

# From knowledge to decision: A PLS-MGA investigation of halal fashion purchase behaviour across generation in Indonesia

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## Abstract

Halal fashion consumption in Indonesia is rapidly evolving at the intersection of religious identity, modern lifestyle, and ethical consumerism. However, prior research has largely emphasized religiosity, with limited attention to cognitive and lifestyle dimensions across generational cohorts. This study examines the structural relationships between consumer knowledge, halal awareness, lifestyle orientation, and halal fashion purchase decisions, while exploring generational differences among Muslim consumers using Partial Least Squares Multi-Group Analysis (PLS-MGA). A cross-sectional survey of 504 Muslim respondents from Generations X, Y, and Z was analyzed using WarpPLS 8.0. Results indicate that consumer knowledge strongly influences both halal awareness and lifestyle, but has a weak direct effect on purchase decisions. Lifestyle emerges as the strongest predictor of halal fashion consumption. PLS-MGA reveals significant generational differences, particularly in the effects of knowledge on lifestyle and awareness on purchase decisions, with Gen Z showing the strongest behavioral alignment. These findings highlight the need for generation-specific marketing: Gen Z responds to lifestyle and ethical identity, Gen Y to value integration between modernity and tradition, and Gen X to certification and institutional cues. This study advances halal consumer behavior theory by integrating lifestyle as a core construct and validating generational variations in a Muslim-majority context.

## Keywords

halal fashion; consumer behaviour; generational differences; pls-mga; indonesia

## INTRODUCTION

The global rise of halal fashion represents more than just the expansion of a niche market—it reflects a broader cultural and economic shift in how Muslim consumers navigate modern identity through consumption (Yuniastuti & Pratama, 2023). Halal fashion, once primarily driven by religious adherence, has evolved into a dynamic expression of faith, style, and individuality, especially among younger, urban populations (Qadri, 2024). According to the State of the Global Islamic Economy Report (Dinar Standard & Salam Gateway, 2022),

modest fashion is projected to surpass USD 400 billion by 2025, with Indonesia emerging as a pivotal player not only in terms of consumer base but also as a trendsetter in product innovation and design. This surge is not simply a matter of increased demand—it is symptomatic of deeper transformations in how Muslim consumers engage with fashion as both a cultural and ethical practice (Izza, 2022).

In Indonesia, the intersection between religious consciousness and lifestyle orientation has produced a consumer landscape marked by plurality and fluidity

(Herlina et al., 2023). Modest fashion is no longer perceived as a static reflection of piety but rather as a multifaceted decision that integrates knowledge, values, aesthetics, and social identity (Hayder & Hui, 2018). As such, the decision-making process in halal fashion purchasing is increasingly shaped by a constellation of cognitive and psychosocial variables (Islam & Chowdhury, 2018). Consumer knowledge defined not only as awareness but also understanding of product attributes and ethical considerations plays a central role in informing behavioural intentions (Sun et al., 2023). Simultaneously, lifestyle choices, shaped by generational identity, digital exposure, and socio-cultural norms, have become equally influential (Grishaeva & Mitrofanova, 2021). These evolving dynamics call for a deeper investigation into how knowledge and lifestyle converge to shape purchase decisions in a market where generational cohorts often differ in their informational processing, value systems, and consumption logic.

Central to the evolving discourse on halal fashion consumption is the role of consumer knowledge a cognitive asset that encompasses familiarity with the concept, standards, and attributes of halal-compliant apparel (Sumarlia et al., 2021). As Muslim consumers increasingly encounter halal fashion through social media, influencer-driven marketing, and brand-driven narratives, their understanding becomes more sophisticated and multi-dimensional (Mutmainah et al., 2023). Knowledge, in this context, is more than just awareness of certification; it includes critical appraisal of materials, production ethics, and alignment with religious and cultural principles (Afendi, 2020). Yet, the mere presence of knowledge does not necessarily translate into behavioural change. Knowledge often requires the mediation of psychological filters that determine how information is internalised and acted upon (Baron & Kenny, 1986).

One such filter is halal awareness—defined as the extent to which consumers are consciously attentive to the halal status and permissibility of fashion products in

accordance with their personal value system (Afendi, 2020). Awareness acts as a perceptual lens through which consumers interpret marketing cues, assess symbolic meaning, and evaluate product appropriateness (Parsoya, 2021). In the domain of fashion, where visual appeal and brand narratives often dominate (Khaled & Sharif, 2024), heightened halal awareness can introduce a layer of scrutiny that moderates impulsivity and enhances ethical accountability in purchase decisions (Poernamawati et al., 2024). Thus, while knowledge provides the informational foundation, awareness gives it context and evaluative force.

Alongside these cognitive dimensions, lifestyle emerges as a powerful behavioural framework that encapsulates how individuals express preferences, identity, and values through consumption (Strohecker, 2020). Within the halal fashion space, lifestyle is not merely about aesthetic choices but reflects a broader worldview one that integrates ethical consumerism, cultural expression, and aspirational living. Especially among younger generations, halal fashion is embraced as part of a holistic lifestyle narrative that includes sustainable sourcing, local creativity, and faith-driven authenticity (Affa & Khasanah, 2025). As such, lifestyle operates both as a reflection of identity and a determinant of behaviour, influencing how consumers navigate the tension between religious adherence and modern expression.

The influence of knowledge, awareness, and lifestyle on purchase decisions is unlikely to be consistent across consumer groups. Generational cohort theory suggests socio-historical contexts shape distinct attitudes and consumption patterns (Fernández-Durán, 2016; Ryder, 1965). Generation X tends to value functionality and brand trust, while Millennials (Gen Y) and Gen Z, shaped by digitalisation and global culture, favour value-driven brands, lifestyle alignment, and visual narratives (Fernández-Durán, 2016). Yet, halal fashion research often overlooks these intergenerational dynamics, treating Muslim consumers as homogeneous and focusing

narrowly on religiosity (Anwar, 2025; Yudha et al., 2024).

To address this gap, this study employs Partial Least Squares Multi-Group Analysis (PLS-MGA) to examine how knowledge, awareness, and lifestyle influence purchase decisions across generations. Grounded in behavioural and generational theories (Ajzen, 1991; Ryder, 1965), the model proposes direct and mediated effects of these factors, moderated by generational segments. The findings offer actionable insights for marketers and policymakers to design generation-specific strategies and enrich halal consumer literature by emphasising non-religious drivers of purchase behaviour within a multigenerational Indonesian context.

The choice of Indonesia as the research setting is both theoretically and practically significant. Indonesia has the world's largest Muslim population and a rapidly expanding modest and halal fashion market, making it a highly relevant context for investigating halal-related consumer behavior (Dinar Standard & Salam Gateway, 2022). Furthermore, Indonesia's unique regulatory framework, including a national halal certification authority, and its socio-cultural diversity and urbanization levels create heterogeneous expressions of halal awareness and lifestyle across consumer groups (Hidayati et al., 2021).

This diversity is particularly salient when examining generational differences in knowledge translation and behavioral decision-making. Consequently, this study not only contributes to the broader literature on halal consumer behavior but also offers context-specific insights for policymakers and industry practitioners operating within Indonesia's halal economy.

