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

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ABSTRACT

This study compares the factors influencing Generation Z's halal consumption in the halal food and cosmetics sectors. A systematic narrative review was conducted following PRISMA 2020 guidelines, covering articles published between January 2021 and June 2026. Twenty empirical studies were analyzed using Consumer Behavior Theory, focusing on personal, social, cultural, and psychological factors. The findings show that religiosity, halal awareness and knowledge, and social influence shape consumption in both sectors, but their roles differ. In halal food, awareness and knowledge are closely linked to health, safety, and quality, while habits, social norms, and halal certification support purchasing decisions. In halal cosmetics, religiosity more often influences attitudes through halal awareness, while product knowledge, brand image, perceived quality, influencer credibility, and electronic word of mouth (eWOM) play important roles. Cosmetic choices also carry stronger symbolic and identity-related meanings. Digital platforms mainly facilitate access and transactions for halal food, whereas they also influence perceptions and build trust in halal cosmetics. These findings highlight the need to understand halal consumption through product-specific pathways shaped by purchasing frequency, consumer involvement, the visibility of halal attributes, and digital engagement.

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

ABSTRAK

Penelitian ini membandingkan faktor-faktor yang memengaruhi konsumsi halal Generasi Z pada sektor makanan dan kosmetik halal. Tinjauan naratif sistematis dilakukan berdasarkan pedoman PRISMA 2020 terhadap artikel yang diterbitkan pada Januari 2021 hingga Juni 2026. Sebanyak 20 studi empiris dianalisis menggunakan *Consumer Behavior Theory* dengan mempertimbangkan faktor personal, sosial, budaya, dan psikologis. Hasil kajian menunjukkan bahwa religiusitas, kesadaran dan pengetahuan halal, serta pengaruh sosial berperan pada kedua sektor, tetapi dengan mekanisme yang berbeda. Pada makanan halal, faktor-faktor tersebut berkaitan dengan kesehatan, keamanan, kualitas, kebiasaan, norma sosial, dan sertifikasi halal. Pada kosmetik halal, religiusitas lebih sering

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memengaruhi sikap melalui kesadaran halal, sementara pengetahuan produk, citra merek, persepsi kualitas, kredibilitas *influencer*, dan *electronic word of mouth* (eWOM) turut membentuk keputusan pembelian. Pilihan kosmetik juga memiliki makna simbolik dan identitas yang lebih kuat. Platform digital terutama memudahkan akses dan transaksi makanan halal, sedangkan pada kosmetik halal platform tersebut turut membentuk persepsi dan kepercayaan konsumen. Temuan ini menegaskan bahwa perilaku konsumsi halal perlu dipahami berdasarkan karakteristik produk, frekuensi pembelian, keterlibatan konsumen, keterlihatan atribut halal, dan peran kanal digital.

Kata kunci: *Generasi Z; makanan halal; kosmetik halal; religiusitas; perilaku konsumen*

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1. INTRODUCTION

Halal consumption has moved beyond a narrow concern with religious compliance. It is now linked to wider considerations of safety, quality, ethics, identity, and lifestyle. This shift matters most for younger Muslim consumers, whose choices reflect both religious values and modern consumption habits. Generation Z (Gen Z) in particular grew up in a digital environment where social media, online information, peer interaction, and e-commerce are part of daily life. For these consumers, halal status is rarely an isolated factor. It is weighed together with product quality, price, brand image, convenience, and other attributes that shape their decisions (Irfany et al., 2024; Khasanah, 2025; Sudarsono et al., 2024).

The weight of halal considerations also differs by product category. Halal attributes matter most when consumers cannot easily verify ingredients or production processes on their own. Food and cosmetics both fit this description, although consumers evaluate them in different ways. In the food sector, halal consumption is part of everyday buying routines and is judged together with health, safety, and quality. Alimusa et al. (2023) found that halal awareness, religiosity, and perceived safety and quality shaped the halal food purchases of Indonesian Muslims. Febriandika et al. (2023) showed that religious belief, information exposure, and health concerns built halal awareness among Gen Z, while Islamic branding had no independent effect on purchase intention. Pradana et al. (2024) reported that attitude and subjective norm predicted young Indonesians' intention to buy foreign-branded halal food. Perceived behavioral control, however, had no significant effect.

