

The influence of islamic video content on the formation of halal awareness: an analysis of muslim consumer behavior based on the theory of planned behavior

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ABSTRACT

This study aims to analyze the influence of religious video content on the halal awareness (al-wa'yu al-halal) of Muslim consumers in Indonesia by integrating the Theory of Planned Behavior (TPB) and the principles of maqashid sharia. A quantitative approach with an explanatory survey design was employed, involving 300 Muslim respondents aged 18–35 years who actively accessed religious video content on social media. Data were analyzed using Structural Equation Modeling (SEM) with AMOS, including validity, reliability, and goodness of fit testing. The findings indicate that religious video content significantly influences halal attitudes ($\beta = 0.200$, $p = 0.003$), subjective norms ($\beta = 0.175$, $p = 0.006$), and behavioral control ($\beta = 0.172$, $p = 0.009$). Behavioral control emerged as the strongest predictor of purchase intention ($\beta = 0.283$, $p < 0.001$), followed by subjective norms ($\beta = 0.217$, $p = 0.001$) and halal attitudes ($\beta = 0.171$, $p = 0.022$). Purchase intention significantly influenced actual halal consumption behavior ($\beta = 0.274$, $p < 0.001$). This study highlights the strategic role of video-based digital da'wah in enhancing halal literacy and offers practical contributions for preachers, educators, and policymakers to design content that is accurate, engaging, and relevant to younger generations. Theoretically, this research integrates TPB with maqashid sharia and develops a fiqh-based da'wah content evaluation matrix, which remains rarely found in international literature.

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Introduction

The concept of halal consumption in Islam is based on the commands of the Qur'an, particularly in Surah Al-Baqarah verse 168, which emphasizes the importance of consuming halal and thayyib food (Aziz et al., 2023) (Suleman et al., 2021) (Adekunle & Filson, 2020) (Aslan, 2023). Consumption in the Islamic perspective is not merely a physical activity (Pusparini et al., 2024) (Ahmad & Syed, 2021), but part of worship that must be carried out in accordance with the guidance of the Sharia. Consumption in Islam is rooted in faith, intention, and the goal of achieving a balance between worldly and spiritual needs (Sabri et al., 2023) (Kalia, 2023). This principle is included in tarbiyah imaniyah, which needs to be taught systematically in order to shape collective awareness in everyday

life(Taufik, 2020)(Lahmar, 2020) . Digital technology has significantly expanded the reach of Islamic preaching and plays an important role in building halal awareness among Muslims, especially through social media, digital applications, and online communication(Sikumbang et al., 2023)(Haq, 2024) . This is in line with one of the themes of the 2017–2025 National Strategic Research Priority Program and Asta Cita, specifically the "Research and Development Talent Improvement Program" in the context of Islamic education, where Islamic Education (PAI) teachers are responsible for ensuring that learning materials are relevant to the times. Social media, especially dakwah videos, has now become the main means for the younger generation to understand Islamic teachings and shape halal consumption behavior. Dakwah content on social media has proven to be effective in increasing halal awareness and knowledge, but its validity and conformity with maqashid sharia remains an important challenge(Kerim et al., 2025)(Aslan, 2023)(Rafiki et al., 2024) .

The finding that 60% of Islamic boarding school students trust the recommendations of their favorite preachers more than official halal certification highlights the enormous influence of preachers in shaping halal consumption behavior. However, research shows that trust, image, and social norms also greatly determine halal consumption decisions(Kapustina, 2024)(Muflih & Juliana, 2021)(Aslan, 2023) . An analysis of 100 popular preaching videos on social media revealed that 45% of them did not include valid arguments or had interpretations that were inaccurate in the context of fiqh (Islamic jurisprudence). This condition can trigger tasyabbuh bi al-kuffar (resembling non-Muslim culture) in the consumption patterns of Muslim communities, which ultimately has an impact on consumption practices that deviate from Islamic principles(Zaid et al., 2022)(Kerim et al., 2025)(Faizal & Imanudin, 2024) . Digital da'wah studies have generally focused on its influence on religious understanding in general, but studies that specifically examine how da'wah video content shapes halal awareness using the Theory of Planned Behavior (TPB) framework are still limited. TPB was chosen in this study because of its conceptual compatibility with Islamic teachings. The concept of niyyah according to Al-Ghazali and the components of TPB both place intention at the core of human behavior, albeit with different terms and frameworks. Both highlight the importance of internal (heart/attitude) and external (norms/control) factors in forming intentions before behavior is carried out. However, no research has been found that explicitly integrates these two concepts in a single study(Sikumbang et al., 2023)(Al-Shamali et al., 2023)(Lovinary & Rokhman, 2023) . This integration provides a strong theoretical basis for understanding the formation of halal awareness in the context of digital da'wah. (Ajzen, 1991) 's Theory of Planned Behavior (TPB) is highly relevant in explaining halal consumption behavior, where cognitive, affective, and conative dimensions are interrelated through attitudes, subjective norms, and perceived behavioral control. Halal awareness reinforces each component of TPB, particularly through the influence of religiosity, sharia literacy, and social authority. Integration of TPB and Halal Awareness. Attitude Towards Behavior: Positive attitudes towards halal consumption are often driven by values of faith and piety, as well as the perception that halal consumption is a form of obedience to Allah. Studies show that this attitude greatly influences the intention to purchase halal products, especially when supported by religious knowledge and commitment(Bhutto et al., 2023)(Pradana et al., 2024)(Loussaief et al., 2024) . Subjective Norms: Subjective norms in the Islamic context involve the influence of religious scholars, preachers, family, and the Muslim community. These social references have been shown to be significant in shaping halal consumption intentions, although their strength can vary between groups and products(Pradana et al., 2024)(Dassouli et al., 2025)(Suleman et al., 2021) . Perceived Behavioral Control (PBC):

