

# Green Economics and Halal Consumption: The Influence of Green Awareness, Digital Engagement, and Islamic Values on Sustainable Purchase Decisions

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## Abstract

The fusion of sustainability and Islamic ethics has provided fertile ground for the development of halal consumption practices in contemporary society. The role of Green Awareness, Digital Engagement, and Islamic Values in influencing Sustainable Purchase Decisions: A Study on Muslim Generation Z Consumers in Indonesia. Adopting a quantitative explanatory study, data were obtained from an online survey and analyzed employing Partial Least Squares–Structural Equation Modeling (PLS-SEM) technique using SmartPLS 4.0. The findings indicate that Digital Engagement and Islamic Values have a significant positive effect on sustainable purchase decisions, with Digital Engagement emerging as the strongest predictor ( $\beta = 0.466$ ;  $p < 0.001$ ), followed by Islamic Values ( $\beta = 0.378$ ;  $p < 0.001$ ). In contrast, Green Awareness does not show a significant direct effect ( $\beta = 0.152$ ;  $p = 0.118$ ), indicating the presence of an awareness–action gap among Muslim Generation Z consumers. The model explains 68.3% of the variance in sustainable purchase decisions ( $R^2 = 0.683$ ), demonstrating strong explanatory power. Theoretically, the paper extends the scope of the theory of planned behavior and the ethical consumption theory with the focus on the preeminence of digital engagement and religious values for the translation of awareness of sustainability into actual purchase behaviors. The practical implications of the study underscore the significance of interactive digital strategies and Islamic value-based messaging for the enhancement of sustainable halal consumption among generation Z.

**Keywords:** Green Awareness; Digital Engagement; Islamic Values; Sustainable Purchase Decision; Generation Z; Halal Consumption.

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## INTRODUCTION

The confluence between sustainability and Islamic values constitutes a major paradigm in the dynamics of modern consumer behavior, especially in the ever-growing halal segment. This is particularly so in an increasingly environmentally conscious world and in an increasingly digitalized world. Generation Z Muslims constitute a critical segment in these environmentally and digitally evolving conditions and are arguably driving consumer trends in the leading Muslim-majority state in the world, Indonesia.

The halal sector has witnessed an unprecedented rate of expansion worldwide. The halal domain is no longer limited to food items. It includes pharmaceutical products, cosmetics, fashion merchandise, and environmentally friendly goods (Thomson Reuters, 2023). The expansion of the halal sector matches the pattern of development depicted by conscious consumerism. Young Muslims increasingly look for merchandise that is compatible with their religious beliefs and environmental concerns. The city of Samarinda has a significant population of 282,263 Gen Z youth, who belong to the 12-27 age group (Badan Pusat Statistik Kota Samarinda, 2024). Understanding the nature of consumer involvement and decision-making related to environmentally responsible consumerism is of utmost importance in developing the halal sector. Literature has shed light on several aspects of consumerism. The significant relationship between environmental awareness and the development of consumer behavior related to sustainability has been established by Theocharis (2024). Green awareness is of prime importance in responsible purchase decision-making. In the digital space, Susanto et al. (2023) showed how digital engagement through social commerce platforms influences consumer behavior due to the importance of online interactions in shaping purchase intentions. On the other side, research by Han et al. (2023) and Nurhayati & Hendar (2024) clearly indicated the immense influence of religious values on consumption patterns, especially within a Muslim-majority context.

Theoretical approaches have similarly been developed and expanded in regards to complex behavioral phenomena. The Theory of Planned Behavior has been extensively utilized as an approach in the study of how attitudes, subjective norms, and perceived behavioral controls affect behavioral intentions (Ajzen, 1991). In a similar perspective, Shaw and Newholm (2020) impacted the development of the Ethical Consumption Theory, offering deeper understandings of the ethics involved in consumer behaviors. Min and colleagues (2021) have similarly developed the multi-dimensional approach of consumer behavioral studies, offering complete and comprehensive approaches that can be utilized in the study of consumer behaviors. Even as significant contributions and findings have been established by existing studies, considerable shortcomings have similarly been established. Most studies focus on and address various dimensions of environmental, digital, and religious impacts on consumer behaviors individually. However, there has been rather inadequate focus on how all of them can impact and determine sustainable purchases among Gen-Z Muslims in emerging markets like Indonesia. Specifically, and perhaps more notably, is the focus on and in the Samarinda region.

