

Consumer Purchase Interest in Local and Imported Halal Products in the Marketplace from an Islamic Economic Perspective

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Abstract: *This study aims to analyze the purchasing interest of Gen Z Muslim consumers in local and imported halal products in marketplaces from an Islamic economic perspective. Employing a descriptive quantitative approach, data were collected via a Likert-scale questionnaire from 30 active marketplace users aged 18–22 and analyzed using descriptive statistics (frequency distribution and percentage). The results reveal a phenomenon of Halal Certification Primacy, where official halal certification and clear halal information act as the primary determinants of purchasing decisions (86.7%). Furthermore, 86.7% of respondents showed high interest in local halal products, with 93.3% believing local quality can compete with imports. Meanwhile, 90% remained open to imported products provided halal assurance is met. Notably, 96.7% of respondents integrate Islamic economic principles, specifically mashlahah (benefit) and tayyib (goodness), into their consumption decisions. The scientific contribution of this study lies in enriching the literature on digital consumer behavior by integrating Islamic economic principles into the mapping of halal product preferences across origins (local vs. imported), providing empirical evidence that modern Muslim consumption is driven by a blend of spiritual commitment and economic rationality.*

Keywords: *Purchase Interest, Halal Products, Marketplace, Islamic Economy, Gen Z Muslim Consumers, Halal Certification Primacy*

INTRODUCTION

The rapid advancement of information and communication technology over the past two decades has fundamentally transformed the global economic landscape. One of the most significant changes is the emergence of electronic commerce, or e-commerce, which now forms the backbone of buying and selling transactions worldwide. In Indonesia, this phenomenon is growing rapidly, marked by the increasing number of users of digital marketplace platforms such as Tokopedia, Shopee, Lazada, and Bukalapak. These platforms not only offer easy transactions but also provide consumers with unlimited access to thousands of products from various manufacturers, both domestic and international. Data from the Indonesian Internet Service Providers Association (APJII) highlights that the 15–24 age group dominates e-commerce penetration, reaching over 80%, making them the most critical and active digital consumers in the country.

In the context of Indonesia, the country with the largest Muslim population in the world, the growth of e-commerce presents an interesting dimension to study, particularly in relation to the demand for halal products. Based on data from IHATEC Global, Muslim consumer spending on halal products is expected to exceed US\$2.6 trillion by 2023, with Indonesia ranking as the fourth-largest halal market in Southeast Asia. Furthermore, Data

from the Halal Product Guarantee Agency (BPJPH) shows that more than 38,000 products have been certified halal since January 2023, with local MSME products dominating the certification volume, yet the influx of imported goods requires stringent cross-border halal supervision. This is corroborated by Badan Pusat Statistik (BPS) data, which indicates that while the local halal industry holds a significant domestic market share, it faces fierce and growing competition from imported halal goods in the digital space. This figure makes Indonesia one of the countries with the highest digital halal commerce adoption globally.

The presence of digital marketplaces offers Muslim consumers extraordinary convenience. However, this convenience also brings new complexities. Muslim consumers are now faced with an increasingly diverse choice between locally produced halal products and halal products imported from various countries. Imported halal products, particularly from Malaysia, Turkey, Saudi Arabia, and South Korea, are increasingly readily available, often with attractive prices and packaging. Meanwhile, local Indonesian halal products continue to develop in terms of quality and variety. From a regulatory perspective, the Indonesian government has taken serious steps through BPJPH, emphasizing that the Mandatory Halal Policy of October 2026 will apply to both domestic and imported products. This policy represents an important milestone that strengthens halal certification as a mandatory element in Indonesia's digital trade ecosystem. The challenges related to halal assurance for imported products on digital platforms have been studied by (Qoni'ah, 2022), highlighting gaps in the supervision of foreign-origin products on e-commerce channels.

Many studies have been conducted on Muslim consumer behavior regarding halal products, but they predominantly focus on single-dimension analyses. Studies on halal awareness and labeling (Lativia et al., 2022; Musyafa & Rialdy, 2024; Paramita et al., 2022; Pradana et al., 2024) consistently confirm the positive influence of halal logos. However, recent studies highlight a shift: younger consumers are increasingly critical, weighing halal labels against country-of-origin effects (Astuti & Asih, 2021; Kanafi et al., 2026) and brand quality (Ismail, 2025). Meanwhile, broader studies on Islamic consumer behavior (Dewi et al., 2025; Nursantri et al., 2026; Utami et al., 2024) emphasize the integration of health, religiosity, and digital trends. At the macro level, industry and policy studies (Azwar et al., 2026; Linggawijaya, 2025; Rafiki et al., 2025) advocate for maqasid al-sharia approaches. Despite this extensive literature, a critical synthesis reveals that most studies isolate these variables rather than examining their interplay in a competitive marketplace setting.