PBC is influenced by the availability of information, access to halal products, and Sharia literacy. However, some studies find that PBC is not always significant in predicting purchase intentions, especially when access and information are adequate (Pradana et al., 2024) (Bhutto et al., 2023) (Aslan, 2023). The integration of religious values into the Theory of Planned Behavior (TPB) model and its adaptation to sharia maqasid is increasingly recognized as a relevant and contextual approach, particularly in Muslim communities. This approach strengthens behavioral predictions and ensures alignment with holistic Islamic values (Achmad Bashori et al., 2024) (Hadi & Baihaqi, 2020) (Sheikh & Hussain, 2024).

Previous research in the field of digital da'wah has focused heavily on user interaction and engagement on social media, such as audience involvement, visual strategies, and the new authority of digital preachers. However, studies that specifically highlight behavior transformation based on Islamic values are still relatively scarce (Ibrahim, 2024) (Haq, 2024). Several studies have begun to touch on the potential of digital da'wah in shaping behavior, for example through an emphasis on the values of tolerance, ethics, and moderation (Sikumbang et al., 2023) (Shuhufi et al., 2022). However, research that empirically measures changes in religious behavior or the internalization of Islamic values as a result of exposure to digital da'wah is still very limited and is mostly conceptual or descriptive in nature (Haq, 2024) (Choirin et al., 2025). There are also findings that not all aspects of ritual and spiritual transformation can be effectively transferred to the digital realm, especially those related to auratic experiences and charismatic authority (Udin & Hakim, 2020). This gap emphasizes the urgency of research that not only measures the influence of da'wah content, but also assesses the accuracy of its arguments and the relevance of its sharia

This study offers novelty in three main aspects: The development of a measurement model that combines TPB and Islamic values (maqashid sharia) in the context of digital preaching. The evaluation of the format of preaching (ta'lim, qishash, tazkirah) in shaping attitudes, subjective norms, and behavioral control. The development of a fiqh-based content evaluation matrix to measure the accuracy of arguments in da'wah videos. Based on these research gaps, the objectives of this study are: To analyze the contribution of da'wah videos in to shaping al-wa'yu al-halal (halal awareness). To measure the effectiveness of da'wah delivery formats in influencing attitudes, subjective norms, and behavioral control. To develop a framework for integrating research findings into the Islamic Religious Education (IRE) curriculum in the basic competency of "Understanding the Concepts of Halal and Haram in Consumption." Thus, this study is expected to contribute theoretically to the literature on TPB-based digital dakwah and Islamic values, as well as provide practical benefits for preachers, educators, and policymakers in producing accurate, effective, and relevant halal dakwah content in the digital era.

Literature review and hypothesis development

Dakwah Video Content

Dakwah video content is a form of digital media used to convey Islamic teachings in a creative and interactive way (Al-Zaman, 2022) (Sikumbang et al., 2023) (Rosidi et al., 2024). In addition to serving as an educational tool, this content also plays a strategic role in shaping public perceptions, beliefs, and actions related to halal lifestyles (Sikumbang et al., 2023) (Haq, 2024). The development of digital technology has driven the transformation of da'wah methods, with video content now widely distributed through platforms such as YouTube, Instagram, and Tik Tok (Sikumbang et al., 2023) (Al-Zaman, 2022) (Rohmatulloh et al., 2022). The effectiveness of video da'wah content is determined by its ability to present

messages that are relevant, easy to understand, and appealing to various groups, especially the younger generation (Al-Zaman, 2022) (Rosidi et al., 2024).

Effective Islamic video content for da'wah depends not only on the message conveyed, but also on the credibility of the source, the quality of the material, the innovation of the delivery, and the regularity of publication. In addition, this content plays a role in shaping people's attitudes and behaviors regarding Sharia principles, including attitudes towards halal. Key Characteristics of Effective Video Content for Da'wah. Source Credibility: The competence and integrity of the speaker are very important in building the audience's trust in the preaching message (Abd, 2024). Content Quality: In-depth material, accurate references, and relevance to modern life are key to ensuring that the preaching message is accepted and applied (Abd, 2024). Innovative Delivery: The use of visual media, graphics, and adaptive language can increase audience appeal and understanding, although specific research on visual innovation in dakwah is still limited (Abd, 2024) (Halim et al., 2022). Regular Publication: Consistency in uploading content helps maintain audience engagement and loyalty (Halim et al., 2022). The Influence of Dakwah Content on Halal Attitudes and Behavior. Increasing Sharia Awareness: Da'wah content can strengthen public understanding and awareness of the importance of halal and sharia principles (Abd, 2024). Formation of Subjective Norms: Online community support and social interaction around da'wah content reinforce Islamic norms and behavior (Abd, 2024) (Ajzen, 2020). Behavior Control: Providing practical examples in everyday life helps audiences apply halal principles in a tangible way (Abd, 2024) (Ajzen, 2020). Effective dakwah video content requires credibility, quality, innovation, and consistency. In addition to conveying Islamic values, this content plays an important role in shaping halal attitudes, norms, and behaviors in society, supported by behavioral theory and digital communication strategies.

