

Determinants of Online Halal Purchase Decisions among Digital Natives: the Moderating Role of Religiosity

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ABSTRACT

The growing integration of digital technology and halal consumption has reshaped how Muslim consumers make purchasing decisions in Indonesia's halal economy. This study examines the determinants of online halal purchase decisions among Muslim digital natives by analyzing the effects of Halal Lifestyle, Halal Product Inclusion, and Muslim Endorser, and the moderating role of Religiosity. Using Partial Least Squares Structural Equation Modeling, data were collected from 220 respondents with prior experience purchasing halal products through e-commerce platforms. The findings reveal that all variables significantly influence online halal purchase decisions, with Halal Product Inclusion being the most dominant predictor. Moreover, Religiosity significantly moderates the relationship between Halal Product Inclusion and Online Halal Purchase Decision, but not the others. These results suggest that Indonesian Muslim digital natives exhibit rational and evidence-based religiosity, valuing verifiable halal attributes such as certification and labeling over symbolic cues. The study contributes to the theoretical expansion of the Theory of Planned Behavior (TPB) by integrating religiosity as a contextual factor in halal consumption.

Keywords: Halal lifestyle; Muslim endorser; Online purchase decision; Religiosity.

INTRODUCTION

The rapid growth of the global halal industry, driven by digital penetration and rising Muslim consumer awareness, has significantly transformed purchasing behavior, particularly among the digital-native generation. In Indonesia, where e-commerce penetration has exceeded 80% or approximately 229 million users (APJII, 2025), online consumption of halal products has become an integral part of daily life. The halal economy, valued at approximately USD 279 billion (China-Briefing, 2025), positions Indonesia as one of the most promising markets for the expansion of halal e-commerce ecosystems. Online halal purchasing behavior is influenced by various determinants, including halal lifestyle, product inclusion, and the credibility of Muslim endorsers, while religiosity often moderates these relationships. Prior studies have reported mixed findings. For instance, a halal lifestyle has been found to significantly influence purchase intention among young Muslim consumers (Nur-hayati & Hendar, 2020; Febriandika & Hakim, 2023), though external factors such as perceived risk may alter this relationship (Kasri et al., 2023). Likewise, Muslim endorsers enhance consumer trust (Osei-Frimpong & McLean, 2018; Supriani et al., 2025), yet their effectiveness depends on audience religiosity and identity alignment (Fiandari et al., 2024; Widyanto & Sitohang, 2022). Similarly, halal labels and certifications increase purchase intention (Rizkitysha & Hananto, 2022), but consumers often struggle to verify certification credibility in digital platforms (Kurniawati & Savitri, 2020).

Within this framework, the concept of "purchase decision" is defined as the actual stage when consumers make a real choice and carry out a transaction after going through a series of evaluations of needs, information searches, assessments of alternatives, and considerations of situational obstacles and value suitability, thus differing from purchase intent, which is still a psychological tendency and may not necessarily be realized into action. Understanding this transition point from intention to actual decision is crucial to explaining why determinants of halal behavior do not always show the same strength in the digital sphere.

However, findings regarding religiosity as a moderating variable remain inconsistent. Some studies reported that religiosity failed to moderate the effect of halal label and celebrity endorsement on purchase decisions (Juliana et al., 2022), while others revealed that religiosity only strengthened the relationship between halal labeling and purchase decision, but not between halal lifestyle or awareness (Saroya et al., 2024). Furthermore, recent studies suggest that different dimensions of religiosity (intrapersonal vs. interpersonal) may shape consumer decision styles and brand attitudes differently (Osanlou & Rezaei, 2025; Koc et al., 2025). These inconsistencies indicate that religiosity may not uniformly moderate all relationships in halal consumption contexts.