Halal cosmetics present a different decision context. Cosmetic products involve complex ingredients, production processes, functional claims, and brand associations that consumers find hard to judge on their own. Consumers therefore depend more on knowledge, awareness, brand reputation, product information, and social sources when deciding whether a product meets their halal expectations. Previous studies show how complex these relationships are. Afendi and Indriani (2022) found that religious belief affected young women's halal cosmetic purchases both directly and through halal awareness. In a Gen Z sample, Afendi et al. (2024) also identified halal awareness as a key mechanism that carried the effects of religiosity and country of origin. Other findings are less consistent. Maulani et al. (2022) reported that religiosity affected purchase intention but not attitude, whereas halal knowledge shaped attitude without predicting intention directly.

Digital environments add another layer to halal cosmetic consumption among Gen Z. Social media offers more than promotional content. It lets consumers read reviews, gauge social approval, interact with influencers, and judge whether a product is credible. Bhutto et al. (2024) showed that electronic word of mouth (eWOM) shaped the attitudes, subjective norms, and perceived behavioral control of Pakistani Gen Z consumers of halal cosmetics. Studies by Supriani et al. (2025) and Rokhmah et al. (2025) found that attitudes toward social media influencers raised purchase intention, but religiosity did not necessarily strengthen this effect. These findings suggest that religious commitment alone does not determine how consumers respond to digitally mediated halal products. Its role seems to depend on how religious values are translated into awareness, attitudes, knowledge, and judgments about information sources.

The empirical literature therefore shows both convergence and inconsistency. Religiosity, halal awareness, knowledge, attitude, subjective norm, perceived behavioral control, trust, and digital influence appear repeatedly in halal consumption studies. Their links with purchase intention and behavior, however, are not uniform. Some studies report religiosity as a direct predictor, while others find that its influence runs through halal awareness or attitude. Subjective norm and perceived behavioral control also vary across consumer groups and product categories. Ngah et al. (2021) found that the relative weight of these two constructs differed between men and women. Sudarsono et al. (2024) likewise found differences in significant TPB paths among Indonesian Gen Z consumers of halal cosmetics.

This inconsistency matters for theory because it suggests that halal drivers do not follow a single path. It would be a mistake to assume that religiosity, awareness, social influence, or behavioral control have the same effect on every halal product. The characteristics of the consumption context need to be taken into account. Halal food is bought and eaten often as part of daily routines. Cosmetics

usually involve closer evaluation of ingredients, product performance, brand image, and symbolic meaning. The same consumer characteristic may therefore become important at different stages of the decision process depending on the product being evaluated.

A further issue is the gap between purchase intention and actual purchasing behavior. Most halal consumption studies measure intention rather than actual purchase. The difference is important because intention is a motivational state, whereas behavior shows whether that intention is carried out in a real buying situation. Only a few studies, such as Afendi and Indriani (2022) and Afendi et al. (2024), examine purchase behavior or decisions directly. The dominance of intention-based outcomes limits how well current findings explain real purchasing decisions. Any review of this evidence must therefore read its conclusions with this limitation in mind.

Overall, the evidence shows that halal consumption among young Muslims results from the interplay of personal values, knowledge and awareness, social influence, psychological evaluation, and product characteristics. Religiosity remains a key foundation, but its empirical role differs across contexts. It may affect intention or purchase decisions directly, or it may work indirectly through awareness and attitude. Digital sources such as eWOM and social media influencers also play a growing part in how consumers form their evaluations. This influence appears strongest in the halal cosmetics context.

A clearer understanding of halal consumption therefore requires attention to how these drivers interact within specific product contexts. Existing studies offer substantial evidence on individual, social, and psychological factors. Their relationships, however, remain mixed across studies, countries, and product categories, and the evidence has rarely been compared across sectors for the same generation. This study responds to that gap through a systematic narrative review of empirical studies on Gen Z halal consumption in the food and cosmetics sectors. It asks which drivers the two sectors share, how their roles and pathways differ, and which product characteristics explain these differences. The review focuses on purchase frequency, product involvement, the visibility of halal attributes, and the role of digital channels.

