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The Influence of Islamic Ethical Orientation on Green Product Purchase Decisions among Generation Z Consumers

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ABSTRACT: *The accelerating environmental crisis has placed sustainable consumption at the center of marketing and consumer-behavior research, with Generation Z emerging as the cohort most vocal about ecological responsibility. In Muslim-majority societies such as Indonesia, environmental concern increasingly intersects with religious identity, raising the question of whether Islamic ethical orientation grounded in khalifah (vicegerency), maqasid al-shariah (higher objectives of Islamic law), and halal-tayyib (lawful, wholesome consumption) genuinely drives green purchase decisions among young Muslim consumers. This study examines how Islamic ethical orientation shapes Generation Z's environmental attitudes, the psychological mechanisms translating it into green purchase decisions, and the contextual factors conditioning this relationship. Using a systematic literature review, 24 peer-reviewed articles published between 1991 and 2026 in Scopus- and Sinta-indexed journals were screened and thematically synthesized through the Theory of Planned Behavior as an integrating framework. Findings show that Islamic ethical orientation strengthens environmental attitude and self-identity rather than operating through social pressure, that attitude and an emerging eco-halal identity are the dominant psychological pathways linking religiosity to green purchase decisions, and that structural factors price, availability, halal-green certification, and greenwashing skepticism substantially moderate this relationship in emerging Muslim markets. The findings refine Islamic-marketing theory and offer practical direction for halal-green branding targeting Generation Z.*
Keywords: *Islamic Ethics; Green Purchase Decision; Generation Z; Religiosity; Sustainable Consumption*

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I. INTRODUCTION

Environmental degradation, climate change, and the depletion of natural resources have become defining challenges of the twenty-first century, compelling both policymakers and businesses to reposition sustainability as a strategic rather than peripheral concern. Within this shift, consumer behavior researchers have paid particular attention to Generation Z individuals born roughly between 1997 and 2012 because this cohort has grown up amid pervasive digital information about ecological crises and increasingly expresses ethical and environmental considerations in its purchasing decisions (Halibas et al., 2025). Unlike previous generations, Generation Z tends to evaluate brands not merely on functional benefits but on the perceived alignment between a product's production process and broader social and ecological values, a tendency that positions this cohort as both a promising market and a demanding audience for green products.

In Muslim-majority contexts such as Indonesia, Malaysia, and other parts of Southeast Asia and the Middle East, the discourse on sustainable consumption cannot be separated from religious identity. A growing body of research demonstrates that Muslim Generation Z consumers frequently combine halal considerations with environmental criteria when evaluating cosmetics, food, and personal-care products, treating "halal" and "green" as complementary rather than competing product attributes (Irfany et al., 2023). This convergence is not incidental: Islamic teaching contains an extensive ethical apparatus concerning humanity's relationship with nature, and religious values have long been shown to positively shape green purchase intention among Muslim consumers (Hassan, 2014). The Quranic concept of khalifah situates human beings as trustees (vicegerents) responsible for maintaining balance (*mizan*) on earth rather than as unrestrained exploiters of natural resources (Khalid, 2020), while the *maqasid al-shariah* framework which prioritizes the preservation of faith, life, intellect, lineage, and wealth has been reconstructed by contemporary scholars as a normative foundation for environmental stewardship and resource justice (Mutakin & Rahman, 2023). Seen through this lens, purchasing an environmentally friendly product can be interpreted by a religiously oriented consumer not simply as an ethical-secular choice but as an act of worship consistent with the responsibility of *khilafah fil ardh* (stewardship of the earth).

At the same time, the marketing literature has long documented a persistent "attitude behavior gap" in green consumption: consumers frequently report positive environmental attitudes yet fail to translate these attitudes into actual purchase decisions because of price premiums, limited product availability, skepticism toward environmental claims, and weak perceived behavioral control (Sharma et al., 2023). Whether religiously grounded ethical orientation is strong enough to narrow this gap among young Muslim consumers or whether it operates only as a background value that requires additional situational triggers remains an open empirical and theoretical

question. Recent work on "eco-halal" consumption suggests that when halal and environmental values are jointly activated, they can reinforce rather than merely coexist with one another, forming an integrated ethical schema that guides purchase evaluation (Sholihah et al., 2025). Local Indonesian evidence on Generation Z Muslims further indicates that attitude and self-image congruence, rather than social pressure, are the dominant predictors of green purchase intention (Saifudin et al., 2026), suggesting that Islamic ethical orientation may operate through a more internalized route than classical social-normative accounts would predict.