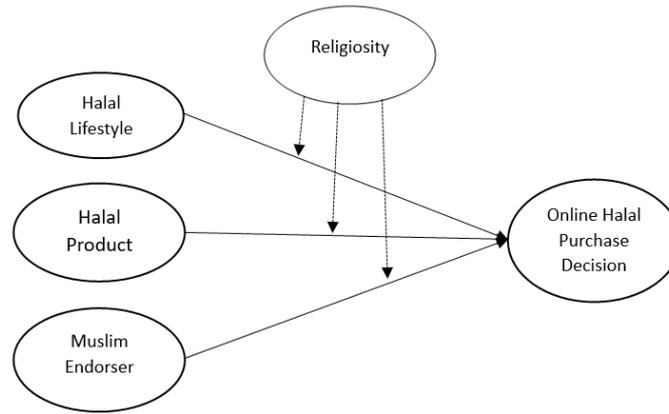
Given these gaps, it is crucial to re-examine how halal lifestyle, halal product inclusion, and Muslim endorser credibility jointly influence online halal purchase decisions, and whether religiosity moderates these relationships among Indonesia's digital natives. This study introduces three key contributions. First, it focuses on the digital-native generation as an emerging segment within Indonesia's halal e-commerce landscape. Second, it proposes an integrative model combining halal lifestyle, halal product inclusion, and Muslim endorser credibility, with religiosity as a boundary condition. Third, it operationalizes halal product inclusion as a multidimensional construct encompassing certification visibility, labeling, and ease of access—reflecting the realities of online platforms. Accordingly, the study aims to analyze the influence of halal lifestyle, halal product inclusion, and Muslim endorser credibility on online halal purchase decisions, with religiosity as a moderating variable among Indonesian digital natives. Theoretically, this research contributes to the growing body of literature on Muslim consumer behavior in the digital era. Practically, the findings are expected to provide insights for halal industry practitioners and e-commerce platforms to strengthen digital marketing strategies, enhance halal transparency, and optimize Muslim endorser credibility to reach younger Muslim consumers effectively.

Guided by the Theory of Planned Behavior (TPB), this study conceptualizes halal lifestyle as attitudinal belief, Muslim endorser as normative belief, and halal product inclusion as perceived behavioral control, with religiosity moderating these behavioral pathways in the digital consumption context. This study also expands the reading of TPB by combining consumer behavior analysis and socio-legal perspectives on halal certification governance in e-commerce. A field data approach was used to explore the authentic perceptions and risk experiences of the digital-native generation in online transactions. This integration makes the proposed model more contextual as it reflects the interconnectedness between individual beliefs, regulatory structures, and the operational realities of online platforms.

METHOD

1. Research Design

This study uses a quantitative causal design to analyze the relationship between latent constructs that determine online halal purchasing decisions on e-commerce platforms. The research model places halal lifestyle, halal product inclusion, and Muslim endorser credibility as predictors, religiosity as a moderator, and online halal product purchasing decisions as the outcome variable. This study also incorporates a socio-legal approach and the use of field data to provide regulatory context and empirical realities of digital consumer behavior. The analysis was conducted using the Partial Least Squares-Structural Equation Modeling (SEM-PLS) approach, which is a variance-based structural equation method that is prediction-oriented and capable of simultaneously estimating measurement and structural models, as well as being tolerant of non-normal data and complex models. Structural model estimation and moderation effect testing were implemented using SmartPLS 3 software. Overall, the hypothesis model used in this study is visualized in Figure 1.



2. Population and Sample

The target population comprised Indonesian digital natives, defined as individuals born between 1997 and 2010 who are active online shoppers of halal products. The study adopted non-probability purposive sampling, selecting respondents who met two inclusion criteria: (1) having prior experience purchasing halal products online, and (2) self-identifying as Muslim consumers familiar with digital platforms.

A total of 253 questionnaires were distributed through an online Google Form. After data screening for completeness and eligibility, 220 responses were retained for analysis. This sample size meets the minimum threshold for PLS-SEM, which requires at least ten times the largest number of structural paths directed at any latent construct (Hair et al., 2019). In addition to questionnaire data, this study also uses halal regulatory reviews and supporting field data in the form of interviews and observations of Indonesia's digital generation to provide regulatory context and empirical reinforcement.

Descriptive analysis showed that 77.73 % of respondents were female (n = 171) and 22.27 % were male (n = 49), confirming that online halal shopping activity is dominated by female digital natives—a finding consistent with previous e-commerce behavior studies. Triangulation with the results of regulatory reviews and field evidence was used to enrich the interpretation of quantitative findings so that they better reflect the social dynamics of young Indonesian consumers.

3. Variables and Indicators

Each construct was operationalized using established measurement scales from prior studies (see Table 1). All items were measured on a five-point Likert scale ranging from 1 (“strongly disagree”) to 5 (“strongly agree”).

