies were not excluded solely on the basis of lower quality scores; instead, their interpretive weight in the synthesis was reduced. The synthesis was conducted in three stages: first, grouping the identified factors into personal, social, cultural, and psychological dimensions; second, comparing patterns across the halal food and halal cosmetics sectors; and third, explaining sectoral differences in terms of product involvement, visibility of halal attributes, purchase frequency, and the role of digital channels.

#### 4. RESULT AND DISCUSSION

The corpus reveals a clear dominance of cross-sectional quantitative studies using SEM or PLS-SEM. Indonesia is the most frequently studied context, followed by Malaysia, Pakistan, India, and Turkey. Sample sizes range from 140 to more than 900 respondents. Most studies use purchase intention as the primary outcome, while research examining actual purchasing decisions or behavior remains limited. In terms of theoretical foundations, the Theory of Planned Behavior (TPB) and its extensions are the most dominant, followed by the Theory of Interpersonal Behavior, the Technology Acceptance Model, and awareness attitude models. This pattern supports comparative synthesis but limits causal inference and cross-cultural generalizability.

The coding results identify five recurring groups of factors: religiosity, halal awareness and knowledge, social influence and norms, lifestyle and digital channels, and product evaluations such as quality, safety, image, and trust. These factors do not operate independently. Religiosity often shapes awareness or attitudes; knowledge reduces uncertainty; social norms provide social validation; and digital channels expand exposure and access. Sectoral differences are therefore

more evident in the function and relative importance of these factors than in their absolute presence or absence.



Source: Adapted from Page et al. (2021) using the review records.

Figure 1. PRISMA Flow of Study Selection

Table 2. Selected Evidence in the Comparative Corpus

| Study                     | Sector/context  | Sample/method | Dominant drivers                         | Key comparative finding                                       |
|---------------------------|-----------------|---------------|------------------------------------------|---------------------------------------------------------------|
| Bawono et al. (2022)      | Food; Indonesia | Gen Z; survey | Interpersonal influence, affect, habit   | Food choice is embedded in routine and interpersonal context. |
| Febriandika et al. (2023) | Food; Indonesia | 352; SEM      | Religious exposure, awareness, knowledge | Awareness and knowledge transmit religious/information cues.  |

|                                           |                                  |                  |                                          |              |                                                                        |
|-------------------------------------------|----------------------------------|------------------|------------------------------------------|--------------|------------------------------------------------------------------------|
| <b>Alimusa et al. (2023)</b>              | Food; Indonesia                  | 140; EFA/CFA     | Awareness, religiosity, quality          | safety-      | Halal and tayyib product evaluation are intertwined.                   |
| <b>Albra et al. (2023)</b>                | Food/gener al halal; Aceh        | 400; SEM         | Religiosity, awareness                   |              | Awareness partially mediates religiosity.                              |
| <b>Nora &amp; Sriminarti (2023)</b>       | Halal products; Indonesia        | 190; SEM         | Attitude, subjective norm, religiosity   |              | Religiosity strengthens social-psychological pathways.                 |
| <b>Pradana et al. (2024)</b>              | Foreign food; Indonesia          | 161; PLS-SEM     | Attitude, subjective norm                |              | PBC is not significant; social approval remains relevant.              |
| <b>Khasanah (2025)</b>                    | International food; Indonesia    | 918; PLS-SEM     | Habit, involvement                       | halal        | Habit and halal values coexist in foreign-brand choice.                |
| <b>Sungnoi &amp; Soonthons mai (2024)</b> | Food; non-Muslim market          | Consumer survey  | Brand equity, trust, values              |              | Assurance and brand cues rise when halal is less culturally default.   |
| <b>Juliana et al. (2025)</b>              | Food delivery; Indonesia         | 230; PLS-SEM     | Subjective norm, PBC                     |              | Digital convenience is insufficient without social/control mechanisms. |
| <b>Koç et al. (2025)</b>                  | Halal products; Turkey           | 847; SEM         | Trust, attitude                          | religiosity, | Belief and practice dimensions work through different pathways.        |
| <b>Ngah et al. (2021)</b>                 | Cosmetics; Malaysia              | 501; PLS-MGA     | Attitude, brand image, norm/PBC          |              | Norm is stronger for females; PBC for males.                           |
| <b>Afendi &amp; Indriani (2022)</b>       | Cosmetics; Indonesia             | 160; PLS-SEM     | Religious awareness                      | belief,      | Awareness mediates religious belief and purchase behavior.             |
| <b>Maulani et al. (2022)</b>              | Cosmetics; Indonesia             | Millennials; SEM | Religiosity, knowledge, attitude         |              | Knowledge works through attitude; direct effects are not uniform.      |
| <b>Irfany et al. (2024)</b>               | Green halal cosmetics; Indonesia | 300; PLS-SEM     | Labels, knowledge, religiosity, attitude |              | Halal and environmental meanings converge for Gen Z.                   |