Ajzen's Theory of Planned Behavior (TPB) remains the dominant framework for explaining green purchase intention, positing that attitude, subjective norm, and perceived behavioral control jointly determine behavioral intention, which in turn predicts actual behavior (Ajzen, 1991). While TPB has proven robust across cultural settings, its application to religiously embedded populations raises a conceptual question: does religious/ethical orientation function as an antecedent that shapes the attitude component, as a moderator of the attitude intention link, or as an independent, parallel predictor of purchase decisions? Prior systematic reviews on Muslim green consumer behavior have called for greater theoretical integration between Islamic ethical constructs and mainstream behavioral models, noting that the field remains fragmented across disciplines Islamic economics, marketing, and environmental psychology with limited cross-referencing (Lestari et al., 2024).

Against this backdrop, the present study seeks to synthesize the dispersed empirical and conceptual literature into a coherent account of how Islamic ethical orientation influences green product purchase decisions among Generation Z consumers. Specifically, this study addresses three research questions: (1) How does Islamic ethical orientation shape the environmental attitudes and awareness of Generation Z consumers? (2) Through which psychological mechanisms attitude, subjective norm, perceived behavioral control, or self/religious identity does Islamic ethical orientation translate into green purchase decisions? (3) What contextual and structural factors condition the strength of the relationship between Islamic ethical orientation and green purchase decisions in emerging Muslim markets such as Indonesia? By answering these questions through a systematic review of Scopus- and Sinta-indexed literature, this study contributes in three ways. First, it consolidates fragmented empirical findings on religiosity, *maqasid al-shariah*, and green consumer behavior into an integrated conceptual account. Second, it clarifies the specific psychological pathways rather than a generic "religiosity effect" through which Islamic ethics operates within the TPB framework. Third, it identifies practical implications for marketers, halal-certification bodies, and policymakers seeking to design green-halal branding strategies that resonate with Generation Z. The remainder of this paper is organized as follows: Section II describes the systematic literature review method; Section III presents the thematic findings and discussion organized around three focal points; and Section

IV concludes with theoretical and practical implications along with directions for future empirical research.

II. METHOD

This study employs a qualitative conceptual research design using a systematic literature review (SLR) approach, a method increasingly used in Islamic marketing and green-consumer-behavior scholarship to synthesize fragmented findings into a coherent theoretical account (Lestari et al., 2024; Zafar & Abu-Hussin, 2025). Rather than collecting primary survey data, an SLR systematically identifies, screens, and thematically analyzes existing peer-reviewed studies to answer a clearly defined research question, following procedures broadly consistent with rigorous review methodologies established in adjacent quantitative consumer-behavior research (Dash & Paul, 2021).

Identification. The literature search was conducted between July and August 2026 using Scopus, ScienceDirect, Emerald Insight, MDPI, PLOS, and Google Scholar, supplemented by the Indonesian national journal index Sinta/Garuda to capture locally published studies on Muslim Generation Z consumers. Search strings combined Boolean operators across three thematic clusters: (a) Islamic ethics/religiosity terms ("Islamic ethics," "religiosity," "*maqasid al-shariah*," "*khalifah*," "halal values"); (b) green consumer-behavior terms ("green purchase intention," "green purchase decision," "sustainable consumption," "eco-friendly product"); and (c) generational terms ("Generation Z," "young consumers," "Gen-Z Muslim"). A representative search string was: ("Islamic ethics" OR "religiosity" OR "*maqasid shariah*") AND ("green purchase" OR "sustainable consumption") AND ("Generation Z" OR "young consumers").