In order to fill these research gaps, this study attempts to develop and empirically test an integrated model that investigates the impact that green awareness, digital engagement, and Islamic values exert concurrently on sustainable purchase decisions made by Muslim Generation Z consumers in Samarinda City, Indonesia. This research uses a quantitative explanatory approach based on data from a carefully determined sample of 100 respondents, calculated using the Slovin formula at a 10% margin of error, representing the substantial number of Generation Z citizens in the city. The results will be analyzed using Partial Least Squares-Structural Equation Modeling (PLS-SEM) with SmartPLS 4.0 to confirm the hypothesized relationships. The results showed that all three independent variables significantly influence sustainable purchase decisions, with Islamic Values having the most significant influence ( $\beta = 0.429$ ;  $p < 0.001$ ), followed by Green Awareness ( $\beta = 0.312$ ;  $p < 0.01$ ) and Digital Engagement ( $\beta = 0.281$ ;  $p < 0.01$ ). The substantial explanatory power of the model ( $R^2 = 0.781$ ) confirms the effectiveness of the model in estimating sustainable consumption behavior among targeted demographics.

Theoretically, this study broadens existing frameworks by embedding ecological, digital, and religious dimensions into a single model that deepens our understanding of contemporary halal consumption. The practical implications are rewarding for business actors in the halal industry, as it suggests developing marketing strategies that will create synergy among principles of sustainability, digital engagement, and Islamic values to reach and engage Generational Z consumers effectively in evolving markets like Indonesia.

Nevertheless, despite the increased importance assigned to EE and SC initiatives in general, previous research has established the persistence of the awareness–action gap in the minds of environmentally responsible consumers; in simpler words, notwithstanding very high levels of environmental awareness, the direct transfer to SC does not yet obtain (Wang et al., 2022; Septianto et al., 2023). This especially persists in the minds and shopping decisions of youth and Generation Z populations in general.

As such, the concept of green awareness would be best interpreted as a necessary yet insufficient factor in driving effective sustainable consumption. Other behavioral facilitators, such as digital engagement, as well as internalized moral values, would play a crucial role in filling the gap between awareness creation and consumption decisions, especially related to the notion of halal consumption that parallels identity formation in a religious context.

## **Literature Review**

Within the last ten years, the ideas of green economics and halal consumption have become critical areas of interest in the study of consumer behavior. The marriage between environmental awareness, Islamic values, and digital engagement has formed a contemporary paradigm in studying consumers' sustainable buying behaviors (Ali & Raza, 2017; Septianto et al., 2023). This study will carry out a comprehensive literature search, considering developments in this research area.

## **Green Economics dan Sustainable Purchase Decisions**

Through the process, green economics has emerged in the past decade to become an important theoretical underpinning for consumer sustainable behaviors. A study conducted by Septianto et al. and published in the *Journal of Consumer Behaviour* in 2023 reveals green awareness constitutes an important predictor for green purchase behaviors through the processes of moral identity and environmental concern. These findings have reaffirmed the fact that consumers who have a strong environmental awareness indeed have a consistent preference for green products.

Recent study findings from Wang et al. published in the *Journal of Cleaner Production* in 2022 found that sustainable purchasing decisions are not just subject to geographical and environmental factors but are also subject to the ideals of individuals as formed through environmental socialization. Similar study findings were published in 2021 by Kumar et al., in which the researchers found that the higher generations are highly sensitive to sustainability issues in their consumption patterns.

H1: Green Awareness has a positive and significant effect on Sustainable Purchase Decisions.

## **Digital Engagement dalam Konteks Konsumsi Berkelanjutan**

Digital engagement has revolutionized the manner in which customers receive information as well as make purchase decisions. A research conducted by Dolan et al. on consumer behavior, published in the *Journal of Strategic Marketing* in the year 2016, recognized the role of digital engagement on consumer perceptions of sustainable products through social media and electronic commerce platforms.