Table 1. Variables and Research Indicators

Variable	Indicators	Code	Source
Halal Lifestyle (X₁)	Spending pattern (interests); Daily activities (activities); Time allocation (opinions)	X1.1 – X1.3	Rahmawati & Fitriani (2021)
Halal Product Inclusion (X₂)	Halal label consideration; Priority for halal products; Information clarity; Halal certification; Accessibility of halal products	X2.1 – X2.5	Ismanto & Farmawati (2023)
Muslim Endorser (X₃)	Theistic (Rabbaniyah); Ethical (Akhlaqiyah); Realistic (Al-Waqiyah); Humanistic (Al-Insaniyyah)	X3.1 – X3.4	Sharma (2018)
Online Purchase Decision (Y)	Purchase purpose; Information processing; Product preference stability; Recommendation intention; Repurchase behavior	Y1 – Y5	Audrey & Usman (2021)

All constructs demonstrated convergent validity and reliability in the measurement model, with outer loading values > 0.70, Composite Reliability > 0.70, and Average Variance Extracted (AVE) > 0.50, indicating internal consistency and one-dimensionality (Hair et al., 2019).

4. Data Analysis Technique

Data analysis was conducted using a two-stage SEM-PLS procedure. The first stage involved the measurement model assessment, which examined indicator reliability, internal consistency, and both convergent and discriminant validity. The second stage consisted of the structural model assessment, which tested the direct and moderating relationships among constructs using a bootstrapping technique (5,000 resamples) at a significance level of $\alpha = 0.05$.

The results of the analysis showed that the R² value of 0.706 indicated that approximately 70.6 % of the variance in online halal purchase decisions was explained by the independent variables and the moderating effect of religiosity, reflecting a substantial explanatory power for behavioral research.

All respondents participated voluntarily after being informed of the research objectives and procedures. The questionnaire included an informed-consent statement confirming that participation was anonymous and confidential. Ethical clearance for this study was granted by the Research Ethics Committee of Universitas Islam Negeri Alauddin Makassar, and all research activities complied with ethical principles for studies involving human participants.

RESULT AND DISCUSSION

1. Respondent Profile

A total of 220 valid responses were collected from Muslim digital natives across Indonesia who had prior experience purchasing halal products through online platforms. The demographic characteristics of respondents are presented in Table 1. These characteristics provide a contextual overview of the study sample and support the interpretation of subsequent analyses.

The data reveal that female respondents dominate the sample (77.73%), while male respondents account for 22.27%. This aligns with prior studies suggesting that women are more active in online shopping, particularly for lifestyle and halal-related products. In terms of age, the majority of respondents (67.27%) were between 18 and 25 years old, representing the Generation Z segment — a digitally fluent cohort that frequently engages with e-commerce and social media platforms.

Regarding residency, most respondents (50.91%) resided in South Sulawesi, mainly concentrated in Makassar and nearby districts. The remaining respondents were distributed across several other provinces: West Java (17.27%), Central Java (12.73%), East Kalimantan (8.18%), and Other Provinces such as Jakarta, Yogyakarta, and North Sumatra (10.91%). This geographic distribution reflects the growing penetration of halal e-commerce awareness beyond Java and into Eastern Indonesia, where South Sulawesi emerges as a key digital halal consumer hub.

In terms of monthly expenditure on online purchases, more than half of the respondents (54.55%) spent less than IDR 1,000,000, while 31.82% spent between IDR 1,000,000 and 2,000,000, and 13.64% spent above IDR 2,000,000. These figures indicate a moderate purchasing power typical of young, budget-conscious consumers who actively engage with online marketplaces. Regarding purchase frequency, most respondents (58.64%) made halal-related online purchases once a month, 27.27% purchased two to three times per month, and 14.09% purchased weekly.

The main e-commerce platforms used were Shopee (61.36%), Tokopedia (23.64%), and Others (15.00%). This distribution highlights the dominance of major online marketplaces in shaping halal consumer behavior among Muslim digital natives in Indonesia.

Table 2. Respondent Profile

Demographic Variable	Category	Frequency	Percentage
Gender	Male	49	22.27
	Female	171	77.73
Age (years)	18–25	148	67.27
	26–30	52	23.64
	31–35	20	9.09
	Other Provinces	24	10.91
Residency	South Sulawesi	112	50.91
	West Java	38	17.27
	Central Java	28	12.73
	East Kalimantan	18	8.18
	Other Provinces	24	10.91
Monthly Expenditure on Online Purchases	< 1,000,000 IDR	120	54.55
	1,000,000–2,000,000 IDR	70	31.82
	> 2,000,000 IDR	30	13.64
Frequency of Online Halal Purchases	Weekly	31	14.09
	2–3 times per month	60	27.27
	Monthly	129	58.64
Main Platform Used	Shopee	135	61.36
	Tokopedia	52	23.64
	Others	33	15.00

Overall, the respondent profile indicates that the majority of participants are young, digitally active Muslim consumers concentrated in South Sulawesi, yet representing multiple provinces across Indonesia. This distribution provides a diverse yet coherent sample for examining online halal purchasing behavior among Generation Z and millennial Muslims in the Indonesian halal economy.