Screening and eligibility. The initial search yielded a pool of records that were screened in two stages. Title-and-abstract screening excluded studies unrelated to consumer behavior, purely doctrinal/*fiqh* discussions without a consumption angle, and publications lacking accessible abstracts. Full-text eligibility assessment then applied the following inclusion criteria: (1) published in a peer-reviewed, Scopus- or Sinta-indexed journal between 1991 and 2026; (2) empirically or conceptually addressing religiosity/Islamic ethics, green/sustainable consumer behavior, or both; (3) reporting sufficient methodological or theoretical detail to be synthesized; and (4) available with a verifiable Digital Object Identifier (DOI). Studies were excluded if they were editorials, non-peer-reviewed opinion pieces, duplicate publications, or if their primary focus was unrelated to consumption decisions. This process resulted in a final corpus of 24 primary sources spanning Islamic marketing outlets (e.g., Journal of Islamic Marketing), mainstream consumer-behavior and cleaner-production journals (e.g., Journal of Cleaner Production, Business Strategy and the Environment, PLOS ONE), and Islamic-studies/maqasid-

oriented journals (e.g., Religions, Journal of Ecohumanism), reflecting the deliberately interdisciplinary scope of the research questions.

Data extraction and analysis. Each included source was catalogued according to author(s), year, journal, theoretical framework, sample/population (where empirical), key constructs, and principal findings, using a structured extraction matrix managed in Mendeley Desktop for citation management and duplicate detection. Thematic (narrative) synthesis was then applied: findings were coded inductively into recurring themes, which were subsequently mapped onto the Theory of Planned Behavior (Ajzen, 1991) as an integrating framework to clarify whether Islamic ethical orientation operates as (a) an antecedent shaping attitude and environmental awareness, (b) a parallel predictor alongside subjective norm and perceived behavioral control, or (c) a moderating contextual factor. Three convergent themes emerged from this coding process and are reported in Section III as the focal points of the Results and Discussion: (1) Islamic ethical orientation as a driver of environmental attitude; (2) the psychological mechanisms linking ethical orientation to purchase decisions; and (3) contextual and structural factors moderating this relationship.

Trustworthiness and limitations. To enhance analytical rigor, source triangulation was applied by cross-checking recurring citations and findings across independent studies before a theme was accepted as convergent, and only sources with a verifiable DOI were retained to ensure traceability. Nevertheless, as a literature-based conceptual study, this research does not generate new primary quantitative data; its conclusions are therefore interpretive syntheses of existing evidence rather than statistically tested hypotheses. This limitation is addressed explicitly in the concluding section, where a future empirical research agenda employing survey-based SEM-PLS testing among Indonesian Generation Z respondents is proposed to validate the conceptual relationships identified here.

III. RESULT AND DISCUSSION

The thematic synthesis of the 24 reviewed sources converged on three focal points that directly address the study's research questions. Each is discussed in turn below.

Islamic Ethical Orientation as a Driver of Generation Z's Environmental Attitude

The first research question asks how Islamic ethical orientation shapes the environmental attitudes and awareness of Generation Z consumers. Across the reviewed literature, religiosity and Islamic ethical constructs consistently emerge as significant, positive antecedents of environmental attitude rather than as isolated or dormant beliefs. In one of the earliest empirical treatments of this relationship, religious values were found to positively influence green purchase intention among middle-class Muslim consumers, operating primarily by strengthening

consumers' sense of environmental responsibility rather than through direct behavioral pressure (Hassan, 2014). This pattern recurs in more recent work on Muslim Generation Z specifically: studies on halal cosmetics purchase intention show that halal-green awareness and attitude mediate the relationship between environmental knowledge and purchase intention, indicating that religiously informed awareness does not act in isolation but is cognitively processed into an evaluative attitude before it influences decisions (Irfany et al., 2023). Similarly, religiosity has been shown to heighten sensitivity to environmental claims in food-selection decisions among Muslim millennials, suggesting that the effect of Islamic ethical orientation on attitude is not confined to a single product category (Alotaibi & Abbas, 2022).

