

An Integrated TAM-TPB Model for Gen Z Muslims' Purchasing of Halal Products on Social Commerce Platforms

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ABSTRACT

This study aims to develop a model of halal product purchasing behavior on social commerce platforms by integrating the TAM (Technology Acceptance Model) and TPB (Theory of Planned Behavior) models, as well as additional variables of halal lifestyle and privacy awareness. Data were collected from 450 Gen Z Muslim respondents in Central Java, Indonesia, and analyzed using PLS-SEM, a technique effective in evaluating construct validity, reliability, and inter-variable relationships. The results indicate that perceived usefulness and privacy awareness significantly influence attitudes toward purchasing halal products, while perceived ease of use does not have a significant effect. The TPB factors (attitude, subjective norm, and perceived behavioral control) together with privacy awareness were found to form strong behavioral intention. Conversely, halal lifestyle does not significantly influence behavioral intention. However, halal lifestyle, perceived behavioral control, and behavioral intention significantly contribute to explaining halal product purchase behavior. These findings suggest that social commerce platforms should strengthen features supporting halal lifestyles and enhance app usability as strategies to deepen consumer engagement and strengthen business performance in the halal market.

INTRODUCTION

The rapid digital transformation has fundamentally changed consumer interaction and transaction patterns, including in the context of halal product consumption (Aksenta et al., 2023). Social commerce, as an e-commerce innovation integrating social media and shopping services, is a tangible manifestation of this transformation. Platforms like TikTok, Instagram, and WhatsApp enable users to explore products, read user reviews, and make purchases all within a single app, without needing to switch platforms (Bugshan & Attar, 2020). According to Populix's survey "The Social Commerce Landscape in Indonesia," which involved 1,020 respondents aged 18–55 and was conducted from July 28 to August 9, 2022, it was found that 52% of respondents were familiar with the concept of social commerce. Of these, 86% stated that they had made purchases through social media platforms, with TikTok Shop being the most frequently used (45%), followed by WhatsApp (21%), Facebook Shop (10%), and Instagram Shop (10%) (Salma, 2022). This phenomenon indicates a shift in the modern retail landscape: halal product consumption is no longer limited to traditional physical stores but has expanded into the digital realm, offering broader accessibility, efficiency, and social interaction within a unified platform. As a result, social commerce has become a key catalyst in accelerating the digitalization of halal consumption.

Gen Z Muslims, as a group that is accustomed to digital media and has a high level of religious awareness, are beginning to utilize social commerce to purchase halal products while considering aspects of halal certification and convenience. As digital natives, they are highly familiar with technology and social media, making social commerce a medium that aligns with their lifestyle (Rembulan & Firmansyah, 2020; Yuniar & Fibrianto, 2020). As religious digital consumers, they are expected to be critical, selective, and consistent in choosing products that comply with Sharia principles (Indrawati, 2022). This generation is not merely following trends or seeking convenience in transactions; rather, they demonstrate a strong commitment to ensuring that the products they purchase are halal-certified and aligned with Islamic values (Sudarsono et al., 2024; Salsabila, 2023). For them, purchasing halal products is not merely an economic matter but also part of a conscious and responsible act of worship (Pratama et al., 2023).

The Indonesian government has set a target to make the country a global center for the halal industry. In addition, institutions such as the Halal Product Guarantee Agency (BPJPH) and the Indonesian Ulema Council (MUI) continue to accelerate the halal certification process for businesses, while also improving halal literacy among the general public (Sholekhah & Guntoro, 2023). In this context, the younger generation, particularly Gen Z, plays a strategic role through their consumption decisions, which should align with halal (Yetty & Priyatno, 2021). Gen Z is expected to become consumers who are not easily influenced by promotions alone but remain consistent in prioritizing Islamic values, including when transacting on digital platforms (Azizah et al., 2024).

Furthermore, to support halal consumption behavior more comprehensively, technology also needs to play an active role in providing easy

access to halal information (Mauludin et al., 2022). Innovations such as verification features, digital halal labels, and reviews from the Muslim community are expected to help consumers, especially Gen Z, to ensure the halal status of products in a practical and quick manner (Zaidah et al., 2022). It is hoped that with this digital infrastructure, the purchasing behavior of halal products will become more selective and literacy-based, rather than being driven by trends, discounts, or social pressure (Nurmalasari & Latifah, 2023).

However, reality shows that there is a disparity between the normative expectations and actual behavior of Gen Z Muslims in halal consumption in the social commerce landscape. Although access to halal information and products is increasingly open, most purchases by this generation are still driven by emotional aspects such as viral trends, attractive product visuals, and recommendations from digital influencers (Riel et al., 2022). Often, purchases are made impulsively without in-depth verification of the halal status of the product (Atunnisa & Firdiansyah, 2022).

Previous research has also shown that although Gen Z has a high behavioral intention toward halal consumption, in practice they are more easily influenced by external stimuli such as flash sales, promotional content on TikTok, and the ease of the checkout process compared to religious considerations (Yuniasanti & Nurwahyuni, 2023). On the other hand, many SMEs on digital platforms that do not have official halal certification remain the primary choice due to affordable prices and attractive packaging (Ndraha et al., 2024). This indicates that halal consumption behavior among Gen Z has not fully reflected consistency with Islamic values, especially within the dynamic and highly visual digital ecosystem.