A recent study by Chen & Huang 2023 in *Technological Forecasting and Social Change* found that digital engagement mediates environmental knowledge to purchase intention. Their findings denote that digitally active consumers have more exposure to sustainability information, which eventually reinforces sustainable purchase intentions.

H2: Digital Engagement has a positive and significant effect on Sustainable Purchase Decisions.

### **Islamic Values dan Konsumsi Halal dalam Ekonomi Hijau**

This integration of Islamic value and green economic principles forms a unique according to the study area of sustainable consumption. Studies from the journal, Kusuma & Ilmawan (2021), reveal that the Islamic value extends more than just the halal dimension, including the concepts of social justice as well as environmental preservation, otherwise known as mizan.

Research conducted by Hassan, Baizat, Hassan, Ali, and Raduan (2023) published in the International Journal of Islamic Marketing reveals consumer Muslim trends towards consuming goods categorized as suitable according to maqashid sharia from an understanding of consumer understanding of the key aspects of maqashid sharia. These trends reveal the potential of Islamic values as an engine in the green economy.

(H3): Islamic Values have a positive and significant effect on Sustainable Purchase Decisions.

### **Integrasi Variabel dan Research Gap**

From the literature study above, it can be found that the exploration of interaction among the variables of green awareness, digital engagement, and Islamic values from an all-round perspective remains in its infancy due to the fact that the previous studies mainly focused on bivariate models without considering the interaction of the variables from the perspective of the Gen Z.

A study conducted by Amin et al. (2024) in the Journal of Islamic Business and Management revealed the need for further research that combined dimensions of spirituality and technology in explaining sustainable consumer behavior. Moreover, research focusing on Muslim Gen Z in Indonesia remains scant, despite the fact that this segment projects enormous market potential with their well-developed digital native characteristics.

In the present study, Green Awareness is conceptualized as a cognitive–attitudinal construct reflecting the understanding, concern, and moral evaluation of an individual about environmental sustainability. It captures the internal awareness and environmental consciousness rather than observable consumption behavior.

Conversely, Digital Engagement portrays an interactive and dynamic construct which captures how individuals go in search of information and become engaged in a discourse of sustainability-relevant content, particularly on online social media channels. Although digital engagement can theoretically support awareness-construction processes, in practice, it can only serve as a medium to intensify social validation, control behaviors, and normative influences.

By drawing on this conceptual demarcation, the constructs may have clear boundaries as well as distinctive features where the former is free from overlap, thus establishing green awareness as the cognitive base while digital engagement becomes the behavioral facilitator in influencing eventual decisions regarding sustainable buying.

### **METHOD**

The current study will use an explanatory quantitative research approach, which will be useful in analyzing the influence of awareness, digital engagement, and Islamic values in relation to sustainable consumption behavior, as it relates to the broader principles of green economics and the values associated with the concept of Halal consumption. Quantitative research has been favored, as it will allow researchers to quantitatively measure research variables in a precise numerical form, as accurate statistical research analysis will be performed at the same time (Creswell & Creswell, 2018).

An explanatory quantitative research study will be conducted, as its sole intent will be to assess the existence of a relationship in a bid to evaluate the extent to which the independent variables will influence the research hypothesis, as a purely exploratory measure in line with the research objectives set in this study.

The population being targeted in this study is the youth from Generation Z in the city of Samarinda, Indonesia, spanning from the age group of 18 to 26. This population comprises a number of 282,263 people according to the BPS Data (2024). The smallest sample size required was established through the application of Slovin's formula with an allowable margin of error. The calculation is as follows:

$$n = N / (1 + N(e)^2) = 282.263 / (1 + 282.263(0,1)^2) = 99,999,$$

Which was then rounded up to 100 respondents. The sampling method used in the sample selection was purposive sampling because the sample was chosen based on specific criteria relevant to the study objectives (Taherdoost, 2016). The sampling criteria used for the selection of the sample respondents were: being 18-26 years old living in the locality of the city of Samarinda, being active in the usage of digital technologies such as social media/e-commerce at least once a day, having previous experiences in purchasing products supposedly halal/environmentally friendly within the last six months of the sample selection period.