## LITERATURE REVIEW AND HYPOTHESES DEVELOPMENT

Halal fashion consumption in Indonesia has evolved beyond a purely religious obligation into a complex behavioural phenomenon that merges faith, identity, and modern lifestyle preferences (Kadir, 2023). Unlike halal food,

which is universally obligatory, halal fashion is interpretive, shaped by personal expression, socio-cultural values, and aesthetic trends (Qadri, 2024). This dynamic reflects a deeper convergence of cognitive factors (knowledge and awareness) and lifestyle orientations, where knowledge informs consumers about halal standards, awareness activates concern in decision-making, and lifestyle embeds halal choices within broader identity and ethical narratives (Afendi, 2020; Sitompul, 2021; Sumarliah et al., 2021).

Guided by the Theory of Planned Behaviour and generational cohort theory, this study recognises that the interplay between knowledge, awareness, and lifestyle varies across age groups (Ajzen, 1991; Ryder, 1965). Younger generations, shaped by digital engagement, may display stronger knowledge but varying awareness and lifestyle alignment, while older consumers often rely on established norms (Fernández-Durán, 2016). Given halal fashion's intersection of religious, ethical, and market dimensions, this study adopts a generationally segmented framework to examine how these constructs jointly influence purchase decisions, offering a nuanced understanding of behavioural drivers within Indonesia's diverse consumer landscape.

## Hypotheses development

Understanding the antecedents of halal fashion purchase decision requires an examination of how individual cognition, perception, and lifestyle factors interact across generational segments. Generational cohort theory (Ryder, 1965) suggests that individuals who grow up under different socio-cultural, technological, and economic environments develop distinct orientations toward consumption. Accordingly, the following hypotheses are proposed to explain the relationships between knowledge, awareness, lifestyle, and purchase decision, taking into account the unique characteristics of Generation X (1965–1980), Generation Y/Millennials (1981–1996), and Generation Z (1997–2012) (Thaariq, 2023).

### ***Consumer knowledge and halal awareness***

In halal fashion, consumer knowledge is central to fostering informed perceptions and responsible behaviours. It goes beyond basic understanding, encompassing evaluative insights into sourcing, modesty, ethical production, and certification processes (Sumarlia et al., 2021). As the market expands and faces risks like “halal-washing,” discerning consumers increasingly depend on the depth of their knowledge (Saleh & Rajandran, 2024).

However, knowledge alone is insufficient to shape behaviour; it must be activated through halal awareness, which reflects conscious sensitivity to halal product integrity (Sitompul, 2021). This knowledge-awareness link varies by generation. Generation X leans on institutional learning, Millennials (Gen Y) integrate traditional and digital sources, while Generation Z engages with fast-paced digital content (Fernández-Durán, 2016). Thus, while knowledge remains a key driver of awareness, generational differences influence how information is acquired, processed, and applied in halal fashion consumption.

*H1: Consumer knowledge positively influences halal fashion awareness across generations.*

### ***Consumer knowledge and halal lifestyle***

As halal fashion evolves into a space of ethical, aesthetic, and identity-driven consumption, lifestyle emerges as a key determinant of consumer behaviour (Rahman & Indra, 2024). Lifestyle reflects not just clothing preferences but broader values and social positioning within religious and cultural contexts (Strohecker, 2020). In halal fashion, it integrates modesty, sustainability, authenticity, and socio-religious expression (Izza, 2022) turning consumption into a moral and identity statement.

Consumer knowledge acts as the cognitive base (Sumarlia et al., 2021),

guiding individuals in aligning fashion choices with religious principles and personal ethics. However, the impact of knowledge on lifestyle is mediated by generational dynamics (Sun et al., 2023). Generation X tends to use knowledge to reinforce tradition and cultural continuity. Generation Y (Millennials) apply knowledge flexibly, balancing Islamic values with modern fashion trends. Generation Z embraces knowledge as a tool for activism and digital identity, linking halal fashion with social causes (Fernández-Durán, 2016).

Overall, knowledge enables behavioural intentionality, while lifestyle reflects its real-world application (Rahman & Indra, 2024; Sitompul, 2021). The generational pathways—preservation (Gen X), negotiation (Gen Y), and transformation (Gen Z)—illustrate diverse but consistent knowledge-to-lifestyle mechanisms, making informed consumers more likely to integrate halal principles into everyday life.

*H2: Consumer knowledge positively influences halal lifestyle across generations.*

### ***Consumer knowledge and halal fashion purchase decision***

In halal fashion consumption, purchase decision reflects not only transactional choice but also ethical and religious commitment (Sitompul, 2021). Consumer knowledge plays a pivotal role by enabling evaluative processing, verifying product claims, and reducing reliance on superficial cues (Floren et al., 2020). Well-informed consumers make decisions aligned with halal principles, while those with limited knowledge risk reactive, trend-driven choices that may dilute religious intent (Zafar & Abu-Hussin, 2025).

Generational differences influence how knowledge shapes decisions (Fernández-Durán, 2016). Generation X relies on institutional sources like certification and community norms, using knowledge to reduce risk and uphold tradition (Kolnhofer-Derecskei et al., 2017). Millennials (Gen Y) apply knowledge holistically, factoring in brand

values, aesthetics, and lifestyle congruence (Wandhe, 2024). Generation Z, immersed in digital environments, often makes rapid, visually driven decisions, but can also use knowledge to support identity expression and ethical commitment (Thangavel et al., 2021).

Despite differing pathways, knowledge consistently predicts halal fashion purchase behaviour across generations. It serves both as a rational basis and a heuristic tool, shaped by generational learning styles, information channels, and cultural contexts, ultimately guiding more intentional, value-aligned consumption choices.

*H3: Consumer knowledge positively influences halal fashion purchase decision across generations.*

### **Halal awareness and halal fashion purchase decision**

In halal fashion, purchase decisions reflect ethical and religious alignment, not just product choice (Sitompul, 2021). Consumer knowledge enhances decision quality by enabling critical evaluation of halal principles, brand transparency, and modesty guidelines, reducing reliance on surface-level cues (Sumarliah et al., 2021).

Generational differences shape this process. Generation X relies on institutional references, using knowledge to validate tradition and minimise risk (Kolnhofer-Derecskei et al., 2017). Millennials (Gen Y) apply knowledge flexibly, balancing halal compliance with brand identity, style, and lifestyle values (Wandhe, 2024). Generation Z, raised in digital environments, often makes quick, visually influenced decisions but can integrate knowledge to support ethical, identity-driven consumption (Thangavel et al., 2021).

Overall, knowledge consistently predicts purchase behaviour across generations. It functions both as a rational foundation and as a simplified decision guide, influenced by generational learning styles and media exposure, helping consumers make

deliberate, values-based fashion choices in complex marketplaces.