Therefore, this study offers distinct novelties by addressing three critical gaps. First, the empirical gap: While previous studies examine local or imported products in isolation, there is a lack of empirical research directly confronting consumer preferences between local and imported halal products within the same marketplace ecosystem, particularly in the post-2026 Mandatory Halal Law (UU JPH) era. Second, the theoretical gap: The tension between the country-of-origin effect (Astuti & Asih, 2021) and halal certification primacy (Paramita et al., 2022) remains untested comparatively. This study theorizes that in the digital Islamic economy, halal certification overrides geographical origin. Third, the contextual gap: The impending October 2026 Mandatory Halal Policy creates a "natural experiment" for digital trade. Furthermore, comparing local versus imported products is crucial in contemporary Islamic Economics to evaluate whether

digital consumption aligns with the principle of mashlahah—balancing global market openness with the empowerment of the domestic Muslim economy.

There are at least three main principles that underlie consumption from an Islamic economic perspective. First, the principle of mashlahah (benefit), which states that every consumption decision must be oriented toward creating good for oneself and the wider community. Second, the principle of tayyib, which requires that consumed products not only be halal but also of good quality, clean, and not harmful. Third, the principle of anti-israf and tabdzir (prohibition of excess and waste), in which Islam strictly forbids excessive consumption. Azzahra & Imsar (2025) emphasized that these principles must continue to be applied in modern e-commerce transactions.

Based on the explanations above, this study specifically targets Gen Z Muslim consumers aged 18–22 years. This age group is chosen because APJII data identifies them as the highest penetrators of e-commerce, and they represent the future backbone of the global halal market. Their digital nativity makes them highly exposed to both local and imported products, yet their religious identity formation makes their adherence to Islamic economic principles a critical subject of study. In line with that, the purpose of this study is to analyze Muslim consumers' purchasing interest in local and imported halal products, identify the main determinants in purchasing decisions, and assess the extent to which Islamic economic principles shape their consumption behavior in the marketplace, so as to provide a comprehensive picture of Indonesian Muslim consumers' preferences while strengthening the Islamic economic literature in the field of digital consumer behavior.

RESEARCH METHODS

Types of research

This study employed a descriptive quantitative approach with a survey method as the primary data collection instrument. The quantitative approach was chosen because it aimed to measure, describe, and analyze Muslim consumers' purchasing interest in local and imported halal products in the marketplace in a structured and measurable manner based on numerical data obtained from respondents. The survey method was deemed most appropriate because it allowed researchers to efficiently collect data from a large number of respondents in a relatively short time, while simultaneously producing a representative picture of consumer perceptions and attitudes toward the object of study.

Population and Sample

The population in this study is Muslim consumers who actively shop through digital marketplace platforms. Given the wide scope of the population, this study employed a non-probability purposive sampling technique. This technique was explicitly chosen because the research requires respondents who possess specific characteristics directly related to the research object, ensuring that the data collected is highly relevant, valid, and capable of answering the research problem. The criteria set includes: (1) being Muslim, (2) being aged 18–22 years (Generation Z), (3) having made a purchase transaction through the marketplace at least once in the last three months, and (4) being willing to provide honest responses to the statements in the questionnaire.

The specific limitation of the age range to 18–22 years (Generation Z) is based on strong scientific and theoretical justifications. First, empirically, data from the Indonesian Internet Service Providers Association (APJII) indicates that this age cohort has the

highest e-commerce penetration rate (over 80%), making them the most active and dominant digital consumers in Indonesia. Second, theoretically, individuals in the 18–22 age range are in the late adolescence to early adulthood transition, a critical developmental stage where consumption patterns, brand preferences, and religious identity (including halal awareness and the internalization of Islamic economic principles) are strongly formed and solidified. Third, as "digital natives," Gen Z consumers are highly exposed to the global digital marketplace, constantly navigating the choice between local and imported products. Therefore, they represent the ideal demographic to examine the tension between the country-of-origin effect and halal certification primacy, as well as the future backbone of the global halal market. Based on these criteria, a sample of 30 respondents was obtained, consisting of 17 women (56.7%) and 13 men (43.3%), with an age distribution between 18 and 22 years.

