



Personal and social drivers of eco-halal consumption: The role in ensuring halal industry sustainability

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Abstract

Purpose – Based on Stimulus–Organism–Response (SOR) theory, this study investigates how the S-O-R model influences eco-halal consumption, which contributes to halal industry sustainability.

Methodology – A quantitative survey design was used with 207 eco-halal consumers in Central Java, Indonesia, selected through purposive sampling. Data were collected through online questionnaires and analyzed using Structural Equation Modeling–Partial Least Squares (SEM-PLS).

Findings – The results revealed that religiosity, health consciousness, eco-halal literacy, lifestyle, and social influence significantly and positively shaped eco-halal consumption, whereas price did not have a significant effect. Furthermore, eco-halal consumption strongly and positively influences halal industry sustainability.

Implications – Theoretically, this study enriches the eco-halal consumer behavior literature by highlighting the dominance of spiritual, ethical, and sustainability-oriented factors. Practically, it provides insights for halal industry stakeholders to improve competitiveness through eco-friendly, ethical, and health-conscious practices aligned with consumer expectations.

Originality – This study is among the first to empirically link eco-halal consumption with halal industry sustainability in Indonesia. It emphasizes the integration of religiosity, health consciousness, and eco-halal literacy as the key drivers of the sustainable halal industry.

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Introduction

The global halal industry shows a significant growth trend. According to the State of the Global Islamic Economy report of 2024, Muslim consumers spend more than USD 2 trillion on halal products and services and continue to increase every year ([State of the Global Islamic Economy, 2024](#)). Indonesia, with the largest Muslim population in the world, has great potential to become

the center of the global halal industry. However, sustainability challenges in economic, environmental, and social aspects are becoming increasingly important to pay attention to. Issues such as excessive use of resources, production waste, and social justice in the supply chain demand halal business models that not only meet sharia aspects but are also in line with sustainability principles (Mostafa, 2022).

Based on the [State of the Global Islamic Economy \(2024\)](#), the food and beverage sector is the sector most in demand by consumers. Halal food remains the largest sector in the Islamic economy, accounting for approximately US\$ 1.43 trillion of Muslim consumer spending in 2024, which is projected to reach US\$ 1.94 trillion by 2028 at a CAGR of 6.2%. Despite moderate growth amid macro issues, such as inflation and geopolitical disruptions, investment in food security, production capacity, and technological innovation continues. Indonesia is the 3rd ranked country among the 15 countries with the highest scores on Islamic economic indicators. Apart from the high demographic factor with the dominance of the Muslim population, the choice to consume halal products has also increased ([Rahayu et al., 2025](#)).

The global community's awareness of healthy, ethical, and environment-friendly lifestyles is increasing. [Riaz et al. \(2025\)](#) stated that consumers not only demand products that are safe and halal according to sharia, but also pay attention to how the products are produced, processed, and distributed. The MSMEs in the food and beverage (F&B) sector are the backbone of the Indonesian economy as well as the largest part of the halal industry chain ([Harsanto et al., 2024](#); [Wijaya et al., 2023](#)). Data from the Ministry of Cooperatives and SMEs shows that more than 60% of MSMEs are engaged in the F&B sector. In Indonesia, although the demand for halal products is very large, eco-friendly production practices and consumer awareness of eco-halal still face challenges such as low sustainability literacy, higher green production costs, and limitations of industrial innovation in implementing eco-friendly standards ([Usman et al., 2023](#)). Challenges arise because many MSMEs still face limited capital, technology, and literacy in implementing environmentally friendly production practices such as waste management, reducing single-use plastics, or using sustainable local raw materials.

Some studies suggest that the integration between the concepts of halal and sustainability has been discussed in contemporary literature. [Dewi \(2025\)](#) emphasized that halal is not just product certification but includes ethical values, justice, and social responsibility. However, the literature on sustainability emphasizes three main pillars ([Almunawar et al. 2025](#)): economic, social, and environmental. Thus, a meeting point exists between halal and sustainability that can be used as the basis for the development of a competitive and sustainable halal industry. The concept of halal is associated not only with aspects of Sharia law but also with the value of *thayyib*, which is good, healthy, and ethical. This opens a space for integration with the concept of sustainability. Studies on eco-halal consumption emphasize that Muslim consumers are increasingly concerned about the production process, distribution, and environmental impact of the products they consume. Meanwhile, [Nugroho et al. \(2025\)](#), regarding F&B MSMEs, emphasized that innovation and adaptation to market trends are the keys to business sustainability. Thus, the connection between halal and eco-friendly practices is important for MSMEs to increase their competitiveness in domestic and global markets ([Baharudin, 2025](#)).