*H4: Halal awareness positively influences halal fashion purchase decision across generations.*

### **Lifestyle and halal fashion purchase decision**

Lifestyle reflects enduring values, interests, and identity expressions, shaping consumer behaviour beyond basic product choices (Zukhrufani & Zakiy, 2019). In halal fashion, lifestyle extends beyond modest dress to encompass ethical consumption, cultural belonging, and spiritual alignment (Rahman & Indra, 2024). Particularly among Millennials and Gen Z, halal fashion adoption is driven by lifestyle commitments to sustainability, authenticity, and social justice, rather than solely by religious duty (Affa & Khasanah, 2025; Mohammad et al., 2024).

Lifestyle functions as a behavioural mechanism that integrates halal values into daily practices, mediating knowledge and awareness while independently predicting purchase behaviour. Generational patterns shape this process: Generation X favours tradition-based lifestyles, Millennials balance faith with personal aspirations, and Generation Z embraces fashion for identity performance and activism (Fernández-Durán, 2016). Across cohorts, when halal fashion resonates with lifestyle values, it strengthens purchase intention by affirming identity, reinforcing ethical choices, and delivering personal relevance within modern consumption landscapes (Mutmainah et al., 2023).

*H5: Lifestyle positively influences halal fashion purchase decision across generations.*

### **The mediating role of halal awareness and lifestyle**

The inclusion of halal awareness and halal lifestyle as mediating variables between

consumer knowledge and purchase decision is theoretically grounded in two complementary perspectives. First, the Theory of Planned Behavior (Ajzen, 1991) posit that knowledge influences attitude (or awareness) and lifestyle orientation, which in turn shape behavioral intentions and decisions. In the context of halal fashion, knowledge of halal principles provides the cognitive foundation; halal awareness channels this knowledge into evaluative and normative judgments, while halal lifestyle translates such internalized judgments into consistent consumption preferences and actions.

Second, following the mediation framework proposed by Baron and Kenny (1986), mediators are expected to explain the underlying process linking independent and dependent variables. Both awareness and lifestyle meet this criterion, as they represent the psychological and behavioral mechanisms through which knowledge affects purchasing decisions. Therefore, the use of these two constructs as mediators is theoretically justified and empirically relevant to understanding halal fashion purchase behavior.

Awareness plays a critical mediating role in converting consumer knowledge into actionable purchase behaviour in halal fashion. While knowledge provides informational grounding, awareness activates ethical vigilance, prompting scrutiny of product claims and alignment with personal values (Afendi, 2020). This mediation enhances behavioural consistency and reduces decision ambiguity.

Generational differences shape this mechanism: Gen X exhibits a direct knowledge-to-awareness pathway, Millennials show context-driven awareness influenced by peers and brands, and Gen Z's awareness fluctuates with digital exposure (Fernández-Durán, 2016). Nonetheless, awareness consistently amplifies the impact of knowledge on halal fashion decision-making across cohorts.

Lifestyle acts as a crucial mediator between halal knowledge and purchase

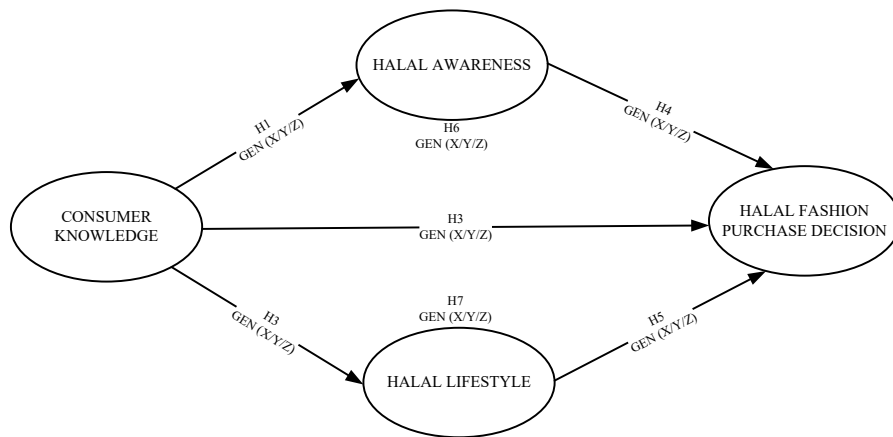
decision, transforming cognitive understanding into habitual and value-driven consumption patterns. It reflects how consumers internalise knowledge into daily behaviours, influencing choices beyond momentary awareness (Yamin & Murtani, 2024). Consumers with strong halal knowledge but weak lifestyle alignment may remain inconsistent in their purchasing habits (Rahman & Indra, 2024). Generational dynamics further shape this pathway. Generation X channels knowledge into steady, tradition-oriented lifestyles, leading to consistent behaviour.

Generation Y balances halal principles with aspirational identities, making lifestyle a flexible but influential mediator. Generation Z embraces lifestyle as a dynamic, expressive platform, incorporating social activism and digital identity into their consumption (Fernández-Durán, 2016). Across generations, lifestyle enhances the behavioural impact of knowledge, making it a foundational element in halal fashion decision-making.

*H6: Halal awareness mediates the relationship between consumer knowledge and halal fashion purchase decision across generations.*

*H7: Lifestyle mediates the relationship between consumer knowledge and halal fashion purchase decision across generations.*

This study conceptualises a behavioural model combining planned behaviour theory and generational cohort theory to examine the drivers of halal fashion purchase decisions among Indonesian Muslims. Figure 1 illustrates the proposed model, analysing the effects of knowledge, awareness, and lifestyle on purchase decisions, while exploring



**Figure 1.**  
**Research model**

generational differences across Gen X, Y, and Z using multi-group analysis.

## METHODS

### Research design

A quantitative, cross-sectional approach was adopted using an online survey method. The survey instrument was developed in Bahasa Indonesia and pre-tested with 30 respondents to evaluate readability, item clarity, and internal consistency. Feedback from this pilot phase was used to refine the wording of several indicators. Data from the pilot test were excluded from the final analysis.

The final questionnaire comprised 22 items, each measured on a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). All items were adapted from previously validated scales and tailored to the halal fashion context (see Appendix). The constructs measured include consumer knowledge (Nurhayati & Hendar, 2020), halal awareness (Kurniawati & Savitri, 2020; Nurhayati & Hendar, 2020), halal lifestyle (Matharu et al., 2020), and purchase decision (Han et al., 2024; Matharu et al., 2020).