2. LITERATURE REVIEW

Theory of Planned Behavior

The Theory of Planned Behavior (TPB) is the most widely used model for explaining purchase intention. It extends the Theory of Reasoned Action, which holds that intention is the closest predictor of behavior (Fishbein & Ajzen, 1975). TPB adds perceived behavioral control to account for behaviors that are not fully under a person's control (Ajzen, 1991). Attitude is a person's positive or negative

evaluation of a behavior. Subjective norm is the perceived social pressure to perform it, and perceived behavioral control is the perceived ease or difficulty of performing it (Ajzen, 1991). Halal research adopted this framework early. Lada et al. (2009) applied the Theory of Reasoned Action to halal product choice, while Bonne et al. (2007) used TPB to explain halal meat consumption. Mukhtar and Butt (2012) later extended TPB with religiosity. A meta-analysis by Armitage and Conner (2001) shows, however, that the three components do not predict intention equally well. Subjective norm is generally the weakest predictor.

Halal studies on young consumers show the same variation. Pradana et al. (2024) found that attitude and subjective norm predicted young Indonesians' intention to buy foreign-branded halal food, but perceived behavioral control did not. Riswandi et al. (2023) found that subjective norm was not significant for halal cosmetic purchase intention. Sudarsono et al. (2024) also reported variation in TPB paths among Indonesian Gen Z consumers. Ajzen (1991) anticipated this pattern when he argued that the relative importance of each component varies across behaviors and situations. TPB therefore remains relevant, but it needs to be read alongside halal-specific and contextual factors. In this review, TPB constructs are treated as mechanisms that help interpret how drivers influence intention rather than as fixed predictors. Intention also does not always turn into action, as research on the intention–behavior gap shows (Sheeran, 2002). The broader framework for organizing these drivers comes from Consumer Behavior Theory, which is discussed next.

Consumer Behavior Theory and Halal Consumption

Consumer Behavior Theory studies how individuals select, buy, use, and dispose of products to satisfy their needs (Solomon, 2019). Kotler and Keller (2016) group the factors behind purchase decisions into cultural, social, personal, and psychological factors. Schiffman and Wisenblit (2019) describe the decision process as the interaction between these external inputs and the consumer's psychological field. This view complements TPB by explaining the context in which evaluations and intentions are formed. For this reason, the review uses Consumer Behavior Theory as its main coding framework. Religion belongs to the cultural factors in this framework, and Delener (1994) showed that religious affiliation and commitment shape consumer decision patterns. Halal consumption therefore involves more than religious compliance. Consumers may weigh religiosity, halal awareness, knowledge, health, safety, quality, social expectations, habit, brand image, digital information, and trust at the same time. Within this framework, religiosity is a personal and cultural factor. Halal awareness and knowledge are cognitive factors, while attitude, subjective norm, and perceived behavioral control are the main TPB mechanisms. Digital environments, eWOM, influencers, and product characteristics

act as contextual influences. This integrated view is especially useful for comparing halal food and cosmetics. Food consumption is usually embedded in daily routines and interpersonal settings. Cosmetics call for closer evaluation of ingredients, efficacy, certification, origin, brand image, and symbolic value. Consumer Behavior Theory therefore provides the wider context in which TPB mechanisms operate.

Religiosity and Halal Awareness

Religiosity is a foundation of halal consumption because halal requirements are rooted in Islamic teaching. The Qur'an instructs believers to consume what is lawful (halal) and wholesome (tayyib) (QS. Al-Baqarah [2]: 168). Glock and Stark (1965) describe religiosity as a multidimensional construct that covers belief, practice, experience, knowledge, and consequences. Allport and Ross (1967) further separate intrinsic religiosity, in which faith guides daily life, from extrinsic religiosity, in which religion serves other ends. These distinctions help explain why religiosity does not always influence purchasing through a single direct path. Mukhtar and Butt (2012) found that religiosity contributed to the intention to choose halal products alongside TPB constructs. Afendi and Indriani (2022) found links between religious belief, halal awareness, attitude, and purchasing behavior in halal cosmetics. Afendi et al. (2024) showed that religiosity predicted halal awareness among Gen Z, with country of origin also contributing. Albra et al. (2023) found that halal awareness partly mediated the effect of religiosity on halal purchase intention. Koc et al. (2024) further showed that religious belief and religious practice affected intention through different routes, which is consistent with the multidimensional view of religiosity. Evidence from halal food adds a complementary view. Febriandika et al. (2023) identified religious belief, information exposure, health, awareness, and knowledge as relevant to Gen Z halal food consumption. Alimusa et al. (2023) linked awareness and religiosity with safety and quality considerations. Bawono et al. (2022) showed that Gen Z food choice is embedded in interpersonal influence, affect, and habit. Religiosity thus acts as a value foundation that shapes halal awareness and later evaluation. Its link with purchase intention may depend on knowledge, attitude, social influence, and product context.