This study aims to identify the relationship between halal principles and the concept of sustainability. Independent variables such as religiosity, health consciousness, eco-halal literacy, lifestyle, price, and social influence were analyzed as factors that affect the implementation of sustainability in the halal industry. Thus, a conceptual model will be formulated that can be used as a reference for the development of a sustainable halal industry. In addition, it examines how halal principles can be integrated into environmentally friendly consumption practices (eco-halal consumption).

The urgency of this research arises because F&B MSMEs are spearheads of daily halal product providers for the community. If MSMEs only focus on halal labels without adopting sustainability principles, they have the potential to lag global market trends that demand eco-friendly products. On the other hand, by integrating eco-halal consumption, MSMEs not only strengthen the legitimacy of Sharia but also increase consumer trust, open access to international markets, and contribute to the sustainable development agenda. This research is expected to enrich

the literature on halal sustainability and provide practical recommendations for MSME actors and policymakers in formulating an inclusive and competitive halal industry strategy.

Literature Review

Stimulus-Organism-Response (S-O-R) theory

The conceptual framework and hypotheses constructed in this study were grounded in Stimulus–Organism–Response (S-O-R) theory. First introduced by Mehrabian and Russell (1974) in environmental psychology, the S-O-R model has been widely applied across disciplines, including consumer behavior, marketing, and sustainability research. The major premise of this theory is that external factors, or stimuli (S), shape individuals' internal states, or organisms (O), which include cognition and emotion, and generate responses (R) in the form of observable behaviors. In this context, stimuli are seen as drivers shaping individuals' emotional states, which influence their behavior and purchasing intentions. Meanwhile, the organism, defined by its cognitive and emotional states, processes the stimulus and produces either acceptance or rejection of environmental cues. Thus, the organism acts as a mediator between the stimulus and response.

The S-O-R framework has been validated across multiple domains, demonstrating its flexibility in explaining consumer behavior. For instance, Begum et al. (2025) applied the model to examine Bangladeshi consumers' behavior toward halal food, while Ngah et al. (2023) analyzed the drivers of sustainable use of certified non-halal cosmetics among Muslim students in Malaysia. Similarly, Pandita et al. (2021) applied the S-O-R model to investigate the psychological effects of COVID-19 and lockdowns on Indian university students. Çıkı and Tanrıverdi (2025) examined the impact of Muslim-friendly tourism on the loyalty and well-being of Muslim travelers in non-Muslim countries. Its flexibility allows researchers to adapt and reconstruct S-O-R-based models to fit diverse research contexts. In the present study, the framework was applied to examine the relationships among specific constructs: eco-halal literacy, price, and social influence (stimuli); religiosity, health consciousness, and lifestyle (organisms); and eco-halal consumption as well as halal industry sustainability (responses). Accordingly, the S-O-R theory offers a highly relevant and robust foundation for the objectives of this project.

Hypotheses Development

Religiosity and eco-halal consumption

Religiosity plays a crucial role in shaping eco-halal consumption behavior, as it reflects an individual's commitment to religious teachings in daily life, including the selection of products that align with faith-based principles (Briliana & Mursito, 2017; Putri et al., 2019). Religiosity can be defined as the degree of adherence to religious teachings, expressed through personal beliefs, consistent worship without external compulsion, and the application of religious values in everyday practice (Rahman & Indra, 2024; Villani et al., 2019). Consumers with higher levels of religiosity and stronger religious education are more attentive to halal labels, product quality, and the ethical and sustainability dimensions of products. Consequently, religiosity influences both cognitive and affective attitudes toward choosing eco-halal products (Filimonau et al., 2022; Suparno, 2020; Tomşa et al., 2021). Purchasing intentions linked to religious practices, such as the decision to wear a hijab, further reinforce the strong association between religiosity and consumption behavior, where adherence to religious rules outweighs fashion trends or financial considerations (Andik et al., 2021; El-Bassiouny, 2018; Hassan & Harun, 2016). Islamic teachings emphasize environmental responsibility, sustainable resource use, and ethical consumption. These values drive religious individuals to favor eco-halal products that are environmentally friendly, organic, and halal-certified. The practice of consuming halal food also serves as a visible signal of religious and ethical commitment, reflecting conformity to moral norms, as well as a sense of social and environmental responsibility (Ariffin et al., 2019; Billah et al., 2020; Kamarulzaman et al., 2016). In addition, religiosity not only influences adherence to halal principles, but also encourages responsible and sustainable consumption behaviors within the eco-halal context. Thus, we propose the following hypothesis:

H₁: Consumption of eco-halal products is strongly and positively shaped by religiosity.