Theologically, this empirical pattern is consistent with the normative architecture of Islamic environmental ethics. The concept of khalifah frames human beings as trustees rather than owners of the earth's resources, implying an ethic of restrained and accountable consumption rather than unlimited appropriation (Khalid, 2020). Contemporary reconstructions of *fiqh* through the lens of *maqasid al-shariah* extend this trusteeship principle into concrete environmental guidance, arguing that safeguarding natural resources supports the higher objectives of preserving life and wealth for present and future generations (Mutakin & Rahman, 2023). This *maqasid*-based reasoning has also been applied directly to practical environmental domains such as sustainable waste management, where scholars argue that Islamic legal objectives provide normative legitimacy for waste-reduction and circular-economy practices (Azmin Shompa et al., 2024). At a more textual level, thematic analysis of Quranic environmental discourse identifies stewardship, ecological balance (*mizan*), and accountability as recurring motifs that Islamic educators increasingly translate into everyday environmental exhortation, reinforcing the plausibility that religiously literate young Muslims internalize environmental responsibility as a matter of faith rather than of secular civic duty alone (Lakhdar, 2026).

Generation Z's digital media consumption appears to accelerate this internalization process. Bibliometric analysis of Gen Z and young consumer ethical consumption research shows a rapid post-2018 expansion in studies linking social media mediated environmental discourse with attitude formation among young consumers, a trend that intersects with the parallel growth of Islamic religious outreach content on the same digital platforms (Halibas et al., 2025). Because Generation Z relies heavily on short-form digital content for both religious and environmental information, the two value systems are frequently encountered together rather than sequentially, plausibly producing a more integrated ethical attitude toward green consumption than was typical of earlier generational cohorts. Local Indonesian evidence corroborates this integrative pattern: a study of Generation Z Muslims in an environmentally certified Indonesian city found that self-image congruence and attitude were the dominant predictors of green purchase intention, outperforming subjective norm, which suggests that environmental identity among

religiously embedded Gen Z consumers is increasingly self-directed rather than externally imposed (Saifudin et al., 2026).

Taken together, these findings answer the first research question by indicating that Islamic ethical orientation functions primarily as a cognitive affective antecedent that shapes environmental attitude and self-identity, rather than as a mere social normative pressure. This has an important theoretical implication for how Islamic ethics should be positioned within behavioral models: rather than treating religiosity as an exogenous moderator bolted onto the standard TPB structure, the evidence supports modeling Islamic ethical orientation as a proximal driver that feeds into the attitude construct itself, consistent with the theoretical refinement proposed in systematic reviews of Muslim green consumer behavior (Lestari et al., 2024).

Psychological Mechanisms Linking Islamic Ethical Orientation to Green Purchase Decisions

The second research question concerns the mechanisms through which Islamic ethical orientation translates into an actual green purchase decision rather than remaining a passive attitude. The Theory of Planned Behavior offers a useful organizing structure, as it decomposes behavioral intention into attitude, subjective norm, and perceived behavioral control (Ajzen, 1991). Applying this structure to the reviewed evidence reveals a consistent pattern: attitude is the strongest and most reliable mediating pathway, the role of subjective norm is comparatively weak and inconsistent among Generation Z, and perceived behavioral control and green trust operate as an important secondary reinforcing mechanism.

Multiple studies already establish attitude as the dominant TPB predictor of green purchase intention among young consumers generally, a pattern replicated with even greater consistency when religiously grounded ethical orientation reinforces the attitude construct. Among young urban consumers in a developing-country context, attitude toward green behavior significantly predicted purchase intention independent of social pressure, underscoring that internalized values, rather than compliance with others, drive green decisions among digitally native cohorts (Taufique & Vaithianathan, 2018). Similarly, attitude rather than subjective norm was found to be the primary determinant translating green concern into actual purchase intention among young consumers in another developing-country study, a finding echoed across multiple emerging-market studies (Yadav & Pathak, 2016). Extending this pattern directly to a Muslim Generation Z sample, an Indonesian study found that subjective norm exerted no significant direct effect on green purchase intention, while attitude and self-image congruence remained the dominant predictors implying that for religiously oriented Gen Z consumers, purchasing a green product is experienced as an expression of personal and religious identity rather than a response to peer or family pressure (Saifudin et al., 2026). Comparable evidence from Vietnam, another Gen Z-

dominated emerging market, similarly foregrounds attitude and perceived behavioral control as the primary TPB pathways shaping both green purchase intentions and actual green purchasing behavior (Ngo et al., 2025), suggesting that the weaker role of subjective norm may be a broader generational characteristic of Gen Z rather than a phenomenon unique to Muslim populations.