H1: Dakwah video content has a positive and significant effect on Halal Attitudes.

H2: Dakwah video content has a positive and significant influence on subjective norms.

H3: Dakwah video content has a positive and significant effect on Behavioral Control.

Behavioral Control

Behavioral control (perceived behavioral control) refers to an individual's perception of the ease or difficulty of performing a behavior, which is influenced by internal factors (knowledge, skills) and external factors (resources, barriers) (Ajzen, 1991). Behavioral control (perceived behavioral control/PBC) is an individual's belief about the ease or difficulty of consuming halal products, influenced by internal factors (knowledge, skills) and external factors (access, barriers) (Kasri et al., 2023) (Suleman et al., 2021). In many studies, PBC has been shown to have a positive effect on the intention to purchase halal products, including food, cosmetics, and pharmaceuticals (Kasri et al., 2023) (Fiandari et al., 2024) (Khasanah, 2024). Consumers who feel they are able to access and choose halal products tend to have a higher intention to purchase these products (Kasri et al., 2023) (Bhutto et al., 2024) (Ali et al., 2020). However, the strength of PBC's influence is not always consistent. Some studies found PBC to have a significant effect, while others reported that its effect was insignificant or weaker than other factors such as attitude or religiosity (Aslan, 2023) (Bhutto et al., 2023). For example, in the case of culinary products in Turkey and cosmetics in Pakistan, PBC did not have a significant effect on purchase intention, whereas in the case of pharmaceuticals in Indonesia and international food in Indonesia, PBC played an important role (Aslan, 2023) (Kasri et al., 2023) (Bhutto et al., 2024).

Many studies based on the Theory of Planned Behavior (TPB) show that perceived behavioral control (PBC)—that is, consumers' perceptions of the ease, ability, and resources to purchase halal products—has a significant effect on the intention to purchase halal products in various categories, such as food, cosmetics, pharmaceuticals, and tourism (Kasri et al., 2023) (Fiandari et al., 2024) (Akter & Hasan, 2023) (Silalahi, 2024). PBC includes factors such as knowledge of halal criteria, availability of halal products/certification, and social support.

PBC Supporting Factors that Increase Purchase Intentions. First. Knowledge about halal: Consumers with high knowledge about halal products tend to have stronger purchase intentions (Kasri et al., 2023) (Bhutto et al., 2023) (Soebahar et al., 2021). Second. Access and availability of halal products: The ease of obtaining halal products and their certification strengthens behavioral control and purchase intentions (Kasri et al., 2023) (Soebahar et al., 2021) (Silalahi, 2024). Third. Social support: Family or community support can strengthen purchase intent, although its effect is sometimes weaker than PBC and attitude (Fiandari et al., 2024) (Bhutto et al., 2023) (Ngah et al., 2021). Fourth. Halal awareness and labeling: Awareness and trust in halal labeling strengthen the relationship between PBC and purchase intent (Soebahar et al., 2021) (Silalahi, 2024).

Some studies find that PBC is not always significant, depending on cultural context, age, or product type (Aslan, 2023) (Pradana et al., 2024). However, in general, PBC remains a key predictor of purchase intent for halal products. Consistently, perceived behavioral control—especially when supported by knowledge, access, and social support—is a strong predictor of purchase intent for halal products. Efforts to increase halal literacy, expand access, and strengthen halal labels will increase consumer purchase intent.

H4: Behavioral Control has a positive and significant effect on Purchase Intent

Subjective Norm

Subjective norms are defined as individuals' perceptions of social pressure from their immediate environment (family, friends, or community) to engage in or refrain from certain behaviors (Ajzen, 1991). Subjective norms—perceptions of social pressure from the immediate environment—have been shown to be significant predictors of the intention to purchase halal products in various contexts, including food, cosmetics, and health supplements. Studies in Turkey, Indonesia, and Malaysia show that the stronger the encouragement from family, friends, or community, the higher the consumer's intention to purchase halal products (Aslan, 2023) (Pradana et al., 2024) (Ngah et al., 2021) (Ibeabuchi et al., 2024). Subjective norms also play a role for non-Muslim consumers, although their influence is usually weaker than for Muslim consumers (Lim et al., 2022) (Ibeabuchi et al., 2024).

Variations in Influence Based on Product and Demographics. For food and cosmetic products, subjective norms are almost always significant (Aslan, 2023) (Ngah et al., 2021). For pharmaceutical products and "Buy Muslim-made First" campaigns, the influence of subjective norms is sometimes insignificant, possibly because other factors such as knowledge, attitude, or skepticism are more dominant (Kasri et al., 2023) (Bhutto et al., 2023) (Hassan et al., 2022). The effect of subjective norms tends to be stronger among women and younger age groups, as well as among people with high levels of religiosity (Ngah et al., 2021) (Farah, 2021). Subjective norms can also be mediated or moderated by other variables such as halal awareness, ethnicity, and

acculturation(Tedjakusuma et al., 2023)(*No Title*, n.d.) . Subjective norms generally play an important role in driving the intention to purchase halal products, especially food and cosmetic products, and among Muslim groups. However, the strength of their influence can vary depending on the type of product, demographics, and cultural factors.

