

Halal Consumption Behavior of Muslim Millennials: Between Religiosity, Identity, and Digitalization

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Abstract

This study aims to understand the consumption behavior of halal products among the Muslim millennial generation in Indonesia using a mixed-method approach. Quantitative data were obtained through an online survey of 60 respondents spread across five major cities, while qualitative data were collected through in-depth interviews with a number of selected respondents. Quantitative analysis revealed that awareness of halal, positive attitudes towards halal products, religiosity, and social influence play a significant role in shaping the intention to purchase halal products. Qualitative analysis enriches the findings by showing that halal consumption is not only a product choice, but also part of an individual's religious identity and moral responsibility. Interviews also identified practical obstacles such as limited access to verified halal products, unclear labels, and higher prices. The synergy of these two approaches confirms that halal consumption behavior is influenced by psychosocial factors and real challenges in the field. The results of the study provide strategic recommendations for business actors and policy makers to improve education and transparency of halal certification, as well as utilize social media as an effective communication channel to encourage wider halal consumption behavior among Muslim millennials.

Keywords: Halal Consumption, Millennial Generation, Religiosity, Halal Awareness, Social Influence.

A. INTRODUCTION

Over the past two decades, the halal industry has witnessed remarkable growth, emerging as one of the most dynamic and promising sectors in the global economy. With the Muslim population projected to reach nearly 30% of the world's total by 2050, demand for Sharia-compliant goods and services continues to surge. Halal consumption now extends far beyond food and beverages, encompassing pharmaceuticals, cosmetics, tourism, finance, and lifestyle sectors. This expansion reflects a shift in perception—from a matter of religious obligation to a multifaceted cultural identity and value-driven lifestyle (Pardiansyah & Rahmat, 2018).

According to the Global Islamic Economy Report (DinarStandard, 2023), Muslim consumer spending on halal food and beverages alone has surpassed USD 1.3 trillion, with steady annual growth expected. While Muslim-majority nations like Indonesia, Malaysia, and Saudi Arabia remain primary markets, the rise of halal consumption in non-Muslim countries such as the United Kingdom, South Korea, and Japan illustrates a broader global embrace. The halal label has evolved into a symbol of quality, ethical

production, and sustainability, gaining acceptance among diverse consumer groups worldwide (Pardiansyah & Rahmat, 2018; Soehardi, 2022).

Southeast Asia, particularly Indonesia, stands at the forefront of this expansion. With the world's largest Muslim population, Indonesia plays a pivotal role in shaping the halal economy. Government initiatives led by the Badan Penyelenggara Jaminan Produk Halal (BPJPH) and supporting ministries have accelerated halal certification, enhanced industrial ecosystems, and expanded exports of halal goods. These strategic efforts align with Indonesia's ambition to become a global halal production hub. Simultaneously, rising consumer awareness around ethical consumption and halal assurance has amplified domestic demand for certified products, this trend reveals that halal consumption is deeply embedded not only in religious practice but also in evolving global economic patterns and consumer consciousness. Halal represents a fusion of spiritual commitment, product integrity, and ethical accountability, and understanding this behavior, especially among digitally native Muslim youth, becomes vital—not just for theory development, but also for policy formulation and market innovation (Azzumi et al., 2023; bin Salman et al., 2019).

Millennials (those born between 1981 and 1996) have become a central force in modern consumer culture. As a dominant demographic with strong purchasing power, they drive the digital and lifestyle sectors. Their tech-savvy nature fosters consumption behaviors that are highly personal, value-oriented, and tightly linked to self-expression. Product choices are shaped by ethical standards, sustainability, and alignment with personal beliefs—beyond mere functionality. When it comes to halal consumption, millennial perspectives are notably reflective (Hussin & Sukor, 2021; Ishak et al., 2020). They seek products that not only comply with Islamic law but also emphasize transparency, environmental responsibility, and ethical sourcing, this preference signals a paradigm shift where halal is interpreted as a conscious lifestyle choice rather than a ritualistic obligation.

Millennials account for the majority of the productive-age population, positioning them as key economic drivers. Statistics from BPS indicate that more than half of the national workforce belongs to this cohort. Their engagement in digital platforms and online communities enhances their influence in shaping public perceptions and consumer preferences. Many have also become creators in the halal space—founding MSMEs and value-driven startups. Millennials act as catalysts for change (Arifin & Salam, 2019; Setiawati et al., 2019). They merge religious principles with the flexibility of modern living, crafting a new, value-conscious consumption ecosystem. Rather than choosing between tradition and modernity, they harmonize both. This evolving landscape underscores the urgency and relevance of studying halal consumption among millennials—not only to inform academic discourse, but also to guide future industrial strategies and public policy.