Halal Knowledge and Attitude

Consumer knowledge shapes how people search for and process product information. Brucks (1985) distinguished three forms of it: subjective knowledge, objective knowledge, and prior experience. Halal knowledge refers to consumers' understanding of halal requirements, including ingredients, certification, labeling, and product composition. It matters most for credence attributes, which consumers cannot verify even after use (Darby & Karni, 1973). Halal status is a typical credence attribute. This is especially true for cosmetics, whose ingredients and production

processes are hard to assess directly. Maulani et al. (2022) found that halal knowledge shaped attitude but did not directly influence purchase intention. This result fits the expectancy-value logic behind TPB, in which beliefs about a behavior form attitudes and attitudes then shape intention (Ajzen, 1991; Fishbein & Ajzen, 1975).

Riswandi et al. (2023) also found halal product knowledge relevant to the evaluation of halal cosmetics, together with religiosity, brand image, and product quality. Sudarsono et al. (2024) combined knowledge and certification with religiosity and TPB constructs to explain halal cosmetic purchase intention. Irfany et al. (2024) showed that knowledge and halal labels also shaped Gen Z attitudes toward green halal cosmetics. In halal food, knowledge is tied to how consumers judge certification, safety, health, and quality (Alimusa et al., 2023; Febriandika et al., 2023). Wilson and Liu (2011) argue that Muslim consumers approach halal in a risk-averse way, which makes halal logos and certification important cues. Halal knowledge can therefore be seen as the information base through which consumers interpret halal attributes and form attitudes.

Subjective Norm and Perceived Behavioral Control

Subjective norm and perceived behavioral control are the social and control dimensions of TPB. Subjective norm concerns the expectations of family, peers, and other reference groups. Perceived behavioral control reflects whether consumers feel able to carry out the behavior (Ajzen, 1991). Reference group theory adds that the influence of others depends on the product. Bearden and Etzel (1982) found that reference groups matter more for products consumed in public than for those used in private. Triandis (1977) likewise placed social factors, together with affect and habit, among the main drivers of interpersonal behavior. Social influence is especially relevant for food because eating often takes place with family and friends. Pradana et al. (2024) found that subjective norm predicted intention to buy foreign-branded halal food, while perceived behavioral control did not. Nora and Sriminarti (2023) showed that religiosity strengthened the effect of these social-psychological mechanisms.

The pattern differs for cosmetics. Riswandi et al. (2023) found subjective norm to be non-significant. Bhutto et al. (2024) showed that eWOM shaped attitude, subjective norm, and perceived behavioral control, yet subjective norm did not directly predict intention. Ngah et al. (2021) found that the weight of subjective norm and perceived behavioral control differed between consumer groups. In digital food purchasing, Juliana et al. (2025) found that both constructs mattered for Gen Z intention to buy halal food. These mixed results are consistent with meta-analytic evidence that subjective norm is often the weakest TPB predictor (Armitage

& Conner, 2001). They suggest that the role of social influence and perceived control depends on the product, the consumer, and the buying context.

Digital Environment, Social Media, and eWOM

Digitalization is especially relevant to Gen Z because digital platforms provide product information, reviews, social interaction, sellers, influencers, and purchasing facilities. The Technology Acceptance Model explains the use of such platforms through perceived usefulness and perceived ease of use (Davis, 1989). The function of these platforms, however, differs between product categories. For halal food, platforms mainly support information search, ordering, and convenient transactions. Juliana et al. (2025) showed that subjective norm and perceived behavioral control still mattered in a food delivery app. Technological convenience did not replace psychological and social mechanisms. Khasanah (2025) also found that habit and halal involvement worked together in the choice of international food brands. This fits the view that frequently repeated behavior becomes habitual and depends less on deliberate intention (Ouellette & Wood, 1998).

