SSJ
Social Sciences Journal
Volume 3 Issue 2, 2026 (295-306)
ISSN (*online*) : 3047-7646
Homepage : https://jurnalunived.com/index.php/SOSJ
Doi : https://doi.org/10.37676/sosj

Factors Shaping Generation Z Consumer Preferences for Halal Industry Products and Services in Pulogadung

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Received [18-07-2026] Revised [20-08-2026] Accepted [21-08-2026]

Abstract. Indonesia's halal industry is expanding rapidly, while Generation Z is becoming an increasingly important consumer segment across both goods and services. This study examines the level of halal awareness and the factors shaping Generation Z consumer preferences for halal-industry products and services in Pulogadung, East Jakarta. A descriptive quantitative survey was conducted with 106 Generation Z respondents selected through purposive sampling. Preferences were measured using eight indicators represented by 20 dichotomous items on a Guttman scale. Item validity was assessed using corrected item-total correlations, while reliability was evaluated using Cronbach's alpha. All 20 items were valid because their coefficients exceeded the r-table value of 0.191, and the instrument was reliable with a Cronbach's alpha of 0.783. Descriptive findings show high halal awareness, with approximately 90% of respondents demonstrating strong concern for recognized halal status. Halal certification was generally prioritized over lower prices, higher ratings, or viral appeal. Price, quality, testimonials and ratings, viral products, religiosity, halal-industry literacy, Islamic branding, and halal-consumption awareness were all considered in consumer preferences. The findings indicate that certification-based assurance remains central to Generation Z's halal consumption decisions.

Keywords: *Consumer Preferences, Generation Z, Halal Industry, Halal Products, Halal Services.*

INTRODUCTION

The halal industry has become an important component of the contemporary economy because halal assurance now extends beyond food and beverages to a wider ecosystem of goods and services. In Indonesia, the sector is positioned as a potential source of new and sustainable economic growth. The Master Plan for the Indonesian Halal Industry 2023–2029 emphasizes the strategic role of the sharia economy and halal lifestyle in supporting national economic development. This policy direction is especially relevant because Indonesia has a large domestic Muslim market while simultaneously seeking stronger competitiveness in international halal markets.

Within this context, halal is not limited to the absence of prohibited ingredients. Halal products and services are expected to be aligned with sharia principles and with the broader concept of tayyib, which emphasizes goodness, safety, quality, and suitability for consumers. Law No. 33 of 2014 on Halal Product Assurance places halal assurance within the production chain, including raw materials, production processes, storage, and distribution. This framework strengthens the role of formal certification as a market signal that can reduce consumer uncertainty and support confidence in the products or services being offered.

The relevance of halal assurance is increasingly connected with the behavior of younger consumers. Generation Z is a digitally connected cohort whose consumption decisions are frequently shaped by online information, social media, ratings, testimonials, and rapidly changing trends. Digital marketplaces and payment systems also make it easier for this generation to encounter a broad range of products from domestic and international producers. Consequently, purchasing decisions may involve a combination of religious values, practical considerations, social influence, digital exposure, and perceptions of quality and price.

The halal industry itself covers both tangible and intangible offerings. Major product categories include food and beverages, Muslim fashion, cosmetics and personal care, pharmaceuticals and medicines, as well as halal logistics and media. Service-oriented sectors include Islamic banking and other sharia financial services, insurance, financing, Muslim-friendly tourism, and related service activities. The breadth of this ecosystem means that consumer preference cannot be understood only through attitudes toward packaged food or cosmetics. The same assurance, trust, literacy, and value considerations may also influence the selection of financial and other service products.

Rapid digital circulation creates an additional challenge. Products can become viral before consumers have sufficient information about their halal status. Small and medium-sized enterprises also frequently introduce new food, beverage, beauty, and lifestyle products that quickly gain attention through social media. The research report underlying this article notes that some viral products may not yet be halal-certified, creating a tension between trend-following behavior and the desire for halal assurance. An Ideoworks article cited in the report states that 39% of Generation Z consumers choose halal-certified products, a figure that motivated closer examination of the level of awareness and the factors considered by this consumer group.

Indonesia’s institutional framework is intended to respond to this need for assurance. Halal certification is administered by the Halal Product Assurance Organizing Agency (BPJPH), while halal determination involves the relevant religious and inspection institutions. For consumers, certification can function as a concrete indicator that a product has passed a recognized process. For producers, especially micro, small, and medium-sized enterprises, certification can become part of product credibility and market competitiveness. The importance of this formal assurance is therefore particularly relevant when compared with symbolic cues such as an Arabic-sounding or Islamic brand name.

Previous studies have examined several determinants of halal purchasing behavior, including product knowledge, halal awareness, religiosity, certification, health and ethical considerations, social influence, and halal lifestyle. However, many studies have focused on specific physical product categories. The present study addresses a broader research gap by treating halal-industry consumption as an integrated set of both goods and services. It also focuses specifically on Generation Z consumers in Pulogadung District, East Jakarta, a context that was not covered by the previous studies summarized in the research report.

Accordingly, this study addresses two questions: first, whether Generation Z respondents are aware of halal-industry products in both goods and services; and second, which factors are considered when they select and consume halal products and services. The study evaluates eight indicators: product price, product quality including service quality, testimonials and ratings, viral products, religiosity, halal-industry literacy, Islamic branding, and awareness of halal consumption. By integrating these indicators, the study seeks to provide a more comprehensive description of how Generation Z forms preferences within the expanding halal economy.