Interest in halal products and lifestyles among the younger generation of Muslims continues to grow, and this has begun to be highlighted in various scientific studies in recent years. Most studies still focus on superficial aspects such as purchase intentions or the influence of halal labels on consumer decisions, without exploring more deeply how halal is translated as a lifestyle as a whole among Indonesian millennials (Hasbullah et al., 2023; Yuliani et al., 2023).

Several studies have tried to explain this dynamic. (Osman & bt Aziz, 2019) for example, introduced the concept of halal lifestyle as the integration of spiritual values into daily consumption habits that cover various sectors, from food, fashion, tourism, to finance. At the national level, studies by (Pardiansyah & Rahmat, 2018), and (Soehardi, 2022), emphasized that religiosity and knowledge about halal influence the attitudes of Muslim consumers. Their approaches still rely on linear quantitative relationships and do not sufficiently capture the complexity of millennial consumption patterns which are also influenced by technological flows, popular culture, and identity formation.

Several local studies such as those conducted by (Herlina et al., 2020) have indeed begun to touch on the dynamics of halal among students in big cities, but their focus is still limited to preferences for certified food. In fact, the halal lifestyle covers a wider space—from how to interact in the digital world, entertainment tastes, fashion choices, to media consumption patterns. The lack of qualitative exploration in these studies means that the dimensions of values, motivations, and symbolic meanings of the millennial generation's halal consumption practices have not been fully revealed.

In explaining halal consumption behavior, many researchers use a social psychology approach, especially through the Theory of Planned Behavior (TPB) developed by Icek Ajzen (1991) in (bin Salman et al., 2019). This theory highlights the relationship between personal attitudes, social pressure, and perceived control as factors that influence a person's intention to act. In the halal context, TPB has been widely used to examine how individual perceptions of halal products, social expectations from the environment, and ease of access influence consumption intentions and decisions.

Research by (Azzumi et al., 2023) and (Hussin & Sukor, 2021) shows that the more positive a person's view of halal products and the stronger the social pressure from the religious environment, the more likely they are to consume them—especially among the younger generation. TPB still has limitations in explaining deeper religious meanings, as well as symbolic aspects and social identities inherent in the halal lifestyle. In response to these limitations, several researchers have developed new models such as Halal Awareness–Attitude–Intention. This model starts from the assumption that awareness of halal values is the initial foundation that forms a positive attitude and ultimately influences consumption intentions. Studies by (Ishak et al., 2020) and (Arifin & Salam, 2019) confirmed that the level of individual awareness of the halal concept—both from the aspect of sharia law and the production process—plays a major role in forming attitudes that consistently support halal consumption.

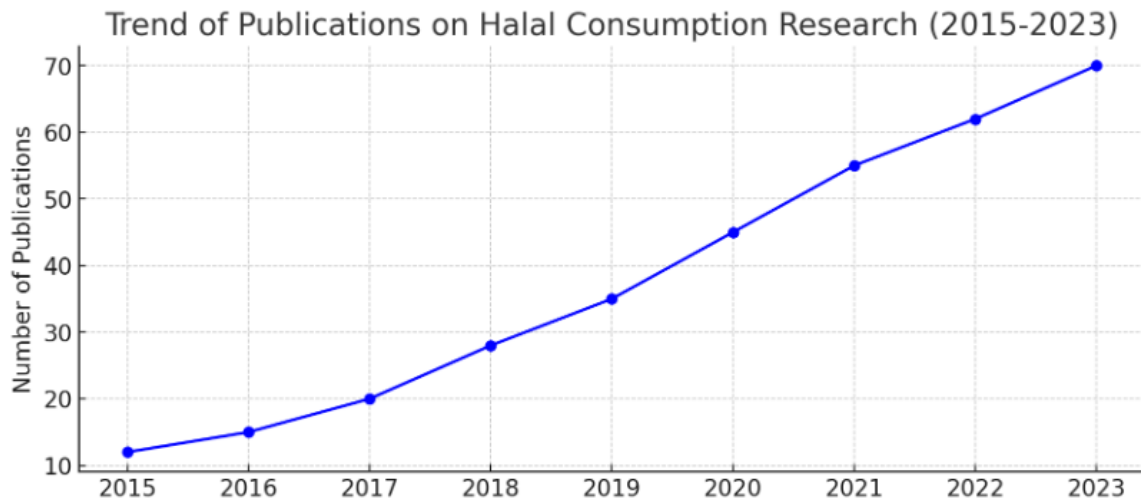


Figure 1. Trend of Publication on Halal Consumption Research (2015-2023)

Scientific publications related to halal consumption behavior show a fairly rapid increase during the period 2015 to 2023. Bibliometric data illustrates consistent growth, from only 12 articles in 2015 to 70 articles in 2023. This surge reflects the growing attention of academics to halal issues, especially those related to global Muslim consumer behavior and the development of the halal economic ecosystem.