Moreover, there is a tendency for Gen Z Muslims to trust content from influencers more than information from official halal authorities. Although they claim to be concerned about halal issues, they do not always verify this directly, and sometimes are not even aware that the products they buy do not have halal certification (Nurhayati & Hendar, 2020). This phenomenon highlights that even though technology has provided easy access, critical awareness of product halal status remains a major challenge that must be overcome.

As the digital ecosystem grows and halal product consumption increases, various factors have been identified as determinants of halal product purchasing decisions, particularly among Gen Z Muslim consumers. One of the main factors is halal lifestyle, which refers to the extent to which individuals internalize Islamic values in their daily lives, including in their consumption, purchasing, and other decisions (Azizah et al., 2024). Previous research indicates that halal lifestyle significantly influences the intention and behavior of purchasing halal products; the higher the level of religiousness in one's lifestyle, the greater the tendency to choose halal products (Afendi et al., 2024).

In addition, privacy awareness is also an important factor in an increasingly complex digital ecosystem, especially in the social commerce landscape, which is prone to personal data breaches (Kurniawan et al., 2024). Gen Z is known as a generation that is highly digitally aware and sensitive to privacy issues. However, despite high awareness of privacy risks, their data protection

behavior is not always consistent (Arifah & Harsanti, 2023). Some studies indicate that the influence of privacy awareness on purchasing decisions is highly contextual and depends on perceptions of platform security (Pamungkas et al., 2023).

For a more comprehensive understanding of halal purchasing behavior, this study uses an integrative approach by combining two theoretical models, namely the Technology Acceptance Model (TAM) and the Theory of Planned Behavior (TPB). Both theories have been proven relevant in explaining how technological perceptions and psychological factors influence users' intentions and behavior (Ajzen, 1991; Davis, 1989). TAM focuses on perceived usefulness and perceived ease of use, while TPB includes attitude, subjective norm, and perceived behavioral control. The integration of these two theories is believed to provide a more comprehensive understanding of the behavior of modern Muslim consumers who are both religious and digitally active (Ha, 2020).

This study seeks to bridge several gaps in the literature. First, there is a lack of studies that combine halal lifestyle and privacy awareness in a unified analytical model to understand halal purchasing decisions in the social commerce domain. This is despite the fact that both variables are highly relevant to young Muslims who are religious and active in the digital world. The study conducted by Hassan, R., & Haron (2022) only focused on the halal lifestyle variable, while the study carried out by Salma Nabila et al (2023) tested only the privacy awareness aspect. Additionally, this research integrates TAM and TPB with both variables, thereby presenting a new integrative model for a more in-depth understanding of halal product purchasing behavior.

Second, the next gap lies in geographical and demographic aspects. Most previous studies are general or national in nature, while few specifically target Gen Z Muslims in Central Java. This is despite the fact that the province has a large Muslim population of more than 37 million people and high internet penetration, especially among young people (BPS Jateng, 2024). Given these characteristics, Central Java is a strategic location to observe halal purchasing behavior through digital platforms. Third, this study adopts a social commerce context that is more integrated with social media and reflects the current digital consumption habits of Gen Z.

This study is expected to enrich the literature on modern Muslim consumer behavior with a holistic approach, as well as provide practical strategic implications for halal business practitioners and policymakers in designing products, certification, and digital education for the Gen Z Muslim market in the rapidly growing social commerce era.

LITERATURE REVIEW

Technology Acceptance Model (TAM)

The Technology Acceptance Model (TAM) was introduced by Davis as an effort to explain how users accept new technology (Davis, 1985). This model is strongly rooted in the Theory of Reasoned Action (TRA), which states that beliefs influence attitudes, which in turn shape intentions and ultimately lead to actual behavior (Fishbein & Ajzen, 1975). Based on this theoretical foundation, Davis developed the main constructs in TAM, namely Perceived Usefulness (PU),

Perceived Ease of Use (PEOU), attitude toward technology use, and intention to use technology.

In the original model, PU and PEOU are key beliefs that shape users' attitudes toward the technology to be used, thereby predicting their intention and use of that technology. Perceived Usefulness is defined as the strength of a person's belief that using a system will improve their work performance, while Perceived Ease of Use refers to the extent to which a person believes that using the system is free from complexity. Additionally, PEOU influences PU, meaning that the easier a technology is to use, the more likely an individual is to perceive it as useful (Davis, 1989; Singh et al., 2020).

Various empirical experiments have been conducted to test the validity of TAM with PU and PEOU as independent variables and system usage as the dependent variable. The study Al-Qaysi et al (2020; Na et al., 2022) shows that PU has a significantly stronger correlation with system usage, both currently reported and predicted in the future, compared to PEOU, although PEOU also proved to have a significant relationship. These findings support the notion that PU is more dominant as a predictor of system usage, while PEOU plays a role in influencing attitudes and intentions through PU. TAM has been widely applied to end-user technologies, such as Islamic FinTech (Shaikh et al., 2020), mobile wallet (Lew et al., 2020), and Islamic e-wallet (Rahmawaty et al., 2025).

