

The Influence of Islamic Branding, Maslahah Perception, and Religiosity on Halal Product Purchase Decisions through Purchase Intention

Fakaruzzaman Hidayatullah

UIN Kiai Ageng Muhammad Besari Ponorogo; farkaruzzaman@iainponorogo.ac.id

ARTICLE INFO

Keywords:

Islamic Branding;
Maslahah Perception;
Religiosity;
Purchase Interest;
Halal Product Purchase
Decision

Article history:

Received 2025-06-23
Revised 2025-07-24
Accepted 2025-07-29

ABSTRACT

This study aims to determine the role of Islamic law in young Muslim consumers in consuming halal products. Growing technology has positive and negative impacts on the lives of Muslims, especially the younger generation, the intermingling of materialism, hedonism and utilitarianism culture in the younger generation has an impact on changing behavior as Muslims, especially in consumption behavior according to Islamic law, a preliminary survey of researchers to Muslim consumers The young generation in East Java shows that consumptive behavior in purchasing products without finding out the type of product consumed in terms of Islamic law, but rather as a basis for meeting the needs of life. The results found that Islamic branding, perceptions maslahah and religiosity have a very strong influence on buying interest and purchasing decisions for halal products. Purchase interest mediates the influence of Islamic branding, perceptions of maslahah and religiosity on the decision to purchase halal products. Empirically the results of this study indicate that Islamic law has an important role in regulating the behavior of young Muslim consumers in the State Islamic Religious College students in East Java in purchasing halal products

This is an open access article under the [CC BY](#) license.



Corresponding Author:

Fakaruzzaman Hidayatullah

UIN Kiai Ageng Muhammad Besari Ponorogo; farkaruzzaman@iainponorogo.ac.id

1. INTRODUCTION

Technological developments also influence the consumption patterns of young Muslims. Internalized cultures of materialism and hedonism often obscure sharia principles in consumer decision-making. This poses a particular challenge for young Muslims, particularly in maintaining consistency with halal principles in all consumption activities. On the other hand, the increasing technological advancements are a growing concern for Muslims, marked by access to information inconsistent with Islamic law. These issues directly impact the deterioration of the Islamic spirit within individuals. The current assimilation of cultural trends such as materialism, hedonism, and utilitarianism within the Muslim population has had a significant impact on changing Muslim behavior (Muflih, 2006). Muslim consumption behavior is often driven by individual interests, such as prestige and a modern lifestyle, neglecting the worldly demands of Islamic religious satisfaction.

Several studies have shown that consumer behavior in making decisions to purchase halal products is influenced by several factors (Bukhari et al., 2019). These factors include Islamic branding, perception of *maslahah*, religiosity and interest (Jaiyeoba et al., 2019); (Elvira, 2015); (Hasan & Yusuf, 2019); (Ali & Sukhabot, 2019), while the company's perception in studying consumer behavior in general is the most important in maintaining the company's sustainability is to continuously increase the number of sales. When viewed from a demographic perspective, Indonesia ranks first in the world with a Muslim population reaching 209.1 million people or equivalent to 87% of the population in 2019 (data, 2019). This phenomenon empirically shows that the majority of the population in Indonesia is Muslim, so it is the greatest opportunity for companies to provide the need for halal goods and services according to Islamic law. Theoretically, variables such as Islamic branding, perceptions of *maslahah* (benefit), and religiosity are viewed as key determinants in shaping Muslim consumer intentions and behavior, as explained in the Theory of Planned Behavior (Ajzen, 1991) and the value approach to Muslim consumers.

The obligation of Muslims to consume halal products is a growing issue. This phenomenon negatively impacts the lives of young people, due to the weakening of Islamic law in their daily activities. A survey conducted by researchers of 50 Muslim consumers in East Java, both online and offline, regarding their behavior regarding halal product consumption, revealed a lack of knowledge about Islamic law. The survey results indicated that the majority of young people make purchases without understanding the types of products and services consumed according to Islamic law, but rather as a basis for fulfilling their daily needs. Yet, under Islamic law, consuming halal products is an obligation that must be fulfilled by Muslims. This indicates a gap in the purchasing behavior of Muslim consumers regarding halal products. This issue provides a strong rationale for conducting research on Muslim consumer behavior in purchasing halal products. The young generation, based on Law Number 40 of 2009 concerning youth, is characterized by those aged 16 to 30. The young generation exhibits a more aggressive nature in decision-making, including decisions regarding product and service purchases. Initial survey results also indicate that knowledge about whether or not a product is halal is the second alternative considered by consumers after their needs are met. This issue is the focus of research conducted to determine an empirical model of the factors influencing halal product purchasing decisions among the younger generation. However, empirical studies specifically focusing on students of State Islamic Religious Universities (PTKIN)—who have an Islamic educational background—are still limited. In fact, PTKIN students are a strategic group with a relatively higher level of sharia awareness compared to the general population. Furthermore, the use of purchasing intention variables as a mediator has not been widely explored in the context of halal consumption behavior among the younger generation, so this study fills this gap.

The decision to purchase goods and services is an individual's direct involvement in acquiring and using those goods and services (Fitriya, 2017). Verse 168 of the Quran, Surah Al-Baqarah, explains

that Muslims are obligated to consume what is lawful and good for the earth. Islam regulates all human activities, including the halal consumption of goods (Mardalis & Utami, 2018). Based on this, it can be explained that the purchase of halal products essentially depends on an individual's level of faith in their religion, in this case, Islam. The stronger their belief in Islamic law, which prohibits the consumption of haram products, the more rigorous the product assessment process before making a purchasing decision.

Islamic branding is one product characteristic that can be proven through halal certification, indicating that the product is halal for consumption according to Islamic law. The halal label is crucial and useful in providing confidence to Muslim consumers in their purchasing decisions (Desmayonda & Trenggana, 2019). The halal label on a product is one of the initial assessments Muslim consumers can make before making a purchase, determining whether a product is halal or not. A halal label on a product provides consumer confidence that the product they are about to consume is halal and good according to Islamic law. Islamic branding is necessary as the primary identity of halal products. This can be achieved through uniformity, consistency, and halal standards set by the government (Talib et al., 2016). As a manifestation of government concern for Muslim consumers, the government has implemented regulations and facilitated business actors in obtaining halal certification as the primary identity listed on products, indicating that the product is halal and good for consumption according to Islamic law.