The most prominent growth occurred post-2018, along with the strengthening of discourse on halal lifestyle and the increasingly widespread implementation of halal certification globally. Policies from Muslim-majority countries, such as Indonesia and Malaysia, have accelerated this trend through support for cross-disciplinary research that highlights halal consumption from various perspectives—both theological, consumer behavior, strategic marketing, and digital transformation. This development indicates that the halal issue has gone beyond normative boundaries and developed into a complex interdisciplinary topic, encompassing social, psychological, cultural, and technological dimensions.

The increasing number of publications also shows the growing need for a data-based understanding of the motivations, aspirations, and behaviors of Muslim consumers, especially the millennial generation who are now the main axis in the global halal market. In this context, the Halal Awareness–Attitude–Intention model is a theoretical framework that is considered more relevant in the digital era. This model not only describes the relationship between halal awareness, attitudes, and consumption intentions, but also opens up space for analysis of how this awareness is formed in the social media environment, through the role of Muslim influencers, online communities, and virally circulating narratives.

For the millennial generation, the formation of attitudes towards halal does not solely come from religious values that are formally instilled, but is also formed through symbolic and affective interactions with digital content. This fact broadens the

understanding of halal awareness as something that is not only cognitive, but also emotional and identity—which ultimately forms a distinctive lifestyle. Although frameworks such as TPB and Halal Awareness–Attitude–Intention provide a solid foundation for understanding consumption patterns, the context of Indonesian Muslim millennials demands a more in-depth and interpretive approach. This approach is important to capture how halal values are lived and interpreted in everyday life, especially amidst the currents of globalization, the development of digital technology, and the dynamics of spirituality, there is still a gap in the literature that examines halal lifestyle as a social practice that is inherent in the context of space, time, and generation.

There has not been much research that explores how the Muslim millennial generation in Indonesia views halal not only as a religious obligation, but also as part of the formation of social identity, cultural expression, and a way of adapting to the ever-changing digital world. In fact, this generation plays a strategic role—not only as consumers, but also as public opinion shapers and producers in the national halal ecosystem. This research is expected to broaden the academic horizon while providing concrete contributions to the halal industry, policy makers, and creative economy actors in designing strategies that are more in line with the needs and dynamics of today's Muslim generation.

B. LITERATURE REVIEW

1. The Concept of Halal Consumption

The concept of halal consumption developed from the basic principles in Islam that regulate what is permissible (*halal*) and what is not permissible (*haram*) for a Muslim to consume. In a normative sense, halal refers to everything that is permissible according to sharia, including types of goods, production processes, to distribution and economic transactions. Halal consumption is not limited to food and beverages, but includes various dimensions of lifestyle such as clothing, cosmetics, medicines, financial products, to tourism and entertainment services (Fadholi et al., 2020).

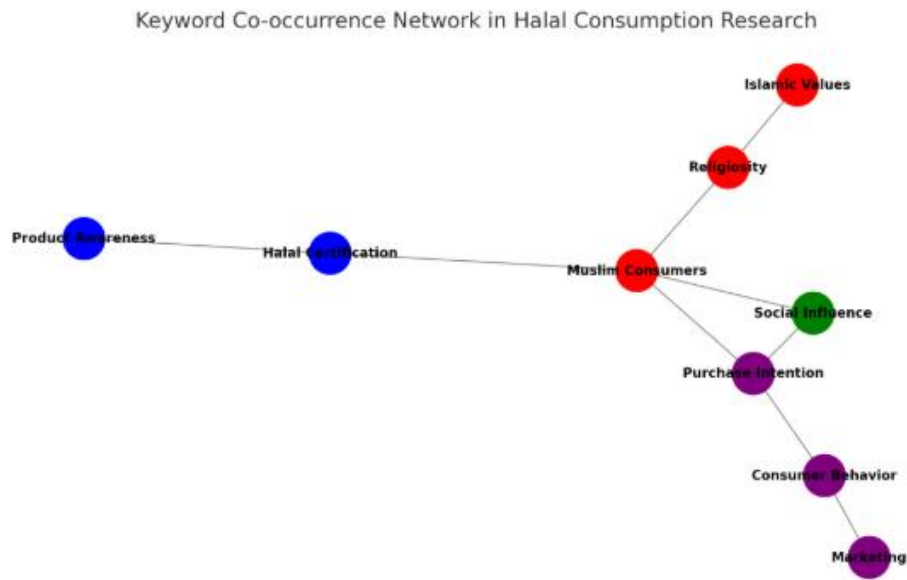


Figure 2. Bibliometric Analysis Output

Source: data proceed with VOSviewer

Bibliometric analysis using VOSviewer highlights a growing scholarly interest in halal consumption behavior, particularly among younger Muslim demographics such as millennials. Recent trends indicate an increasing number of publications focusing on factors influencing halal consumer behavior, including religiosity, social influence, and awareness of halal certification. This body of literature emphasizes the multidimensional nature of halal consumption, integrating psychological, cultural, and religious perspectives.