Data collection technique

Data collection in this study was conducted using a structured questionnaire distributed online via Google Forms. The questionnaire, designed by the researchers, consisted of two main sections. The first section contained questions regarding respondents' identity and demographic characteristics, including age, gender, and shopping frequency on marketplaces. The second section contained ten statements aimed at measuring consumer purchasing interest and attitudes toward local and imported halal products, from an Islamic economic perspective.

The measurement scale used was a four-point Likert scale: Strongly Agree (SA), Agree (A), Neutral (N), and Disagree (D). This scale was chosen to capture respondents' level of agreement more nuancedly while reducing the tendency to choose extreme negatives that do not reflect the true conditions of the active Muslim consumer population. Data collection was conducted in June 2026, maintaining the confidentiality of all respondent information, which will be used solely for scientific purposes.

Definition and Operationalization of Variables

This research variable is designed to measure Muslim consumers' purchasing interest in local and imported halal products, taking into account quality dimensions, decision-making factors, and Islamic economic principles. Each variable is operationalized through indicators measured using a Likert scale, as presented in Table 1.

Table 1. Definition and Operationalization of Research Variables

Variables	Indicator/Formula	Measuring Scale
Interest in buying local halal products	Interest in officially certified halal products; interest in purchasing local halal products; preference for local products over imports if the quality is equivalent	Likert 4-point
Perception of product quality	Comparison of the quality of local and imported halal products; interest in imported halal products with halal guarantees	Likert 4-point
Decision-making factors	Clarity of halal information; country of origin of product; price compliance	Likert 4-point
Principles of Islamic economics	Consideration of mashlahah, tayyib, and anti-israf (prohibition of excess) in choosing products	Likert 4-point

Variables	Indicator/Formula	Measuring Scale
Halal consumption attitude	The tendency to choose halal, safe, and beneficial products	Likert 4-point

Data Analysis Techniques

The data were analyzed using descriptive statistics, including frequency distributions and percentages of respondents' responses to each statement. The results were interpreted to illustrate the purchasing interest patterns, preferences, and considerations of Muslim consumers when choosing local and imported halal products. This analysis was combined with an Islamic economic perspective to assess the alignment of consumption patterns with the principles of mashlahah, tayyib, and anti-israf.

RESULTS AND DISCUSSION

Research result

To understand the characteristics of the research respondents, demographic identification was conducted, including gender, age, and frequency of shopping on marketplaces. This data was crucial to ensure that respondents met the established purposive sampling criteria, namely Muslim consumers aged 18–22 who actively shop on digital marketplaces. This is presented in Table 2.

Table 2. Respondent Demographic Characteristics

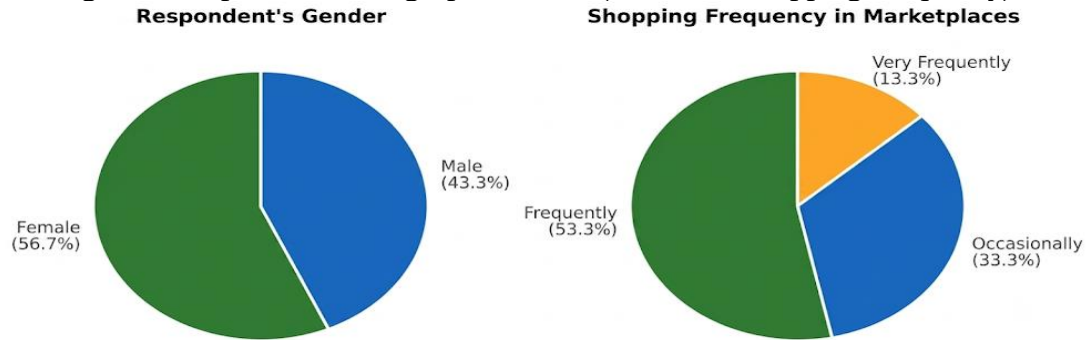
Characteristics	Category	Frequency (n)	Percentage (%)
Gender	Woman	17	56.7%
	Man	13	43.3%
Age	18 years	4	13.3%
	19 years old	6	20.0%
	20 years	8	26.7%
	22 years	4	13.3%
Shopping Frequency	Very often	4	13.3%
	Often	16	53.3%
	Sometimes	10	33.3%
Total		30	100%