Health consciousness and eco-halal consumption

Health consciousness is a crucial driver of eco-halal consumption among Muslim and non-Muslim consumers. Individuals with high health concerns tend to prefer safe, natural, and sustainable products, including those that meet halal standards (Mabkhot, 2023). Health consciousness is referred to as a tendency or habitual orientation toward maintaining personal health (Mat et al., 2020). Consumers with strong health awareness tend to be more attentive to product quality, nutritional content, and ingredient safety, which leads them to favor eco-halal products that are free of harmful substances, organic, and environmentally friendly (Tqbal et al., 2021; Monterrosa et al., 2020). Understanding toward consumption choices could affect not only personal health but also environmental well-being, which further strengthens their preference for products that support both (Fageh, 2022; Jang & Cho, 2022). Within the Islamic context, the principle of maintaining health and avoiding harmful substances requires Muslims to be more selective in choosing products that align with the Shariah, including cosmetics and food. Therefore, Eco-halal consumption therefore becomes both a means of preserving the body and adhering to religious teachings (Hasibuan et al., 2019; Pooneh et al., 2020). Health consciousness grounded in Islamic values is consistent with the emphasis on consuming nutritious, clean, and halal food, while avoiding practices that harm the body. As a result, Muslim consumers are motivated to prioritize products that are not only halal but also healthy and environmentally sustainable (Mat et al., 2020; Padela & Zaidi, 2018). Thus, health consciousness does not solely reinforce the motivation to maintain physical well-being, it also facilitates eco-halal consumption behaviors that integrate nutritional, ethical, and sustainability considerations. Accordingly, we propose the following hypothesis was proposed:

H₂: Consumption of eco-halal products is strongly and positively shaped by health consciousness.

Eco-halal literacy and eco-halal consumption

Eco-halal literacy, a concept that integrates halal literacy with ecological principles, is a key factor in shaping responsible eco-halal consumption patterns. Adequate knowledge enables consumers to assess the environmental impact of the products they consume, while encouraging purchasing behaviors that align with both ethical and Shariah values (Khan & Mohsin, 2017). This concept provides a deeper understanding of the importance of halal consumption and production, which conform to religious law and prioritize environmental sustainability. Consumers with higher levels of environmental literacy are likely to be more proactive in seeking information, examining labels and certifications, and choosing halal products that are more environmentally friendly. Strong ecological awareness also reinforces the understanding of the interconnectedness between halal principles and sustainability, thereby strengthening pro-environmental attitudes towards eco-halal consumption (Lin & Niu, 2018; Tiwari, 2023). From an Islamic perspective, eco-halal literacy emphasizes the integration of religious values with environmental consciousness, where safeguarding nature is regarded as an act of *ihsan* (benevolence), which is equivalent to safeguarding religious practices. Thus, eco-halal consumption becomes both an expression of obedience to God and a manifestation of human responsibility as *khalifah* (stewards) on Earth (Esa et al., 2024). Accordingly, eco-halal literacy could enhance consumers' cognitive capacity to evaluate halal products and instill spiritual awareness of sustainable consumption as a manifestation of Shariah compliance and ecological responsibility. Therefore, we propose the following hypothesis:

H₃: The consumption of eco-halal products is strongly and positively shaped by eco-halal literacy

Lifestyle and eco-halal consumption

Lifestyle represents a consumption pattern that reflects how individuals utilize their time, money, and resources in daily activities, shaped by a combination of internal factors, such as attitudes, personality, experience, and perception, as well as external factors, such as reference groups, family, social class, and culture (Candan & Kapucu, 2018; Solomon & Behavior, 1994). In the context of eco-halal consumption, a lifestyle that emphasizes the values of sustainability, health, and compliance with Sharia principles encourages consumers to choose halal products and is environmentally friendly. Psychographic analysis through the Activities, Interests, Opinions (AIO) approach demonstrates that consumer interests, activities, and ethical awareness are critical

indicators for understanding the influence of lifestyle on eco-halal purchasing decisions (Priansa & Suryawardani, 2020; Rahman & Indra, 2024). The global rise in halal lifestyle trends further strengthens consumer orientation toward selecting products that meet halal standards, while simultaneously contributing to environmental preservation (Kotler et al., 2021; Sulaiman et al., 2020). Lifestyle factors such as environmental awareness, health consciousness, and ethical considerations have been shown to be significant drivers of eco-halal consumption behavior, where environmentally concerned individuals are more likely to choose sustainable products and health-oriented individuals tend to prioritize nutritious, organic, and halal food (Niezgoda & Kowalska, 2020; Tomşa et al., 2021). In addition, the influence of social groups and communities that emphasize religious values and sustainability further reinforces the adoption of eco-halal consumption patterns (Mukhtar & Todd, 2023). Accordingly, the stronger the alignment between consumer lifestyle and the values of sustainability, ethics, and religiosity, the more significant is its influence on eco-halal consumption decisions. Hence, the proposed hypothesis is as follows:

H₄: Consumption of eco-halal products is strongly and positively shaped by lifestyle.