Cross-context and cross-product research shows that subjective norms—social pressure or expectations from important people around an individual—consistently have a positive and significant effect on purchase intentions(Pacho, 2020)(Tajeddini et al., 2021)(Guo & You, 2023) . This influence is found in various products, ranging from organic foods and green products to general consumer goods, and applies in many developing countries and societies with high collectivism values.

Factors that Reinforce Subjective Norms. Family and Friends: Support or pressure from family and peer groups reinforces purchase intentions, especially for products related to social values or norms such as halal food or environmentally friendly products(Bukhari et al., 2023)(Panda et al., 2024) . Authorities and Communities: Recommendations from authorities (e.g., clerics, community leaders) and religious communities increase compliance with norms, strengthening purchase intentions(Bukhari et al., 2023)(Zhuang et al., 2021) . Mechanisms and Moderation. Internalization of Norms: The influence of subjective norms on purchase intentions is often mediated by internalization into personal norms or self-identity(Tan & Cheah, 2025)(Liu et al., 2020) . Individual Characteristics: The effect of subjective norms is stronger in individuals with a collective orientation, high self-efficacy, or those who are very concerned about social opinion(Guo & You, 2023)(Pristl et al., 2021) . Research consistently shows that subjective norms are strong predictors of purchase intention, especially in collective and religious societies. This influence is reinforced by family, community, and authority, and mediated by the internalization of norms into personal values

H5: Subjective Norms have a positive and significant effect on Purchase Intentions

Halal Attitude

Halal attitude is a positive or negative evaluation of halal products or behavior, which is greatly influenced by beliefs, knowledge, experience, and social norms. Halal attitude has been proven to be a major factor in the intention and behavior of purchasing halal products, both among Muslim and non-Muslim consumers. Determinants of Halal Attitude. Religiosity: The level of religiosity is consistently a strong predictor of halal attitude. The higher the religiosity, the more positive the attitude toward halal products, whether in the context of food, cosmetics, or travel(Ahmadova & Aliyev, 2021)(Tuhin et al., 2022)(Fiandari et al., 2024) . Subjective Norms & Behavioral Control: Social norms and perceptions of behavioral control also play an important role in shaping halal attitudes, especially in purchasing decisions(Ahmadova & Aliyev, 2021)(Hanafiah & Hamdan, 2021) . Halal Knowledge & Awareness: Knowledge about halal and perceptions of the benefits of halal labels increase positive attitudes towards halal products, including in non-food categories(Rizkitysha & Hananto, 2022)(Ramli et al., 2023) . Trust & Halal Certification: Trust in halal products, companies, and certification bodies reinforces positive attitudes and purchase intentions(Ahmadova & Aliyev, 2021)(Koc et al., 2024) . Halal attitudes serve as an important mediator between factors such as religiosity, social norms, and knowledge with intentions and purchasing behavior of halal products. Positive attitudes toward halal increase purchase intentions, brand loyalty, and recommendations, both for

food products, cosmetics, and halal tourist destinations(Tuhin et al., 2022)(Aji et al., 2021)

Recent research consistently shows that positive attitudes toward halal products greatly influence purchase intent across various product categories and countries. Halal attitudes act as an important mediator between factors such as halal knowledge, religiosity, and trust in the purchase intent of halal products(Kasri et al., 2023)(Pradana et al., 2024)(Dewi et al., 2022) . Consumers with strong halal attitudes tend to have higher purchase intentions, with the effect often exceeding rational factors such as price, especially among religious consumers(Handriana et al., 2021)(Koc et al., 2024) . Recent research confirms that halal attitudes are the key factor in driving the intention to purchase halal products, with religiosity, knowledge, and trust as the main contributing factors. Halal attitudes also act as an important mediator between these factors and purchase intentions, so halal marketing and education strategies should focus on shaping positive consumer attitudes(Kasri et al., 2023)(Nawaz et al., 2024) .

H6: Halal Attitude has a positive and significant effect on Purchase Intentions

Purchase Intent

The intention to purchase halal products is a psychological indicator that describes the readiness of consumers, especially Muslim consumers, to choose products that comply with sharia principles. The main factors that shape the intention to purchase halal products include religiosity, subjective norms, halal awareness, trust, attitudes, experiences, and external factors.

Religiousness has a significant effect on the intention to purchase halal products, as consumers' level of faith and religious practices are the main factors that motivate them to buy products that are in accordance with their religious teachings(Aslan, 2023)(Nuryakin et al., 2024)(Hanifasari et al., 2024) . Subjective norms, which refer to the influence of the social environment and religious community, reinforce the intention to purchase halal products by encouraging individuals to follow socially accepted behavior within their community(Aslan, 2023)(Pradana et al., 2024)(Bhutto et al., 2023) . Halal awareness, which includes knowledge and awareness of halal products , also increases consumer purchase intention(Hanifasari et al., 2024)(Irfany et al., 2024)(Nuryakin et al., 2024) . Trust in halal certification and producers is an important factor in strengthening purchase intention, as consumers feel more secure and confident about the quality of the products they choose(Koc et al., 2024)(Ali et al., 2021) . A positive attitude towards halal products and good experiences with halal products also increase purchase intention, as consumers tend to prefer products that have provided positive experiences(Ali et al., 2021)(Nuryakin et al., 2024) . Additionally, external factors such as product availability, price, and halal labeling significantly influence purchase intent, where products that are available at reasonable prices and have halal labels are more likely to be chosen by consumers(Aslan, 2023)(Chong et al., 2022)(Nugraha et al., 2022) .