### Population and sample

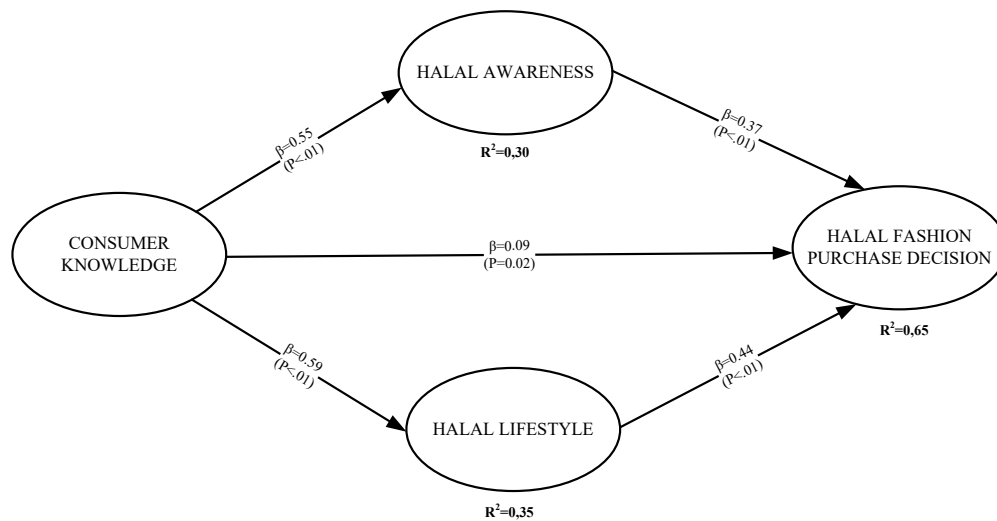
The target population consisted of Muslim consumers in urban Indonesia who had engaged with halal fashion products within the

last six months. Based on projections from the Indonesian Bureau of Statistics (BPS), the total population in 2025 is estimated at 284,438,800, with approximately 87.02% identifying as Muslim. The generational distribution is as follows: Generation X (18.42%), Generation Y (22.71%), and Generation Z (23.47%).

To ensure adequate sample representation for structural equation modeling, the minimum required sample size was calculated using (Nunnally, 1967) rule of thumb: ten respondents per indicator. With 22 items, a minimum of 220 respondents was necessary. Proportional to the generational distribution, the minimum quota per group was determined as follows: Gen X: 63, Gen Y: 78, and Gen Z: 80.

The actual sample exceeded expectations. Between March and May 2025, the survey yielded 504 valid responses that met the filtering criteria. However, the final sample was unevenly distributed, consisting of 82 respondents from Gen X, 94 from Gen Y, and 328 from Gen Z. While the overrepresentation of Gen Z reflects demographic realities and digital survey accessibility, this imbalance is acknowledged as a limitation and addressed in the multigroup analysis phase.

To address the potential imbalance in generational sample sizes, a robustness check was performed by re-running the MGA



**Figure 2.**  
**Path coefficients result**

using randomly balanced subsamples ( $n = 80$  per group). The results remained consistent with the main findings, confirming the reliability of inter-group comparisons.

A non-probability quota sampling strategy was applied. Respondents were recruited via social media platforms such as Instagram, WhatsApp, and Telegram. Screening questions were used to validate respondents' generational classification and recent experience with halal fashion consumption.

### Data collection

To ensure response validity, a screening question was included at the start of the survey to verify respondents' actual experience with halal fashion (Affa & Khasanah, 2025). This question reflected core halal fashion principles covering aurah, non-transparent, modest, and functional clothing (Affa & Khasanah, 2025). Respondents were asked, "Have you ever purchased halal fashion that meets one or more of the following: covers aurah, is not tight or transparent, adheres to modesty, or suits activity needs?" Only those answering "Yes" proceeded to the full survey. This filtering ensured participants had relevant consumption experience, following best

practices in behavioural research for accurate measurement of attitudes and decisions.

### Data analysis procedure

To examine the proposed structural relationships and generational differences in halal fashion purchase behaviour, the study employed WarpPLS version 8.0, a variance-based structural equation modelling (PLS-SEM) software known for its flexibility in handling non-normal data, small to moderate sample sizes, and models involving nonlinear paths (Kock, 2017). This choice was particularly pertinent given the study's focus on intergenerational consumer behaviour, which often involves sample segmentation and non-linear behavioural tendencies (Kock, 2014).

The analytical strategy followed a two-stage approach, beginning with the evaluation of the measurement model, followed by an assessment of the structural model. In the first stage, the measurement model was evaluated to ensure the validity and reliability of each construct (Hair et al., 2019). Item loadings were examined, with values  $\geq 0.70$  considered acceptable, although loadings above 0.60 were retained in line with exploratory SEM standards.



**Table 1.**  
**Respondent characteristic**

Parameter	Category	Gen Z. Freq	Gen Z. %	Gen Y. Freq	Gen Y. %	Gen X. Freq	Gen X. %
<b>Gender</b>	Male	99	29,91%	49	52,13%	48	58,54%
	Female	232	70,09%	45	47,87%	34	41,46%
<b>Education Level</b>	Junior High School	1	0,30%	0	0,00%	0	0,00%
	Senior High School	239	72,21%	5	5,32%	24	29,27%
	Bachelor's Degree	85	25,68%	55	58,51%	36	43,90%
	Master's Degree	4	1,21%	26	27,66%	17	20,73%
	Doctorate	2	0,60%	8	8,51%	5	6,10%
<b>Monthly Income</b>	< IDR 2 Million	286	86,40%	9	9,57%	10	12,20%
	IDR 2M – <4M	22	6,65%	54	57,45%	28	34,15%
	IDR 4M – <6M	8	2,42%	15	15,96%	15	18,29%
	IDR 6M – <8M	4	1,21%	0	0,00%	2	2,44%
	> IDR 8 Million	11	3,32%	16	17,02%	27	32,93%
<b>Halal Fashion Shopping Frequency</b>	Rarely (<3 times/month)	252	76,13%	82	87,23%	76	92,68%
	Often (3–6 times/month)	62	18,73%	8	8,51%	6	7,32%
	Very Often (>6 times/month)	17	5,14%	4	4,26%	0	0,00%

Source: Primary data. Authors' estimation.

Internal consistency was assessed using Cronbach's alpha and composite reliability (rho), both of which were required to exceed the 0.70 threshold. Convergent validity was verified through average variance extracted (AVE) scores, with all constructs required to meet the minimum criterion of 0.50. Discriminant validity was established using the Fornell–Larcker criterion and full collinearity variance inflation factor (VIF), with VIF values below 3.3, indicating no multicollinearity and minimising the risk of common method bias.

In the second stage, the structural model was evaluated using the WarpPLS algorithm to estimate direct, indirect, and total effects among the latent constructs. Key outputs included path coefficients ( $\beta$ ), p-values for statistical significance,  $R^2$  values for endogenous variables,  $Q^2$  for predictive relevance, and  $f^2$  values to assess the effect sizes of structural relationships (Hair et al., 2019). Notably, WarpPLS's capacity to estimate nonlinear relationships was leveraged to uncover any curvature in consumer behaviour patterns, particularly where linear assumptions might have obscured more complex generational dynamics (Kock, 2017).

To investigate potential differences across generational cohorts, multi-group

analysis (MGA) was conducted using the group comparison feature in WarpPLS (Kock, 2014). This procedure involved comparing structural path coefficients across Generation X, Y, and Z by calculating group-specific estimates and testing for statistical significance through confidence interval comparisons. Generational membership was treated as a categorical moderator, allowing the model to capture behavioural divergences attributable to socio-demographic segmentation. Prior to conducting MGA, measurement invariance was confirmed through configural and compositional invariance testing within WarpPLS to ensure that constructs were measured equivalently across the three generational groups (Kock, 2014).