The perception of *maslahah* (benefit) for Muslim consumers is a primary alternative, reflecting the benefits derived from consumer behavior in acquiring goods or services. Islam regulates human behavior in consuming anything that can bring benefits to life (Elvira, 2015). *Maslahah* is defined as a form of goodness obtained in worldly and hereafter, materially, collectively, and spiritually, that must meet the elements of sharia compliance (halal), be beneficial, and bring blessings (Muflih, 2006). Under Islamic law, *maslahah* is understood to be the primary goal for Muslim consumers in their consumer activities, as it impacts both worldly and hereafter.

A person's high level of religiosity can impact consumer behavior, including consumption activities. A cross-national study by Rahman et al. (2022) and local research by Yusof et al. (2022) confirm that religiosity remains a strong determinant of halal consumption, particularly among young Indonesian consumers. Muslim consumers with high levels of religiosity base their purchasing behavior on their level of faith (Nasrullah, 2015). Studies of religiosity's influence on Muslim consumer behavior in consumption activities indicate that high levels of religiosity result in more selective behavior in what they acquire (Mohammad Mohsin et al., 2017). Empirically, Muslim consumer behavior is largely determined by their level of religiosity. This phenomenon indicates that halal products are the first choice for consumption. Manufacturers/providers of products in predominantly Muslim populations need to pay attention to the religious attitudes of Muslim consumers.

Studies on consumer behavior in purchasing halal products continue to be conducted to obtain appropriate results. Empirically, purchasing behavior can be driven by intrinsic interest (Augustinah et al., 2018). Individuals possess certain tendencies, both internally and externally (Setyowati et al., 2017). The assumption of a complex relationship between behavior and culture in purchasing decisions has emerged (Schiffman & Kanuk, 2010). This statement empirically demonstrates that Muslim consumers' purchasing interest is influenced by culture, which is an external factor. In this study, external factors that can influence the purchase interest of halal Muslim products include an environment that prioritizes Islamic branding as a form of identity, a key product of government support and facilitation. In addition, the trend that emerged from within Muslim consumers to purchase halal products from this study is the perception of perceived benefits and the level of religiosity that consumers have.

2. METHODS

This research method was conducted with quantitative descriptive analysis, the population in this study was the young generation (PTKIN students) in East Java with a sample of 151,000 respondents who had purchased halal products. The sample collection technique was carried out by distributing a google form questionnaire link measured on a Likert scale of 1 to 5 through social media whats app exchange for lucky respondents based on a draw conducted by the researcher will get a prize, this was done to avoid bias in filling out the questionnaire, before the questionnaire was distributed to respondents, a peer review was first carried out by the research team and tested on 30 respondents so that the statements in the questionnaire could avoid consistency of bias motives, social desirability bias, acquiescence bias and linear bias. The data analysis technique in this study used structural equation modeling with SmartPLS software. The determination of the structural equation model in this study was carried out because the variables used were formative and reflective variables as well as the presence of mediating variables.

3. FINDINGS AND DISCUSSION

SEM data analysis using SmartPLS software tools was conducted through several stages: evaluating the measurement model (outer model), which includes (1) convergent validity (2) discriminant validity, and (3) combined reliability; analyzing the structural model (inner model), and then conducting simultaneous hypothesis testing (t-test).

Measurement Model Evaluation (Outer Model)

Convergent validity was conducted to determine the relationship between the reflective variables and the latent (formative) variables, which can be demonstrated by the size of the loading factor value. The value must be greater than 0.5 to 0.6 for the variable to be declared invalid (Ghozali, 2014). The following table shows convergent validity values.

Table 1. Value of Validity Convergent

Variable	Indicator	Loading factor	Information
Islamic Branding	X1.1	.708	Valid
	X1.2	.883	Valid
	X1.3	.858	Valid
Perception of Maslahah	X2.1	0.732	Valid
	X2.2	0.769	Valid
	X2.3	0.718	Valid
	X2.4	0.783	Valid
Religiosity	X3.1	.778	Valid
	X3.2	0.823	Valid
	X3.3	0.726	Valid
	X3.4	.702	Valid
	X3.5	0.744	Valid
Purchasing Decision	Y1.1	.802	Valid
Halal Products	Y1.2	0.843	Valid
	Y1.3	.772	Valid
	Y1.4	0.769	Valid
Purchase Interest	Z1.1	.876	Valid
	Z1.2	.907	Valid
	Z1.3	0.877	Valid
	Z1.4	0.811	Valid

Source : Processed data in accordance results *SmartPLS* (2024)

Table 1 above shows that the loading factor values for each indicator in this study are above 0.5. Therefore, each indicator, as a reflective variable, can be declared valid as a measure of its latent variable.

Discriminant validity is conducted to ensure that each concept within each latent variable is distinct from the other variables. A model has good discriminant validity if each cross-loading value for a latent variable is the largest compared to the cross-loading values for the other latent variables.

Table 2. Discriminate Validity Value (Cross Loading)

	Islamic Branding	Purchasing Decision Halal Products	Purchase Interest	Perception Maslahah	Religiosity
X1.1	.708	.394	0.380	0.252	.385
X1.2	.883	.674	0.601	.459	0.602
X1.3	.858	0.576	0.604	0.412	.459
X2.1	0.275	0.418	0.440	0.732	.369
X2.2	.392	0.462	.388	0.769	.381
X2.3	0.316	.376	.396	0.718	.362
X2.4	0.424	.478	0.496	0.783	0.390
X3.1	0.418	0.460	.498	.362	.778
X3.2	0.503	0.531	0.541	.354	0.823
X3.3	0.411	0.509	0.520	0.411	0.726
X3.4	0.468	0.521	.488	.363	.702
X3.5	.454	0.542	0.584	.396	0.744
Y1.1	.656	.802	.751	0.461	.686
Y1.2	0.616	0.843	.663	0.544	0.572
Y1.3	0.422	.772	0.465	0.412	.366
Y1.4	0.417	0.769	0.428	.408	0.468
Z1.1	0.585	0.732	.876	0.562	0.716
Z1.2	.608	0.630	.907	0.523	.643
Z1.3	0.558	0.606	0.877	0.501	0.526
Z1.4	0.537	0.636	0.811	.400	0.521

Source : Processed data in accordance results *SmartPLS* (2024)

Table 2 above shows that all cross-loading values for each indicator of each latent variable have the largest cross-loading values compared to the cross-loading values of other variable indicators. These results indicate that each latent variable has good discriminant validity. In addition to these methods, discriminant validity can be tested using the root of the AVE. If the root of the AVE for each latent variable is greater than the correlation with other variables, then the variable has good discriminant validity. The recommended root value of AVE is greater than 0.5 (Ghozali, 2014).