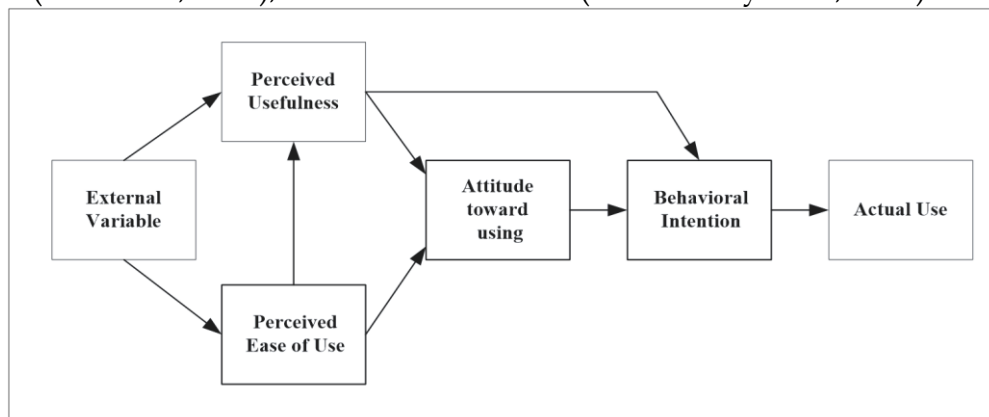


Figure 1. Technology Acceptance Model

Based on the above theory, Perceived Usefulness (PU) refers to consumers' belief that using halal products through social commerce provides tangible benefits, such as ease of access, product safety, and religious values that are in line with sharia principles. Gen Z Muslims with high PU will form a positive attitude towards halal products (Davis, 1989). Perceived Ease of Use (PEOU) describes the extent to which consumers feel that using a social commerce platform to purchase halal products is easy and does not require significant effort (Davis, 1989). In this context, PEOU includes the ease of finding products, transactions, and online interactions. When users find the platform easy to use, they tend to have positive attitudes toward halal products and the purchasing process (Chakraborty & Al Rashdi, 2018).

Attitude is formed from consumer evaluations based on experience, knowledge, and PU. A positive attitude will increase motivation and the formation of Behavioral Intention (BI) to purchase halal products through social

commerce (Fishbein & Ajzen, 1975). Behavioral Intention is the tendency of consumers to purchase halal products through digital platforms in the future. A strong BI predicts the actual purchase of halal products through social commerce (Ajzen, 1991; Susilawati & Bon, 2023). Based on this framework, the following hypotheses can be formulated:

- H1:** Perceived usefulness influences attitude toward purchasing halal products through social commerce platforms.
- H2:** Perceived ease of use influences attitude toward purchasing halal products through social commerce platforms.

Theory of Planned Behavior (TPB)

The Theory of Planned Behavior (TPB) is an extension of the Theory of Reasoned Action (TRA) which was introduced by Fishbein & Ajzen (1975). TPB was first proposed by Ajzen in the mid-1980s and officially published in 1991 as a response to the limitations of TRA in explaining behavior that is not entirely under individual control (Ajzen, 1985; Ajzen, 1991). In TRA, behavioral intention is determined by two main factors: attitude and subjective norm. Ajzen then added a third construct, perceived behavioral control (PBC), as an effort to incorporate aspects of self-control and external barriers in predicting human behavior. In the TPB, PBC not only influences intention but can also have a direct effect on actual behavior if individuals feel they have sufficient control over the action (Ajzen, 1991; Pryor, 2022).

Practically, TPB has been widely used and empirically validated in various fields such as health, education, marketing, consumer behavior, and environmental issues (Conner, 2020; Bosnjak et al., 2020; Kan & Fabrigar, 2020; Rusti et al., 2024). TPB offers a robust framework for understanding and predicting behavioral intentions, especially when control elements and social norms are considered in realistic real-life contexts.

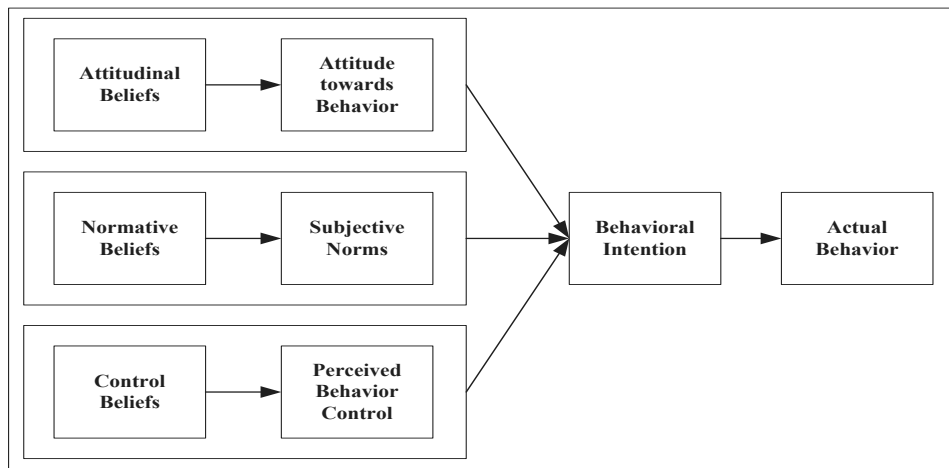


Figure 2. Theory of Planned Behavior (TPB)

Based on the figure above, positive attitudes reflect the assessment that purchasing halal products through social commerce is a valuable behavior, thereby increasing motivation and forming Behavioral Intention (BI). Furthermore, when individuals have strong intentions, the likelihood of purchasing halal products through social commerce is higher. This relationship

is consistent with TPB theory findings that BI is the primary predictor of actual behavior (Ajzen, 1991).