2. Measurement Model Assessment

The measurement model was assessed to establish the reliability and validity of the latent constructs halal life-style, halal product inclusion, Muslim endorser, religiosity, and online halal purchase decision. We examined indicator loadings, Cronbach’s alpha, Composite Reliability (CR), and Average Variance Extracted (AVE) following established guidelines.

All standardized loadings exceeded 0.70 (ranging from 0.831 to 0.929), indicating adequate item reliability and supporting convergent validity (Hair et al., 2019). As shown in Table 3, Cronbach’s alpha values ranged from 0.850 to 0.943, while CR values ranged from 0.909 to 0.957—all above the 0.70 threshold—demonstrating strong internal consistency. The AVE values ranged from 0.765 to 0.816, surpassing the recommended minimum of 0.50, thereby confirming convergent validity at the construct level.

Discriminant validity was examined using the Fornell–Larcker criterion and the Heterotrait–Monotrait ratio (HTMT). For all constructs, the square roots of AVE exceeded inter-construct correlations, and HTMT ratios remained < 0.90, indicating that the constructs are empirically distinct (Henseler et al., 2015). To address potential multicollinearity and common-method concerns, inner VIF values were below 3.3, suggesting no critical collinearity among predictors and reducing the likelihood of common method bias in the structural paths. Collectively, these results indicate that the measurement model is statistically sound, providing a robust basis for subsequent structural model evaluation.

Table 3. Construct Reliability and Validity

Variable	Cronbach’s Alpha	Composite Reliability (CR)	Average Variance Extracted (AVE)	Remarks
Halal Lifestyle (X₁)	0.850	0.909	0.770	Reliable & Valid
Halal Product Inclusion (X₂)	0.932	0.949	0.787	Reliable & Valid
Muslim Endorser (X₃)	0.897	0.928	0.765	Reliable & Valid
Online Halal Purchase Decision (Y)	0.943	0.957	0.816	Reliable & Valid
Religiosity (Z)	0.937	0.952	0.798	Reliable & Valid

The results in Table 2 demonstrate that all constructs meet the recommended thresholds for internal consistency and convergent validity. Thus, the measurement model is statistically sound and fit for hypothesis testing in the subsequent structural model assessment.

In addition, discriminant validity was evaluated using the Fornell–Larcker criterion and the Heterotrait–Monotrait (HTMT) ratio. The square roots of the AVE values were found to be greater than the corresponding inter-construct correlations, while all HTMT ratios were below 0.90, indicating that each construct is distinct from the others and free from multicollinearity issues.

This confirms that the measurement model fulfills both convergent and discriminant validity requirements (Henseler et al., 2015).

3. Structural Model Assessment

Following the confirmation of the measurement model’s validity and reliability, the structural model was assessed to examine the hypothesized causal relationships and the moderating effects of Religiosity (Z). The analysis employed Partial Least Squares Structural Equation Modeling (PLS-SEM) with a bootstrapping procedure of 5,000 subsamples at a significance level of $\alpha = 0.05$. All outer loadings were found to be significant ($p < 0.001$), confirming the indicator reliability and the appropriateness of proceeding to the structural model analysis.

The evaluation included an assessment of collinearity, the coefficient of determination (R^2), the effect size (f^2), predictive relevance (Q^2), and overall model fit. All inner VIF values were below 3.3, indicating no multicollinearity issues among the predictor constructs. The model achieved an R^2 value of 0.706, suggesting that approximately 70.6% of the variance in Online Halal Purchase Decision (Y) was explained by Halal Lifestyle (X₁), Halal Product Inclusion (X₂), Muslim Endorser (X₃), and the moderating variable Religiosity (Z). This level of explanatory power is considered substantial for behavioral research (Chin, 1998). The f^2 effect sizes ranged between 0.05 and 0.20, indicating small to medium effects across the structural relationships (Cohen, 1988).