Source: Field research data processed, 2026

Based on Table 2, the study respondents were predominantly female (17 people) (56.7%), while 13 were male (43.3%). The age distribution of respondents ranged from 18 to 22 years, with the 20 and 21-year-olds each comprising 8 people (26.7%) as the largest group. In terms of shopping frequency, the majority of respondents stated they frequently shopped on marketplaces (53.3%), followed by sometimes (33.3%), and very often (13.3%). This indicates that all respondents were active marketplace users and, therefore, suitable as a source of research data.

In addition to being presented in tabular form, the demographic characteristics of respondents are also visualized using pie charts to provide a clearer picture of gender distribution and marketplace shopping frequency. This visualization helps strengthen the interpretation of the data presented in Table 1 more intuitively and understandably.

Figure 1. Respondent Demographic Profile (Gender & Shopping Frequency)



Source: Field research data processed, 2026

Figure 1 presents a visualization of respondent demographics in the form of a pie chart. The first chart shows the gender distribution, with women (56.7%) being more dominant than men (43.3%). The second chart illustrates the frequency of shopping on marketplaces, with the majority of respondents falling into the "Often" category (53.3%). This visualization reinforces the findings in the table that the study respondents are Muslim consumers who actively shop on marketplaces, making it relevant for further analysis regarding their interest in purchasing local and imported halal products.

After describing the demographic characteristics of the respondents, the next step is to present the questionnaire results, which reflect Muslim consumers' purchasing interest in local and imported halal products in the marketplace. The frequency distribution of respondents' answers to the ten questionnaire questions provides a more detailed picture of the factors influencing purchasing decisions, from halal certification and product quality to the application of Islamic economic principles. The analysis of the questionnaire results begins with a discussion of the variable of purchasing interest in local halal products. The results of filling out the questionnaire on 10 statement items covering aspects of halal certification, interest in purchasing local halal products, interest in purchasing imported halal products, and the application of Islamic economic principles are presented in full in Table 3 below.

Table 3. Frequency Distribution of Respondents' Answers Regarding Muslim Consumers' Purchase Interest in Halal Products

No	Statement	SS	S	TS	STS	Σ SS + S
1.	I am more interested in buying products that have an official halal certificate when shopping on the marketplace.	3 (10.0%)	21 (70.0%)	6 (20.0%)	0 (0.0%)	80.0%
2.	The clarity of halal information on a product influences my decision to purchase a product.	5 (16.7%)	21 (70.0%)	4 (13.3%)	0 (0.0%)	86.7%
3.	I have a high interest in purchasing local halal products available in the marketplace.	12 (40.0%)	14 (46.7%)	4 (13.3%)	0 (0.0%)	86.7%
4.	I believe that the quality of local halal products is able to compete with imported products.	9 (30.0%)	19 (63.3%)	2 (6.7%)	0 (0.0%)	93.3%

No	Statement	SS	S	TS	STS	Σ SS + S
5.	I prefer local halal products over imported products if the quality is equivalent.	8 (26.7%)	20 (66.7%)	2 (6.7%)	0 (0.0%)	93.3%
6.	I am interested in buying imported halal products that have a clear halal guarantee.	10 (33.3%)	17 (56.7%)	3 (10.0%)	0 (0.0%)	90.0%
7.	The country of origin of a product influences my interest in buying halal products in the marketplace.	9 (30.0%)	9 (30.0%)	11 (36.7%)	1 (3.3%)	60.0%
8.	Prices that match the quality increase my interest in buying halal products, both local and imported.	11 (36.7%)	16 (53.3%)	3 (10.0%)	0 (0.0%)	90.0%
9.	As a Muslim, I consider Islamic economic principles in choosing products in the marketplace.	12 (40.0%)	17 (56.7%)	1 (3.3%)	0 (0.0%)	96.7%
10.	I tend to choose products that are halal, safe, and provide benefits even though there are many other product alternatives.	12 (40.0%)	17 (56.7%)	1 (3.3%)	0 (0.0%)	96.7%