Subjective Norm is defined as an individual's perception of social pressure or influence from important people around them, such as family, friends, or community, which encourages them to engage in a behavior, in this case purchasing halal products through social commerce. For Gen Z Muslims, subjective norms play a significant role because their consumption patterns are often influenced by their social environment and the religious values embraced by their social group (Ajzen, 1985). When consumers feel encouragement from their social environment to purchase halal products, their behavioral intention to purchase halal products on social commerce platforms will increase. In other words, these social norms create psychological motivation that strengthens consumers' tendency to make halal purchases as a form of adjustment to social expectations and fulfillment of religious values (Budiman & Andriani, 2021).

Perceived Behavioral Control (PBC) refers to consumers' perceptions of how much ability, ease, and control they feel in purchasing halal products through social commerce. In this context, PBC includes factors such as the availability of halal products, ease of access to social commerce platforms, trust in transaction security, and the level of technological literacy possessed. If consumers feel they have sufficient control to conduct transactions with smoothly, this will increase their confidence and motivation to purchase halal products online (Ariyanto, 2022). This high perception of behavioral control directly increases Behavioral Intention, which is the consumer's intention to purchase halal products on the social commerce platform. This intention is important as a primary predictor of actual purchasing behavior, as the greater the control consumers feel, the stronger their intention to make a purchase. Consumers who believe they can overcome technical or logistical barriers are more likely to be ready to make transactions (Budiman & Andriani, 2021).

In addition to influencing intention, PBC can also have a direct impact on the actual purchase of halal products, which is the real-world behavior of purchasing halal products (Fishbein & Ajzen, 1975). In some cases, even though purchase intention is at a certain level, the ability to control external factors such as technology access and payment system support enables consumers to make purchases directly. This reinforces the role of PBC as a variable that not only influences intention but also actual actions in the process of purchasing halal products through social commerce. Based on this line of thinking, the hypothesis formulated is:

- H5:** Attitude influences behavioral intention to purchase halal products through social commerce platforms.
- H6:** Subjective norm influences behavioral intention to purchase halal products through social commerce platforms.
- H7:** Perceived behavioral control influences behavioral intention to purchase halal products through social commerce platforms.
- H10:** Behavioral intention influences the purchase of halal products through social commerce platforms.

H11: Perceived behavioral control influences the purchase of halal products through social commerce platforms.

Halal Lifestyle

Halal lifestyle represents a consumer lifestyle based on Islamic values of halal, including product choices, consumption practices, and daily behavior. Gen Z Muslims who have adopted a halal lifestyle tend to be more selective and conscious in their product choices, including when shopping on social commerce platforms, as they see consistency in halal living as an integral part of their identity and faith (Hassan, R., & Haron, 2022).

Adopting a halal lifestyle has a direct influence on behavioral intention. This means that Gen Z who make halal lifestyle a value and daily habit will have higher motivation to choose and purchase halal products through social commerce. This intention arises from a desire to consistently reflect their lifestyle in their consumption activities, including online shopping through relevant and efficient channels such as social commerce. In addition to influencing purchase intent, halal lifestyle is also obtained as a direct positive influence on halal product purchasing through social commerce. Consumers who have a strong halal lifestyle not only intend to purchase, but also actually make consistent purchases of halal products to fulfill their values and needs. In the context of social commerce, ease of access, transparent information, and availability of halal products are supporting factors that reinforce this behavior (Sholekhah & Guntoro, 2023). Based on this logical framework, the hypothesis formulated is:

H8: Halal lifestyle influences behavioral intention to purchase halal products through social commerce platforms.

H9: Halal lifestyle influences the purchase of halal products through social commerce platforms.

Privacy Awareness

Privacy awareness refers to the level of understanding and attention of consumers, particularly Gen Z Muslims, toward the importance of data protection and information security in online transactions, including when purchasing halal products through social commerce. In this digital era, consumers with high privacy awareness tend to be more vigilant about the risks of data breaches and the potential misuse of personal information during online transactions (Kristantyo, 2021).

This privacy awareness plays an essential role in establishing attitudes toward halal products promoted through social commerce. Consumers who prioritize privacy aspects generally develop more positive attitudes toward platforms and products that guarantee the security and confidentiality of their data. This is reflected in the increasing levels of trust and comfort when using social commerce services for purchasing halal products. Thus, privacy awareness becomes a key factor in fostering positive consumer attitudes toward purchasing halal products in social commerce (Salma Nabila et al., 2023).