Table 3. AVE Values, $\sqrt{\text{AVE}}$, and Correlation Between Latent Variables

Variable	AVE	$\sqrt{\text{AVE}}$	Correlation of the latent variables				Religiosity
			Islamic Branding	Purchasing Decision	Purchase Interest	Perception Maslahah	
Islamic Branding	.672	0.820	1,000	.686	0.660	.472	0.598
Purchasing Decision Halal Products	0.635	0.797	.686	1,000	.753	0.580	.681

Purchase Interest	0.754	0.869	0.660	.753	1,000	0.576	0.699
Perception Maslahah	0.564	.751	.472	0.580	0.576	1,000	0.500
Religiosity	0.571	0.756	0.598	.681	0.699	0.500	1,000

Source : Processed data in accordance results *SmartPLS* (2024)

Table 3 above shows that the AVE root value for all variables is greater than 0.5. Furthermore, the root value of all AVEs is greater than the correlation between the variables and other latent variables. These results indicate that all instruments are valid. Composite reliability is used to test the reliability value among the construct indicators that form it. A variable is considered good if the composite reliability value is 0.7 and the recommended Cronbach's alpha value is above 0.6 (Ghozali, 2014).

Table 4. Composite Reliability Values and Cronbach's Alpha Values

	Cronbach's Alpha	Composite Reliability	Information
Islamic Branding	.758	.859	Reliable
Purchasing Decision Halal Products	0.814	.874	Reliable
Purchase Interest	.891	0.925	Reliable
Perception Maslahah	0.743	0.838	Reliable
Religiosity	0.811	0.869	Reliable

Source : Processed data in accordance results *SmartPLS* (2024)

Table 4 above shows that the composite reliability value for all variables is good, with the latent variable value being 0.7. Furthermore, the overall Cronbach's alpha value is greater than 0.6, indicating good reliability.

Inner Model Analysis

After developing the outer model, the next step is to test the structural model (inner model). Structural model testing (inner model) is conducted to examine the relationships between constructs.

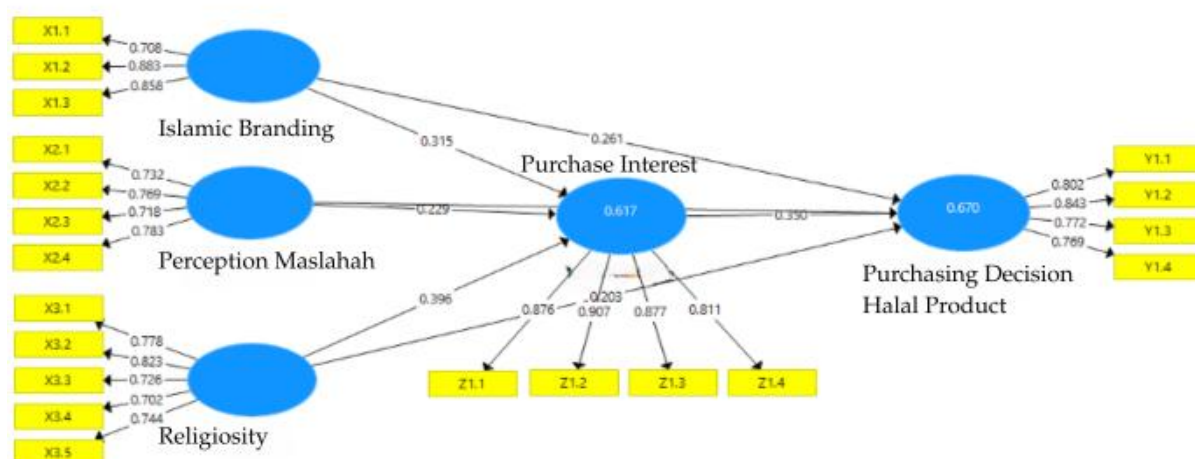


Figure 1 Model Structure

Source : Processed data in accordance results *SmartPLS* (2024)

Evaluation of the PLS structural model begins by examining the R-square of each dependent latent variable. Figure 1 above shows the results of R-square estimation using PLS.

Table 5 Goodness of Fit Test Results

	R Square
Halal Purchasing Decision	0.670
Purchase Interest	0.617

Source : Processed data in accordance results *SmartPLS* (2024)

Table 5 above shows the R2 value for the halal product purchase decision variable at 67%. This value indicates that the halal product purchase decision variable can be explained by the purchase intention, Islamic branding, perception of benefits, and religiosity variables at 67%. N uses the R2 value for the purchase intention variable at 61.7%. This value indicates that the purchase intention variable can be explained by the Islamic branding, perception of benefits, and religiosity variables at 61.7%. Furthermore, for models consisting of two or more independent variables, a total goodness of fit test was conducted using Q-Square (Q2). The following are the results of the Q-Square calculation in this study:

$$Q^2 = 1 - (1 - R1^2)(1 - R2^2) \dots (1 - Rp^2)$$

$$Q^2 = 1 - (1 - 0,670)(1 - 0,617)$$

$$Q^2 = 1 - (0.330)(0.383)$$

$$Q^2 = 1 - 0.1264$$

$$Q^2 = 0.8736$$

The Q2 calculation results above show a predictive relevance value of 87.36%. This indicates that the model is considered appropriate, as 87.36% of the data variability can be explained by the model.