Where Islamic ethics adds a distinctive mechanism beyond standard TPB is in the emergence of an integrated eco-halal identity construct, in which halal compliance and environmental friendliness are evaluated jointly rather than as separate product attributes. Recent work on personal and social drivers of eco-halal consumption argues that when a product is perceived to satisfy both halal and green criteria simultaneously, consumers experience a reinforcing rather than merely additive effect on purchase intention, because the product is perceived to fulfil a single unified ethical standard rather than two competing certifications (Sholihah et al., 2025). This eco-halal mechanism plausibly explains why Islamic ethical orientation can strengthen green purchase decisions even in the relative absence of strong subjective norm effects: the ethical justification for purchase is self-contained within the consumer's religious identity rather than dependent on external social validation.

Perceived behavioral control and its close relative, green trust, constitute the second mediating pathway identified in the literature. Environmental knowledge and attitude have been shown to jointly shape youth green purchasing behavior when perceived behavioral control is adequately reinforced through accessible product information (Amoako et al., 2020), while trust in green claims and certification substantially strengthens the translation of green cosmetic purchase intentions into actual purchase decisions (Koay & Ahmed, 2025). Meta-analytic evidence across the broader green-purchase-intention literature confirms that, among the standard TPB predictors, attitude and perceived behavioral control consistently outperform subjective norm in magnitude of effect, a pattern that appears amplified rather than contradicted when religious ethical orientation is present (Zhuang et al., 2021).

In sum, the evidence answers the second research question by indicating that Islamic ethical orientation influences green purchase decisions predominantly through two mechanisms: (a) a strengthened, self-directed environmental attitude that operates largely independently of social normative pressure, and (b) an integrated eco-halal identity that fuses halal and green criteria into a single ethical evaluation, reinforced by perceived behavioral control and green trust. This nuanced mapping refines the generic claim that "religiosity affects green behavior" by specifying the psychological route through which this influence operates.

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Contextual and Structural Factors Moderating the Relationship

The third research question examines which contextual and structural factors condition the strength of the relationship between Islamic ethical orientation and green purchase decisions. Even where ethical orientation is strong, the reviewed literature indicates that its translation into an actual purchase decision remains sensitive to market-level and infrastructural conditions, echoing the long-documented attitude behavior gap in green consumption (Sharma et al., 2023).

Price premiums and limited product availability represent the most frequently cited structural barriers. Socio-demographic and marketing-mix factors, including price sensitivity, have been shown to significantly influence Generation Z's purchase intention toward environmentally friendly packaged products in emerging economies, occasionally outweighing the influence of environmental or religious values when the price differential is substantial (Meet et al., 2024). This suggests that Islamic ethical orientation raises the willingness to consider green products but does not fully neutralize the price-based calculation that Generation Z often characterized by constrained disposable income relative to older generations must still perform before completing a purchase. Complementary evidence from an emerging-market empirical investigation similarly finds that structural factors such as product accessibility and information availability significantly condition whether positive green attitudes convert into completed purchases (Klabi, 2025), reinforcing that attitude strength alone, however religiously reinforced, is an insufficient condition for behavior.

A second structural factor concerns the credibility infrastructure surrounding halal and green claims. A comprehensive bibliometric and systematic review of halal purchasing decisions identifies religiosity, trust, and halal certification as three dominant themes shaping Muslim consumer behavior across 184 Scopus-indexed studies published between 2007 and 2024, with certification credibility functioning as a near-universal precondition for translating religious values into a completed transaction (Zafar & Abu-Hussin, 2025). When applied to eco labelled or "green halal" products, this implies that the absence of a trusted, unified halal green certification scheme rather than a deficiency in ethical motivation may explain why some religiously oriented Gen Z consumers hesitate to complete green purchases, particularly for product categories where halal green dual certification is not yet as institutionally established as it is for food and cosmetics.