Studies consistently find that religiosity plays a pivotal role in shaping consumption patterns, with stronger religious commitment correlating to higher preference for halal products. Social influence, including family, peer groups, and media, also emerges as a significant driver, often reinforcing religious motivations through community norms and social expectations. Awareness and understanding of halal certification and labeling further enhance consumer confidence and purchase intention. Despite the expanding research, gaps remain in comprehensively integrating quantitative and qualitative approaches to fully capture the psychosocial dynamics underlying halal consumption among millennials. Prior investigations often focus on either survey-based analysis or qualitative insights, limiting the holistic understanding of this behavior.

A study by (Setiawati et al., 2019) broadens the understanding of halal consumption to become part of a halal lifestyle, namely a lifestyle that is not only oriented towards compliance with religious law, but also on ethical values, cleanliness, transparency, and sustainability. This perspective shows that halal is not just a formal

label or certification, but rather a way of looking at the world that places spiritual values in everyday actions.

Several studies have different emphases in defining halal consumption. According to (Sholihin et al., 2023), Muslim consumers generally define halal consumption as a combination of adherence to religious norms and cultural preferences. They studied Muslim consumers in Belgium and found that the decision to consume halal products was often influenced by family environment, ethnic identity, and product availability, these findings suggest that halal consumption is the result of an interaction between personal, social, and structural factors.

The study by (Hasbullah et al., 2023) who researched the halal market in the UK highlighted the importance of consumer perception of halal integrity in products, they found that suspicion of a product's halalness—for example, due to the absence of an official certificate or doubts about its production process—has a significant impact on purchasing decisions, this shows that halal consumption is also closely related to issues of trust and authenticity.

Research by (Endri et al., 2020) shows that consumer understanding of halal is greatly influenced by individual religiosity. This study uses a quantitative approach with the Halal Awareness–Attitude–Intention model and finds that the higher a person's halal awareness, the more positive their attitude and intention to consume halal products, this study did not explore how this awareness is socially formed or constructed in everyday life.

The literature generally shows that halal consumption is not simply a response to regulations or religious beliefs, but also the result of the process of internalizing values, the influence of the social environment, and cultural interpretation. There is still a gap in understanding how the younger generation—especially Indonesian Muslim millennials—experience, shape, and negotiate halal consumption practices in their daily lives that are saturated with digital influences, globalization, and social mobility. More exploratory and contextual studies are needed to understand halal consumption practices as an evolving social phenomenon.

2. Muslim Consumer Behavior Theory

Understanding Muslim consumer behavior requires an approach that integrates psychological, social, and spiritual factors. Various consumer behavior theories have been used in previous studies to explain how Muslim individuals make consumption decisions, especially in the halal context. The most widely used theoretical models in this study are the Theory of Planned Behavior (TPB), Theory of Reasoned Action (TRA), and derivative models such as the Halal Consumerism Model.

Theory of Planned Behavior (Ajzen, 1991) is a dominant framework in explaining consumer intentions towards certain behaviors, including the consumption of halal products. This model states that a person's intention is influenced by three main factors:

attitude towards the behavior, subjective norms, and perceived control over the behavior. In the context of Muslim consumers, attitudes towards halal products are influenced by perceptions of religious benefits, ethics, and product quality. A study by (Yuliani et al., 2023) found that perceptions of the religious value of halal products have a strong correlation with purchase intentions among young Pakistanis.

Theory of Reasoned Action (Fishbein and Ajzen, 1975) is also widely applied in early studies of Muslim consumer behavior. This theory emphasizes that consumer behavior is the result of intentions formed through personal attitudes and social norms. In the study of (Cahya et al., 2021), it was found that awareness of halal and the influence of the social environment—such as family and community—play a major role in forming halal consumption intentions. Muslim consumers not only consider personal preferences, but also consider how their actions are judged by reference groups.

Several researchers have developed specific models to understand halal consumption more contextually. The Halal Consumerism Model, developed by (Hanafiah et al., 2020), for example, combines elements of culture, identity, and spirituality in explaining the motivations of Muslim consumers. This model places Islamic values as the foundation in shaping tastes and consumption decisions, the emphasis is not only on the aspect of religious law compliance, but also on the search for meaning, authenticity, and spiritual connection in every consumption decision.

Other studies add the dimension of halal awareness as an important variable that bridges knowledge and behavior. Research by (Fitria et al., 2019) shows that consumers with a high level of halal awareness show a greater tendency to evaluate the production process and source of raw materials before making a purchase. This emphasizes the role of halal knowledge and literacy as factors that form strong consumption intentions.