Hypothesis Testing

The structural model is evaluated through the path coefficient values of each variable. The structural model is tested using a t-test. The basis for hypothesis testing is the values and imagery contained in the output path coefficients and indirect effects.

Table 6 Influence Direct and Indirect

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (O/STDEV)	P Values
Islamic Branding -> Halal Purchasing Decisions	0.261	.258	0.081	3,221	.001
Islamic Branding -> Purchase Interest	0.315	0.311	0.080	3,936	0,000
Purchase Interest -> Halal Purchase Decision	0.350	.355	0.088	4,000	0,000
Perception Maslahah -> Halal Purchase Decision	.153	.144	0.074	2,064	0.040
Perception Maslahah -> Purchase Interest	.229	0.230	0.072	3,160	0.002
Religiosity -> Halal Purchasing Decision	.203	.198	0.078	2,586	0.010
Religiosity -> Purchase Interest	.396	.394	0.070	5,656	0,000

Islamic Branding ->					
Purchase Interest -> Halal	0.110	.109	0.036	3,064	0.002
Purchase Decision					
Perception Maslahah ->					
Purchase Interest -> Halal	0.080	0.083	0.036	2,216	0.027
Purchase Decision					
Religiosity -> Purchase					
Intention -> Halal Purchase	.139	.139	0.040	3,432	.001
Decision					

Source : Processed data in accordance results *SmartPLS* (2024)

Table 6 above shows the direct and indirect relationship between the variables used in the study in the form of values, while in the form of images which are the output of the hypothesis testing in this study can be seen in the following figure:

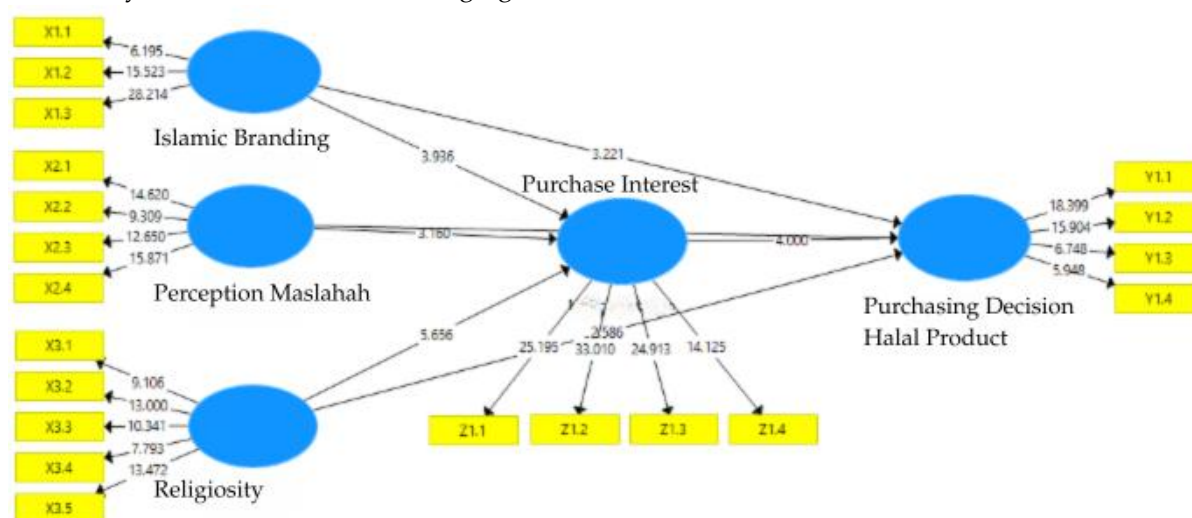


Figure 2 Testing Hypothesis

Source : Processed data in accordance results *SmartPLS* (2024)

The Influence of Islamic Branding on Halal Product Purchase Decisions

Based on Table 4 above, the data analysis results show a positive path coefficient of 0.261. This positive path coefficient indicates a unidirectional relationship between Islamic branding and the decision to purchase halal products. The p-value is 0.001, less than 0.05, and the t-statistic is 3.221, greater than the t-table of 1.96. Based on these results, there is a positive and significant influence of Islamic branding on halal product purchase decisions.

The purchasing decisions of halal products made by PTKIN students in East Java are influenced by Islamic branding. The positive coefficient indicates that the stronger Islamic branding embodied by halal products, as proxied by the importance of the Islamic brand in the product, consumer trust in the importance of halal products, and the presence of halal labels on products, can increase halal product purchase decisions. Empirically, this study found that Muslim consumer behavior among the millennial generation, as demonstrated by students' behavior in purchasing halal products, can occur if Islamic branding is attached to the product.

The results of this study align with previous research, which found that Islamic branding has a significant influence on purchasing decisions for halal products (Desmayonda & Trenggana, 2019). The younger generation, represented by university students, based on previous research, concluded that Islamic branding has a significant influence on product purchasing decisions (Fitriya, 2017).

Islamic branding on a product significantly influences consumer behavior in purchasing halal products. A product identified through Islamic branding indicates that the product is halal in accordance with Islamic law. Empirically, young Muslim consumers, students at PTKIN East Java, strongly influence their purchasing decisions for halal products by emphasizing Islamic branding. This implies that Islamic law plays a significant role in determining their purchasing behavior for halal products.

The results of this study, examining the influence of Islamic branding on consumer behavior in purchasing halal products, can provide empirical information for Muslim producers and businesses to emphasize Islamic branding on every product they sell. The empirical research findings indicate that younger Muslim consumers are more selective in purchasing products. If the product exhibits Islamic branding, their decision to purchase halal products will be higher, as it aligns with Islamic law.

The Influence of Islamic Branding on Purchase Intention

Based on Table 4 above, data analysis reveals a positive path coefficient of 0.315. This positive path coefficient indicates a unidirectional relationship between Islamic branding and purchase intention. The p-value is 0.000, which is less than 0.05, and the t-statistic is 3.936, which is greater than the t-table value of 1.96. Based on these results, there is a positive and significant influence of Islamic branding on purchase intention.