The relationship between purchase intention and actual behavior has been proven to be a strong predictor of halal product purchasing behavior, especially if the product is easily accessible and there are no price barriers(Aslan, 2023)(Ali et al., 2021)(Chong et al., 2022) . Consistency between intention and actual behavior is higher among consumers with high levels of religiosity and trust(Koc et al., 2024)(Ali et al., 2021)(Nuryakin et al., 2024) . Thus, the intention to purchase halal products is influenced by a combination of religious,

psychological, social, and external factors. This intention consistently predicts actual behavior, especially when supported by product accessibility and trust in halal certification. Understanding these factors is important for halal product marketing and development strategies.

H7: Purchase Intent has a positive and significant effect on Actual Behavior

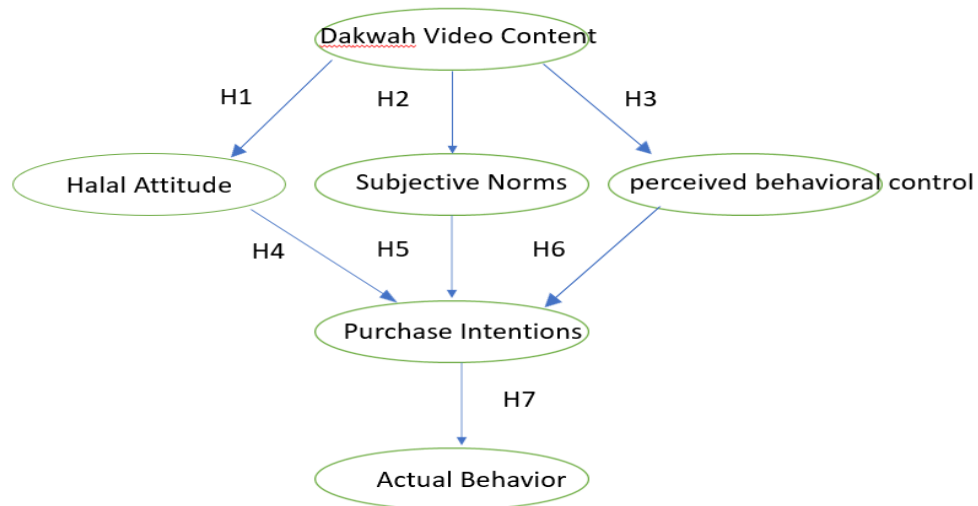


Figure 1. Research Model

Research Method

This study uses a quantitative approach with an explanatory survey design to analyze the influence of religious video content on the decision to purchase halal products (Hirose & Creswell, 2023). Data were collected through an online questionnaire (Google Form) with closed-ended questions based on a Likert scale. Population: Indonesian Muslims aged 18–35 who actively access religious videos on social media (Instagram, YouTube, TikTok). Sample: 300 respondents, selected using purposive sampling (Hair Jr et al., 1995) based on the following criteria: Follows at least 1 Muslim preacher account on social media. Watches religious preaching videos ≥ 3 times/week in the last 6 months. Has purchased halal products after being exposed to religious preaching content. Note: The purposive sampling technique was chosen to ensure that respondents met the research criteria and were able to provide relevant data. The questionnaire used a 5-point Islamic Likert scale: 1 = Haram – 5 = Wajib (to measure the intensity of religiosity). 1 = Strongly Disagree – 5 = Strongly Agree (for behavioral variables) (Sullivan & Artino Jr, 2013). This research model is shown in Figure 1 below.

This study uses a quantitative approach with a cross-sectional survey design. This approach was chosen to test the causal relationship between variables formulated based on the Theory of Planned Behavior (TPB) with adjustments to the maqashid sharia perspective. The survey method was considered appropriate for obtaining data on respondents' perceptions, attitudes, and behaviors in a natural context. The research population consisted of Indonesian Muslims who actively consumed religious videos on social media such as YouTube, Instagram, TikTok, and Facebook. Sampling was conducted using purposive sampling with the following inclusion criteria: aged between 18 and 35 years old; following at least one Muslim preacher's account on social media; consuming religious videos at least three times per week.

The sample size used was 300 respondents. This number was determined based on the recommendation of(Hair Jr et al., 1995) , which suggests a minimum of 5–10 respondents per parameter estimated in Structural Equation Modeling (SEM). The research instrument was a structured questionnaire with a five-point Islamic Likert scale, from 1 = Haram to 5 = Wajib, to reflect Islamic value-based assessments. The questionnaire was divided into four sections: Respondent demographic profile. Independent Variables (IV): Characteristics of dakwah video content (format, source credibility, interactivity, aesthetic quality). Mediator Variables: Attitudes toward halal consumption. Subjective norms. Perceptual behavioral control. Dependent Variable (DV): Decision to purchase halal products. The questions were adapted from previous research instruments relevant to TPB and Islamic marketing.