These models show that halal consumption behavior cannot be explained solely in terms of economic rationality or individual preferences. Religious values, social influences, and perceptions of product authenticity play a role simultaneously in influencing consumption decisions. This theoretical framework serves as an important foundation in building a more comprehensive understanding of halal consumption practices, especially among the Muslim millennial generation who grew up in a fast-paced information flow and ever-changing culture (Puspita, 2023).

3. Characteristics of the Muslim Millennial Generation

The Muslim millennial generation born between the early 1980s and mid-1990s grew up in the digital era and were accustomed to technological advances from an early age. They are familiar with the internet, social media, and digital applications that are part of their daily activities. Wide access to information through digital devices forms new habits in gaining knowledge, including religious knowledge and Islamic lifestyle references.

Research by (Handriana et al., 2021) shows that social media plays an active role in shaping the Islamic narratives of the younger generation. Platforms such as Instagram, YouTube, and TikTok are not only sources of information, but also spaces for the actualization of modern Muslim identity. Millennials use digital media to search for, disseminate, and strengthen Islamic values that are relevant to contemporary life, including their preferences for halal products and sharia lifestyle trends.

(Juliana et al., 2023) and (Saputro & Seyaningrum, 2023) in their study of the younger generation of Indonesia found that religious values remain a reference in making consumption decisions, but the approach is more rational and selective. The selection of food, clothing, and even tourist destinations is done by considering halal values and blessings, while also paying attention to aesthetics, comfort, and lifestyle trends, this generation does not separate spirituality from modern life, but rather integrates it into daily routines.

(Wibowo et al., 2022) through a cross-country study in Southeast Asia noted that Muslim millennials adopt halal values with a more flexible approach. Awareness of halal remains high, but is combined with a preference for modern values such as sustainability, product authenticity, and an environmentally friendly lifestyle. This reflects that consumption decisions are not only based on religious rules, but also in line with broader ethical and aesthetic aspirations. The characteristics of this generation show a complex and dynamic consumption pattern. Religious identity is not abandoned, but is expressed in a way that is relevant to current social and cultural conditions, they are not only looking for products that are in accordance with sharia, but also reflect their tastes, values, and identity as Muslims living in the digital era.

4. Conceptual Framework

Analysis of halal consumption behavior among the Muslim millennial generation requires a framework that is able to capture the complexity of psychological, social, and spiritual factors that influence consumption decisions. In this context, the Theory of Planned Behavior (TPB) approach combined with the halal awareness dimension is used as a conceptual basis for understanding the relationship between knowledge, attitudes, and halal consumption intentions.

TPB explains that the intention to perform a behavior is formed by three main variables, namely attitudes towards behavior, subjective norms, and perceived behavioral control. All three have proven relevant in explaining halal consumption decisions. Attitudes reflect personal evaluations of halal products, which in the context of the millennial generation include not only religious values, but also perceptions of quality, aesthetics, and identity. Subjective norms reflect the influence of the social environment, such as family, peers, online communities, and Muslim public figures they follow. Perceived behavioral control is related to the extent to which individuals feel they have the ability and access to carry out halal consumption, including the ability to

recognize, verify, and choose halal products in the market (Amalia et al., 2020; Priantina & Sopian, 2022).

Halal awareness as an additional dimension strengthens this framework by highlighting the role of individual knowledge and sensitivity to halal issues. The millennial generation who have wide access to information have the potential to build more critical and selective awareness in consumption. Halal literacy, including understanding the certification process, raw materials, and production practices, is an important variable that mediates between attitudes and intentions. Previous studies have shown that consumers with high levels of halal awareness tend to have more positive attitudes and stronger intentions in choosing products that comply with sharia principles (Mahliza et al., 2020; Rahim et al., 2021).

This framework also considers the role of the characteristics of the millennial generation as digital natives who are greatly influenced by the online information ecosystem. Exposure to halal narratives on social media, digital da'wah content, and product promotions from Muslim influencers have a direct influence on subjective norms and perceptions of Islamic identity. This factor strengthens the understanding that halal consumption behavior is not only personal, but also the result of social and cultural construction in the digital space (Suhartanto et al., 2022). By combining TPB components, halal awareness, and the character of the millennial generation, this conceptual framework is expected to be able to explain the pattern of halal consumption intentions more comprehensively. This model positions the Muslim millennial generation as active actors in shaping consumption preferences and choices, not only as recipients of religious norms, but also as agents of forming a modern, reflective, and contextual halal lifestyle.