An important methodological consideration in this study was the imbalance in respondent distribution across generational cohorts. Of the 504 valid responses collected between February and May 2025, Generation Z comprised the largest group ( $n = 331$ ), followed by Generation Y ( $n = 94$ ) and Generation X ( $n = 82$ ). This discrepancy required a careful strategy to ensure analytical rigour and validity. Accordingly, group weighting adjustments were applied in the MGA configuration to equalise the statistical

**Table 2.**  
**Measurement model evaluation**

Construct	No, Indicators	Indicator Loadings (>0,7)*	Cronbach's Alpha	Composite Reliability	AVE	Full Collin, VIF
Knowledge	5	Yes	0,787	0,856	0,546	1,648
Awareness	6	Yes	0,857	0,894	0,587	2,288
Lifestyle	5	Yes	0,783	0,852	0,536	2,632
Purchase Decision	6	Yes	0,88	0,909	0,626	2,791

\*See the appendix for the complete results of the Combined Loadings and Cross-Loadings table.

influence of each cohort during comparative testing (Kock, 2014).

Furthermore, robustness checks were conducted using randomly drawn balanced subsamples across the three generations (e.g., 80 respondents per group), and the results were compared to those from the full-sample MGA to confirm stability. Non-parametric bootstrapping with 5,000 resamples was also employed to enhance the reliability of path coefficient estimates and significance values under unequal sample conditions (Kock, 2014).

Taken together, these analytical procedures not only ensured the robustness and validity of the structural model but also enabled a nuanced examination of how consumer knowledge, awareness, and lifestyle interact differently in shaping halal fashion purchase decisions across generational lines in Indonesia. WarpPLS thus provided a rigorous and adaptable analytical platform to test the study's behavioural framework in line with the objectives of capturing both commonalities and intergenerational variations

## RESULTS

### Respondent profile

This study categorised respondents into three generational cohorts: Generation Z (n = 331), Millennials or Generation Y (n = 94), and Generation X (n = 82), facilitating generational comparisons in halal fashion purchasing behaviour. Gender distribution varied across cohorts; Generation Z was predominantly

female (70.09%), Generation Y more balanced (52.13% male, 47.87% female), and Generation X majority male (58.54%). This aligns with observed trends where younger females are more active in halal fashion engagement.

Educational attainment corresponded with age profiles. Generation Z was largely senior high school students (72.21%), with 25.68% holding bachelor's degrees. Millennials had higher qualifications, with 58.51% bachelor's and 27.66% master's degree holders. Generation X reflected similar patterns, with 43.90% holding bachelor's degrees and 26.83% postgraduate qualifications. Income levels followed a similar trend: 86.40% of Generation Z earned less than IDR 2 million monthly, typical for students. Generation Y displayed mid-income distribution (57.45% earning IDR 2–4 million), while Generation X showed the highest income levels, with 32.93% earning above IDR 8 million.

Shopping frequency for halal fashion was low across all groups. Among Generation Z, 76.13% shopped less than three times monthly, and only 5.14% shopped more than six times. Similar "rarely" purchase patterns were evident among Generation Y (87.23%) and Generation X (92.68%). Despite generational differences in education and income, halal fashion consumption tended to be occasional.

Overall, the sample demonstrates demographic diversity and validates consumption relevance, providing a robust basis for generational behavioural

**Table 3.**  
**Structural model evaluation**

Path	Path Coefficient ( $\beta$ )	p-Value	R <sup>2</sup> (Endogen)	Q <sup>2</sup> (predictive validity)	Effect Size ( $f^2$ )
Knowledge → Awareness	0,546	<0,001	0,298	0,298	0,299
Knowledge → Lifestyle	0,592	<0,001	0,352	0,352	0,351
Knowledge → Purchase Decision	0,092	0,018	0,648	0,648	0,051
Awareness → Purchase Decision	0,374	<0,001			0,268
Lifestyle → Purchase Decision	0,442	<0,001			0,329

Source: Primary data. Authors' estimation.

**Table 4.**  
**Model fit and quality indices**

Index	Value	Threshold	Status
Average Path Coefficient (APC)	0,409	$P < 0,001$	Met
Average R-squared (ARS)	0,433	$P < 0,001$	Met
Average adjusted R-squared (AARS)	0,431	$P < 0,001$	Met
Average block VIF (AVIF)	1.867	$\leq 3,3$	Met
Average full collinearity VIF (AFVIF)	2.340	$\leq 3,3$	Met
Tenenhaus GoF (GoF)	0,498	$\geq 0,36$	Met
Simpson's paradox ratio (SPR)	1.000	$\geq 0,7$	Met
R-squared contribution ratio (RSCR)	1.000	$\geq 0,9$	Met
Statistical suppression ratio (SSR)	1.000	$\geq 0,7$	Met
Nonlinear bivariate causality direction ratio (NLBCDR)	1.000	$\geq 0,7$	Met

comparisons. Full respondent details are shown in Table 1.

### **Measurement model assessment**

The measurement model was evaluated to ensure the reliability and validity of the latent constructs, focusing on convergent validity, discriminant validity, and internal consistency reliability (Hair et al., 2019). Convergent validity was confirmed as all indicator loadings exceeded 0.70 and AVE values ranged from 0.536 to 0.626, surpassing the 0.50 threshold. This indicates that the constructs effectively capture common variance from their indicators.

Internal consistency reliability was established through Cronbach's alpha (0.783 to 0.880) and composite reliability (0.852 to 0.909), both exceeding the recommended 0.70 level (Hair Jr et al., 2021), confirming the

internal consistency of measurement scales. Discriminant validity was assessed using Full Collinearity VIF values, all below the 3.3 threshold (ranging from 1.648 to 2.791), indicating no multicollinearity and distinctiveness among constructs.

Overall, the model demonstrated satisfactory psychometric properties, confirming that all constructs were reliably measured, with adequate convergent and discriminant validity. These findings validate the robustness of the measurement framework used in this study. A full summary of the measurement model results is presented in Table 2.

### **Assessment of structural model**

Following the confirmation of construct reliability and validity, the structural model was tested using WarpPLS with bootstrapping. All

**Table 5.**  
**Path coefficients per generational group**

Path	Gen Z (n=331)	Gen Y (n=94)	Gen X (n=82)
<b>Knowledge → Awareness</b>	0.556	0.633	0.312
<b>Knowledge → Lifestyle</b>	0.621	0.329	−0.219
<b>Knowledge → Purchase</b>	0.079	0.175	0.058
<b>Awareness → Purchase</b>	0.386	0.367	0.157
<b>Lifestyle → Purchase</b>	0.453	0.225	0.435

hypothesised relationships were statistically significant ( $p < 0.05$ ), supporting the model's predictive capability. Consumer knowledge significantly influenced halal awareness ( $\beta = 0.546$ ;  $f^2 = 0.299$ ) and lifestyle ( $\beta = 0.592$ ;  $f^2 = 0.351$ ), indicating knowledge's central role in shaping perceptions and behaviours. Its direct effect on purchase decision was weaker ( $\beta = 0.092$ ;  $f^2 = 0.051$ ), suggesting the need for mediating factors.