Data collection was conducted through an online survey via social media, assisted by two final-year student enumerators who received guidance from the research team. Prior to the main survey, an instrument test (pilot test) was conducted on 30 respondents to test the clarity and comprehensibility of the questions. Feedback from the pilot test was used to revise items that were unclear. Data analysis was conducted in several stages: Descriptive analysis to describe the respondent profile. Validity and reliability tests using Confirmatory Factor Analysis (CFA). Convergent validity was assessed through factor loading (>0.70), Average Variance Extracted ($AVE > 0.50$), and Composite Reliability ($CR > 0.70$). Discriminant validity was tested using the Fornell–Larcker criteria. Structural model testing was performed with SEM based on AMOS version 26(Santoso, 2021) . Model suitability was evaluated using the RMSEA index (<0.08), CFI (>0.90), TLI (>0.90), and Chi-square/df (<3). Hypothesis testing used path coefficients with a significance level of $p < 0.05$.

Results and Discussion

Respondent Profile

Table 1. Respondent Profile

No	Characteristics	Category	Number of People	Percentage
1	Gender	Male	135	45
		Women	165	55
		Total	300	100
2	Age	18-25 years	198	66
		26-35 years old	102	34
		Total	300	100
3	Frequency of Watching Da'wah Videos	1-2 times/week	62	20.7
		3-5 times/week	132	44
		Every day	106	35.3
		Total	300	100
4	Main Platform for Da'wah Content	Facebook	37	12.3
		Instagram	83	27.7
		TikTok	39	13
		YouTube	141	47

	Total	300	100	
5	Most Popular Da'wah Content Format	Qishash (Inspirational stories)	87	29
		Ta'lim (Formal lecture)	151	50.3
		Tazkirah (Brief advice)	62	20.7
		Total	300	100

Source: Processed primary data (2025)

The respondent profile table shows the composition of the research sample, which consisted of 300 active Indonesian Muslims who access religious videos. In terms of gender, the majority of respondents were female (55%) compared to male (45%), indicating balanced gender involvement with a slight female dominance. The age group is dominated by young people, with 66% aged 18-25 and 34% aged 26-35, reflecting the research focus on millennials and Gen-Z who are familiar with social media. This distribution is relevant for measuring the influence of digital dakwah among Muslim youth. The frequency of watching da'wah videos shows high intensity: 35.3% of respondents access content every day, and 44% watch 3-5 times/week. Only 20.7% consume 1-2 times/week, indicating that the sample truly represents a digitally active group. These findings reinforce the validity of the data for testing the influence of exposure to dakwah content on halal awareness, given the consistent frequency of exposure among respondents.

YouTube is the main platform (47%) for accessing religious content, followed by Instagram (27.7%), TikTok (13%), and Facebook (12.3%). This reflects a shift in preferences toward short video-based platforms. The most preferred content format was ta'lim (formal lectures, 50.3%), followed by qishash (inspirational stories, 29%) and tazkirah (short advice, 20.7%). The dominance of ta'lim shows that the educational approach is still considered effective, although story-based narratives (qishash) are also significant.

Instrument Quality Test

Table 2. Table 2. Validity and reliability test

Construct	Indicator	Loading	CR	AVE
Dakwah Video Content	KVD1	0.753		
	KVD2	0.790		
	KVD3	0.756		
	KVD4	0.817		
	Total	3,116	0.861	0.608
Attitude towards Halal	STH1	0.722		
	STH2	0.809		
	STH3	0.686		
	STH4	0.788		
	Total	3,005	0.839	0.567
Subjective Norm	NS1	0.833		
	NS2	0.745		
	NS3	0.831		
	NS4	0.722		
	Total	3,131	0.864	0.615

Behavioral Control	KP1	0.824		
	KP2	0.665		
	KP3	0.786		
	KP4	0.724		
	Total	2,999	0.838	0.566
Purchase Intent	NB1	0.609		
	NB2	0.823		
	NB3	0.667		
	NB4	0.758		
	Total	2,857	0.809	0.517
Actual Purchase Behavior	PA1	0.704		
	PA2	0.775		
	PA3	0.925		
	PA4	0.971		
	Total	3,375	0.912	0.724

Source: Processed primary data (2025)

Research instrument quality testing is a crucial stage that includes validity and reliability testing. This process is an important foundation in the application of Structural Equation Modeling s (SEM) using AMOS software, with the aim of ensuring the suitability of the questionnaire items for use in further analysis. Based on the analysis presented in Table 2, the following findings were obtained: **Validity Test.** All question indicators for each research variable showed an estimated value ≥ 0.50 , meeting the validity criteria set (Hair et al., 2013). These results indicate that all items used have met the construct validity requirements. **Reliability Test.** The reliability test produced two main findings: The composite reliability value was ≥ 0.70 , indicating good internal consistency. The average variance extracted (AVE) value was ≥ 0.50 , proving that the extracted variance exceeded the error variance (Hair et al., 2013). Thus, it can be concluded that all research indicators are not only valid but also reliable for measuring the intended construct. **Convergent Validity:** Factor loading values > 0.50 confirm that each indicator adequately represents its latent variable (Fornell & Larcker, 1981). **Reliability:** Composite reliability > 0.70 indicates measurement stability, while AVE > 0.50 ensures discrimination between constructs (Henseler et al., 2015).