Price and eco-halal consumption

Price is a strategic factor that not only determines product affordability but also serves as an indicator of quality, ethics, and sustainability in eco-halal consumption (Lee et al., 2018). Price can be defined as an exchange value measured in money or other goods, which reflects the benefits obtained by an individual or group from a product or service at a specific time and place (Solomon & Behavior, 1994). Although Ali et al. (2019) found that the costs of halal certification and strict production standards may raise prices and reduce purchase intentions, other studies suggest that prices aligned with sustainability values can enhance purchasing decisions. Anggraeni et al. (2024) emphasize that price exerts a positive and significant influence on purchasing decisions when consumers perceive it as commensurate with the benefits offered, such as product safety, environmental friendliness, and Sharia compliance. Similarly, Salisu et al. (2023) highlighted that within green marketing practices, fair and competitive pricing can balance consumers' cost sensitivity with their willingness to pay more for environmentally friendly and halal products, provided that environmental benefits and halal assurance are clearly perceived. In the context of eco-halal consumption, competitively set prices that reflect quality, sustainability, and Sharia values are likely to strengthen purchasing intentions and encourage responsible consumption behavior (Nekmahmud & Fekete-Farkas, 2020). Consumers tend to interpret fair pricing as a reflection of producers' commitments to both halal integrity and environmental preservation. Thus, it is hypothesized:

H₅: The consumption of eco-halal products is strongly and positively shaped by the price.

Social influence and eco-halal consumption

Social influence refers to the changes in an individual's thoughts, emotions, and behaviors that arise from interactions with others, often manifesting as social pressure to conform to and shape expectations regarding the adoption or avoidance of certain behaviors (Ali et al., 2019; Husin et al., 2022). Social influence has been shown to be a critical factor in shaping eco-halal consumption behavior, as interactions within the social environment can alter individuals' perceptions, emotions, and actions. In developing countries, social norms and cultural values significantly influence consumption decisions, including choices related to eco-halal products. Encouragement from family, friends, and reference groups can stimulate consumer interest, even among those who are initially uninterested in shifting from conventional products to halal alternatives (Nora & Sriminarti, 2023; Xiao et al., 2023). Ali et al. (2019) further confirmed that social opinions and support have a positive link with the adoption of halal products and enhance consumer knowledge and trust in both the quality and halal integrity of such products. Within the eco-halal context, social norms emphasizing sustainability values can accelerate the acceptance of products that integrate halal principles with environmental responsibility. Consequently, social influence serves as a vital catalyst for promoting consumption behaviors aligned with religious values, ethical standards, and ecological responsibility (Briliana & Mursito, 2017; Dewi & Zalzalah, 2019). Based on these considerations, the following hypothesis was formulated:

H₆: Consumption of eco-halal products is strongly and positively shaped by social influence.

Eco-halal consumption and halal industry sustainability

Eco-halal consumption, defined as a consumption pattern that integrates adherence to halal principles with concerns for environmental sustainability, has been shown to be a key driver in sustaining the halal industry (Sulaiman et al., 2018). Consumers who choose eco-halal products demand both halal compliance and careful consideration of the ecological and ethical impacts throughout the production processes. In turn, this encourages producers to adopt environmentally friendly practices, enhance information transparency, and maintain supply chain integrity in accordance with Sharia principles (Mabkhot, 2023; Tomşa et al., 2021). Mat et al. (2020) demonstrated that green halal consumption significantly influences overall halal consumption patterns, thereby reinforcing consumer trust and reducing the potential risks associated with halal products. Furthermore, the rise of eco-halal consumption creates positive pressure on halal industry players to implement sustainable innovations, such as environmentally friendly packaging, energy-efficient production processes, and stricter certification standards, to remain globally competitive (Filimonau et al., 2022; Esa et al., 2024). Hence, the greater the level of eco-halal consumption within society, the stronger is the push for the halal industry to integrate religious, ethical, and environmental sustainability values into business practices. Consumption patterns oriented toward halal integrity and environmental preservation reinforce the sustainability and global competitiveness of the halal industry. Thus, it hypothesized:

H₇: Sustainability of the halal industry is strongly and positively shaped by eco-halal consumption.

Based on the literature review that underpins the research hypotheses, a research model was designed and modeled, as shown in Figure 1.