Skepticism toward unsubstantiated environmental claims constitutes a third, increasingly salient moderating factor. Because Generation Z is simultaneously highly digitally literate and highly attentive to corporate accountability, perceived greenwashing tends to elevate both financial and environmental risk perceptions, which in turn suppresses green purchase intention even among consumers who hold favorable underlying environmental attitudes. Systematic reviews of the

broader green purchase behavior literature likewise identify greenwashing skepticism and inconsistent environmental information as recurring barriers across markets, independent of religious or cultural context (Sharma et al., 2023). For Muslim Generation Z consumers, this skepticism may be compounded by a dual verification burden: a green claim must be judged credible not only on environmental grounds but also, implicitly, on ethical/religious grounds, since a perceived exaggeration of a product's environmental benefit can be interpreted as inconsistent with Islamic commercial ethics.

Finally, systematic reviews focused specifically on Muslim green purchase behavior note that the empirical base remains geographically and categorically uneven concentrated in Malaysia and Indonesia and skewed toward cosmetics and food products leaving broader durable goods categories and non-Southeast Asian Muslim markets comparatively under researched (Lestari et al., 2024). This geographic and categorical concentration itself functions as a structural boundary condition on the generalizability of the Islamic ethics green purchase relationship documented in this review.

Collectively, these findings answer the third research question by showing that price and availability, halal-green certification credibility, greenwashing skepticism, and the uneven geographic and categorical spread of existing evidence jointly moderate the extent to which Islamic ethical orientation is converted into an actual green purchase decision among Generation Z consumers, even when the underlying ethical attitude is strong.

IV. CONCLUSION

This study set out to synthesize the dispersed literature on Islamic ethics and green consumer behavior in order to explain how Islamic ethical orientation influences green product purchase decisions among Generation Z consumers. Based on a systematic review of 24 Scopus and Sinta indexed sources, three conclusions can be drawn corresponding to the study's research questions. First, Islamic ethical orientation rooted in the concepts of *khalifah*, *maqasid al-shariah*, and Quranic environmental stewardship functions as a cognitive-affective antecedent that strengthens Generation Z's environmental attitude and self-identity, rather than operating as an external social pressure. Second, this ethical orientation is translated into an actual purchase decision predominantly through two mechanisms: a self-directed environmental attitude that outweighs subjective norm in explanatory power, and an integrated eco-halal identity that fuses halal and environmental evaluation into a single ethical judgment, reinforced by perceived behavioral control and green trust. Third, the strength of this relationship is contingent on structural and contextual conditions price and product availability, the credibility of halal green

certification, and consumer skepticism toward unsubstantiated environmental claims that can attenuate even a strong underlying ethical attitude.

Theoretically, these findings suggest that Islamic ethical orientation should be modeled as a proximal antecedent within, rather than an exogenous addition to, the Theory of Planned Behavior, specifically by enriching the attitude and identity components of the model rather than treating religiosity as a separate parallel predictor. This refinement responds directly to calls in prior systematic reviews for greater theoretical integration between Islamic ethics and mainstream consumer-behavior frameworks.

Practically, the synthesis offers several implications. Marketers targeting Muslim Generation Z consumers should design messaging that foregrounds identity congruence and religious meaning for example, linking green consumption to khalifah and *amanah* (trust) rather than relying primarily on social proof or peer-pressure appeals, since subjective norm appears to carry limited persuasive weight for this cohort. Halal certification and standards bodies could accelerate green purchase decisions by developing unified halal green certification schemes, particularly for product categories beyond food and cosmetics, thereby reducing the credibility burden currently attenuating purchase decisions. Policymakers promoting sustainable consumption in Muslim-majority markets may achieve faster uptake by partnering with religious educational institutions to frame environmental stewardship explicitly as a matter of faith.

As a literature-based conceptual study, this research is limited by its reliance on secondary synthesis rather than newly collected primary data; the relationships identified here should therefore be treated as theoretically grounded propositions rather than statistically validated findings. Future research should empirically test the proposed integrative model Islamic ethical orientation, attitude, eco halal identity, and perceived behavioral control as predictors of green purchase decision using survey based Structural Equation Modeling with Partial Least Squares (SEM-PLS) among representative samples of Generation Z consumers across diverse Muslim-majority regions and product categories.

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