Goodness of Fit Test Results

Table 3. Goodness of Fit Test Results

Goodness of Fit	Cut-off Value	Model Results	Description
X ² – Chi Square	Expected to be small	394.191	-
Probability (p)	> 0.05	0.000	Not Good
CMIN/DF	< 2	1.714	Good
GFI	> 0.90	0.905	Good

Goodness of Fit	Cut-off Value	Model Results	Description
AGFI	> 0.90	0.877	Marginal
RMSEA	< 0.08	0.049	Good
TLI (rho ²)	> 0.90	0.948	Good
CFI	> 0.90	0.956	Good

Source: Processed primary data (2025)

The Chi-Square test results show a significance value of 0.000, which means that there is a difference between the sample and population covariance matrices, so the model is considered unfit based on this test. However, Chi-Square is not the only indicator of model suitability. 's CMIN/DF index of 1.714 is below the maximum limit of 2.0, indicating that the model is feasible. The GFI index of 0.905 (> 0.90) also indicates good model fit. The AGFI value of 0.877 is still in the fairly good category, although not ideal. Furthermore, the TLI and CFI indices are 0.948 and 0.956, respectively, which exceed the minimum limit of 0.90 and indicate that the model has a strong fit. The RMSEA value of 0.049 (< 0.08) also indicates that the model has a low error rate and is feasible to use. Overall, although the AGFI value is still marginal and the Chi-Square is significant, most indicators such as CMIN/DF, GFI, TLI, CFI, and RMSEA show that this model has a good level of goodness of fit and can be continued for further analysis.

Hypothesis Testing

Hypothesis testing was conducted to evaluate whether the hypotheses proposed in this study could be accepted or rejected, based on the data collected from respondents. Based on the results in Table 3, all proposed hypotheses were accepted because they had a significance value (p-value) of less than 0.05 (Hair et al., 2013).

Table 4. Hypothesis test results

H	Variable Relationship	Standard Coefficient	Standard Error	Calculated t-value	p-value	Description
1	Video Content → Halal Attitude	0.200	0.073	3.001	0.003	H1 supported
2	Video_Content → Subjective_Norm	0.175	0.078	2.766	0.006	H2 supported
3	Video_Content → Behavior_Control	0.172	0.063	2.631	0.009	H3 supported

H	Variable Relationship	Standard Coefficient	Standard Error	Calculated t-value	p-value	Description
4	Behavioral_Control → Purchase_Intention	0.283	0.049	3.953	***	H4 supported
5	Subjective Norm → Purchase Intention	0.217	0.036	3.216	0.001	H5 supported
6	Halal Attitude → Purchase Intention	0.171	0.045	2.291	0.022	H6 supported
7	Purchase_Intention → Actual_Purchase	0.274	0.094	3.778	***	H7 supported
Source: Processed primary data (2025)						

Hypothesis Testing 1: The Influence of TikTok Content on Attitude

The analysis results show that TikTok content has a significant effect on attitudes ($\beta=0.313$, $p<0.001$). A C.R. value of 4.716 (>1.96) indicates that the more often Gen Z is exposed to TikTok content about reusable products, the more positive their attitudes toward their use. This finding is in line with the Planned Behavior theory, which states that exposure to information can shape individual beliefs and evaluations (Ajzen, 1991). In the context of social media, engaging visual TikTok content significantly influences perceptions of the benefits of environmentally friendly products.

Hypothesis 2 Testing: The Influence of TikTok Content on Subjective Norms

TikTok content was found to have a positive effect on subjective norms ($\beta=0.177$, $p=0.006$) with a t-value of 2.771. Although the effect was relatively smaller than other variables, these results confirm that TikTok content can influence perceptions of social pressure to use reusable products. This reflects the tendency of Gen Z to be easily influenced by online community opinions (Sheldon et al., 2021), especially through challenge content or influencer testimonials that go viral on the platform.

Testing Hypothesis 3: The Influence of TikTok Content on Behavioral Control

A significant effect of TikTok content on behavioral control was found ($\beta=0.221$, $p<0.001$). The C.R. value of 3.437 indicates that informative TikTok content (such as tutorials on usage or product reviews) increases perceptions of ease of access and ability to use reusable products. This finding reinforces previous studies on the role of how-to content in building user self-efficacy (Bandura, 1986), particularly in the context of environmentally friendly behavior among young people.

Testing Hypothesis 4: The Influence of Behavioral Control on Intentions

Behavioral control significantly influences intention ($\beta=0.301$, $p<0.001$) with a t-value of 4.625. These results reinforce the TPB proposition that perceived ease of use is a strong predictor of behavioral intention. In the context of this study, the belief in the ability to access and use reusable products (such as shopping bags or stainless steel straws) is a major determining factor in the formation of sustainable intentions.

Testing Hypothesis 5: The Influence of Subjective Norms on Intentions

Subjective norms have a positive but relatively weak effect on intention ($\beta=0.147$, $p=0.015$). The t-value of 2.430 indicates that although significant, social pressure (such as peer support or community expectations) is not the main driver of the intention to use reusable products. This finding is consistent with the criticism of TPB that subjective norms often have a marginal effect in the context of environmental behavior (Han, 2020), as Gen Z tends to be more independent in decision-making.

Testing Hypothesis 6: The Influence of Attitude on Intention

Attitude has the strongest influence on intention ($\beta=0.303$, $p<0.001$) compared to other TPB variables. The C.R. value of 4.561 indicates that belief in the benefits of reusable products (such as moral satisfaction or practicality) is the main motivation for Gen Z. This is in line with the characteristics of Generation Z, who are more motivated by personal values than external pressures (Turner, 2022), especially for sustainability issues that they consider relevant to their identity.