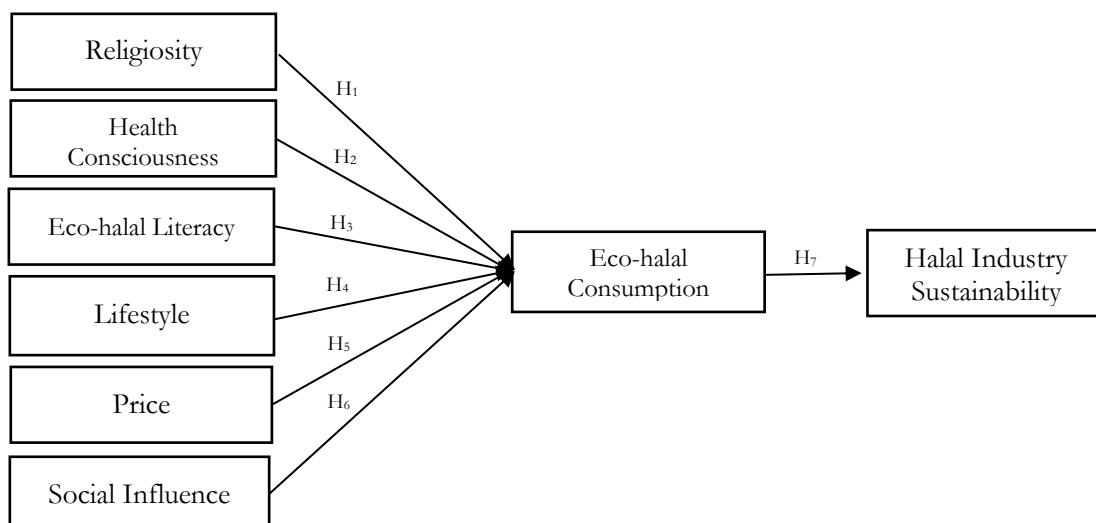


Figure 1. Research design model
Source: Designed by the authors

Research Methods

Using a quantitative approach with an online survey, this study collected data from eco-halal food and beverage consumers in Central Java to explore the relationships between religiosity, health consciousness, eco-halal literacy, lifestyle, price, social influence, and eco-halal consumption in relation to halal industry sustainability. The questionnaire was adapted from previous studies and adjusted to the context of this study. All variables were measured using a five-point Likert scale, ranging from 1 (“strongly disagree”) to 5 (“strongly agree”). The indicators for each variable were developed based on previous research. Religiosity was measured using five items: belief, religious commitment, adherence to teaching, value-based decision making, and dedication (Rahman & Indra, 2024; Villani et al., 2019). Health consciousness was assessed using five items: concern for

product quality, ingredient literacy, access to information, risk prevention, and attention to nutritional content (Mat et al., 2020). Eco-halal literacy was measured using five items: knowledge and understanding, awareness of benefits, ability to identify, positive attitudes, and consumption behavior (Kesuma et al., 2024). Lifestyle was captured through five items covering time management, consumption patterns, values and habits, standard of living, and social behavior (Kotler et al., 2021; Niezgoda & Kowalska, 2020). Price was measured using five items: affordability, consistency with product quality, alignment with perceived benefits, competitiveness, and sensitivity to price changes (Anggraeni et al., 2024; Solomon & Behavior, 1994). Social influence was also assessed using five items: social norms, social pressure, family influence, peer/community influence, and the influence of public figures (Ali et al., 2019; Husin et al., 2022). Eco-halal consumption is measured using five items: product selection, sustainability awareness, product preference, consumption habits, and value application (Mat et al., 2020). Finally, halal industry sustainability is measured using five key items: economic performance, social justice, environmental preservation, hygiene and safety, and fair trade (Bux et al., 2022; Mabkhot, 2023).

The target population comprised eco-halal food and beverage consumers residing in Central Java. Respondents were selected using purposive sampling, with inclusion criteria requiring them to be eco-halal food and beverage consumers within the past three months, residing in Central Java, and willing to participate. Data were collected using Google Forms distributed via WhatsApp, Facebook, Instagram, and relevant communities. A total of 207 valid responses were obtained, which met the sample size recommendation of Hair Jr. et al. (2021), suggesting a minimum of five to ten times the number of indicators. Data analysis was performed using Structural Equation Modeling–Partial Least Squares (SEM-PLS) with SmartPLS, as it is considered appropriate for analyzing complex models involving multiple latent variables (Wong, 2013).

Results and Discussion

Results

The questionnaire was distributed to 207 eco-halal food and beverage consumers residing in Central Java. Respondents were selected based on demographic criteria including gender, age, marital status, education, occupation, religion, and income. The sample was dominated by female participants (66.67%), most of whom were aged between 20 and 25 years (51.20%), were single (61.35%), and held a bachelor's or graduate degree (44.94%). In terms of occupation, the largest group comprised private employees (39.61%). The majority of the respondents were Muslim (88.88%), and the most common monthly income range was IDR 1,000,000–2,500,000 (32.85%). The detailed profile of the respondents is presented in Table 1.