|                                     |                      |              |                                                |         |                                                               |
|-------------------------------------|----------------------|--------------|------------------------------------------------|---------|---------------------------------------------------------------|
| <b>Riswandi et al. (2023)</b>       | Cosmetics; Indonesia | 522; survey  | Knowledge, religiosity, quality                | image,  | Knowledge can exceed religiosity in explaining evaluation.    |
| <b>Gümüş &amp; Onurlubaş (2023)</b> | Cosmetics; Gen Z     | Survey model | Product/religious/digital evaluations          |         | Adoption reflects complex category involvement.               |
| <b>Bhutto et al. (2024)</b>         | Cosmetics; Pakistan  | 265; SEM     | eWOM, attitude, PBC, knowledge                 |         | eWOM shapes multiple TPB mechanisms; norm is nonsignificant.  |
| <b>Afendi et al. (2024)</b>         | Cosmetics; Indonesia | 273; PLS-SEM | Religiosity, awareness                         | origin, | Awareness mediates personal and origin cues.                  |
| <b>Sudarsono et al. (2024)</b>      | Cosmetics; Indonesia | 736; MGA     | PLS-Religiosity, knowledge, certification, TPB |         | Path strength differs by gender; knowledge is highly salient. |
| <b>Rokhmah et al. (2025)</b>        | Cosmetics; Indonesia | 308; PLS-SEM | Influencer trust/credibility, attitude         |         | Influencer attitude mediates; religiosity is not a moderator. |

Source: Authors' synthesis of 20 empirical studies (2021-2025).

Table 3. Cross-Sector Comparison of Consumption Drivers

| Driver                                 | Halal food                                                                                         | Halal cosmetics                                                                        | Comparative interpretation                                                         |
|----------------------------------------|----------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------|------------------------------------------------------------------------------------|
| <b>Religiosity</b>                     | Builds awareness, commitment, and food-choice boundaries; may become implicit in routine contexts. | Shapes awareness and attitude; direct/moderating effects are inconsistent.             | Shared moral base, but cosmetics requires more evaluative mediation.               |
| <b>Halal awareness &amp; knowledge</b> | Strongly linked with certification, health, safety, and imported/processed food risk.              | Reduces ingredient uncertainty; often works through attitude, PBC, or brand awareness. | More assurance-oriented in food and more interpretation-oriented in cosmetics.     |
| <b>Social norms</b>                    | Family/peer approval and eating context are recurrent; significant in several TPB models.          | Peer and gender effects vary; influencer communities can replace conventional norms.   | Food norms are communal-routine; cosmetic norms are fragmented and identity-laden. |
| <b>Social media/eWOM</b>               | Provides exposure, reviews, merchant information, and ordering access.                             | Creates visual proof, tutorials, influencer persuasion, brand image, and eWOM.         | Digital channels facilitate food but both facilitate and persuade in cosmetics.    |

|                           |                                                                                  |                                                                                                       |                                                                                |
|---------------------------|----------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------|
| <b>Digital lifestyle</b>  | Ease, control, habits, delivery, and transparency matter around the transaction. | TAM factors, online trust, platform usability, and content discovery affect evaluation and intention. | Transaction dominates information and identity utility rise in cosmetics.      |
| <b>Product evaluation</b> | Taste, price, safety, quality, health, certification, and habit.                 | Quality, ingredients, efficacy, origin, image, safety, and halal-green value.                         | Food is frequent and functional; cosmetics is higher-involvement and symbolic. |

*Source: Authors' thematic synthesis (2026).*

## DISCUSSION

### Core Similarities and Differences in Influence Pathways

Religiosity, halal awareness, and social influence constitute the common core of both sectors. However, this synthesis does not support the conclusion that these three factors always exert direct effects. In the food sector, religious beliefs and information exposure help build halal awareness, which subsequently strengthens purchase intention; this relationship intersects with considerations of health, safety, and quality. In the cosmetics sector, religiosity more frequently operates through attitudes or awareness because consumers must translate general religious obligations into evaluations of ingredients, brands, performance, and safety. Once attitudes toward influencers have been formed, religiosity does not necessarily strengthen purchase intention (Rokhmah et al., 2025; Supriani et al., 2025).