Halal awareness ( $\beta = 0.374$ ;  $f^2 = 0.268$ ) and lifestyle ( $\beta = 0.442$ ;  $f^2 = 0.329$ ) showed significant direct effects on purchase decision, with lifestyle exerting the strongest influence. The model explained 29.8% variance in awareness ( $R^2 = 0.298$ ), 35.2% in lifestyle ( $R^2 = 0.352$ ), and 64.8% in purchase decision ( $R^2 = 0.648$ ), indicating moderate to strong explanatory power. Predictive relevance ( $Q^2$ ) mirrored  $R^2$  values, confirming strong predictive validity.

Model fit indices further validated the structural model. Average Path Coefficient (APC = 0.409), R-squared (ARS = 0.433), and Adjusted R-squared (AARS = 0.431) were all significant ( $p < 0.001$ ). Collinearity diagnostics showed acceptable AVIF (1.867) and AFVIF (2.340) values. The Tenenhaus GoF was 0.498, indicating a strong model fit.

Additional indices, including SPR, RSCR, SSR, and NLBCDR, all reached the ideal value of 1.000, confirming the model's robustness without suppression effects or multicollinearity issues. Overall, these findings demonstrate that the proposed structural model offers strong explanatory and predictive power, validating the complex pathways linking knowledge, awareness, lifestyle, and purchase decision in halal fashion

consumption. This provides a robust foundation for further analysis of generational dynamics and mediating mechanisms.

### ***Partial least squares multi-group analysis (PLS-MGA)***

To examine generational differences in the structural relationships, this study employed Partial Least Squares Multi-Group Analysis (PLS-MGA) following the approach developed by Kock (2014) using the MGA function available in WarpPLS software. The analysis utilised non-parametric resampling through 5,000 bootstrapped samples with a 5% significance threshold ( $p < 0.05$ ). Following Kock's procedure, path coefficients across Generation Z, Y, and X were compared by calculating group-specific estimates and assessing the statistical significance of differences through pairwise comparisons.

The MGA method in WarpPLS identifies significant moderating effects by directly estimating differences in path strengths between generational groups without assuming normality, providing robust evidence of whether knowledge, awareness, and lifestyle have differential effects on halal fashion purchase decisions across cohorts.

Results showed Generation Z consistently exhibited the strongest path coefficients. Specifically, knowledge had a significant effect on awareness ( $\beta = 0.556$ ) and lifestyle ( $\beta = 0.621$ ), with weaker effects in Gen Y ( $\beta = 0.329$ ) and a negative effect in Gen X ( $\beta = -0.219$ ), highlighting generational contrasts in knowledge internalisation.

**Table 6a.**  
**Difference of path coefficients (Z vs Y) and significance (MGA p-value)**

Path	$\Delta\beta$ (Z – Y)	p-value (Z vs Y)	Significance
Knowledge → Awareness	0.077	0.221	No
Knowledge → Lifestyle	0.292	0.003	Yes
Knowledge → Purchase	0.096	0.197	No
Awareness → Purchase	0.019	0.430	No
Lifestyle → Purchase	0.227	0.000	Yes

**Table 6b.**  
**Difference of path coefficients (Z vs X) and significance (MGA p-value)**

Path	$\Delta\beta$ (Z – X)	p-value (Z vs X)	Significance
Knowledge → Awareness	0.244	0.012	Yes
Knowledge → Lifestyle	0.840	0.001	Yes
Knowledge → Purchase	0.021	0.386	No
Awareness → Purchase	0.229	0.030	Yes
Lifestyle → Purchase	0.018	0.181	No

**Table 6c.**  
**Difference of path coefficients (Y vs X) and significance (MGA p-value)**

Path	$\Delta\beta$ (Y – X)	p-value (Y vs X)	Significance
Knowledge → Awareness	0.321	0.004	Yes
Knowledge → Lifestyle	0.548	0.004	Yes
Knowledge → Purchase	0.117	0.113	No
Awareness → Purchase	0.210	0.026	Yes
Lifestyle → Purchase	–0.210	0.010	Yes

Intergroup comparisons revealed that significant differences existed in several paths. Between Generation Z and Generation Y, the effect of consumer knowledge on lifestyle differed significantly ( $p = 0.003$ ). In addition, the effect of lifestyle on purchase decision also differed significantly between these two cohorts ( $p = 0.000$ ), suggesting Gen Z translates knowledge into lifestyle and purchasing behaviour more effectively.

Comparing Generation Z with Generation X, the effect of knowledge on awareness differed significantly ( $p = 0.012$ ), as did the effect of knowledge on lifestyle ( $p = 0.001$ ) and the effect of awareness on purchase decision ( $p = 0.030$ ), indicating Gen Z's greater responsiveness to cognitive and perceptual drivers. Between Gen Y and Gen X, four significant differences emerged, particularly

regarding awareness and lifestyle effects on purchase decision, showing Gen Y's stronger behavioural response.

Summarised in Table 7, all hypothesised paths were supported across the full sample, confirming the significance of knowledge, awareness, and lifestyle in predicting halal fashion purchase decisions. However, PLS-MGA highlighted that the strength of these relationships varies by generation. H1 revealed significant differences between Gen Z–X and Gen Y–X, but not between Gen Z–Y, suggesting older consumers are less responsive to knowledge when forming awareness. H2 showed generational differences across all groups, with Gen Z most influenced and Gen X displaying resistance or disconnection.

**Table 7.**  
**Summary of hypothesis testing and generational differences**

Hypothesis	$\beta$ (Full Sample)	p-Value	R <sup>2</sup> (Endogenous)	MGA Significance Differences	Conclusion
<b>H1: Knowledge → Awareness</b>	0.546	<0.001	0.298 (Awareness)	Z vs Y: No Z vs X: Yes Y vs X: Yes	Supported; significant differences observed between Gen Z–X and Gen Y–X
<b>H2: Knowledge → Lifestyle</b>	0.592	<0.001	0.350 (Lifestyle)	Z vs Y: Yes Z vs X: Yes Y vs X: Yes	Supported; generational differences found across all group comparisons
<b>H3: Knowledge → Purchase</b>	0.092	0.018	0.344 (Purchase Decision)	Z vs Y: No Z vs X: No Y vs X: No	Supported overall; no significant differences across generational cohorts
<b>H4: Awareness → Purchase</b>	0.374	<0.001		Z vs Y: No Z vs X: Yes Y vs X: Yes	Supported; differences found between Gen Z–X and Gen Y–X
<b>H5: Lifestyle → Purchase</b>	0.442	<0.001		Z vs Y: Yes Z vs X: No Y vs X: Yes	Supported; significant difference between Gen Y–X, but not between Gen Z–X

H3 was consistent across generations, suggesting cognitive input alone similarly impacts purchasing decisions across cohorts. H4 showed Gen Z and Y were more responsive than Gen X, indicating older consumers rely more on habitual or institutional factors. H5 revealed significant differences between Gen Y–X and Z–Y, with Gen Y displaying a weaker link between lifestyle and purchasing, likely due to transitional identity factors.

Overall, findings affirm generational cohort as a meaningful moderator. Gen Z is most responsive to cognitive and lifestyle drivers, Gen Y exhibits mixed responses with lifestyle variability, and Gen X remains more conservative, relying less on awareness and lifestyle. These insights underscore the importance of generationally tailored marketing in halal fashion, suggesting identity-driven appeals for Gen Z, balanced value propositions for Gen Y, and credibility-based strategies for Gen X.