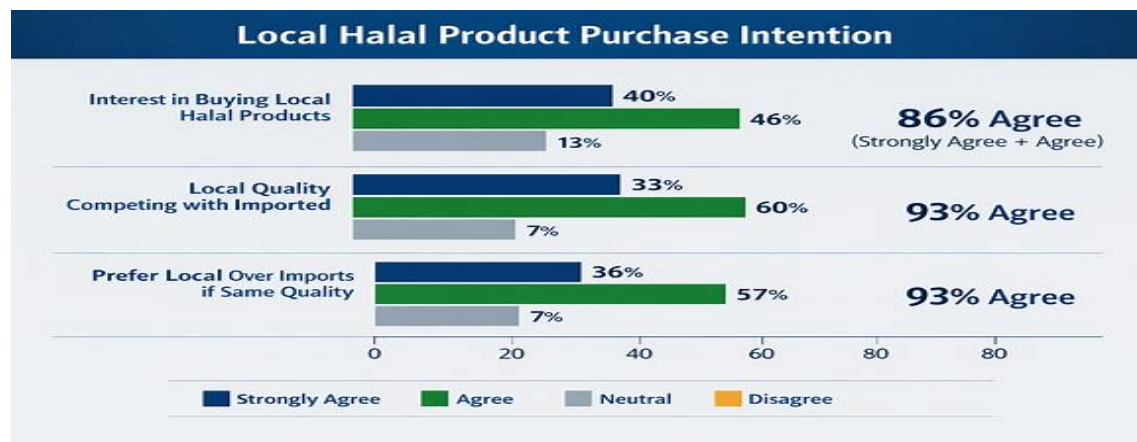
Source: Field research data processed, 2026

Based on the results of Table 3, Frequency Distribution of Respondents' Answers, the explanation per variable is as follows:

Interest in Buying Local Halal Products

The study results show that Muslim consumers' purchasing interest in local halal products is high. 86.7% of respondents expressed interest in purchasing local halal products available in marketplaces. Furthermore, 93.3% of respondents believe that the quality of local halal products can compete with imported products, and a similar proportion would prefer local halal products over imported ones if the quality is equal. These findings confirm a strong preference for local halal products, supported by confidence in quality and ease of halal certification verification. This is as seen in Figure 2.

Figure 2. Distribution of Respondents' Answers – Interest in Purchasing Local Halal Products



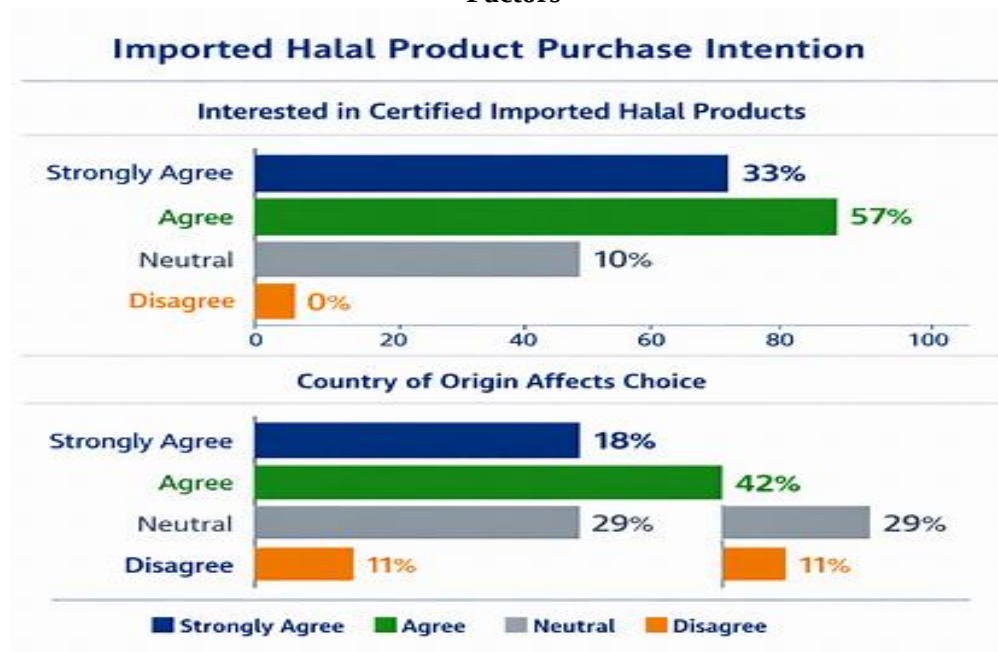
Source: Field research data processed, 2026

Figure 2 shows that the majority of respondents have a high level of interest in local halal products. Most agreed or strongly agreed that they were interested in purchasing local halal products, believed their quality could compete with imported products, and preferred local products if their quality was comparable. This confirms a strong preference for domestic halal products.