For cosmetics, digital platforms play a broader role in product discovery, evaluation, persuasion, and trust building. Electronic word of mouth (eWOM) refers to any positive or negative statement about a product that consumers share with many others through the internet (Hennig-Thurau et al., 2004). Source credibility theory explains why influencers can persuade. Their effect depends on perceived expertise, trustworthiness, and attractiveness (Ohanian, 1990). Trust in turn rests on perceived ability, benevolence, and integrity (Mayer et al., 1995). Gümüş and Onurlubaş (2023) showed that Gen Z cosmetic adoption combines product, religious, and digital evaluations. Bhutto et al. (2024) found that eWOM affects attitude, subjective norm, and perceived behavioral control, and Rokhmah et al. (2025) highlighted influencer credibility and trust. Irfany et al. (2024) further showed that halal and environmental meanings can coexist in Gen Z evaluations of green halal cosmetics. Overall, the digital environment acts as a contextual mechanism. Through it, information, social influence, credibility, trust, and convenience shape consumer decisions.

Product Evaluation and Category Characteristics

Halal consumers judge products not only by religious compliance but also by quality, safety, ingredients, efficacy, price, certification, brand image, origin, and trust. Information economics helps explain why the weight of these attributes varies. Nelson (1970) distinguished search attributes, which can be checked before purchase, from experience attributes, which can be judged only after use. Darby and Karni (1973) added credence attributes, which consumers cannot verify even after use. Brand image, defined as the associations consumers hold about a brand, also

shapes how they respond to its products (Keller, 1993). In halal food, Alimusa et al. (2023) identified safety and quality alongside halal awareness and religiosity, while Bawono et al. (2022) highlighted habit and the interpersonal setting. Khasanah (2025) likewise showed that habit and halal involvement coexist in the choice of international food brands. In a non-Muslim market, Sungnoi and Soonthonsmai (2024) found that brand equity, trust, and values shaped halal food choices.

Halal cosmetics require a broader product evaluation. Riswandi et al. (2023) identified knowledge, religiosity, brand image, and quality as relevant factors, while Afendi et al. (2024) highlighted country of origin and halal awareness. Sudarsono et al. (2024) included certification and knowledge alongside TPB constructs. Gümüş and Onurlubaş (2023) also showed the combined role of product, religious, and digital evaluations. Involvement theory helps explain this difference. Involvement is a person's perceived relevance of a product based on needs, values, and interests (Zaichkowsky, 1985). Higher involvement leads to more careful processing of product information (Petty & Cacioppo, 1986). Cosmetics are also closely tied to the self. Belk (1988) argued that possessions become part of the extended self, which gives products symbolic meaning. These studies suggest that food purchases tend to involve routine and functional considerations. Cosmetic purchases call for closer evaluation of ingredients, efficacy, certification, brand, origin, credibility, and symbolic value. Four characteristics help explain this contrast: purchase frequency, product involvement, the visibility of halal attributes, and the role of digital channels.

Research Gap and Conceptual Positioning

The literature shows that religiosity, halal awareness, halal knowledge, attitude, subjective norm, perceived behavioral control, digital influence, and product evaluation are all linked to halal consumption. Their relationships, however, are not uniform across studies, consumer groups, or product categories. Three gaps emerge. First, the evidence is fragmented across products, countries, and theoretical models, and most studies examine a single sector. Second, the links between TPB constructs and halal-specific factors remain inconsistent, especially for religiosity, subjective norm, perceived behavioral control, and knowledge (Afendi & Indriani, 2022; Maulani et al., 2022; Riswandi et al., 2023). Third, most studies focus on purchase intention rather than actual behavior. Because intention explains only part of the variation in behavior (Sheeran, 2002), little is known about how halal purchase intention turns into actual purchase.

This review addresses the first two gaps by comparing Gen Z halal consumption in the food and cosmetics sectors. Consumer Behavior Theory provides the framework for coding personal, social, cultural, and psychological drivers (Kotler & Keller, 2016; Solomon, 2019). TPB constructs are used to interpret

the pathways through which these drivers affect intention (Ajzen, 1991). Product characteristics and digital channels serve as the basis for explaining differences between the two sectors. The third gap cannot be resolved with the current evidence, so the review treats it as a limitation of the corpus. This positioning moves the analysis beyond isolated determinants toward a comparison of how these factors work in each product category.