The predictive relevance (Q^2) obtained through the blindfolding procedure was greater than zero, signifying that the model possesses adequate predictive capability for the endogenous construct. Furthermore, the overall model fit was satisfactory, with the Standardized Root Mean Square Residual (SRMR) value below 0.08, indicating that the estimated model adequately represents the observed data (Henseler et al., 2015).

The results of hypothesis testing are presented in Table 4. All three direct hypotheses (H1–H3) were supported, demonstrating that Halal Lifestyle, Halal Product Inclusion, and Muslim Endorser have significant positive effects on online halal purchase decisions. Among these, Halal Product Inclusion exhibited the strongest direct influence, followed by Muslim Endorser and Halal Lifestyle. Regarding moderating effects, Religiosity significantly strengthened the relationship between Halal Product Inclusion and Online Halal Purchase Decision (H5), whereas its moderating influence on Halal Lifestyle (H4) and Muslim Endorser (H6) was not significant.

Table 4. Hypothesis Testing Results

Hypothesis	Path Relationship	Path Coefficient (β)	t-Statistic	p-Value	Decision
H1	Halal Lifestyle → Online Halal Purchase Decision	0.137	2.413	0.016	Supported
H2	Halal Product Inclusion → Online Halal Purchase Decision	0.225	2.390	0.017	Supported
H3	Muslim Endorser → Online Halal Purchase Decision	0.146	2.787	0.006	Supported
H4	Religiosity × Halal Lifestyle → Online Halal Purchase Decision	-0.135	1.845	0.066	Not Supported
H5	Religiosity × Halal Product Inclusion → Online Halal Purchase Decision	0.158	2.000	0.046	Supported
H6	Religiosity × Muslim Endorser → Online Halal Purchase Decision	-0.091	1.621	0.106	Not Supported

The results demonstrate that Halal Product Inclusion exerts the greatest influence on Online Halal Purchase Decision, emphasizing the importance of tangible halal attributes such as certification, labeling, and product transparency. These findings are consistent with prior studies (Rizkitysha & Hananto, 2022; Supriani et al., 2025), which argue that credible halal assurance serves as a central determinant of consumer confidence in online markets. The moderating results partially support the role of Religiosity, indicating that religious commitment amplifies the effect of product inclusion but does not substantially affect lifestyle or endorser influences. This suggests that Muslim digital natives in Indonesia engage in pragmatic religiosity, balancing spiritual commitment with rational evaluation of product credibility when making online purchase decisions.

Discussion

The significant effects of halal lifestyle, product inclusion, and Muslim endorser on online halal purchase decisions confirm the applicability of the Theory of Planned Behavior (TPB) in halal digital consumption. The findings demonstrate that attitudinal, normative, and control beliefs collectively shape behavioral intention when contextualized through religiosity.

The results of this study confirm that Halal Lifestyle, Halal Product Inclusion, and Muslim Endorser significantly influence Online Halal Purchase Decisions among Muslim digital natives in Indonesia. These findings align with the Theory of Planned Behavior (TPB), which posits that behavioral intention is driven by attitudinal, normative, and control beliefs (Ajzen, 1991). In this context, halal lifestyle represents an attitudinal belief, halal product inclusion embodies a control belief through tangible assurance, and Muslim endorsers reflect normative influences that shape behavioral intention within a faith-driven consumption framework. In a socio-legal reading, the presence of such tangible guarantees intersects directly with the legal mechanisms of official halal certification organized by state authorities, so that the inclusion feature on digital platforms functions as an extension of legal norms into the online transaction space.

The significant effect of Halal Lifestyle on purchase decisions reinforces the argument that Islamic values and daily practices serve as a moral compass for consumption behavior. Consumers who internalize halal principles in their routines are more likely to exhibit ethical and consistent purchase decisions, supporting earlier findings by Nurhayati and Hendar (2020) and Badi'ah et al. (2023). These results highlight that a halal lifestyle is not merely symbolic but translates into actual purchasing behavior, especially when digital platforms offer convenient access to halal products.

Field data shows that respondents actively look for certification marks and compliance descriptions before purchasing, highlighting that the new halal lifestyle orientation is truly actualized when digital platform features are considered to provide legally legitimized certainty. Interview results confirm this pattern, as expressed by one respondent: “I don't usually check out right away, but first check whether there is an official halal certification logo and clear manufacturer information on the product page.” Another respondent also said, “There are many halal labels on the marketplace, but they are not all the same, so I trust the ones that comply with government standards more.” These statements indicate that the visibility of certification and compliance labeling is perceived as a bridge between personal religious beliefs and formal legal structures, as well as a mechanism to reduce doubts about product authentication in the e-commerce space.