These differences can be explained by the salience of halal attributes. In certain food categories, halal status can be relatively easy to identify through product categories, points of sale, or certification and may function as a minimum requirement. In Muslim-majority environments, Islamic branding or certification may lose some of its differentiating function, although it remains important as a form of assurance. Febriandika et al. (2023) found that Islamic branding did not affect Gen Z purchase intention, whereas halal awareness and knowledge did. By contrast, in cosmetics, derivative ingredients, production processes, and product claims are more difficult to verify. Knowledge, brand image, country of origin, quality, and trust therefore help consumers translate halal status into actionable purchasing decisions.

### Religiosity: A Moral Foundation, Not a Single Predictor

From the perspective of personal and cultural factors, religiosity establishes normative boundaries regarding what is considered appropriate for consumption. However, the evidence reveals several modes through which religiosity operates. First, it may exert a direct effect on intention or purchasing decisions. Second, it may operate indirectly through halal awareness and attitudes. Third, its influence may

be contingent upon gender, Muslim majority or minority contexts, and product categories. Koc et al. (2024) even distinguish between religious beliefs that influence intention and religious practices that affect attitudes. Accordingly, halal consumption research should not treat religiosity as a single construct that invariably operates at the same stage of the decision-making process.

The implication for sectoral comparison is that food is more closely embedded in daily routines and consumption rules that have been socialized from an early age. Religiosity may become integrated into habits and cultural norms, making variation in religiosity less visible as a statistical differentiator. Cosmetics, by contrast, require additional reasoning: consumers must evaluate whether ingredients, production processes, brand claims, and product functions are consistent with halal and tayyib values. At this stage, religiosity often requires cognitive mediators particularly knowledge and awareness as well as an affective mediator in the form of attitude.

### **Social Media and Digital Lifestyle: Facilitation versus Persuasion**

Digital media perform a dual function. In the food sector, digital applications reduce search and transaction costs, provide reviews, and expand consumer choice. However, convenience and perceived usefulness are not always sufficient to generate purchase intention; subjective norms and perceived control over the ability to identify merchants or halal-related information remain important (Juliana et al., 2025). Because food consumption is frequent and repetitive, digital purchasing decisions can eventually become habitual. Khasanah (2025) demonstrates the importance of examining habit alongside halal involvement in choices involving internationally branded food products.

In the cosmetics sector, social media function as more than transaction infrastructure. Tutorial videos, product demonstrations, testimonials, ingredient reviews, and influencer personas simultaneously provide visual evidence and construct identity-related meanings. Bhutto et al. (2024) show that eWOM influences attitudes, subjective norms, and perceived behavioral control, while Rokhmah et al. (2025) demonstrate that credibility, trust, norms, and perceived control shape attitudes toward influencers, which subsequently encourage purchase intention. Therefore, digital strategies for halal cosmetics should integrate information credibility, value congruence, and evidence of product performance; displaying a halal logo alone is insufficient.

### **Social Norms and the Nature of Consumption**

Food consumption often takes place with family members, friends, or communities. Subjective norms may therefore provide practical behavioral guidance when product information is limited. Findings from Pradana et al. (2024)

and Juliana et al. (2025) support this role. In cosmetics, however, social influence is more fragmented. Peers and gender remain important, but online communities and influencers can become new reference groups. Ngah et al. (2021) found that normative influence was stronger among women, whereas Bhutto et al. (2024) and Riswandi et al. (2023) reported that subjective norms were insignificant in certain models. Such inconsistencies may arise because “social norms” are often measured in general terms, while the actual reference groups of Gen Z have shifted from immediate social circles toward more specific digital networks.

This synthesis extends Consumer Behavior Theory through the principle of category sensitivity: personal, social, cultural, and psychological factors do not carry fixed weights but are activated by product characteristics. Purchase frequency and routine increase the importance of habit in food consumption; difficulties in verifying ingredients increase the role of knowledge and trust in cosmetics; collective consumption strengthens normative influence in food; and symbolism and visual presentation amplify the role of influencers and brand image in cosmetics. Therefore, the same halal consumer behavior model should not be applied uniformly across all sectors of the halal industry.