The purchase intention of halal products, as a form of Muslim consumer behavior among the younger generation, as represented by the consumer behavior of students at PTKIN (State Islamic University) in East Java, is strongly influenced by the Islamic branding of a product with halal certification. This is proxied by the importance of the Islamic brand on the product. Consumer trust in the importance of halal products and the presence of halal labels on products will impact the increase in purchase intention among the younger generation, as indicated by a positive coefficient. Empirically, this study found that Islamic branding can influence purchase intention among the younger generation.

The results of this study align with previous research explaining that Islamic branding influences purchasing decisions for halal products (Mardalis & Utami, 2018). The influence of Islamic branding, depicted through halal labels on products, has a significant and positive effect on purchase intention for halal products (Awan et al., 2015). Islamic branding plays a crucial role in determining consumer purchase intention for halal products (Legowati & Albab, 2019). Islamic branding, demonstrated through the presence of the halal logo on products, plays a significant role in determining purchase intention (Ali & Sukhabot, 2019). Islamic branding on products can influence purchase intention as a form of consumer behavior among young Muslim students at PTKIN (State Islamic University) in East Java. Muslim consumer behavior in consuming halal products is carried out in accordance with Islamic law, as demonstrated by the influence of Islamic branding on purchase intention.

This study shows that the role of Islamic law on young Muslim consumers significantly determines product purchase intention, as demonstrated through Islamic branding on products. Young Muslim consumers are more selective in purchasing products that demonstrate halal status according to Islamic law. The behavior of Muslim consumers among the younger generation, as demonstrated through their purchasing intentions as a decision-making process, is largely determined by the Islamic branding of the product. Therefore, empirically, the results of this analysis can contribute knowledge for Muslim producers and business actors in understanding Muslim consumer behavior through purchasing intentions that can be enhanced through Islamic branding on products. Phenomenally, it shows that Islamic branding plays a significant role in shaping the purchasing intentions of millennial Muslim consumers, this is because Muslim consumers in the younger

generation are more selective about the products they will consume and halal according to Islamic law.

The Influence of Purchase Intention on Halal Product Purchase Decisions

Based on Table 4 above, the data analysis results show a positive path coefficient of 0.350. This positive path coefficient indicates a unidirectional relationship between purchase intention and halal product purchase decisions. The p-value is 0.000, which is less than 0.05, and the t-statistic of 4.000 is greater than the t-table of 1.96. Based on these results, there is a positive and significant influence of purchase intention on halal product purchase decisions.

Purchase decisions represent the final outcome of the process undertaken by young students at PTKIN (State Islamic University) in East Java. The decision to purchase halal products is a result of the emergence of purchase intentions among Muslim consumers. This study empirically found that halal product purchase decisions made by young Muslim consumers can be shaped by purchase intentions, which include the tendency to purchase, planning to purchase, desire to purchase, and the possibility of purchasing.

The results of this study align with previous research, which explains that purchasing interest is the basis for a person's product purchase. Therefore, purchasing interest has a significant and positive influence on product purchasing decisions (Augustinah et al., 2018). Strong purchasing interest determines the level of purchasing decisions for halal products among young Muslim consumers, including PTKIN students in East Java. Purchasing interest can be formed if young Muslim consumers can identify products that are halal based on Islamic law. This phenomenon indicates that Islamic law plays a significant role in halal product purchasing decisions for young Muslim consumers.

Strong purchasing interest among young Muslim consumers can increase their purchasing decisions for halal products. This phenomenon can provide empirical support for Muslim producers and business actors to better understand the process of developing Muslim consumer purchasing interest based on Islamic law. Essentially, Muslim consumer behavior in making decisions to purchase halal products can occur due to strong purchasing interest.

The Influence of Perceived Maslahah on the Decision to Purchase Halal Products

Based on Table 4 above, data analysis reveals a positive path coefficient of 0.153. This positive path coefficient indicates a unidirectional relationship between the perceived maslahah variable and the decision to purchase halal products. The p-value is 0.040, which is less than 0.05, and the t-statistic of 2.064 is greater than the t-table of 1.96. Based on these results, the perceived maslahah variable has a positive and significant influence on the decision to purchase halal products.

Utilization of products purchased by Muslim consumers is one alternative for young Muslim consumers at PTKIN East Java in purchasing halal products. This study demonstrates the perception of Muslim consumers in terms of physical and psychological benefits, the benefits of knowledge, and the benefits of blessings. Empirically, this study found that Muslim consumers prioritize worldly and hereafter benefits when purchasing halal products, as demonstrated by their perception of maslahah.

The results of this study are in line with previous studies that explain the perceived benefits of purchased products have a significant and positive influence (Wahyuningtyas & Widiastuti, 2015). The perception of maslahah in Muslim consumers has a significant and positive influence on purchasing decisions, Muslim consumers emphasize more on the maslahah obtained worldly and hereafter on purchased products (Elvira, 2015). The perception of maslahah is one of the alternatives felt by young consumers of the younger generation of PTKIN East Java students in making decisions to purchase halal products, young Muslim consumers prioritize the benefits obtained worldly and hereafter on purchased products because it will impact the benefit of Islam based on Islamic law on

the halalness of the product. This study contributes knowledge to Muslim producers and Muslim business actors by emphasizing more on products that will sell more worldly and hereafter benefits based on Islamic law, young Muslim consumers are very selective about the products to be purchased so that product purchasing decisions can occur if they are in accordance with Islamic law for product halalness.

The Influence of Perceived Maslahah on Purchase Intention

Based on Table 4 above, data analysis shows a positive line coefficient of 0.229, indicating a unidirectional relationship between perceived maslahah and purchase intention. The p-value is 0.002, which is less than 0.05, and the t-statistic is 3.160, which is greater than the t-table of 1.96. Based on these results, there is a positive and significant influence between perceived maslahah and purchase intention.

Perceived maslahah for young Muslim consumers, including PTKIN students in East Java, is an alternative way to shape purchase intention, proxied by the physical and psychological benefits, knowledge, and blessings of the desired product. Empirically, this study found that the growth of perceived maslahah among Muslim consumers can strengthen purchase intention for halal products, a form of Muslim consumer behavior. In this case, perceived maslahah is a factor determining purchase intention, as young Muslim consumers consider both worldly and afterlife benefits of the products they purchase.