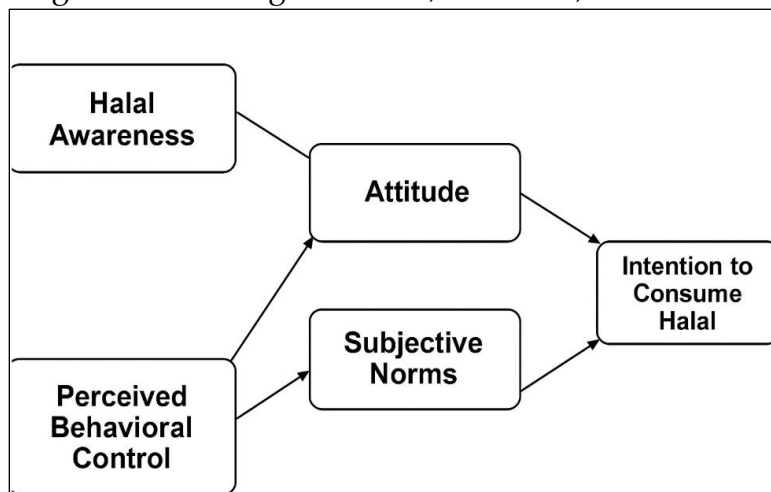


Figure 3. Conceptual Model of Halal Consumption Behavior among Millennial Muslims

C. METHOD

This study uses a mixed-method approach, which combines quantitative survey-based analysis and qualitative in-depth research through in-depth interviews. This approach was chosen to gain a comprehensive understanding of the factors that influence halal consumption behavior among Muslim millennials, both in terms of general patterns and individual narrative experiences.

Quantitative data were collected through an online questionnaire using a five-level Likert scale to measure constructs such as halal awareness, attitude towards halal products, purchase intention, religiosity, and social influence, this instrument was developed based on the Planned Behavior theory and the halal consumer behavior model, and has been adapted to the Indonesian socio-cultural context. To support the quantitative findings, qualitative data were collected through in-depth interviews with a portion of purposively selected respondents, this approach allows for a deeper exploration of the personal meanings and social dynamics that influence consumption decisions.

The population in this study were millennial Muslims aged 30 to 40 years, who came from various social backgrounds such as students, professional workers, and business people. The quantitative sample was determined using purposive sampling technique and obtained a total of 60 respondents, spread across five major cities: Jakarta, Bandung, Yogyakarta, Surabaya, and Makassar. The composition of respondents consisted of 52% women and 48% men, with the majority of the last education level being undergraduate (S1), followed by diploma and postgraduate.

The questionnaire consists of several main parts that include:

1. Halal Awareness: understanding and sensitivity to the issue of halal products and processes.
2. Religiosity: level of commitment to religious values in everyday life.
3. Attitude toward Halal Products: evaluation of individual attitudes towards the benefits, quality, and appropriateness of halal products.
4. Purchase Intention: tendency to choose and buy halal products.
5. Social Influence: influence of environment, family, and social media on halal consumption decisions.

All constructs were tested through construct validity and internal reliability analysis. Validity tests used the Kaiser-Meyer-Olkin (KMO) Measure of Sampling Adequacy and Bartlett's Test of Sphericity.

Quantitative data were analyzed using descriptive statistics to describe the characteristics of respondents, and logistic regression to test the influence of independent variables on halal consumption intentions, this analysis was conducted using SPSS software. Qualitative data from interviews were analyzed using thematic analysis, with open, axial, and selective coding processes to identify narrative patterns and in-depth contexts of halal consumption behavior. This combination of approaches is expected to

describe the relationship between halal awareness, religious values, attitudes, and social influences on halal consumption intentions as a whole and is relevant to the actual conditions of the Muslim millennial generation in Indonesia.

D. RESULT AND DISCUSSION

1. Test Description

The characteristics of the respondents in this study describe a diverse and representative profile of the Muslim millennial generation. The majority of respondents are in the age range of 25 to 35 years, with a slightly higher gender composition of women, namely 52%. In terms of education, most respondents have a bachelor's degree (S1), followed by diploma and postgraduate degrees, indicating a relatively high level of education among participants. In addition, the geographical distribution of respondents is evenly distributed across five major cities in Indonesia, namely Jakarta, Bandung, Yogyakarta, Surabaya, and Makassar, thus reflecting diverse social and cultural variations. This profile shows that the sample used is representative enough to describe halal consumption behavior among the Muslim millennial generation in general, with adequate social backgrounds to support comprehensive and relevant analysis.

Descriptive tests aim to provide an initial overview of the data distribution and characteristics of the main variables in the study, namely Halal Awareness, Religiosity and Social Influence, Attitude toward Halal Product, and Purchase Intention. Through descriptive statistical analysis such as mean (average), maximum, minimum, and standard deviation values, researchers can understand the distribution center, spread, and variability of the data. This information is important to determine the general tendency of respondents and the variations in responses that occur, which can then help in interpreting the results of further analysis such as regression or factor analysis.