Interest in Buying Imported Halal Products

Although preference for local halal products was quite dominant, respondents also expressed openness to imported halal products. Ninety percent of respondents expressed interest in purchasing imported halal products as long as the halal certification was clear. However, only 60% of respondents considered the product's country of origin to influence their purchasing intention, while the remainder were neutral or disagreed. This indicates that halal certification is more important than the product's country of origin in shaping purchasing decisions. This situation is illustrated in Figure 3.

Figure 3. Distribution of Respondents' Answers – Imported Halal Products & Supporting Factors

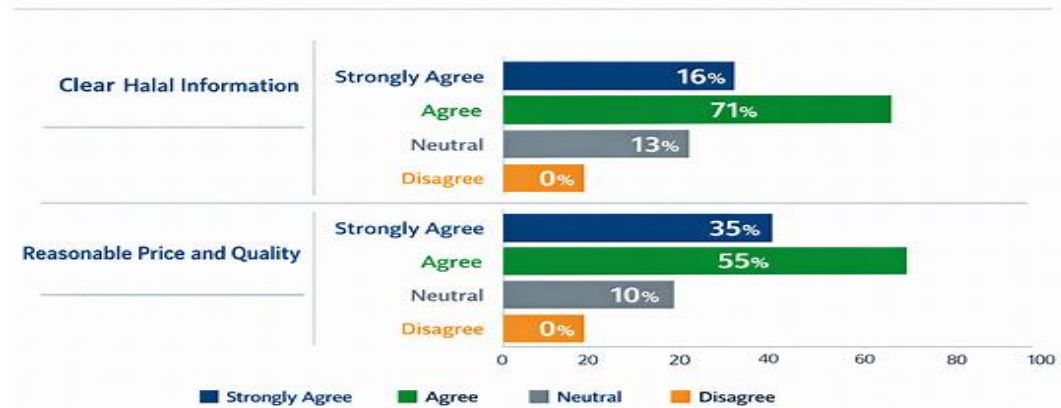


Source: Field research data processed, 2026

Decision-Making Factors

In addition to halal certification, price and quality factors have also been shown to have a significant influence. Ninety percent of respondents stated that price-quality matches consumer interest in purchasing halal products, both local and imported. This finding confirms that Muslim consumers consider not only halal certification but also price and quality rationality as the basis for their decision-making. This is shown in Figure 4 below.

Figure 4. Distribution of Respondents' Answers – Decision-Determining Factors



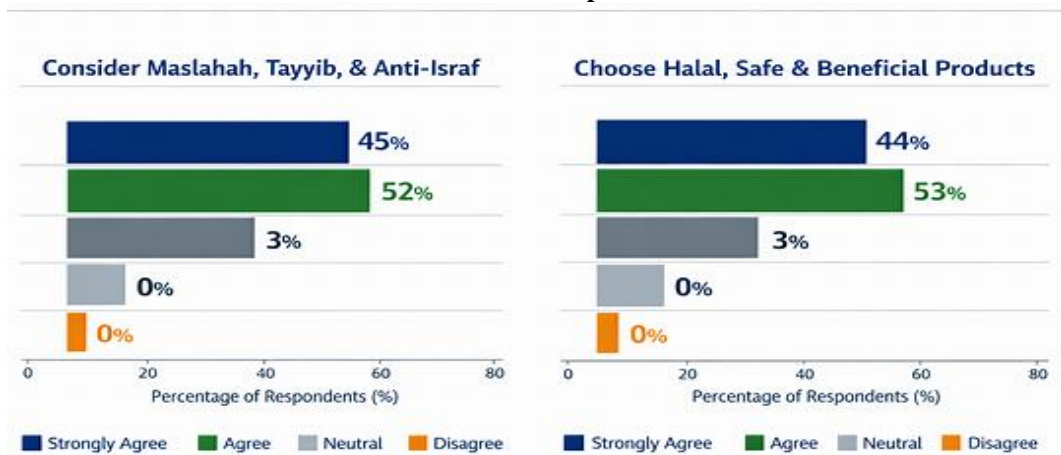
Source: Field research data processed, 2026