Halal Product Inclusion emerged as the most dominant predictor of online halal purchase decisions. This result is consistent with the studies of Rizkitysha and Hananto (2022) and Rahmawati and Fitriani (2021), who emphasized that verifiable halal cues, such as certification logos, clear product labeling, and accessible halal information, play a critical role in shaping consumer confidence in e-commerce settings. In the digital marketplace, where product authenticity can be uncertain, the presence of halal certification functions as an objective signal of integrity and trustworthiness. This underscores that Indonesian Muslim digital natives exhibit cognitive rationality in decision-making — prioritizing certainty of halal assurance over emotional or symbolic associations. From a socio-legal and signaling theory perspective, official certification acts as an external verification mechanism designed to reduce information asymmetry between sellers and buyers, a problem often complained about by respondents when encountering products with non-standard halal claims in the marketplace.

The influence of the Muslim Endorser was also found to be significant, affirming the growing importance of social proof and moral congruence in digital marketing. The findings corroborate previous studies by Osei-Frimpong and McLean (2018) and Supriani et al. (2025), who noted that endorsers perceived as authentic and value-aligned with Islamic ethics can enhance trust and brand attitude. In this study, the positive effect of Muslim endorsers demonstrates that religio-social credibility serves as a persuasive cue, guiding consumer trust in halal products, particularly in digital spaces saturated with marketing stimuli.

Interestingly, the role of religiosity moderation is only significant in the relationship between Halal Product Inclusion and Online Halal Purchase Decisions, but not in the relationship between Halal Lifestyle or Muslim Endorsers. This partial moderation indicates that religiosity tends to strengthen purchasing decisions, especially when halal attributes are present in a tangible form that can be verified through explicit information such as official certification displays, product origin descriptions, and third-party sharia compliance guarantees. Theoretically, this finding can be explained through the perspective that for consumers with high religiosity, halal purchasing decisions operate using the mechanism of “religious coping and religious decision rule,” in which religious teachings are used as the main normative criteria only when objective stimuli are available that enable rational assessment of compliance. Under these conditions, the inclusion of

halal products becomes a cognitive cue that activates perceived religious obligation and spiritual safety, thereby encouraging consumers to translate their intentions into actual actions.

These findings partly support Saroya et al. (2024), who argue that religiosity becomes more prominent when halal consumption involves cognitive evaluation rather than emotional or symbolic bonds. Conversely, the insignificant moderation of Halal Lifestyle and Muslim Endorsers indicates that religiosity functions more as a background trait that shapes general value orientation, but the influence of lifestyle and endorsers in the digital space is largely mediated by utilitarian factors such as platform convenience, visual appeal, and trust in payment and logistics systems. From the perspective of planned behavior theory and signaling theory, Muslim endorsers and halal lifestyle are symbolic and affective signals, so for highly religious consumers, these signals are not sufficient to activate religion-based behavioral control without the support of institutionalized compliance information. This aligns with the findings of Juliana et al. (2022) that religious commitment may remain stable while situational factors dominate the online decision-making process.

Thus, religiosity only moderates the inclusion of halal products because this variable is most closely related to the institutional structure of halal certification, which provides external verification mechanisms and reduces moral uncertainty, unlike other determinants that are more related to style preferences and commercial persuasion. Within a socio-legal framework, these results confirm that the variable of halal product inclusion is the determinant most closely related to the institutional structure of official certification, while the other two variables are more symbolic in nature and therefore insufficient to overcome the moral uncertainty experienced by respondents regarding product authentication and seller identity in the marketplace.

These findings have important managerial implications, namely that increasing halal visibility, certification transparency, and access to information can strengthen trust. Collaboration with credible Muslim endorsers is also essential. E-commerce platforms should integrate certification badges verified by national authorities to strengthen trust and overcome authentication problems. Additionally, halal lifestyle campaigns can increase consumer engagement by linking ethical awareness and digital convenience. Additional field evidence shows strong support from the Digital Generation for the role of the state and platforms in regulating halal claims, confirming that legal certainty is a structural foundation for converting religious intentions into actual purchasing actions in Indonesian e-commerce.