This study is in accordance with previous research which explains that the perception of consumer interest in a product is largely determined by the perception of benefits felt by consumers (Wibowo et al., 2015). The perception of maslahah in Islamic law has an important role in determining the purchasing interest of young Muslim consumers in PTKIN students in East Java, purchasing interest can occur in young Muslim consumers based on the perception of maslahah felt both worldly and hereafter, the higher the perceived benefits the higher the interest in buying products because they are in accordance with Islamic law. The results of this study can contribute knowledge to Muslim producers and business actors that the purchasing interest of young Muslim consumers is greatly influenced by the perception of maslahah which is identified that the product has worldly and hereafter benefits based on Islamic law.

The Influence of Religiosity on Halal Product Purchase Decisions

Based on Table 4 above, data analysis reveals a positive path coefficient of 0.203. This positive path coefficient indicates a direct relationship between religiosity and the decision to purchase halal products. The p-value is 0.01, which is less than 0.05, and the t-statistic of 2.586 is greater than the t-table of 1.96. These results indicate a positive and significant influence of religiosity on halal product purchase decisions.

Religiosity is one of the factors determining halal product purchase decisions for young Muslim consumers, students at PTKIN (State Islamic University) in East Java. In this study, religiosity is proxied through beliefs, knowledge, rituals, experiences, and consequences. The results of this study empirically found that religiosity among young Muslim consumers strongly influences their halal product purchase decisions. Halal product purchase decisions among the younger generation are determined by the level of religiosity of Muslim consumers; the stronger the religiosity of young Muslim consumers, the stronger the impact on their behavior in purchasing halal products. The results of this study are in accordance with previous research which found that religiosity has a significant and positive influence on purchasing decisions for products that are legally Islamic, namely halal products (Sofhian & Sulaeman, 2017). The level of religiosity held by Muslim consumers influences purchasing decisions (Nasrullah, 2015). Religiosity influences consumer behavior in determining their decisions on a product based on thoughts about the background of the product that is in accordance

with Islamic values (Utami et al., 2015). The religiosity of young Muslim consumers, PTKIN students in East Java, greatly determines the decision to purchase halal products, high religiosity will have an impact on the level of purchasing decisions for halal products. This phenomenon illustrates that the purchase of halal products occurs on the basis of the application of Islamic law to young Muslim consumers who must consume halal and good products, the higher the religiosity, the more selective Muslim consumers will be in making purchasing decisions. The results of this study can provide empirical contributions to Muslim producers and Muslim business actors that the decision to purchase halal products for young Muslim consumers is largely determined by their level of religiosity.

The Influence of Religiosity on Purchase Intention

Based on Table 4 above, data analysis reveals a positive path coefficient of 0.396. This positive path coefficient indicates a unidirectional relationship between religiosity and purchase intention. The p-value is 0.000, which is less than 0.05, and the t-statistic of 5.656 is greater than the t-table of 1.96. These results indicate a positive and significant influence between religiosity and purchase intention.

The religiosity of young Muslim consumers, particularly PTKIN students in East Java, has a strong impact on purchase intention. The strong influence of religiosity in this study was proxied by beliefs, knowledge, rituals, experiences, and consequences. The results of this study found that a stronger level of religiosity among young Muslim consumers leads to stronger purchase intention. Therefore, religiosity is an alternative determinant of purchase intention among young Muslim consumers.

These results align with previous research that found that high levels of religiosity influence purchase intention (Awan et al., 2015). The results of previous studies found that the religiosity of Muslim consumers determines the interest in purchasing a product by not prioritizing ambition in obtaining the product, the level of religiosity of Muslim consumers is more directed at the interest in purchasing products that are considered positive (Geiger-Oneto et al., 2019). The religiosity of young Muslim consumers of PTKIN East Java students greatly determines the perceived purchasing interest of consumers, the higher the level of religiosity of young Muslim consumers, the stronger the perceived purchasing interest, this is based on the role of Islamic law regarding the prohibition of consuming haram products based on Islamic law. The results of the study contribute to Muslim producers and Muslim entrepreneurs that the interest in purchasing products for young Muslim consumers is greatly influenced by their religiosity.

Islamic Branding on Halal Product Purchase Decisions Mediated by Purchase Intention

Based on Table 4 above, data analysis reveals a positive path coefficient of 0.110. This positive path coefficient indicates a direct relationship between the Islamic variable and the halal product purchase decision, mediated by the purchase intention variable. The p-value is 0.002, which is less than 0.05, and the t-statistic of 3.064 is greater than the t-table of 1.96. Based on these results, the purchase intention variable is able to mediate the influence of the Sharia variable on the halal product purchase decision.

Islamic branding on products is an alternative considered by young Muslim consumers, students of PTKIN (State Islamic University) in East Java, and has a significant impact on purchasing intention and purchasing decisions for halal products. Meanwhile, the purchasing intention of young Muslim consumers is largely determined by Islamic branding on products and has a strong influence on halal product purchase decisions. This study empirically found that stronger Islamic branding on products will impact product purchase decisions mediated by purchase intention. Islamic branding on products can influence halal product purchasing decisions through perceived purchase intention among young Muslim consumers.

The results of this study align with previous research, which found that Islamic branding, depicted by halal labels, influences halal product purchasing decisions through purchase intention (Augustinah et al., 2018). Islamic branding plays a role in influencing halal product purchasing decisions for young Muslim consumers, including PTKIN students in East Java, through purchase intention. This phenomenon empirically demonstrates the role of Islamic law in the younger generation, demonstrated through adherence to Islamic law in consuming halal products.

The Influence of Perceived Maslahah on Halal Product Purchase Decisions Mediated by Purchase Intention

Based on Table 4 above, data analysis shows a positive line coefficient of 0.080. This positive path coefficient indicates a direct relationship between perceived maslahah and halal product purchase decisions, mediated by purchase intention. The p-value is 0.027, which is smaller than 0.05, and the t-statistic of 2.216 is greater than the t-table value of 1.96. Based on these results, the variable of purchase intention can mediate the influence of the variable of maslahah perception on the decision to purchase halal products.