An online study design was used to gather all the needed data. This involved sending out standardized questionnaires to social media and online forum users. A Likert scale was used to ensure that all constructs were included when developing the research instrument. All items in this questionnaire were based on constructs that had already appeared in valid studies based on sustainable consumer behavior (Septianto et al., 2023), digital literacy (Dolan et al., 2016), and religiosity (Kusuma & Ilmawan, 2021). SEM-PLS analysis of all collected data was performed with the help of SmartPLS 4 software.

The reasons behind the selection of the SEM-PLS technique were due to its robustness in modeling and testing complex theoretical models including latent variables. It is also appropriate when the research intent is prediction/model development, where the technique will be employed, the sample size is not large, and the absence of the requirement to assume normally distributed data is also advantageous (Hair et al., 2019). In terms of the analysis procedure employed, the research was analyzed in two parts: the evaluation of the outer model results in respect of convergent validity, discriminant validity, as well as construct reliability; the testing of the research hypotheses through the evaluation of the results obtained from the testing of the inner model (the structure model) of the research through the bootstrapping technique, where the results were evaluated on the basis of the bootstrapping of 500 samples/sub-samples at the 5% significance level (Sarstedt et al., 2022).

**Table 1. Operational Definition**

| No | Variable           | Indicator   | Code |
|----|--------------------|---|------|
| 1  | Green Awareness    | I am aware of the importance of protecting the environment in daily life                  | GA1  |
| 2  |                    | I pay attention to the environmental impact of the products I use.                        | GA2  |
| 3  |                    | I support the use of environmentally friendly products.                                   | GA3  |
| 4  |                    | I try to reduce the use of products that can damage the environment.                      | GA4  |
| 5  |                    | I believe that green consumption can help maintain the sustainability of the earth.       | GA5  |
| 6  | Digital Engagement | I actively search for information about sustainable halal products through digital media. | DE1  |
| 7  |                    | I follow social media accounts that discuss halal and environmental issues.               | DE2  |

| No | Variable          | Indicator   | Code |
|----|-------------------|---|------|
| 8  |                   | I interact (like, comment, or share) with content about halal or environmentally friendly products. | DE3  |
| 9  |                   | I feel that digital media helps me understand the value of sustainability.                          | DE4  |
| 10 |                   | I often share or recommend sustainable halal products online.                                       | DE5  |
| 11 | Islamic Value     | I choose products that align with halal principles and Islamic ethics.                              | IV1  |
| 12 |                   | I avoid excessive consumptive behavior as it contradicts Islamic teachings.                         | IV2  |
| 13 |                   | I believe that protecting the environment is part of a Muslim's responsibility.                     | IV3  |
| 14 |                   | I feel that the decision to buy halal products reflects my faith.                                   | IV4  |
| 15 |                   | I strive to balance personal needs with responsibility towards nature and society.                  | IV5  |
| 16 | Purchase Decision | I consider environmental aspects before purchasing halal products.                                  | PD1  |
| 17 |                   | I am willing to pay more for halal products that are environmentally friendly.                      | PD2  |
| 18 |                   | I choose products from brands that have a commitment to sustainability.                             | PD3  |
| 19 |                   | I buy halal products to support ethical business practices.   | PD4  |
| 20 |                   | I feel satisfied when purchasing products that are both halal and environmentally friendly.         | PD5  |

## RESULT AND DISSCUSION

### Result

#### Outer Model Analysis

The results of the outer model analysis show that the indicators for the variables Green Awareness, Digital Engagement, Islamic Values, and Purchase Decision were only valid when the outer loading values were above 0.70 after the first model evaluation process. During the initial testing phase, two indicators-DE4 in the Digital Engagement variable and IV2 in the Islamic Values variable-had loading values below the minimum threshold that was recommended, and their contribution to the construct was not empirically consistent. These two indicators therefore had to be eliminated to further optimize the quality of the measurement model, according to Hair et al.'s (2019) recommendation that indicators with low validity must be removed. Following the elimination, all the remaining indicators showed good validity and reliability.