Table 1. Profile of respondents

Profil	Descriptions	Frequency	Percentage
Gender	Male	69	33.33%
	Female	138	66.67%
Age	< 20 years old	9	4.34%
	20 - 25 years old	106	51.20%
	26 - 30 years old	41	19.80%
	31 - 35 years old	19	9.17%
	36 - 40 years old	18	8.69%
	41 - 45 years old	11	5.31%
	> 45 years old	3	1.49%
Marital status	Unmarried	127	61.35%
	Married	80	38.65%
Education	Senior High School	66	31.88%
	Diploma	48	23.18%
	Bachelor/ Graduate	93	44.94%
Occupations	Students	64	30.91%
	Entrepreneur	20	9.66%

Profil	Descriptions	Frequency	Percentage
Religion	Private Employee	82	39.61%
	Civil Servant	17	8.21%
	Others	24	11.61%
Income (IDR)	Muslim	184	88.88%
	Christian	17	8.21%
	Buddhist	4	1.93%
	Hindu	2	0.96%
< Rp1,000,000	< Rp1,000,000	32	15.45%
	Rp1,000,000 – Rp2,500,000	68	32.85%
	Rp2,500,001 – Rp5,000,000	64	30.91%
	Rp5,000,001 – Rp7,500,000	36	17.39%
	> Rp7,500,000	7	3.38%

Source: Author's original contribution (2025)

Based on the SEM-PLS method, the measurement model was first evaluated prior to hypothesis testing to ensure that the indicators and latent variables met the required assessment criteria. The results are as follows:

Table 2. Test of validity and reliability

Variable	LF	AVE	CA	rho_A	CR
Religiosity	RG1	0.864			
	RG2	0.893			
	RG3	0.899	0.731	0.907	0.909
	RG4	0.855			
	RG5	0.757			
Health Consciousness	HC1	0.794			
	HC2	0.870			
	HC3	0.750	0.670	0.878	0.893
	HC4	0.848			
	HC5	0.826			
Eco-Halal Literacy	EL1	0.875			
	EL2	0.871			
	EL3	0.881	0.743	0.913	0.920
	EL4	0.786			
	EL5	0.892			
Lifestyle	LF2	0.860			
	LF3	0.916			
	LF4	0.936	0.817	0.925	0.926
	LF5	0.901			
	PR1	0.934			
Price	PR2	0.964	0.886	0.935	0.935
	PR3	0.924			
	SI1	0.917			
Social Influence	SI2	0.875	0.814	0.886	0.892
	SI3	0.915			
	EC1	0.898			
Eco-Halal Consumption	EC2	0.864			
	EC3	0.907	0.767	0.924	0.924
	EC4	0.844			
	EC5	0.865			
	HS1	0.891			
Halal Industry Sustainability	HS2	0.917			
	HS3	0.858	0.768	0.924	0.925
	HS4	0.888			
	HS5	0.826			

Source: Author's original contribution (2025)

The validity and reliability tests presented in [Table 2](#) indicate that all research variables met the required criteria. All indicators demonstrated loading factor (LF) values above 0.7, confirming convergent validity. The average variance extracted (AVE) values for all variables exceeded 0.5, indicating construct validity. Furthermore, Cronbach's alpha (CA), rho A, and composite reliability (CR) values greater than 0.7, confirmed the high reliability of the instrument.

The subsequent stage, after assessing the measurement model, was the evaluation of the structural model, which examined the relationships among the latent variables using path coefficients. A summary of the hypothesis-testing results is presented in [Table 3](#).

Based on [Table 3](#), which presents the hypothesis testing results, the consumption of eco-halal products was strongly and positively influenced by religiosity, health consciousness, eco-halal literacy, lifestyle, and social influence. This was evidenced by T-statistic values exceeding 1.96 and P-values below 0.05, thereby confirming H₁, H₂, H₃, H₄, and H₆. However, the consumption of eco-halal products is not significantly shaped by price; therefore, H₅ is not confirmed. However, the consumption of eco-halal products was not significantly influenced by price; thus, H₅ was not supported. Furthermore, the sustainability of the halal industry was strongly and positively shaped by eco-halal consumption, confirming H₇.