## DISCUSSION

This study investigated how consumer knowledge, halal awareness, and lifestyle influence purchase decisions in halal fashion, using Partial Least Squares Multi-Group Analysis (PLS-MGA) to explore generational

differences in Indonesia's modest fashion market. Findings confirmed that knowledge enhances awareness and lifestyle, both of which significantly impact purchasing behaviour (Afendi, 2020; Yamin & Murtani, 2024). Halal fashion consumption is thus driven by cognitive understanding and identity expression, varying notably across generations.

The results offer both theoretical and practical contributions. Theoretically, the study broadens Islamic consumer behaviour research by integrating cognitive and lifestyle dimensions beyond halal food. Practically, it underscores the need for generationally targeted strategies: Gen Z favours lifestyle-driven messaging, while Gen X prefers traditional trust cues. Marketers should combine educational content with emotional and identity-based appeals to maximise impact. This model provides a comprehensive framework for engaging the diverse, segmented halal fashion market.

This study confirmed that consumer knowledge plays a crucial role in shaping halal awareness and lifestyle, with strong path coefficients and substantial effect sizes ( $f^2 = 0.299$  for awareness;  $f^2 = 0.351$  for lifestyle), aligning with previous research (Yamin & Murtani, 2024). Knowledge enables consumers to interpret halal standards and

integrate Islamic values into daily choices. However, its direct effect on purchase decision was statistically significant but weak ( $\beta = 0.092$ ,  $p = 0.018$ ;  $f^2 = 0.051$ ), suggesting that knowledge alone is insufficient to drive actual purchasing behaviour.

This highlights the importance of mediating mechanisms—perceptual awareness and lifestyle alignment—that activate knowledge into meaningful action. Without these, knowledge may remain passive, overshadowed by factors like price or trends. This supports broader behavioural literature on the knowledge–action gap in ethical consumption, especially in halal fashion where identity and aesthetics intersect with religious values (Rahman & Indra, 2024). Generational differences further nuance this relationship. Gen Z and Y show stronger integration of knowledge into lifestyle and awareness, while Gen X relies more on institutional sources, resulting in weaker behavioural translation. This indicates the importance of dynamic, identity-relevant knowledge dissemination, particularly for younger cohorts.

In summary, knowledge must be contextualised through awareness and lifestyle to influence halal fashion choices effectively. Practical strategies should focus on making halal knowledge engaging, personally relevant, and identity-affirming to bridge the gap between understanding and action.

Second, the findings revealed that both halal awareness and lifestyle significantly influence halal fashion purchase decisions, with lifestyle being the strongest predictor ( $\beta = 0.442$ ,  $f^2 = 0.329$ ). While awareness enhances consumers' attention to syariah-compliant attributes ( $\beta = 0.374$ ), lifestyle reflects deeper identity and value-based commitments that shape daily consumption patterns. This highlights a shift in halal fashion from mere religious obligation to a vehicle for personal expression, blending faith with aesthetics, sustainability, and social consciousness (Izza, 2022) especially among Gen Z and Millennials.

The dominant role of lifestyle suggests that brand strategies should move beyond doctrinal messaging toward lifestyle-driven narratives. Marketing halal fashion through values like ethical production, inclusivity, and digital modesty can foster stronger emotional engagement and loyalty. Lifestyle thus emerges not only as a segmentation tool but as a strategic focal point for driving behavioural consistency, with greater impact than rational appeals focused solely on religious compliance.

Third, the PLS-MGA findings revealed clear generational differences in how consumer knowledge, awareness, and lifestyle influence halal fashion purchase decisions. Although the model's structure was stable across cohorts, the strength of specific paths varied notably. The relationship between knowledge and lifestyle showed the most significant generational divergence: Gen Z exhibited the strongest positive link ( $\beta = 0.621$ ), likely driven by digital literacy, exposure to participatory culture, and influencer-led halal narratives.

In contrast, Gen X showed a negative coefficient ( $\beta = -0.219$ ), suggesting resistance or detachment between cognitive understanding and lifestyle adoption, possibly due to compartmentalised religiosity or reliance on habitual practices.

Interestingly, the direct influence of knowledge on purchase decision was weak and consistent across generations, indicating that knowledge alone lacks sufficient power to drive purchasing without reinforcement from awareness or lifestyle congruence. This highlights the need for supportive perceptual or social cues to bridge the knowledge–action gap (Afandi et al., 2021), especially among older cohorts who may rely more on institutional endorsements (e.g., MUI certification) and less on active, reflexive decision-making.

Generational differences also emerged in the impact of awareness on purchase decision. Gen Z and Y translated awareness into purchasing more readily than Gen X, implying that older consumers may default to habitual heuristics rather than evaluative

scrutiny. This aligns with literature suggesting Gen X leans on brand familiarity or assumptions of halalness rather than active product vetting (Fernández-Durán, 2016).

Moreover, lifestyle's influence on purchasing varied: both Gen Z and Gen X showed strong effects, while Gen Y demonstrated a notably weaker connection. This counters assumptions about Millennials' ethical consumption, possibly reflecting identity negotiation between traditional Islamic values and global fashion trends, diluting the lifestyle-purchase linkage. These findings stress the importance of generational tailoring in halal fashion marketing, with strategies adapted to each cohort's behavioural logic and decision triggers.

These generational variations strongly support Generational Cohort Theory, which posits that shared socio-historical contexts shape consumption patterns, values, and decision-making processes (Fernández-Durán, 2016). For example, Gen Z consumers, shaped by the convergence of digital fluency, climate activism, and Islamic revivalism, exhibit behaviour that reflects a synthesis of spiritual, ethical, and social consciousness. Gen X, in contrast, tends to adopt a pragmatic and institutional orientation, where trust in established authorities often substitutes for individual verification. Gen Y appears to operate in a fluid ideological space, blending inherited norms with globalised sensibilities, which may make them more susceptible to conflicting consumption cues and less anchored in consistent halal lifestyle frameworks.

In sum, the findings of this study extend the current body of halal consumer research by demonstrating that the effects of knowledge, awareness, and lifestyle on halal fashion purchasing are not uniform, but generationally contingent. This insight has profound strategic implications. For marketers, the path to behavioural influence must be differentiated by cohort: Gen Z requires lifestyle-oriented, value-rich narratives supported by digital engagement; Gen X responds more effectively to institutional endorsement and product

legitimacy cues; while Gen Y necessitates branding strategies that reconcile tradition with aspirational, global aesthetics. For policymakers and certification bodies, these findings suggest the importance of contextualised halal communication, tailored to the information habits and value systems of distinct generational groups.

Finally, the model's strong fit and predictive relevance ( $GoF = 0.498$ ;  $Q^2 = 0.648$  for purchase decision) affirm the robustness and explanatory power of the proposed framework. The significant path variations detected through PLS-MGA further validate the necessity of generational segmentation in both academic modelling and practical implementation. Future research should build upon these insights by incorporating moderating and mediating variables such as religiosity, digital trust, or social norms, and by expanding the model across cross-national or minority Muslim contexts to explore how cultural systems interact with generational logics in shaping halal fashion behaviour.