### **Theoretical and Practical Implications**

Theoretically, the findings suggest that religiosity is better conceptualized as a value foundation that may operate directly, through mediating mechanisms, or as a contextual condition. Halal awareness should not be treated as synonymous with knowledge; rather, it represents a psychological mechanism that transforms beliefs and information into decision-relevant attention. Digital influence should also be differentiated into informational, transactional, social, and symbolic functions. This distinction helps explain why application convenience may be important but not always statistically significant in food consumption, whereas eWOM and influencers exert stronger effects in the cosmetics sector.

For food producers, the primary strategy should be to make halal assurance visible and easily verifiable, strengthen safety and quality messages, and provide transparency regarding ingredients and merchants across digital services. For Gen Z consumers in Muslim majority environments, certification should be treated as a baseline of trust and then combined with considerations such as taste, price, health, sustainability, and convenience. For cosmetics producers, communication should explain ingredients and production processes in simple and accessible terms, demonstrate product performance, and engage influencers who are competent, authentic, and aligned with Islamic values. Halal and environmentally friendly claims may be integrated, but they should be supported by credible evidence so that they do not become merely aesthetic elements of branding.

For regulators and certification bodies, halal education should be differentiated by product category. Food-related education may emphasize ingredient and process risks, hygiene, safety, and methods for checking the halal status of merchants. Cosmetics-related education should include literacy regarding derivative ingredients, critical control points in production, traceability, and methods for assessing digital claims. Certification information should be easily traceable through the digital channels most frequently used by Gen Z. Public campaigns should also involve credible communities and content creators without obscuring the authority of official information sources.

## 5. CONCLUSION

This review concludes that Gen Z halal consumption in the food and cosmetics sectors shares a common foundation consisting of religiosity, halal awareness, knowledge, social influence, and product evaluation, but is not driven by identical configurations. In the food sector, halal awareness and knowledge are closely intertwined with health, safety, quality, habit, and consumption norms. Certification primarily functions as a baseline assurance mechanism and becomes more salient when consumers encounter imported products, processed foods, or uncertainty regarding merchants. In the cosmetics sector, religiosity is more frequently translated through awareness and attitudes, while ingredient knowledge, brand image, product quality, country of origin, eWOM, and influencer credibility carry greater weight because halal attributes are more difficult to observe and the products themselves are closely linked to identity.

These findings strengthen Consumer Behavior Theory by introducing a product-category-sensitive explanation. Personal, social, cultural, and psychological factors interact with one another, while decision characteristics – such as routine, involvement, attribute visibility, and symbolism determine which pathways become dominant. The main implication is that halal strategies should not be standardized across sectors. Food products require transparency, assurance, safety and quality, as well as integration with digital convenience, whereas cosmetics require ingredient literacy, evidence of product performance, credible visual communication, and alignment with consumer values and identity. Theoretically, this synthesis shifts the discussion from a simple list of determinants toward cross-sector behavioral mechanisms. Practically and from a policy perspective, the findings provide a basis for more relevant communication segmentation, halal education, and certification information design for Gen Z consumers.

This review has several limitations. First, the dominance of Indonesian studies and cross-sectional surveys limits the transferability of the findings to Muslim-minority contexts. Second, definitions of Generation Z, religiosity, halal

awareness, and product usage are not fully consistent across studies. Third, most studies measure intention rather than actual purchasing behavior or repeated consumption. Fourth, heterogeneity in research models and reporting prevents the estimation of pooled effects. Fifth, the search process relied on the top results generated from structured search strings; although DOIs and publisher webpages were verified, this review does not claim to capture all potentially relevant publications.

Future research should employ comparative designs within a single sample to assess halal food and halal cosmetics simultaneously, test measurement invariance, and distinguish between direct and indirect effects. Experimental studies could compare the effects of halal logos, ingredient transparency, health claims, and influencer endorsements. Behavioral data from online marketplaces or food-delivery platforms could help reduce the intention-behavior gap. Cross-country studies should also compare Muslim-majority and Muslim-minority settings, while longitudinal research could examine changes following exposure to halal education, safety-related issues, or changes in certification regulations.

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