The perception of maslahah felt by young Muslim consumers, students of PTKIN (State Islamic University) in East Java, is one alternative influencing the purchase intention and decision to purchase halal products. The results of this study found that empirically, the behavior of young Muslim consumers in making purchasing decisions is influenced by maslahah perception and purchase intention. **Purchase** intention is mediated by the influence of maslahah perception felt by Muslim consumers regarding the halalness of the products they purchase. Thus, the decision to purchase halal products is a result of maslahah perception and purchase intention felt by Muslim consumers. The maslahah perception in this study demonstrates the selective attitude of young Muslim consumers towards halal products due to the product's worldly and afterlife benefits.

Consumer behavior theory is closely related to consumer behavior as an effort to maximize satisfaction (Arif & AlAmalia, 2010). Meanwhile, utility theory is based on the outcomes consumers receive from purchasing goods and services to meet needs and obtain benefits from the goods consumed (Gilarso, 2003). Consumer behavior from a microeconomic perspective in an Islamic perspective explains that one of the uses given to the caliph is economic activities (general) which are further narrowed down to consumption activities (specific), Islam teaches the caliph to use the correct basis according to Islamic law in order to obtain the blessing of God the creator (Muhammad A., 2009). The perception of maslahah in Islamic law has an important role in influencing the decision to purchase halal products through the purchasing interest of young Muslim consumers in PTKIN students in East Java, empirically showing that the role of Islamic law in consuming halal and good products and providing benefits both worldly and hereafter as a strong consideration in the decision to purchase halal products for young Muslim consumers.

The Influence of Religiosity on Halal Product Purchase Decisions Mediated by Purchase Intention

Based on Table 4 above, data analysis shows a positive path coefficient of 0.139. This positive path coefficient indicates a direct relationship between religiosity and halal product purchase decisions, mediated by purchase intention. The p-value is 0.001, which is less than 0.05, and the t-statistic is 3.432, which is greater than the t-table value of 1.96. Based on these results, purchase intention mediates the influence of religiosity on halal product purchase decisions.

The religiosity of young Muslim consumers, including PTKIN students in East Java, as measured by beliefs, knowledge, rituals, experiences, and consequences, influences their interest in and purchase decisions for halal products. Increasing levels of religiosity will impact purchase intention and purchase decisions for halal products, which are increasingly perceived by Muslim consumers. This study found that purchasing intention mediates religiosity in the decision to purchase

halal products. This indicates that Muslim consumers' purchasing decisions for halal products are based on purchasing intention, which is a result of the level of religiosity of young Muslim consumers.

These results align with previous research that found that religiosity influences halal product purchasing decisions through purchasing intention (Augustinah et al., 2018). A Muslim consumer's religiosity influences their interest in purchasing halal products (Nurhayati & Hendar, 2016). The religiosity of young Muslim consumers, students at PTKIN (State Islamic University) in East Java, plays a significant role in determining their purchasing decisions for halal products through their purchasing intention. Increasing the religiosity of young Muslim consumers will increase their purchasing decisions for halal products, particularly through their perceived interest in those products. This phenomenon empirically demonstrates that Islamic law plays a significant role in young Muslim consumers' adherence to halal products. The higher the level of religiosity of Muslim consumers in adhering to Islamic law regarding the products they consume, the more selective the younger generation of Muslim consumers will be in purchasing halal products.

4. CONCLUSION

The role of Islamic law in consume halal and good products is obligation specifically for life generation young. Research results conclude that Islamic branding, perception masalah and religiosity influential significant and positive to interest purchase and decision purchase halal products, interest buy influential significant and positive to decision purchase halal products. Perception masalah and religiosity influential to decision purchase halal products mediated by interest buy. The more strong Islamic branding on products, perceived perception and level of religiosity consumer Muslim generation young will increase interest purchase and decision purchase halal products. With Thus, Islamic law has a very important role for consumer young Muslims shown by PTKIN students in East Java in consume good and halal products.

Research result This can provide advice to perpetrator business in sell product with the majority population its population are Muslim, so that need noticed quality product the according to Islam. In addition, suggestions for study furthermore use more Lots variables free based on Islamic law and expanding population studied so that results study can give contribution in a way empirical.

REFERENCES

- Ajzen, I. (1991). The theory of planned behavior. *Organizational Behavior and Human Decision Processes*, 50(2), 179–211.
- Ali, J. Z., & Sukhabot, S. (2019). Behavioral intentions of different religions Purchasing halal logo products at convenience stores in Hatyai. *Journal of Islamic Marketing*, 11(3).
- Arif, M. N. R., & AlAmalia, E. (2010). *Teori Mikro Ekonomi: Suatu Perbandingan Ekonomi Islam & Ekonomi Konvensional*. Kencana Prenada Group.
- Augustinah, Fedianty, Dwijosusilo, & Kristyan. (2018). Pengaruh Label Halal Dan Religiusitas Terhadap Minat Beli Dan Keputusan Pembelian. *Jurnal Sketsa Bisnis*, 5(1), 49–59.
- Awan, M, H., & Nabeel, A. (2015). Faktor yang mempengaruhi niat beli Halal - bukti dari sektor makanan Halal Pakistan. *Tinjauan Riset Manajemen*, 38(6), 640–660.
- Bukhari, Syed Faheem Hasan, Woodside, M, F., Hassan, Saikh, & Rumman. (2019). Is religiosity an important consideration in Muslim consumer behavior: exploratory study in the context of western imported food in Pakistan. *Journal of Islamic Marketing*, 10(4), 1288–1307.
- Butt, & Mohsen, M. (2016). MNC dan pengaruh agama di pasar global Penggerak ekuitas merek halal berbasis konsumen. *Tinjauan Pemasaran Internasional*, 34(6), 885–908.
- Desmayonda, A., & Trenggana, A. F. M. (2019). Pengaruh Label Halal Terhadap Keputusan Pembelian