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. In line with the population criterion in Table 1, a small number of studies on young Muslim consumers outside the strict Generation Z range, such as Maulani et al. (2022), were retained because their

findings describe mechanisms that are transferable to Generation Z. 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
Publication	Peer-reviewed journal articles; 2021-20 June 2026; Indonesian or English.	Editorials, news, theses, proceedings without sufficient empirical reporting, and duplicate reports.
Population	Generation Z, young Muslim consumers, or a clearly relevant young-consumer subsample.	Studies without consumer evidence or with no transferable youth/halal consumption mechanism.
Sector	Halal food/beverage or halal cosmetics/personal care.	Tourism, finance, fashion, pharmaceuticals, and supply-chain-only studies.
Outcome	Purchase intention, adoption, purchase decision, switching, or consumption behavior.	Studies limited to production technology, certification procedure, or firm performance.
Evidence	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 appraised against five criteria: alignment of the sample with the study objectives, clarity of construct definitions, transparency of data collection, adequacy of the analysis, and consistency between conclusions and findings. This appraisal guided how much weight each study received in the narrative synthesis rather than serving as an exclusion rule. 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 studies from Malaysia, Pakistan, Turkey, and Thailand. 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.

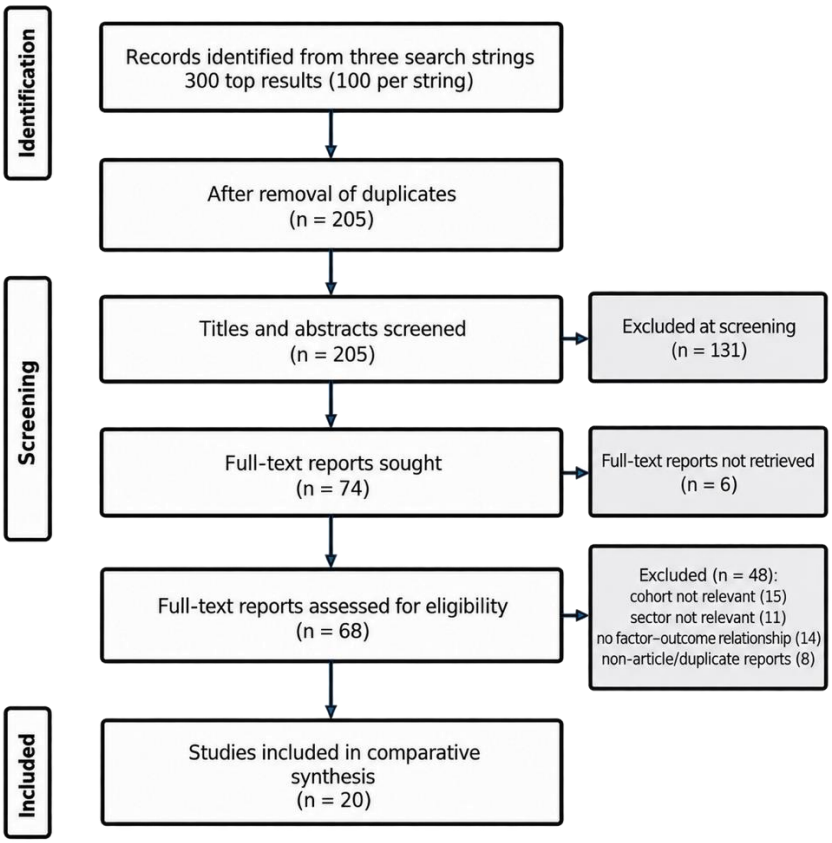

Figure 1. PRISMA Flow of Study Selection
Source: Adapted from Page et al. (2021) using the review records.

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.

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 belief, exposure, health, awareness, knowledge	Awareness and knowledge transmit religious/information cues.
Alimusa et al. (2023)	Food; Indonesia	140; EFA/CFA	Awareness, religiosity, safety-quality	Halal and tayyib product evaluation are intertwined.
Albra et al. (2023)	Food/general halal; Aceh	400; SEM	Religiosity, awareness	Awareness partially mediates religiosity.
Nora & Sriminarti (2023)	Halal products; Indonesia	190; SEM	Attitude, subjective norm, religiosity	Religiosity strengthens social-psychological pathways.
Pradana et al. (2024)	Foreign food; Indonesia	161; PLS-SEM	Attitude, subjective norm	PBC is not significant; social approval remains relevant.
Khasanah (2025)	International food; Indonesia	918; PLS-SEM	Habit, halal involvement	Habit and halal values coexist in foreign-brand choice.
Sungnoi & Soonthonsmai (2024)	Food; non-Muslim market	Consumer survey	Brand equity, trust, values	Assurance and brand cues rise when halal is less culturally default.
Juliana et al. (2025)	Food delivery; Indonesia	230; PLS-SEM	Subjective norm, PBC	Digital convenience is insufficient without social/control mechanisms.
Koc et al. (2024)	Halal products; Turkey	847; SEM	Trust, religiosity, attitude	Belief and practice dimensions work through different pathways.
Ngah et al. (2021)	Cosmetics; Malaysia	501; PLS-MGA	Attitude, brand image, norm/PBC	Norm is stronger for females; PBC for males.
Afendi & Indriani (2022)	Cosmetics; Indonesia	160; PLS-SEM	Religious belief, awareness	Awareness mediates religious belief and