It not only influences attitudes; privacy awareness also has a direct impact on behavioral intention. Consumers who are aware of the importance of privacy protection will have stronger purchase intentions because they feel secure and

confident that their personal data is well protected. These strong purchase intentions directly influence their decision to make halal online purchases (Salmah & Shikur, 2023). Based on this pattern of thinking, the hypothesis formulated is:

- H3:** Privacy awareness influences attitude toward purchasing halal products through social commerce platforms.
- H4:** Privacy awareness influences behavioral intention to purchase halal products through social commerce platforms.

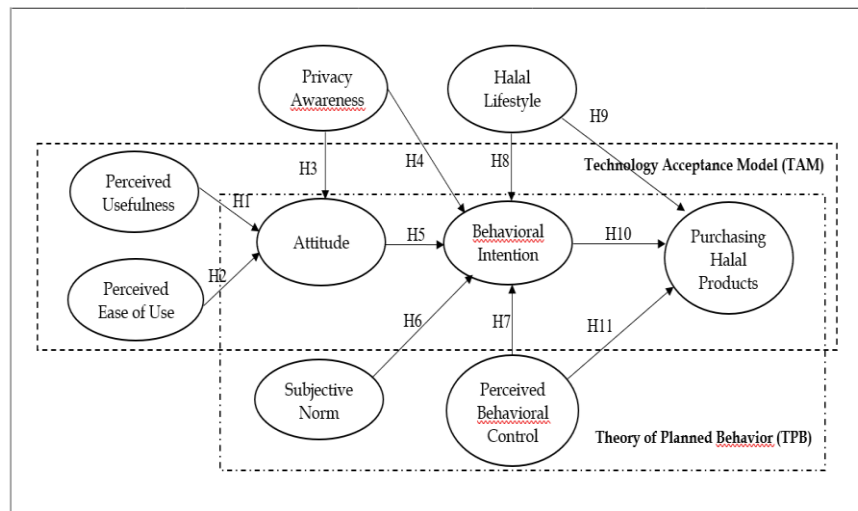


Figure 3. The Conceptual Model of Purchasing Halal Products

METHODOLOGY

This study is quantitative research with a survey design. The research population consists of Gen Z Muslims in Central Java, Indonesia, who are identified as active in shopping activities through social commerce platforms. Sampling was conducted using probability sampling techniques, resulting in a total of 450 respondents. Data were gathered through a questionnaire used Likert scale of 1-5.

The questionnaire serves as the primary instrument in this study, with variable measurements based on previous studies. The questionnaire is divided into two sections. The first section collects general and demographic information about the respondents, such as gender, age, education level, and occupation. Meanwhile, the second section specifically measures the research variables. Subsequently, the data is analyzed using the PLS-SEM method.

Table 1. Questionnaire Constructs and Reference Sources

No	Variables	Number of Indicators	Reference Sources
1	Perceived Usefulness	4	Davis, 1989
2	Perceived Ease of Use	4	Davis, 1989
3	Attitude	4	Ajzen, 1991; Nguyen et al, 2023
4	Subjective Norm	3	Ajzen, 1991; Nguyen et al, 2023
5	Perceived Behavioral Control	4	Ajzen, 1991; Nguyen et al, 2023
6	Halal Lifestyle	6	Sholekhah & Guntoro (2023)

7	Privacy Awareness	5	Permana et al (2024)
8	Behavioral Intention	3	Ajzen, 1991; Nguyen et al, 2023
9	Purchasing Halal Products	3	Ajzen, 1991

RESEARCH RESULT

This study involved Gen Z Muslims in Central Java who purchased halal products through social commerce platforms. A total of 450 respondents participated by completing an online questionnaire (consisting of 45 questions) distributed using Google Forms. The distribution of respondent characteristics is detailed in the following table:

Table 2. The Characteristics of Respondents

Demographic Variable	Frequencies	Percentage
Gender		
▪ Female	300	67
▪ Male	150	33
Total	450	100
Age		
▪ 13-17 years	22	5
▪ 18-23 years	345	77
▪ 24-28 years	83	18
Total	450	100
Education Level		
▪ Junior High School	19	4
▪ Senior High School	253	56
▪ Diploma	49	11
▪ Undergraduate	126	28
▪ Postgraduate	3	1
Total	450	100
Occupation		
▪ Student	109	24
▪ Working	334	74
▪ Not Working	7	2
Total	450	100

Analysis of PLS-SEM

Measurement Model Assessment (Outer Model)

The measurement model is designed to ensure that the measurement instruments used are valid and reliable. In PLS-SEM analysis, this evaluation is based on three main criteria, namely: convergent validity, discriminant validity, and composite reliability.