Purchase Interest in an Islamic Economic Perspective

The most striking finding is seen in the application of Islamic economic principles. A total of 96.7% of respondents stated that they consider the principles of *mashlahah*, *tayyib*, and *anti-israf* (prohibition of excess) when selecting products in the marketplace. A similar proportion of respondents also tended to choose products that are halal, safe, and beneficial, even though many other alternatives were available. This very high level of agreement indicates that Muslim consumers' awareness of Islamic values in consumption has been strongly internalized.

However, a critical reflection is necessary regarding this finding. The exceptionally high percentage (96.7%) likely reflects a strong normative commitment and religious identity as Muslims (stated preference), rather than a flawless translation into actual behavior (revealed preference) in real marketplace transactions. In reality, Gen Z consumers are highly exposed to hedonic shopping triggers, such as impulse buying during double-date promotions (e.g., 12.12) or the ease of digital credit (e.g., PayLater), which often contradict the principle of *anti-israf*. Thus, these results capture the ideal Islamic consumer self-concept and moral aspiration, which may differ from their actual daily digital consumption habits. This is as presented in Figure 5 below.

Figure 5. Distribution of Respondents' Answers – Purchase Interest in an Islamic Economic Perspective



Source: Field research data processed, 2026

Discussion

Interest in Buying Local Halal Products

The study results show that Muslim consumers' interest in purchasing local halal products is high, with 86.7% of respondents expressing interest and 93.3% believing the quality can compete with imported products. These findings align with research (Ayunda & Harsoyo, 2024) which confirms that halal certification and product quality are the main factors driving consumer interest.

To explain this phenomenon more deeply, this preference can be understood through the lens of the Country-of-Origin (COO) effect and consumer ethnocentrism. The strong preference for local products is not merely driven by quality assurance, but also by a sense of economic nationalism and the psychological comfort of domestic production. Furthermore, trust in local products is significantly strengthened by the ease of halal certification verification, given that domestic products are under the direct, visible supervision of BPJPH and MUI. Thus, interest in purchasing local halal products reflects a combination of halal aspects, perceived quality, and consumer ethnocentrism, which are increasingly relevant in the context of strengthening Indonesia's halal industry.

Interest in Buying Imported Halal Products

Despite the dominant preference for local halal products, the study also found that Muslim consumers remain open to imported halal products. Ninety percent of respondents expressed interest in purchasing imported halal products as long as they received clear halal assurance, while only 60% considered the product's country of origin to influence their purchasing intention. These findings support Paramita et al. (2022), which emphasizes that halal labeling has a significant influence on consumer purchasing decisions, greater than the country of origin.

This dynamic is best understood through Signaling Theory. In the digital marketplace environment, where information asymmetry is high and consumers cannot physically inspect goods, the halal label functions as a critical signal of quality and safety, significantly reducing perceived risk. Furthermore, a critical issue arises regarding the trust in foreign versus local certification. While consumers are open to imports, their reliance on the BPJPH/MUI certification remains paramount. Foreign halal certifications, unless mutually recognized and clearly displayed, often carry a higher perceived risk. Therefore, the 90% openness to imports is heavily conditional upon the visibility and trustworthiness of the halal signal. This demonstrates that modern Muslim consumers are increasingly rational, placing trusted halal certification as an absolute, non-negotiable requirement over geographical attributes.

Determining Factors in Decisions to Purchase Halal Products

Research findings indicate that clarity of halal information and price-to-quality ratio are two key factors influencing Muslim consumers' purchasing decisions. 86.7% of respondents stated that clarity of halal information influences their decision, while 90% believed that the price-to-quality ratio increases purchase interest. This result is in line with Paramita et al. (2022) and Ayunda & Harsoyo (2024).

Beyond these statistical findings, it is crucial to explore how consumers navigate the trade-off between the attractive prices or global brand appeal of imported products and the fulfillment of the principle of *tayyib*. The principle of *tayyib* extends beyond mere

halal status to encompass overall quality, safety, and wholesomeness. When faced with imported products that offer lower prices or trendy brands but possess ambiguous or less trusted foreign halal certifications, consumers tend to prioritize *tayyib*. They are willing to sacrifice the economic or brand advantage of an imported product if the *tayyib* signal is weak. This shows that *tayyib* acts as a non-negotiable threshold, proving that Muslim consumers do not just seek halal legality, but holistic goodness and risk mitigation in their digital transactions.