Hypothesis 7 Testing: The Influence of Intentions on Actual Behavior

Intention was found to have a strong effect on actual behavior ($\beta=0.346$, $p<0.001$) with the highest t-value (5.251). This finding not only supports the consistency of the TPB model but also confirms the effectiveness of TikTok content in transforming intention into real action. The high path coefficient may be influenced by the characteristics of reusable products that are easily adopted in everyday life, while also reflecting Gen Z's consistency in applying the environmental values they believe in (Wiedmann et al., 2021). These results also confirm that intention is a crucial mediator between exposure to digital content and sustainable behavioral change.

Discussion

The results of this study confirm that video content has a significant influence on the formation of halal awareness through the dimensions of the Theory of Planned Behavior (TPB)(Ajzen, 1991) . Hypothesis testing shows that religious video content has a positive effect on halal attitudes ($\beta = 0.200$, $t = 3.001$, $p = 0.003$), subjective norms ($\beta = 0.175$, $t = 2.766$, $p = 0.006$), and behavioral control ($\beta = 0.172$, $t = 2.631$, $p = 0.009$). These findings support previous studies stating that digital media, especially video content with high credibility, can influence the beliefs, perceptions, and behavior of Muslim consumers(Sikumbang et al., 2023)(Arifin et al., 2023) . The behavioral control variable was found to significantly influence the intention to purchase halal products ($\beta = 0.283$, $t = 3.953$, $p < 0.001$), which is in line with(Ajzen, 2020) that perceptions of ease of access and individual capabilities are important determinants of behavioral intention. On the other hand, subjective norms also influence purchase intention ($\beta = 0.217$, $t = 3.216$, $p = 0.001$), although their contribution is relatively lower. This can be attributed to the characteristics of the younger generation, who are more independent in their decision-making but still consider

the social influence of family, community, and religious leaders (Rafiki et al., 2024). Meanwhile, halal attitudes have a significant influence on purchase intention ($\beta = 0.171$, $t = 2.291$, $p = 0.022$). Although the coefficient value is not as high as behavioral control, halal attitudes play a fundamental role as a reflection of religious beliefs and positive evaluations of sharia-based products (Sikumbang et al., 2023). Finally, purchase intention was found to influence actual purchase behavior ($\beta = 0.274$, $t = 3.778$, $p < 0.001$). These results reinforce the findings (Lim et al., 2022) that intention is a strong predictor of actual behavior, particularly in the context of halal products that have religious and ethical dimensions. These findings confirm the relevance of integrating TPB with maqashid sharia in examining halal consumption behavior, while also contributing theoretically to the development of a model that accommodates spiritual and normative dimensions.

Conclusion

This study concludes that video content plays a significant role in shaping halal awareness through its influence on halal attitudes, subjective norms, and behavioral control. Halal attitudes ($\beta = 0.200$, $p = 0.003$), subjective norms ($\beta = 0.175$, $p = 0.006$), and behavioral control ($\beta = 0.172$, $p = 0.009$) were proven to be important determinants of the intention to purchase halal products. Among the mediator variables, behavioral control had the greatest influence on purchase intention ($\beta = 0.283$, $p < 0.001$), followed by subjective norms ($\beta = 0.217$, $p = 0.001$) and halal attitudes ($\beta = 0.171$, $p = 0.022$). The purchase intention formed from the three dimensions of TPB significantly encourages actual halal consumption behavior ($\beta = 0.274$, $p < 0.001$). The research model that integrates TPB with maqashid syariah has proven to be relevant in the context of digital da'wah, providing a more contextual understanding of the formation of halal consumption behavior among young Muslims.

Limitations and suggestions

This study has several limitations that need to be considered in the context of its application. First, the research design used is a cross-sectional design, which limits the ability to observe behavioral changes in the long term. Therefore, it cannot be ascertained whether the influence of da'wah content on halal consumption behavior is consistent or changes over time. Second, the research sample was limited to individuals aged 18–35 who actively accessed da'wah videos on social media. Thus, the findings of this study cannot be generalized to older age groups or to populations with limited digital access. Third, this study only focuses on the Theory of Planned Behavior (TPB) dimension as the main factor influencing halal consumption behavior, without considering other external variables such as price, distribution, and halal regulations that may also influence consumption decisions. Fourth, this study did not explore in depth the validity of religious content circulating on social media, which has the potential to influence the level of halal awareness, particularly regarding the accuracy of the arguments presented in these religious videos.

Suggestions for Further Research: To broaden the understanding of the influence of religious content on halal consumption behavior, further research is recommended to use a longitudinal design. Research with this design can observe the long-term impact of exposure to digital religious content on attitudes and halal consumption behavior. In addition, it is important to expand the research sample to include a wider age group, as well as individuals with limited digital access, to improve the generalization of the findings. Research involving external variables, such as price, availability of halal products, and halal regulations, will provide more comprehensive insights into the factors that influence halal consumption decisions in society. Furthermore, more in-depth research on evaluating the quality of

arguments in da'wah content based on fiqh proposals is also recommended to improve the accuracy of da'wah messages received by the audience. Finally, expanding research to explore the influence of various social media platforms and other types of dakwah content, such as infographics or articles, can provide a more holistic perspective on the effectiveness of digital dakwah in shaping halal awareness.

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