- Dengan Religiusitas Sebagai Variabel Intervening Di Mujigae Resto Bandung. *Dinamika Ekonomi: Jurnal Ekonomi*, 12(1), 180–196.
- Elvira, R. (2015). Pengaruh Persepsi Konsumen Muslim Tentang Masalah Terhadap Keputusan Konsumsi Terbatas Hanya Pada Komoditas Halal (Studi: Mahasiswa Fakultas Syariah dan Ekonomi Islam Tahun 2015). *Jurnal Manhaj*, 4(2), 178–188.
- Fatmawati, N., & Firdaus, R. (2021). The mediating effect of halal product awareness in the relationship between religiosity and purchase intention. *Jurnal Syar'ie: Ekonomi dan Bisnis Islam*, 3(2), 112–125.
- Fitriya, E. (2017). Analisis Pengaruh Islamic Branding Terhadap Keputusan Konsumen Untuk Membeli Produk. *Jurnal Ilmiah Akuntansi Indonesia*, 2(1), 31–41.
- Geiger-Oneto, Stephanie, & Minton, E. A. (2019). How religiosity influences the consumption of luxury goods: exploration of the moral halo effect. *European Journal of Marketing*, 53(12), 2530–2555.
- Ghozali, I. (2014). *Structural Equation Modeling, Metode Alternatif dengan Partial Least Square (PLS)* (4th ed.). Badan Penerbit Universitas Diponegoro.
- Gilarso, T. (2003). *Pengantar Ilmu Ekonomi Mikro*. Kanisius.
- Hasan, A., & Yusuf, A. O. (2019). Menjelajahi dampak religiusitas dan budaya pada niat pembelian barang fashion mewah Sebuah studi perilaku pada konsumen Muslim Nigeria. *Jurnal Pemasaran Islami*, 10(3), 768–789.
- Hassan, N. M., Rahim, N. A., & Yusof, S. A. M. (2023). Halal awareness, attitude and purchase intention: A study among Gen Z Muslims in Southeast Asia. *Journal of Islamic Marketing*, 14(4), 823–841.
- Jaiyeoba, H. B., Abdullah, M. A., & Dzuljastri, A. R. (2019). Halal certification mark, brand quality, and awareness. Do they influence buying decisions of Nigerian consumers? *Journal of Islamic Marketing*, 11(6), 1759–1833.
- Kata data. (2019). Indonesia negara dengan penduduk muslim terbesar dunia. Databoks.Katadata.Co.Id. <https://databoks.katadata.co.id/datapublish/2019/09/25/indonesia-negara-dengan-penduduk-muslim-terbesar-dunia>
- Legowati, D. A., & Albab, F. N. U. (2019). Pengaruh Attitude, Sertifikasi Halal, Promosidan Brand terhadap Purchase Intention. *Journal of Islamic Economics, Finance, and Banking*, 2(1), 39–53.
- Mardalis, A., & Utami, S. (2018). *Students 'Care Of Cosmetic Products And The Impact On Buying Intention* (8th ed.). University Research Colloquium.
- Mohammad Mohsin, B., Susan, R., Stephen, W., & Junaid Ui, H. (2017). MNCs and religious influences in global markets : drivers of consumer-based halal brand equity. *International Marketing Review*, 34(6), 885–908.
- Muflih, M. (2006). *Perilaku Konsumen Dalam Perspektif Ilmu Ekonomi Islam*. PT Raja Grafindo Persada.
- Muhammad A. (2009). *Ensiklopedi Fiqh Muamalah dalam Pandangan Empat Mazhab*. Maktabah Al-Hanif.
- Nasrullah, M. (2015). Islamic Branding, Religiusitas Dan Keputusan Konsumen Terhadap Produk. *Jurnal Hukum Islam (JHI)*, 13(2), 79–87.
- Nurhayati, T., & Hendar. (2016). Personal intrinsic religiosity and product knowledge on halal product purchase intention Role of halal product awareness. *Journal of Islamic Marketing*, 11(3).
- Rahman, A. A., Noor, N. M. M., & Isa, S. M. (2022). Religiosity as a determinant of halal consumption: A cross-country study. *International Journal of Consumer Studies*, 46(5), 1027–1040.
- Schiffman, L. G., & Kanuk, L. L. (2010). *Perilaku Konsumen*. PT Indeks Gramedia.
- Setyowati, H., Rinuastuti, B. H., & Saufi, A. (2017). No Title. *Journal Magister Manajemen Universitas Mataram*, 6(2).
- Sofhian, & Sulaeman, S. N. A. (2017). Pengaruh Kualitas Produk dan Religiusitas Terhadap Keputusan Nasabah dalam Memilih Asuransi Syariah di PT. Prudential Life Anssurance Cabang Kota Gorontalo. *Jurnal Studi Ekonomi Dan Bisnis Islam*, 2(1), 155–182.
- Somantri, G. (2018). The Aspects Of Islamic Branding In Purchasing Decisions For Wardah Cosmetic Products By Consumers Of The Faculty Of Economics And Business At Muhammadiyah University Of Yogyakarta With Religiosity As A Moderating Variable. *Repository UMY*. <http://repository.umy.ac.id/handle/123456789/23858>
- Talib, M. S. A., Sawari, S. S. M., Hamid, A. B. A., & Chin, T. A. (2016). Emerging halal food market: an

- institutional theory of halal certificate implementation. *Management Research Review*, 39(9), 987–997.
- Utami, W., Sangen, M., & Rachman, M. Y. (2015). Analisis Pengaruh Religiusitas, Kelompok Referensi Dan Motivasi Terhadap Keputusan Menabung Di Bank Syariah (Studi Pada Nasabah Bank Syariah di Kota Banjarmasin). *Jurnal Wawasan Manajemen*, 3(1), 79–89.
- Wahyuningtyas, Y. F., & Widiastuti, D. A. (2015). Analisis Pengaruh Persepsi Risiko, Kemudahan Dan Manfaat Terhadap Keputusan Pembelian Secara Online (Studi Kasus Pada Konsumen Barang Fashion Di Facebook). *Jurnal Kajian Bisnis*, 23(2), 112–120.
- Wibowo, S. F., Rosmaulli, D., & Suhud, U. (2015). No Title. *Jurnal Riset Manajemen Sains Indonesia*, 6(1), 440–456.
- Yusof, M. N., Hasan, R., & Ramli, N. (2022). Islamic values and youth consumer behavior: Evidence from halal cosmetic products in Indonesia. *Cogent Business & Management*, 9(1), 2049097.