The results of the PLS-SEM analysis indicate that all indicators of the variables (PU, PEU, ATT, SN, PBC, HL, PA, BI, PHP) have outer loadings > 0.6 and p-values < 0.05, thus validating them statistically. According to Chin (1998; Ghozali, 2021), outer loading values between 0.5 and 0.6 are considered sufficient. This indicates that the model meets convergent validity criteria, as the indicators interact strongly with their latent variables. Furthermore, referring to cross-loading, each indicator provides the highest loading on its own construct compared to other constructs, in accordance with the discriminant validity

requirement. In addition, the AVE value > 0.5 and the $\sqrt{\text{AVE}}$ value of the construct was higher than other construct correlations, strengthening the discriminant validity according to the approach of Fornell & Larcker (1981). For internal reliability, both indices (composite reliability & Cronbach's alpha) achieved values > 0.7 for all constructs, indicating excellent consistency according to Chin (1998; Ghazali, 2021).

Table 3. Assessment Result of Measurement Model

Constructs	Indicators	Loading Factor	Cronbach's Alpha	Composite Reliability	AVE
Perceived Usefulness			0.827	0.828	0.536
PU1	Work more quickly	0.743			
PU2	Job performance	0.708			
PU3	Increase productivity	0.741			
PU4	Effectiveness	0.739			
PU5	Makes job easier	0.731			
PU6	Useful	0.730			
Perceived Ease of Use			0.827	0.889	0.526
PEU1	Easy to learn	0.709			
PEU2	Controllable	0.741			
PEU3	Clear & understandable	0.787			
PEU4	Flexible	0.699			
PEU5	Easy to become skilful	0.707			
PEU6	Easy to use	0.706			
Privacy Awareness			0.733	0.741	0.553
PA1	Use of personal information	0.721			
PA2	Disclosure of personal information to the public	0.766			
PA3	Utilizing settings to protect privacy	0.716			
PA4	Interacting only with people you know	0.770			
Halal lifestyle			0.930	0.934	0.524
HL1	Halal product compliance	0.713			
HL2	Halal verification	0.756			
HL3	Halal brand preference	0.716			
HL4	Selection based on price and halal	0.721			
HL5	Halal vacuum packaging	0.722			
HL6	Sharia financial system	0.708			
HL7	I prefer shopping at halal supermarkets	0.715			
HL8	Willingness to pay more for halal products	0.721			

HL9	Clean food consumption	0.736		
HL10	Awareness of product information	0.712		
HL11	Product trust	0.714		
HL12	Disciplined consumption of halal products	0.751		
HL13	Commitment to ensuring products is free of prohibited ingredients	0.720		
HL14	Product packaging safety	0.726		
Attitude			0.717	0.727 0.638
ATT1	It is appealing to purchase through this platform	0.751		
ATT2	I like purchasing on social commerce platforms	0.817		
ATT3	It is a good idea to make a purchase through this platform	0.826		
Subjective Norm			0.783	0.784 0.698
SN1	My close friend influences me to purchase	0.855		
SN2	My family influences me to purchase	0.856		
SN3	People I respect influence me to purchase	0.794		
Perceived Behavior Control			0.750	0.756 0.666
PBC1	Able to use internet for purchasing	0.794		
PBC2	Have the resources, knowledge and skills to do	0.830		
PBC3	Control over the use of social commerce	0.823		
Behavior Intention			0.705	0.711 0.627
BI1	Intend to purchase online	0.802		
BI2	Will purchase in the near future	0.809		
BI3	Should use social commerce platform in the future	0.764		
Purchasing Halal Product			0.713	0.718 0.636

PHP1	Regularity of social commerce platform use	0.778
PHP2	Frequency of social commerce platform use	0.847
PHP3	Duration of social commerce platform use	0.765

Structural Model Assessment (Inner Model)

In the structural model evaluation using PLS-SEM, the key indicators used are the determination coefficients R-square (R^2) of each endogenous latent variable. A high R^2 value indicates that the structural model can explain a significant proportion of the variance in the dependent variable, reflecting the strength of the relationship between the exogenous latent constructs and the dependent. According to Chin (1998; Ghazali, 2021), the criteria for interpreting R^2 values are: ≥ 0.67 is considered strong, 0.33 is moderate, and ≤ 0.19 is weak. In the PLS-SEM analysis output, the R^2 values for each dependent variable are as follows:

Table 4. R-Square

Variable	R-Square
Attitude	0.493
Behavioral Intention	0.490
Purchasing Halal Products	0.417

Thus, all R^2 values are in the moderate range ($0.33 \leq R^2 < 0.67$), indicating that the structural model is able to explain about half of the variation in endogenous variables simultaneously, but has not yet reached a statistically strong threshold. This interpretation aligns with the views of Chin (1998; Ghazali, 2021), so the model is categorized as “moderate” for its predictive ability.

Hypothesis Testing Results

Inner model analysis using SmartPLS software was conducted through the bootstrapping method, specifically by examining the t-statistic and p-value as tools for hypothesis testing. A hypothesis is considered statistically significant and acceptable if it meets the following criteria: at a significance level of 5% ($\alpha = 0.05$), the t-statistic value is > 1.96 and the p-value is < 0.05 ; while at 1% ($\alpha = 0.01$), the t-statistic value is > 2.58 and the p-value is < 0.01 .

The complete results of this test are presented in the PLS-SEM structural path output as the primary basis for verifying the research hypotheses.