Table 3. Hypothesis evaluation

Hypothesis		Ori-Sample	T-Stat	P Values	Info
H ₁	Religiosity → Eco-Halal Consumption	0.230	2.282	0.023*	Confirmed
H ₂	Health Consciousness → Eco-Halal Consumption	0.156	2.206	0.043*	Confirmed
H ₃	Eco-Halal Literacy → Eco-Halal Consumption	0.184	4.136	0.000*	Confirmed
H ₄	Lifestyle → Eco-Halal Consumption	0.348	3.303	0.001*	Confirmed
H ₅	Price → Eco-Halal Consumption	-0.063	0.870	0.385	Not confirmed
H ₆	Social Influence → Eco-Halal Consumption	0.249	2.800	0.005*	Confirmed
H ₇	Eco-Halal Consumption → Halal Industry Sustainability	0.792	15.709	0.000*	Confirmed

Source: Author's original contribution (2025)

Discussion

The findings confirm that religiosity has a significant influence on the consumption of eco-halal food and beverages, thereby supporting H₁. This suggests that the higher an individual's religious commitment, the greater their tendency to select food and beverages that are not only halal, but also environmentally friendly. This result corresponds with earlier studies that demonstrated that religiosity fosters adherence to halal principles, concern for sustainability, and the application of ethical values in purchasing decisions ([Briliana & Mursito, 2017](#); [Filimonau et al., 2022](#)). In this context, eco-halal products are not solely perceived as compliance with religious obligations, but also as a moral responsibility to preserve nature, in line with Islamic teachings that emphasize environmental stewardship and the sustainable use of resources ([Ariffin et al., 2019](#); [Billah et al., 2020](#)). Accordingly, consumers with strong religious commitment are more likely to prefer products that are not only halal but also ethical, organic, and environmentally sustainable.

H₂ is also supported, indicating that the consumption of eco-halal products is strongly and positively shaped by health consciousness. This finding suggests that the higher an individual's health consciousness, the greater their tendency to select halal foods and beverages that are safe, natural, and environmentally friendly. Health-conscious individuals tend to pay close attention to nutritional content, ingredient safety, and product quality, making them more interested in eco-friendly products that are free from harmful substances, organic, and sustainable ([Iqbal et al. 2021](#); [Monterrosa et al. 2020](#)). This result is consistent with prior research emphasizing that health awareness not only drives the choice of healthy food and products but also heightens sensitivity to the environmental and societal impacts of consumption ([Fageh, 2022](#)). Within the Islamic context, the principle of safeguarding health and avoiding harmful substances aligns with teachings that

emphasize the importance of consuming halal, clean, and nutritious food (Hasibuan et al., 2019; Padela & Zaidi, 2018). Thus, health consciousness plays a dual role: motivating individuals to protect their physical well-being while simultaneously reinforcing ethical commitments in choosing eco-halal products that balance nutrition, sustainability, and spiritual values.

The consumption of eco-halal products is strongly and positively shaped by eco-halal literacy; thus, H_3 is confirmed. The results confirm that the level of halal literacy integrated with ecological awareness is an important factor in driving consumption behavior, which is ethical, sustainable, and in line with Sharia principles. Consumers with a deep understanding of the interconnection between halal and environmental sustainability tend to be more critical in assessing labels, certifications, and the environmental impact of food and beverage products; therefore, they are encouraged to choose halal products that are environmentally friendly (Khan & Mohsin, 2017). This knowledge could enhance cognitive ability in evaluating product quality and halal compliance as well as foster spiritual awareness that protects the environment as part of religious and moral responsibility (Lin & Niu, 2018; Esa et al., 2024). Thus, eco-halal literacy strengthens consumption behavior that not only fulfills halal requirements but also reflects ecological concern as a manifestation of Islamic values.

The consumption of eco-halal products is strongly and positively shaped by lifestyle and accepted. This finding emphasizes that lifestyle is an important factor influencing consumers' decisions to choose halal and environmentally friendly foods and beverages. Lifestyle reflects how individuals manage time, activities, and resources in accordance with their values, interests, and preferences (Candan and Kapucu 2018). Consumers with lifestyles that emphasize health, sustainability, and adherence to Sharia are more likely to choose eco-halal products with certain criteria, such as certified, organic, and ethical, because their purchasing decisions are not only driven by functional needs, but also by ethical awareness and environmental responsibility. In addition, the influence of social groups, religious communities, and global halal lifestyle trends further strengthens consumer orientation toward products aligned with sustainability values and halal principles (Mukhtar & Todd, 2023; Rahman & Indra, 2024; Sulaiman et al., 2020). Therefore, the greater the alignment of consumers' lifestyles with sustainability, ethics, and spirituality, the stronger their tendency to consistently adopt eco-halal consumption behavior.