Thus, cognitively, the indicator showing the best loading value is related to the construct of Green Awareness, while the behavioral-based indicators also showed their relatively low loading value, suggesting the still-dominant prominence of Gen Z's environmental awareness on the knowledge level. The Digital Engagement construct again shows the high level of reliability even after the elimination of the DE4 indicator, where the most dominant indicators were related to information exploration behaviors, information-based interactions, as well as participation in discussions regarding sustainability and the halal lifestyle through digital media models. Regarding the Islamic Values construct, the elimination of the IV2 indicator, referring to anti-consumptive behavior, emphasizes the fact that the self-restrictive practice of consumption has still not been totally assimilated as part of the broader Islamic value framework. The best loading value is still observed for the feeling of the spiritual character of the environment as well as the feeling of the connection of the halal lifestyle to faith values. Also strong were the indicators related to the Purchase Decision variable, including the willingness to pay premiums on products and brands with commitment to sustainable practices. Results related to the discriminant validity test confirm that all four variables have a strong conceptual structure differentiation while being interrelated as related to sustainable halal consumption.

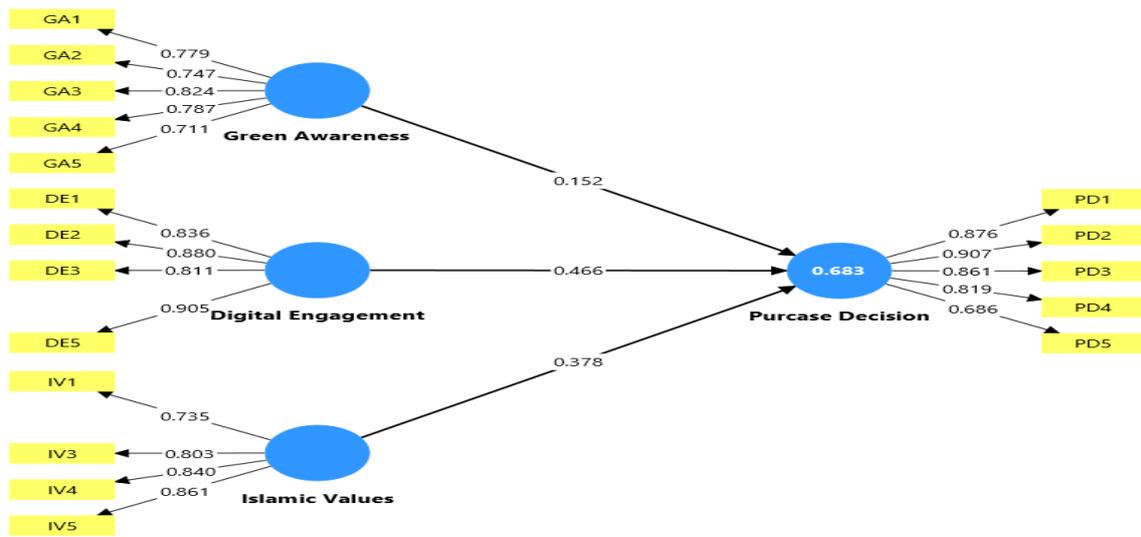


Figure 1. Outer Model Analysis

### Reability and Discriminant Validity

Hasil pengujian reliabilitas konstruk melalui Cronbach's Alpha, Composite Reliability, dan Average Variance Extracted (AVE) sebagaimana ditampilkan pada Tabel Composite Reliability dan AVE menunjukkan bahwa seluruh variabel tetap reliabel setelah eliminasi indikator DE4 dan IV2, dengan nilai CA dan CR > 0.80 serta AVE > 0.50. Hal ini memastikan bahwa masing-masing konstruk memiliki konsistensi internal yang kuat dan indikator-indikator yang tersisa dapat mewakili dimensi variabel secara stabil. Pengujian validitas diskriminan menggunakan Fornell-Larcker Criterion menunjukkan bahwa nilai akar kuadrat AVE lebih tinggi dibandingkan korelasi antar variabel, sehingga setiap konstruk dapat dipastikan memiliki batas konseptual yang jelas. Dengan demikian, instrumen yang digunakan setelah proses refining dinyatakan layak dilanjutkan pada tahap analisis struktural.