## CONCLUSION

This study has empirically validated the structural relationships among consumer knowledge, halal awareness, lifestyle orientation, and purchase decisions within the context of halal fashion in Indonesia, while also uncovering significant generational differences through Partial Least Squares Multi-Group Analysis (PLS-MGA). All proposed hypotheses were supported in the overall model, confirming that knowledge is a necessary cognitive precursor, but its influence on behaviour is significantly enhanced when channelled through awareness and lifestyle alignment. Notably, lifestyle emerged as the strongest predictor of halal fashion purchasing, suggesting that halal consumption in fashion is increasingly integrated into identity expression and value-based lifestyle choices. The robustness of the model was affirmed through strong predictive validity ( $Q^2 = 0.648$ ) and model fit indices ( $GoF = 0.498$ ), supporting the reliability of the theoretical framework.



Beyond statistical confirmation, this study offers deeper behavioural insights by demonstrating that halal fashion decisions are not uniform across age cohorts, but shaped by generational logic, media engagement, and socio-religious orientations. Gen Z shows high responsiveness to lifestyle-aligned narratives, Gen Y reflects transitional consumption logics, while Gen X tends to rely on institutional heuristics. These differences affirm the importance of segment-specific engagement strategies in Islamic marketing.

Practically, the findings encourage policymakers, brand managers, and halal certification bodies to tailor their messaging, platforms, and value propositions according to generational epistemologies. Theoretically, the study enriches halal consumer research by embedding generational cohort theory within a lifestyle-consumption framework, offering a scalable model for future cross-contextual explorations in halal lifestyle industries.

### **Theoretical contribution and managerial implications**

Theoretically, this study advances Islamic consumer behaviour literature by integrating cognitive, perceptual, and lifestyle dimensions within a generationally segmented framework. Moving beyond the traditional focus on religiosity, it demonstrates how knowledge, awareness, and lifestyle operate as distinct yet interrelated drivers of halal fashion consumption, with generational cohort theory highlighting how socio-cultural factors shape these behaviours.

The application of PLS-MGA further enriches the contribution by revealing significant differences in behavioural pathways across Generations X, Y, and Z, positioning lifestyle—particularly among younger consumers—as the most influential predictor of halal fashion purchasing behaviour.

From a managerial perspective, the findings offer practical guidance for marketers, brand managers, and policymakers in the halal fashion sector. Marketing strategies should be generationally tailored: Gen Z

values lifestyle integration and digital engagement, Gen Y responds to a blend of tradition and modernity, while Gen X relies on institutional trust.

Additionally, effective campaigns must focus on enhancing awareness and lifestyle alignment rather than solely providing product knowledge. Policymakers are encouraged to modernise halal certification systems by incorporating transparency and digital traceability to build trust across generations. This research ultimately reframes halal fashion not just as religious compliance, but as an evolving, identity-driven, and generationally nuanced market.

### **Limitations and future research**

This study acknowledges several limitations that warrant consideration for future research. The sample was confined to urban Muslim consumers in Indonesia, with an unequal distribution across generational cohorts, which may limit the generalisability of intergenerational comparisons despite statistical adjustments.

Moreover, the use of a cross-sectional design within a single cultural context restricts the applicability of findings to Muslim minority settings or emerging halal fashion markets. Future research should consider more balanced generational representation, cross-national comparisons, and longitudinal designs to capture evolving consumer behaviours.

Additionally, the current model did not incorporate key psychological and social variables such as religiosity, subjective norms, and digital trust, which could enrich understanding of halal fashion consumption dynamics.

Furthermore, intra-generational diversity related to gender, education, and socioeconomic status was not explored, suggesting an opportunity for more nuanced analyses using multi-level modelling or latent segmentation techniques. These extensions would provide a more comprehensive perspective on generational differences and contribute to the theoretical and practical

development of halal fashion marketing strategies.

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## APPENDIX

Construct and Measurement Items		
<i>Construct/Variables</i>	<i>Items</i>	<i>Source</i>
<b>Knowledge (5 Items)</b>	I understand Islamic rulings about halal and haram in fashion products. I am aware of clothing materials prohibited under Islamic law. I can distinguish between halal and non-halal fashion products. I am familiar with recent issues about harmful clothing materials from an Islamic perspective. I understand the difference between halal certification for fashion and other product categories.	(Nurhayati & Hendar, 2020)
<b>Awareness (6 Items)</b>	I understand the concept of halal fashion. When buying clothing, I always make sure it is halal. Using halal fashion is an important part of my life. I know which clothing materials are halal and non halal. I am aware of the importance of syariah-compliant production processes in fashion. I always look for halal labels or certifications when buying fashion products.	(Kurniawati & Savitri, 2020; Nurhayati & Hendar, 2020)
<b>Lifestyle (5 Items)</b>	I prefer clothing that aligns with my Islamic values. I prefer to buy fashion products from brands that share my ethical values. I am interested in fashion products that are environmentally friendly. I enjoy supporting fashion that promotes modesty and simplicity. I encourage my friends and family to use halal fashion.	(Matharu et al., 2020)
<b>Purchase Decision (6 Items)</b>	I am willing to buy halal fashion products. I will recommend halal fashion products to others. I actively seek out halal fashion products before purchasing. I intend to continue buying halal fashion products in the future. I will speak positively about halal fashion to others. I am willing to purchase halal fashion products for family or friends.	(Han et al., 2024; Matharu et al., 2020)

<b>* Combined loadings and cross-loadings *</b>							
	Kn	AW	LS	PD	Type (a	SE	P value
<b>Kn1</b>	0.789				Reflect	0.040	<0.001
<b>Kn2</b>	0.766				Reflect	0.040	<0.001
<b>Kn3</b>	0.551				Reflect	0.042	<0.001
<b>Kn4</b>	0.765				Reflect	0.040	<0.001
<b>Kn5</b>	0.797				Reflect	0.040	<0.001
<b>AW1</b>		0.821			Reflect	0.040	<0.001
<b>AW2</b>		0.778			Reflect	0.040	<0.001
<b>AW3</b>		0.798			Reflect	0.040	<0.001
<b>AW4</b>		0.743			Reflect	0.041	<0.001
<b>AW5</b>		0.814			Reflect	0.040	<0.001
<b>AW6</b>		0.624			Reflect	0.041	<0.001
<b>LS1</b>			0.739		Reflect	0.041	<0.001
<b>LS2</b>			0.760		Reflect	0.041	<0.001
<b>LS3</b>			0.744		Reflect	0.041	<0.001
<b>LS4</b>			0.692		Reflect	0.041	<0.001
<b>LS5</b>			0.723		Reflect	0.041	<0.001
<b>PD1</b>				0.739	Reflect	0.041	<0.001
<b>PD2</b>				0.797	Reflect	0.040	<0.001
<b>PD3</b>				0.842	Reflect	0.040	<0.001
<b>PD4</b>				0.837	Reflect	0.040	<0.001
<b>PD5</b>				0.701	Reflect	0.041	<0.001
<b>PD6</b>				0.822	Reflect	0.040	<0.001