Price did not significantly affect the consumption of eco-halal food and beverages among the people of Central Java, indicating that H_5 was not confirmed. This finding indicates that price is not a major consideration for consumers when choosing eco-halal foods and beverages. This differs from several previous studies that stated that price can influence purchasing decisions, especially when consumers consider the price to be commensurate with the benefits of the product, such as safety, sustainability, and Sharia compliance (Anggraeni et al., 2024; Salisu et al., 2023). In this study, consumers tend to prioritize the ethical value, health, sustainability, and halal status of products over price considerations. This may be related to the perception that eco-halal products are choices that are in line with moral, spiritual, and environmental principles, so the willingness to pay more is not a significant barrier to consumption behavior. Thus, although price remains a strategic factor in marketing, in the context of eco-halal food and beverage consumption, the people of Central Java are influenced more by non-financial factors related to religious, ethical, and sustainability values. These findings are highly relevant to those of Ali et al. (2019).

The next finding is that the consumption of eco-halal products is strongly and positively shaped by social influence, which means that H_6 is confirmed. This finding confirms that social interactions with family, friends, and reference groups are important factors in shaping consumer decisions to choose eco-halal foods and beverages. Social influence encourages changes in thinking, emotions, and behavior so that consumers who were initially less interested can be encouraged to switch from conventional products to halal and environmentally friendly products (Nora & Sriminarti, 2023). In the context of consumers in Central Java, social norms and cultural values play a dominant role in shaping consumption decisions, including those related to eco-halal products. Social support and opinion increase consumers' knowledge and trust in product quality and halal status, while also strengthening their awareness of ethical values and environmental sustainability (Briliana & Mursito, 2017). Thus, social influence functions as an important catalyst

that drives eco-halal consumption behavior, which is in line with religious principles, ethics, and ecological responsibility in Central Java.

Finally, H_7 confirmed that eco-halal consumption strongly and positively shapes the sustainability of the halal industry. This means that consumption patterns that combine compliance with halal principles with concerns for environmental sustainability are the main drivers of sustainable business practices in the food and beverage sector. Consumers in Central Java who choose eco-halal products not only emphasize halalness but also assess the ecological impact, ethics, and transparency of the production process, thereby encouraging producers to implement environmentally friendly practices. This consumption pattern increases the positive pressure on industry players to adopt sustainable innovations, such as the use of environmentally friendly packaging, energy efficiency, and stricter production standards, which, in turn, strengthens consumer confidence and the competitiveness of the halal industry in local and global markets (Filimonau et al., 2022). Thus, the higher the level of eco-halal food and beverage consumption by the community, the stronger the push for the halal industry in Central Java to integrate religious, ethical, and long-term sustainability values into business practices. Therefore, these findings are highly relevant to those of Mabkhot (2023) and Esa et al. (2024).

Conclusion

This study explored the key determinants of eco-halal consumption and its impact on halal industry sustainability in Central Java, Indonesia, using the Stimulus-Organism-Response (S-O-R) theoretical framework. The findings confirmed that religiosity, health consciousness, eco-halal literacy, lifestyle, and social influence positively impacted eco-halal consumption behavior, while price did not have a notable influence. Furthermore, eco-halal consumption was identified as a predictor of halal industry sustainability, highlighting the role of environmentally responsible consumer behavior in driving long-term competitiveness and ethical integrity in the halal sector.

Theoretically, this study extends the S-O-R model by applying it to eco-halal consumer behavior within the emerging field of sustainable halal studies. The findings suggest that internal psychological factors (religiosity, health consciousness, lifestyle) and cognitive awareness (eco-halal literacy) serve as critical mediating organisms between external stimuli and behavioral responses. Thus, this study bridges Islamic consumption values with sustainability principles, contributing to the growing discussion of the intersection between Sharia compliance and environmental ethics. From a practical perspective, the findings suggest the importance of improving eco-halal literacy, promoting sustainable lifestyle campaigns, and leveraging social influence as strategic levers to encourage eco-halal consumption and enhance the resilience of the halal industry. Policymakers should develop educational initiatives and certification systems that emphasize halal integrity and environmental responsibility to support sustainable practices. Similarly, MSMEs can benefit from adopting eco-friendly production methods, transparent supply chains, and sustainability-driven branding to meet the evolving expectations of ethically conscious consumers.

Despite its contributions, this study has limitations, particularly its focus on Central Java and the food and beverage sector, which may limit its generalizability. Future research should expand into broader regions and sectors, examine longitudinal patterns of eco-halal consumption, and include macro-level factors, such as government regulation, technological innovation, and international market integration. Comparative studies across Muslim-majority and minority contexts would further deepen the understanding of cross-cultural variations in eco-halal behavior. Finally, this study highlights the importance of merging halal values with sustainability principles for a moral and religious imperative, as well as a strategic pathway toward a globally competitive and ethically responsible halal economy that requires collaboration among stakeholders.

Author contributions

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