Table 1. Composite Reliability and AVE

| Variable           | Cronbach's Alpha | Composite Reliability | AVE   | Interpretation   |
|--------------------|------------------|-----------------------|-------|------------------|
| Digital Engagement | 0.881            | 0.918                 | 0.737 | Reliable & Valid |
| Green Awareness    | 0.829            | 0.879                 | 0.594 | Reliable & Valid |
| Islamic Values     | 0.825            | 0.884                 | 0.657 | Reliable & Valid |
| Purchase Decision  | 0.887            | 0.919                 | 0.695 | Reliable & Valid |

### Inner Model Analysis

The results obtained for the Structural Models Analysis using the Inner Model diagram and the correspondents of the Coefficient of Determination Table have shown the R<sup>2</sup> results for the purchase decision variable to be 0.683, where it is possible to explain 68.3% of the purchase decisions related to sustainable consumption.

From the obtained path coefficient results as presented in the Path Coefficient Table, the Digital Engagement factor is seen to have the strongest and the most significant impact on the Purchase Decision factor, as the  $\beta$ -value is as high as 0.466 and the significance is at the value of less than 0.001.

The lack of significance for the Green Awareness variable does not imply that this construct does not influence behavior because its influence is relatively low with a  $\beta$  of 0.152 that does not lead to significance at p of 0.118. Here, it is obvious that, though high, the level of green awareness does not influence behavior directly. In contrast, the Islamic

Values variable presents the second highest level of significance with a  $\beta$  of .378 that leads to statistical significances with  $p < 001$ , suggesting that moral values, sustainability ethics, and the perception of worship in consumption play crucial roles in shaping the sustainable purchase decisions of Muslim Generation Z.

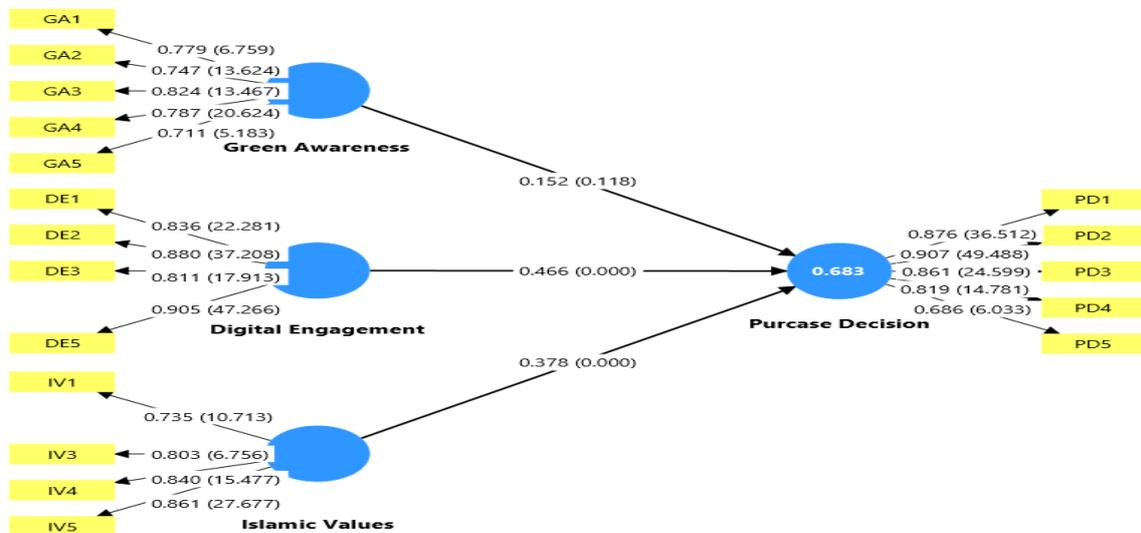


Figure 2. Inner Model Analysis

Table 2. Coefficient of Determination (R<sup>2</sup>)

| Endogenous Variable | R <sup>2</sup> | Description |
|---------------------|----------------|-------------|
| Purchase Decision   | 0.683          | Strong      |