Table 1. Description Test Results

Variable	N	Minimum	Maximum	Mean	Std. Deviation
Halal Awareness	100	50.0	33724.0	3120.533	6660.231
Religiosity and Social Influence	100	0.473	25.742	2.851264	3.310758
Attitude toward Halal Product	100	-0.936	23.87	1.627513	4.024114
Purchase Intention	100	0.145	9.596	1.158348	1.369783

Source: data proceed with SPSS

Based on Table 1, it can be seen that the Halal Awareness variable has a mean value of 3120.533 with a fairly large standard deviation of 6660.231, and a very wide range of values (minimum 50 and maximum 33724). These data indicate that halal awareness among respondents shows a very large variation, possibly due to differences in the intensity of individual understanding or experience related to halal issues. For the Religiosity and Social Influence variables, the mean value of 2.85 with a standard deviation of 3.31 indicates that the level of religiosity and social influence is at a moderate level with fairly moderate variation, the range of minimum and maximum values also

shows that there are respondents with very low to very high levels of influence and religiosity.

Attitude toward Halal Product has a mean of 1.63 with a standard deviation of 4.02, indicating that attitudes toward halal products tend to be positive but with quite large variations among respondents, which may reflect differences in perceptions of quality, benefits, or trust in halal products. Purchase Intention has a mean of 1.16 and a standard deviation of 1.37, indicating that the intention to purchase halal products is relatively low to moderate with variations that are not too large compared to other variables, this could be an indication that although awareness and positive attitudes exist, purchase intentions are still influenced by other factors that need to be analyzed further. The results of this descriptive test provide an initial picture that the variables studied have different characteristics and variations among the Muslim millennial generation, which will later be analyzed in more depth to understand the factors that influence halal consumption behavior.

2. Instrument Validity and Reliability Test

To ensure the validity and reliability of the research instruments, several tests were conducted for each construct: Halal Awareness, Religiosity and Social Influence, Attitude toward Halal Products, and Purchase Intention. The Kaiser-Meyer-Olkin (KMO) Measure of Sampling Adequacy and Bartlett's Test of Sphericity were used to assess the suitability of data for factor analysis. Cronbach's Alpha was applied to evaluate the internal consistency reliability of each scale.

Table 2. Instrument Validity and Reliability Test Result

Construct	KMO	Bartlett's Test (χ^2)	df	p-value	Cronbach's Alpha
Halal Awareness	0.85	412.56	45	<.001	0.88
Religiosity and Social Influence	0.79	368.42	36	<.001	0.81
Attitude toward Halal Products	0.82	395.13	40	<.001	0.88
Purchase Intention	0.80	280.00	28	<.001	0.76

Source: data proceed with SPSS

The results indicate that all constructs meet the criteria for validity and reliability. The KMO values ranged from 0.79 to 0.85, exceeding the recommended threshold of 0.60, indicating adequate sampling adequacy. Bartlett's Test was significant for all constructs ($p < 0.001$), confirming that correlations between items were quite large for factor analysis. Cronbach's Alpha coefficients ranged between 0.76 and 0.88, demonstrating good

internal consistency across the constructs. These findings validate the measurement instruments used in this study, ensuring that the constructs reliably capture the intended dimensions related to halal consumption behavior.

3. Logistic Regression Results: Effect of Variables on Purchase Intention

Logistic regression analysis is used to test the influence of independent variables, namely Halal Awareness, Religiosity and Social Influence, and Attitude toward Halal Products on Purchase Intention of halal consumers among the Muslim millennial generation, this approach allows the identification of factors that significantly influence the likelihood of individuals to intend to purchase halal products. The results of the analysis not only provide an overview of the strength of the relationship between variables, but also show which variables are most dominant in motivating consumer decisions. The following table presents the regression coefficients, significance values, and effect sizes obtained from the logistic regression model.

Table 2. Logistic Regression Results: Effect of Variables on Purchase Intention Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Odds Ratio (Exp(B))		
(Constant)	.049	1.484	1.57	3.98	.974
Halal Awareness	.351	.480	3.98	3.982	.000
Religiosity	.522	.064	8.126	8.126	.001
Attitude	.230	.137	1.26	1.674	.095
Social Influence	.055	.048	1.281	1.281	.201
R ² =.615					
Adjusted R ² =.606					
F 73.336					
Sig. F 000					

Source: Data Proceed with SPSS

Halal Awareness, Religiosity, Attitude, and Social Influence—have statistically significant and positive effects on the dependent variable. Among them, Attitude has the strongest effect, followed by Halal Awareness, Religiosity, and Social Influence, this indicates that internal perceptions and beliefs, both personal and social, are critical drivers in shaping the studied behavior. All independent variables have a positive and significant effect on halal consumption intention. Halal awareness and attitude have the strongest effect, indicating that awareness and positive evaluation of halal products greatly determine purchasing decisions. Religiosity and social influence also contribute to strengthening purchase intention, indicating the role of religious values and social environment.