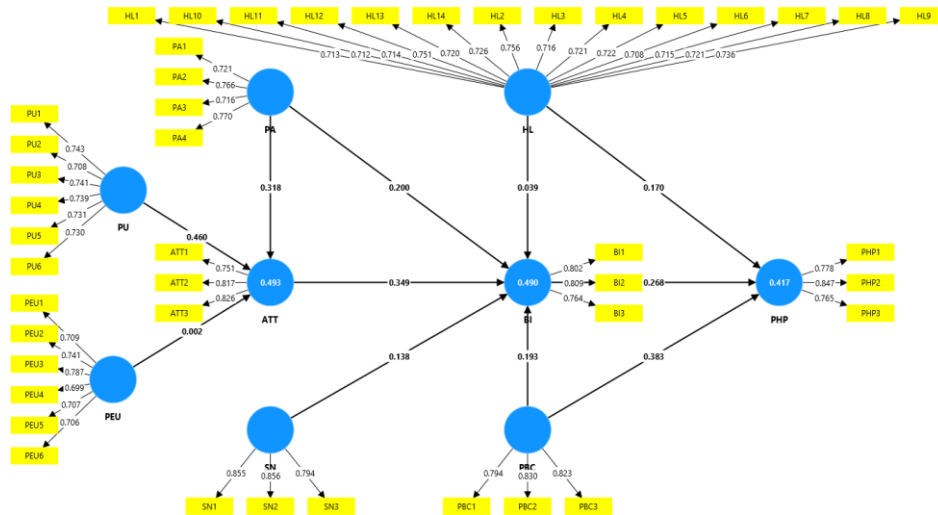


Figure 4. Diagram of Path Coefficient and Hypothesis Test

Table 5. Hypothesis Testing

Hypotheses	Causal Path	Original Sample	T-Statistics	P-Values	Decisions
H1	PU -> ATT	0.460	7.958	0.000***	Supported
H2	PEU -> ATT	0.002	0.039	0.969	Not Supported
H3	PA -> ATT	0.318	5.432	0.000***	Supported
H4	PA -> BI	0.200	2.357	0.018*	Supported
H5	ATT -> BI	0.349	5.290	0.000***	Supported
H6	SN -> BI	0.138	2.967	0.003**	Supported
H7	PBC -> BI	0.193	2.513	0.012*	Supported
H8	HL -> BI	0.039	0.442	0.658	Not Supported
H9	HL -> PHP	0.170	4.408	0.000***	Supported
H10	BI -> PHP	0.268	4.954	0.000***	Supported
H11	PBC -> PHP	0.383	6.614	0.000***	Supported

Notes: ***p< .001. **p< .01. *p< .05. PU: Perceived Usefulness, PEU: Perceived Ease of Use, ATT: Attitude, SN: Subjective Norm, PBC: Perceived Behavior Control, HL: Halal Lifestyle, PA: Privacy Awareness, BI: Behavioral Intention, PHP: Purchasing Halal Products.

The PLS-SEM results indicate that most of the hypotheses tested in this study are significant, except for the influence of PEU->ATT and HL->BI. This indicates that 9 hypotheses are supported (H1, H3, H4, H5, H6, H7, H9, H10, H11) and 2 hypotheses (H2 and H8) are not supported statistically.

DISCUSSION

The findings of this study emphasize that the integration of the TAM-TPB model significantly strengthens the conceptual framework for explaining halal product purchasing behavior through social commerce. The integration of these two models produces a more robust approach to explaining how consumers decide to purchase halal products in a digital context. Additionally, the extension of the Halal Lifestyle and Privacy Awareness constructs makes the developed model more comprehensive, encompassing religious, lifestyle, and privacy-related dimensions of consumer behavior.

Theoretical Integration of TAM-TPB

TAM: Perceived Usefulness vs Perceived Ease of Use

PLS-SEM results indicate that Perceived Usefulness (PU) has a highly significant influence on attitude (ATT) ($t = 7.958$, $p = 0.000$), supporting H1. The t-statistic value far exceeds the critical t-value (1.96) and $p < 0.05$, strengthening the evidence that PU is indeed the primary predictor of users' attitudes toward purchasing halal products in social commerce. Conversely, Perceived Ease of Use (PEU) does not significantly influence ATT ($t = 0.039$, $p = 0.969$), thus H2 is not supported. These findings align with the results of the study Al-Qaysi et al (2020; Na et al., 2022), which indicate that PU has a significantly stronger correlation with system usage than PEU. In the context of e-commerce or religious environments, ease of use is not always the primary determinant of users' attitudes toward technology or online platforms.

PU is considerably more dominant in determining ATT than PEU, indicating that functional value or usefulness (e.g., halal assurance, product quality, transaction efficiency) is more important than technical usability. This is relevant for platform developers and brands, who should focus on features that reinforce halal values.