				purchase behavior.
Maulani et al. (2022)	Cosmetics; Indonesia	Millennials; SEM	Religiosity, knowledge, attitude	Knowledge works through attitude; direct effects are not uniform.
Irfany et al. (2024)	Green halal cosmetics; Indonesia	300; PLS-SEM	Labels, knowledge, religiosity, attitude	Halal and environmental meanings converge for Gen Z.
Riswandi et al. (2023)	Cosmetics; Indonesia	522; survey	Knowledge, religiosity, image, quality	Knowledge can exceed religiosity in explaining evaluation.
Gümüş & Onurlubaş (2023)	Cosmetics; Gen Z	Survey model	Product/religious/digital evaluations	Adoption reflects complex category involvement.
Bhutto et al. (2024)	Cosmetics; Pakistan	265; SEM	eWOM, attitude, PBC, knowledge	eWOM shapes multiple TPB mechanisms; norm is nonsignificant.
Afendi et al. (2024)	Cosmetics; Indonesia	273; PLS-SEM	Religiosity, origin, awareness	Awareness mediates personal and origin cues.
Sudarsono et al. (2024)	Cosmetics; Indonesia	736; PLS-MGA	Religiosity, knowledge, certification, TPB	Path strength differs by gender; knowledge is highly salient.
Rokhmah et al. (2025)	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
Religiosity	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.
Halal awareness & knowledge	Strongly linked with certification, health, safety, and	Reduces ingredient uncertainty; often works through	More assurance-oriented in food and more interpretation-oriented in cosmetics.

	imported/processed food risk.	attitude, PBC, or brand awareness.	
Social norms	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.
Social media/eWOM	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.
Digital lifestyle	Ease, control, habits, delivery, and transparency matter around the transaction.	TAM factors, online trust, platform usability, and content discovery affect evaluation and intention.	Transaction utility dominates food; information and identity utility rise in cosmetics.
Product evaluation	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 halal consumption among Gen Z in the food and cosmetics sectors rests on a shared foundation of religiosity, halal awareness and knowledge, and social influence. These factors, however, operate through different configurations in each product category. In the food sector, halal awareness and knowledge are closely tied to health, safety, quality, habit, and consumption norms. Certification serves mainly as a baseline assurance in Muslim-majority settings and becomes a stronger cue where halal status is less evident. In the cosmetics sector, religiosity more often works through halal awareness and attitude. Ingredient knowledge, brand image, product quality, country of origin, eWOM, and influencer credibility carry more weight because halal attributes are harder to observe. Cosmetics are also more closely tied to identity and self-expression.

These findings extend Consumer Behavior Theory by offering a category-sensitive explanation of halal consumption. Personal, social, cultural, and psychological factors interact with decision characteristics such as routine, involvement, attribute visibility, and symbolism. These characteristics shape the pathways through which consumers evaluate halal products. TPB constructs remain useful, but their effects should be expected to vary by category. Halal consumption therefore cannot be explained by a single set of determinants that applies to all products. For food, transparency, assurance, safety, quality, and digital convenience are most relevant. For cosmetics, greater emphasis is needed on

ingredient literacy, proof of product performance, credible visual communication, and alignment with consumer values and identity. These findings give producers, regulators, and certification bodies a basis for better communication, halal education, and certification information for Gen Z consumers.

This review has several limitations. Most of the evidence comes from Indonesian and cross-sectional studies. Differences in construct definitions and model specifications limit direct comparison across studies and prevent pooled effect estimates. The reviewed studies also focus more on purchase intention than on actual purchasing behavior, and the search may not have captured every relevant publication. Future research should compare halal food and cosmetics within the same sample and test measurement invariance and causal mechanisms. Experimental, longitudinal, cross-country, and behavioral-data designs would strengthen this work. Such studies could also examine how certification, ingredient transparency, health claims, and influencer endorsements influence Gen Z consumers in Muslim-majority and Muslim-minority contexts.

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