Limitations and Future Research

While this study provides meaningful insights into the determinants of online halal purchase decisions among Muslim digital natives in Indonesia, several limitations should be acknowledged to contextualize its findings. First, the research employed a cross-sectional design, which captures consumer perceptions and behavior at a single point in time. This approach limits the ability to infer causal relationships or to capture temporal changes in halal consumption patterns. Future research could adopt a longitudinal approach to better understand how digital trust, religiosity, and lifestyle factors evolve over time in shaping online halal purchase behavior.

Second, the sample composition was largely concentrated in South Sulawesi, despite the inclusion of respondents from other provinces. Although this reflects the regional strength of Indonesia's halal economy in Eastern regions, it may constrain the generalizability of results across the nation's diverse socio-cultural and economic contexts. Further studies should consider incorporating a larger and more geographically balanced sample that includes respondents from other islands, such as Java, Sumatra, and Kalimantan, to validate the external robustness of the model.

Third, the study relied exclusively on self-reported survey data and quantitative modeling using PLS-SEM. While this method effectively captures statistical relationships, it may not fully reveal the underlying psychological mechanisms or subjective meanings behind halal consumer behavior. Future research could apply a mixed-methods approach, combining quantitative techniques with qualitative methods such as interviews or focus groups to gain deeper insights into the cognitive and emotional dimensions of halal consumption.

Finally, the present model focuses primarily on religiosity as a moderating variable, but does not include potential mediating constructs such as attitude toward halal products, digital trust, or perceived behavioral control. Integrating these mediators in future studies would allow for a more comprehensive understanding of how religiosity interacts with cognitive, affective, and contextual factors in influencing halal consumption decisions.

Despite these limitations, the study makes a significant contribution to the literature by providing empirical evidence on how lifestyle, product inclusion, and social endorsement interact with religiosity in shaping online halal purchasing behavior. The insights gained not only enrich the theoretical discourse on halal consumerism in digital contexts but also offer a foundation for future research aimed at advancing the understanding of evidence-based religiosity and rational halal consumption among young Muslim consumers in Indonesia.

CONCLUSION

This study investigated the determinants of online halal purchase decisions among Muslim digital natives in Indonesia, focusing on the influence of Halal Lifestyle, Halal Product Inclusion, and Muslim Endorser, as well as the moderating role of Religiosity. Using Partial Least Squares Structural Equation Modeling (PLS-SEM) on 220 valid responses, the results demonstrated that all three independent variables significantly affect online halal purchase decisions. Among these, Halal Product Inclusion emerged as the most dominant factor, emphasizing that consumers prioritize verifiable halal attributes such as certification, labeling, and accessibility of information when making purchase decisions in digital marketplaces.

The study also found that Religiosity partially moderates the relationship between Halal Product Inclusion and Online Halal Purchase Decision, strengthening the effect of tangible halal cues but not significantly influencing the impacts of Halal Lifestyle or Muslim Endorser. These findings suggest that Indonesian Muslim digital natives exhibit a form of rational and evidence-based religiosity, where purchasing behavior is shaped not merely by symbolic belief but by the credibility and transparency of halal information presented online.

From a theoretical standpoint, the findings extend the Theory of Planned Behavior (TPB) by demonstrating that religiosity functions as a contextual factor that shapes the salience of attitudinal, normative, and control beliefs in digital consumption. The integration of religiosity into the TPB framework enriches our understanding of how moral and cognitive evaluations interact in halal consumer behavior. Furthermore, the study contributes to the growing discourse on digital halal consumerism, positioning Indonesian Muslim youth as a significant driver of the transformation toward a technology-mediated halal economy.

From a practical perspective, the findings highlight the need for e-commerce platforms, halal product manufacturers, and marketers to enhance transparency, authenticity, and visibility of halal information in online environments. Strengthening halal certification systems, introducing verified halal badges, and collaborating with credible Muslim endorsers can significantly increase consumer trust and loyalty. Additionally, promoting halal lifestyle campaigns through digital media may further engage young Muslim consumers by linking religious values with everyday digital practices.

Overall, this study contributes to advancing both theoretical and managerial understanding of halal consumer behavior in the digital era. It provides empirical evidence that the next generation of Muslim consumers in Indonesia navigates their purchasing decisions through a blend of spiritual awareness and rational evaluation, thereby reflecting the evolution of halal consumption from traditional compliance toward critical, informed, and digitally empowered religiosity.

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