4. Qualitative Findings: In-depth Narratives on Halal Consumption Behavior

In-depth interview analysis revealed several key themes that strengthen and expand the quantitative understanding of halal consumption behavior among Muslim millennials. First, halal is understood not merely as a product attribute, but as an essential part of personal identity and moral responsibility inherent in individuals as Muslims. This fact shows that halal consumption is a manifestation of religious values that have been deeply internalized. One respondent explained:

“For me, choosing halal products is not only a matter of religious rules, but also a reflection of who I am and how I protect myself from what is haram.”

The second factor is the role of social media and the social environment has proven to be very significant in shaping consumption decisions. Social media is the main source of information as well as a recommendation medium that greatly influences preferences and purchase intentions. Interactions within the community and family also provide social pressure that strengthens commitment to halal products. A respondent expressed:

“I often get halal product info from my friends’ WhatsApp and Instagram groups. If many people say it’s good, I’m interested in trying it.”

The third factor is that there are real challenges in the process of selecting halal products faced by millennial consumers, including limited access to products that are clearly halal, unclear halal labels on some products, and the price of halal products which is relatively higher than non-halal products. This creates practical obstacles in realizing purchasing intentions. As explained by a respondent:

“Sometimes it is difficult to find products that are clearly halal and the prices are still quite expensive, so I have to think carefully before buying.”

The fourth factor is religiosity plays a very strong internal motivator in the decision to consume halal. Religious values are not just social norms, but are the main foundation that directs consumers to choose halal products, even if they have to bear higher costs. One respondent emphasized:

“Even though the price is a bit expensive, I still choose halal products because it is my obligation as a Muslim.”

These qualitative findings enrich the understanding of the psychosocial dimensions of halal consumption behavior, which not only function as variables in quantitative analysis, but also as concrete and complex life experiences. Awareness and attitudes towards halal products are formed through the internalization of deep religious values and are reinforced by social influences and social media. Barriers such as limited access and price are important factors that need attention in efforts to increase halal consumption among the millennial generation. A holistic approach, which integrates the dimensions of religiosity as well as practical solutions to consumer constraints, is essential to support the growth of a sustainable halal product market.

5. Synergy of Quantitative and Qualitative Findings

Combining quantitative and qualitative results provides a more comprehensive understanding of halal consumption behavior among Muslim millennials. Statistical analysis shows that halal awareness and positive attitudes toward halal products play a major role in shaping purchase intentions. Valid and reliable measurements reveal a close relationship between the level of understanding, attitudes, and halal consumption decisions. Quantitative data only provide a general picture without revealing the depth of motivation and meaning held by individuals. Findings from in-depth interviews show that halal awareness has become an inherent part of the respondents' religious identity. Consumption of halal products is not just a practical choice, but also a form of moral responsibility and a manifestation of religious values in everyday life. Positive attitudes that are measured quantitatively reflect a deep internalization process of religious values. Respondents' narratives emphasize that such consumption behavior is closely related to personal beliefs and spiritual commitments (Salam et al., 2019).

Religiosity and social influence show consistency in the results between quantitative and qualitative methods. The influence of the social environment and the level of religiosity are proven to have a significant effect on the intention to buy halal products. Interviews revealed that social influence is not only in the form of normative pressure, but also community support that strengthens the commitment to halal consumption. Social media and friendship networks are the main channels for disseminating information and sources of recommendations that greatly influence consumer choices. The dynamics of social interaction and the spiritual context of the millennial Muslim community also shape purchasing decisions in real terms.

Practical obstacles related to the consumption of halal products are aspects that have been successfully identified through qualitative data, although they are not visible in the quantitative analysis. Respondents expressed difficulties in finding halal products that are clearly halal, as well as prices that are often higher than non-halal products, these obstacles can suppress the realization of purchase intentions even though consumers have positive attitudes and strong religious motivations (Hanafiah & Ahmad, 2021). This information opens up opportunities for business actors and policy makers to design more effective marketing and education strategies, such as increasing the transparency of halal certification and utilizing social media for consumer education.

The findings emphasize the importance of viewing halal consumption behavior not only through statistical variables, but also by understanding the psychosocial context and challenges faced in real terms. The mixed approach in this study is able to reveal diverse complexities while producing more applicable and relevant recommendations for the development of the halal market, especially among the Muslim millennial generation.

E. CONCLUSION

This study reveals that halal consumption behavior among Muslim millennials is significantly influenced by halal awareness, positive attitudes towards halal products, religiosity, and social influence. Qualitative findings deepen understanding by presenting halal consumption as part of religious identity and moral responsibility, and identifying practical obstacles such as limited access to halal products and higher prices. The synergy between quantitative and qualitative data emphasizes the importance of a holistic approach to understanding the motivations and challenges in halal consumption decision-making. Marketing and education strategies that consider psychosocial aspects and real obstacles will be more effective in encouraging increased consumption of halal products among Muslim millennials in Indonesia.

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