Table 3. Path Coefficient Results

| Path                                   | Original Sample (O) | T-Statistic | P-Value | Result          |
|--|---------------------|-------------|---------|-----------------|
| Digital Engagement → Purchase Decision | 0.466               | 1.130       | 0.000   | Significant     |
| Green Awareness → Purchase Decision    | 0.152               | 1.570       | 0.118   | Non Significant |
| Islamic Values → Purchase Decision     | 0.378               | 3.510       | 0.000   | Significant     |

### Discussion

Furthermore, these results demonstrate that sustainable purchase decisions among Muslim Gen-Z are not equally affected by all of these indicators of explanation. The most dominant indicator of explanation observed in this study was Digital Engagement. Indeed, these results prove that purchasing decisions among Muslim Gen-Z are not only significantly affected by active engagement in a digital environment and not solely by awareness of environmental sustainability in any way. Digital media never operate as a source of information only in any environment; instead, they operate as a source of social interactions in forming a sense of meaning in terms of halal and sustainable practices in a digital environment.

Islamic Values have an important reinforcing effect wherein sustainability is given moral and spiritual depth. The substantial impact of Islamic Values translates to the understanding that Sustainable Consumption is considered as part of one's faith identity where the expression of one's buying behavior is aligned to maqāṣid al-sharī'ah, including environmental preservation.

On the contrary, the non-significant effect of Green Awareness confirms the awareness-action gap, where a high level of environmental concern does not lead to sustainable purchasing behavior directly. This befits past literature which has argued that unless sustainability awareness has behavioral triggers and moral reinforcement, it may be of little consequence. Thus, digital engagement and Islamic values act as critical mechanisms that translate awareness into actual consumption behavior.

## CONCLUSION

This study concludes that sustainable purchases made by the Muslim Generation Z are not motivated purely by Green Awareness; the interaction of Digital Engagement and Islamic Values in the context of Halal Consumption is key in making sustainable purchases. This study found that the strongest predictor of sustainable purchases was Digital Engagement. Islamic Values follow as the next strongest predictor of sustainable purchases; however, Green Awareness was found not to impact purchases directly.

A non-significant effect of Green Awareness reaffirms the existing phenomenon of the information-action gap, as indicated by an existing concern over environmental issues, which does not find a reflection in consumption behavior. It implies that sustainability awareness serves as a basis only for creating a foundation. There remains a need for activating factors linked with behavior, as well as morals, which, as a result, results in environmental awareness remaining merely an intention, an attitude, particularly in the case of Generation Z, highly information-oriented.

Digital Engagement plays a crucial role in helping bridge the aforementioned information gap as it creates a space that converts sustainability information into interactive experiences, social validation constructs, and normative influences through digital worlds. A space that acts as a site for the construction of ethical meanings and normative dimensions of sustainable consumption through active information-seeking, content-interaction, and online-participation constructs essentially confirms that sustainability purchasing behaviors of Generation Z are influenced by behavioral exposure and social experience rather than just by awareness.

Islamic Values serves to further reinforce the above-mentioned behavioral sequence with the incorporation of sustainability into a moral and spiritual context. The noticeable impact of Islamic Values suggests that the adoption of sustainable halal products can no longer be regarded as an economic or ecological decision, as attested by the strong association with maqasid al-sharia, namely the injunction of environmental preservation. At the same time, the values that are commonly associated with religions can operate as a moral motivator.

Theoretically, this paper extends the theory of planned behavior in the sense that digital engagement would influence perceived behavioral control positively; also in the theory of ethics of consumption in the sense that sustainability would be derived from both the theory of moral identity and from the theory of social practice, rather than from rational evaluation alone.

This is, therefore, an important practical implication, such that for sustainable halal practices, an awareness-based promotional approach might need to be replaced by a digital interactivity, along with a values-based approach. Accordingly, sustainable halal practices might, therefore, be described in a special way for the Muslim Generation Z, such that it is a function involving an integration of a digital-related, a values-related, and a nature-related approach, within an Islamic Green Economy perspective.

Author's Contribution  
Putri Nabila Tajuddin: Conceptualization, Methodology, Software, Validation, Formal analysis, Investigation, Data curation, Writing - original draft, Writing - review & editing, Visualization.

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