Discussion of Islamic Economic Principles in Consumption

Research findings indicate that the application of Islamic economic principles has a very strong influence on the consumption behavior of Muslim consumers. A total of 96.7% of respondents stated that they consider the principles of *mashlahah*, *tayyib*, and *anti-israf* (prohibition of excess) in choosing products, and an equal proportion stated they tend to choose halal, safe, and beneficial products. This result is in line with Azzahra & Imsar (2025) and strengthens the research of Sahnun et al. (2023).

However, interpreting this 96.7% figure merely as textual or normative compliance overlooks the complex reality of Gen Z's digital consumption. Literature indicates that Gen Z is the demographic most susceptible to hedonic shopping behavior, driven by gamified marketplace features, flash sales, and Buy Now, Pay Later (BNPL) schemes, which inherently encourage *israf* (excess) and *tabdzir* (waste). The high percentage thus represents an aspirational adherence to Islamic values rather than a flawless behavioral reality.

Therefore, the internalization of *mashlahah* and *anti-israf* in the digital era cannot rely solely on individual moral awareness or normative commitment. It requires structural nudges from the marketplace platforms themselves. To bridge the gap between stated Islamic values and actual shopping behavior, digital ecosystems must be designed to promote mindful consumption—for instance, through features that provide spending limits, warnings against excessive cart additions, or highlights on the social impact of purchases. Only by aligning platform architecture with Islamic economic ethics can the principle of *anti-israf* be actualized in the daily lives of Gen Z Muslim consumers.

CONCLUSION

This study confirms that Muslim consumer behavior in digital marketplaces is shaped by a complex interplay between a strong preference for local halal products, openness to imported goods, and the deep internalization of Islamic economic principles. Theoretically, the findings provide a critical "punchline" to the ongoing debate in Islamic marketing: in the digital ecosystem, the traditional country-of-origin (COO) effect is significantly overridden by halal certification primacy. Modern Gen Z Muslim consumers do not reject imported products based on geography; rather, they condition their global openness on the visibility and trustworthiness of the halal signal. Furthermore, the exceptionally high adherence to *mashlahah*, *tayyib*, and *anti-israf* demonstrates that digital consumption is not merely a hedonic activity but a multidimensional practice combining spiritual commitment, ethical rationality, and economic prudence.

These findings offer specific and actionable implications for key stakeholders in the halal digital economy. For marketplace platforms (such as Tokopedia and Shopee), it is highly recommended to integrate the BPJPH Halal Certification API directly into the

product User Interface (UI). This integration would allow halal logos to be automatically verified and displayed, significantly reducing information asymmetry and perceived risk for Muslim consumers. Meanwhile, for the BPJPH, there is an urgent need to design targeted digital literacy programs, such as a "Halal Digital Ambassador" initiative specifically aimed at Gen Z (aged 18–22). This program should educate young consumers on the importance of verifying halal certificates not just on physical packaging, but directly on the digital product detail pages of marketplaces.

Despite its contributions, this study acknowledges several limitations. The primary constraint is the relatively small sample size (N=30) and the narrow demographic scope, which is restricted to Gen Z consumers aged 18–22. While this specific cohort provides deep insights into the future backbone of the halal market, it limits the generalizability of the findings to the broader Muslim consumer population. Therefore, it is strongly suggested that future researchers expand the sample size and demographic coverage across various age groups and regions. Furthermore, subsequent studies should employ multivariate analytical techniques, such as Structural Equation Modeling-Partial Least Squares (SEM-PLS) or multiple regression, to empirically test the causal relationships and moderating effects between halal awareness, country-of-origin, and purchasing decisions in a more comprehensive manner.

Ultimately, this study extends previous literature by confirming that in the context of digital marketplaces, Muslim consumption behavior is determined not only by practical preferences for local or imported products but also by a normative commitment to Islamic values. Muslim consumers consider not only halal aspects but also the values of *mashlahah*, *tayyib*, and *anti-israf*, which serve as moral guidelines and a mechanism for controlling consumption behavior in the digital age.

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