TPB: Attitude, Subjective Norm, and PBC toward Behavioral Intention

The TAM analysis combined with TPB shows that all main constructs, namely ATT, Subjective Norm (SN), and Perceived Behavioral Control (PBC) have a significant effect on Behavioral Intention (BI). The significance values are as follows: ATT->BI ($t = 5.290$, $p = 0.000$), SN->BI ($t = 2.967$, $p = 0.003$), PBC->BI ($t = 2.513$, $p = 0.012$), BI->PHP ($t = 4.954$, $p = 0.000$) and PBC->PHP ($t = 6.614$, $p = 0.000$). Thus, H5, H6, H7, H10, and H11 are statistically supported. This finding strengthens TPB's basic premise that social norms and perceived control do indeed play a role in forming actual purchase intentions and behavior in the digital domain. In the context of Gen Z Muslims, social environment support (family, friends, religious community) and self-efficacy in digital halal transactions are very important. The results of this study align with previous research (Ariyanto, 2022) which found that attitudes, social norms, and PBC significantly influence repurchase intention.

The combination of the Technology Acceptance Model (TAM) and the Theory of Planned Behavior (TPB) strengthen the conceptual framework of this research. The integration of TAM-TPB in the expands the understanding of factors such as perceived benefits, ease of use, attitudes, subjective norms, and perceived behavioral control that influence behavioral intention and the purchase of halal products.

Halal Lifestyle and Privacy Awareness

Halal Lifestyle (HL) significantly contributes to PHP ($t = 4.408$, $p = 0.000$), supporting H9, but does not affect BI ($t = 0.442$, $p = 0.658$), thus H8 is not supported. The finding that HL influences purchasing halal products (PHP) but not behavioral intention (BI) suggests an indirect mechanism, possibly through attitudes or subjective norms that are already controlled within the model. This

means that consumers with a high halal lifestyle remain committed to purchasing halal products, even if their formal intentions are not always high.

The findings of this study also indicate that the adoption of a halal lifestyle among individuals is not limited to food and beverage consumption but is also reflected in digital behavior, including purchasing halal products through social commerce platforms. Gen Z Muslims in Central Java who consistently practice a halal lifestyle have a strong tendency to maintain their consumption in accordance with sharia, even when transacting through social commerce. This reinforces the view that halal lifestyle is a fundamental factor driving consumer behavior, as the sharia values embraced by individuals automatically guide their decisions, including in the context of digital transactions.

Privacy Awareness (PA) was found to significantly influence ATT ($t = 5.432, p = 0.000$) and BI ($t = 2.357, p = 0.018$), supporting H3 and H4. This confirms that consumer privacy awareness, particularly regarding data sharing on social commerce platforms, plays a role in shaping positive attitudes and purchase intentions toward halal products. Privacy elements emerged as an important construct that strengthens attitudes and intentions. This indicates that data privacy issues are a primary concern for consumers before making purchasing decisions on social media.

For Gen Z Muslims, privacy is not just a technical aspect related to data security, but also part of the ethics of interacting in the digital world. A cautionary attitude towards privacy makes them more selective in their choice of platforms, and they tend to form positive attitudes towards platforms that are considered secure and in line with the principles of halal transactions. This finding indicates that users' attitudes toward digital platforms are not only influenced by usability or convenience but also by their trust in the security of their personal data.

CONCLUSIONS AND RECOMMENDATIONS

The integrated TAM-TPB model with the addition of Halal Lifestyle and Privacy Awareness constructs has proven itself to be a holistic and empirically robust conceptual framework. This study presents a comprehensive consumer behavior model by combining technological, social, religious, lifestyle, and privacy aspects, rather than being limited to only one or two dimensions. The results of this study indicate that the integration of TAM-TPB, complemented by the Halal Lifestyle (HL) and Privacy Awareness (PA) constructs, effectively explains the purchase behavior of halal products through social commerce: Perceived Usefulness (PU) significantly shapes the attitude (ATT) toward purchase, while Perceived Ease of Use (PEU) has no effect. PU serves as the key variable in building purchase intention. All TPB constructs (ATT, Subjective Norm (SN), and Perceived Behavioral Control (PBC) significantly contribute to Behavioral Intention (BI), which then influences the purchase of halal products (PHP). Halal Lifestyle directly contributes to purchasing behavior, though it does not significantly influence purchase intention. Meanwhile, Privacy Awareness positively influences ATT and BI, emphasizing the importance of privacy literacy and data control in digital transactions.

In practical terms, the results of this study can be used as a guideline for academics and business practitioners to develop user-friendly social commerce platforms that are secure in terms of privacy and in line with halal lifestyle principles. Some of these practical insights include: emphasizing the benefits and value of halal in communication strategies and platform feature design, reinforcing positive social norms and facilitating consumer control within the platform, ensuring privacy as a mandatory element in halal social commerce promotions, and integrating consumers' halal lifestyle preferences as a guide for segmentation strategies.

ADVANCED RESEARCH

Several suggestions for future research are recommended based on the limitations of this study. First, although the sample size was large, it was limited to Gen Z Muslims in Central Java. Therefore, further studies are recommended to use a more geographically and demographically heterogeneous sample to make the findings more generalizable. Second, this study adopted the integration of the TAM-TPB model as the main theoretical framework. Future studies are recommended to consider more sophisticated consumer behavior theories, such as the Unified Theory of Acceptance and Use of Technology (UTAUT) or the Theory of Interpersonal Behavior (TIB). Third, future research is advised to explore new constructs, such as trust, religiosity, or perceived value, which are known to be important in halal consumer behavior models.

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