LITERATURE REVIEW

Halal Industry and Halal Assurance

The concept of a halal industry refers to the production and delivery of goods and services in accordance with Islamic principles. In the research report, halal is consistently paired with tayyib to indicate that permissible products should also be good, safe, and beneficial. This broader interpretation is important for consumer behavior because it links religious compliance with quality assurance. A consumer may therefore regard halal certification not only as a religious requirement but also as an indicator of production discipline, ingredient control, and responsibility across the supply chain.

Indonesia's halal ecosystem includes food and beverages, Muslim fashion, cosmetics and personal care, pharmaceuticals, Islamic financial institutions, Muslim-friendly tourism, halal logistics and supply chains, as well as media and recreation. The inclusion of financial and tourism services broadens the analytical meaning of halal consumption. A halal-oriented preference can involve the choice of a certified food product, but it can also involve selecting a sharia banking product, insurance service, investment product, travel provider, or other service whose operating principles are perceived as consistent with Islamic values.

Formal certification is central to this ecosystem because consumers cannot directly observe every production process, ingredient, or service mechanism. Halal certification therefore helps bridge an information gap between producers and consumers. The Indonesian legal framework and the role of BPJPH strengthen this function by providing an institutional basis for halal claims. In competitive markets, recognized certification may consequently become more persuasive than informal symbols, product names, or marketing language.

Generation Z in the Digital Halal Ecosystem

Generation Z is closely associated with digital search, social media interaction, online reviews, and e-commerce. The report highlights that younger consumers are active users of marketplaces, social media, and digital payment services. These channels can increase access to halal products while simultaneously exposing consumers to global trends and viral products whose halal status may not be immediately clear. As a result, digital literacy and halal literacy become closely connected: consumers need to interpret online information, recognize certification, and distinguish promotional popularity from credible halal assurance.

Millah, Muslikhati, and Hakim (2025) discuss changes in Generation Z consumption patterns in the context of economic digitalization. The relevance of digitalization is also visible in the present study because testimonials, ratings, social media exposure, and product virality are treated as distinct preference factors. These dimensions capture the possibility that consumer decisions are socially mediated rather than based solely on individual assessment.

Determinants of Halal Consumer Preference

Price and quality are fundamental consumer considerations, yet their relationship with halal assurance can involve a trade-off. A lower price may be attractive, while high perceived quality or service performance may increase purchase intention. The important question for halal consumers is whether these advantages are sufficient to offset uncertainty about certification. The current study therefore measures whether respondents are willing to prioritize lower prices or better quality when halal certification is absent.

Testimonials, ratings, and the surrounding social environment can function as external signals of product acceptance. For Generation Z, these signals are strengthened by social media, where product reviews, influencer content, and user-generated recommendations can spread quickly. The study distinguishes between the persuasive role of these digital and social signals and the more formal assurance represented by halal certification.

Product virality is another digital-era factor. Viral products can create curiosity, social pressure, and a desire for participation in current trends. The study measures whether respondents are willing to disregard halal considerations to purchase a viral product or to obtain the social satisfaction associated with having tried a popular item. This dimension is important because virality is highly visible in Generation Z consumption but does not necessarily provide information about production standards or religious compliance.

Religiosity represents the internal value dimension of halal consumption. The report operationalizes this factor through beliefs that consumption should be halal as part of worship and that consuming something contrary to Islamic principles may create a fear of wrongdoing. Halal-industry literacy, by contrast, reflects knowledge and education: whether respondents have received halal-related information, understand the relationship between halal and quality, and feel able to distinguish halal and non-halal raw materials.

Islamic branding is treated separately from certification. An Islamic or Arabic-sounding brand may create an association with Muslim identity, but symbolic association does not necessarily guarantee halal status. This distinction allows the study to assess whether Generation Z consumers regard Islamic branding as important while still demanding formal certification. Finally, awareness of halal consumption captures the respondents' direct concern for certified halal products and their expectations that producers should obtain certification to increase Muslim consumer confidence and comfort.

Previous Studies and Research Gap

The studies summarized in the research report show that halal purchasing behavior has been examined from several complementary perspectives. Hayatun and Maksum (2025) emphasize literacy, halal awareness, and religiosity in Generation Z halal-product purchases. Heriyani, Fahrika, and Fitriani (2025) examine halal lifestyle and purchase intention on an e-commerce platform. Khairullah, Irdiana, and Ariyono (2024) identify religious, health, ethical, and social dimensions, while Suryaputri and Kurniawati (2020) focus on religiosity, halal awareness, and halal certification. Mutiara and Syahputra (2018) highlight product knowledge and halal-product knowledge in the purchase of Korean beauty products. Together, these studies provide the conceptual foundation for the eight indicators used in the present research.

Table 1. Previous Studies Used to Frame the Research Gap

Study	Focus / Context	Main Indicators
Hayatun & Maksum (2025)	Generation Z purchases of halal products in Kapedi Bluto, Sumenep	Literacy, halal awareness, religiosity
Heriyani et al. (2025)	Halal lifestyle and purchase intention on Shopee among Generation Z in Bone	Halal lifestyle
Khairullah et al. (2024)	Halal lifestyle and Generation Z purchase intention	Religious, health, ethical, social factors
Suryaputri & Kurniawati (2020)	Intention to purchase halal products	Religiosity, halal awareness, halal certification
Mutiara & Syahputra (2018)	Purchase decisions for Korean beauty products	Product knowledge, halal-product knowledge

Source: Synthesized from the previous studies listed in the research report.

The novelty of the present study lies in extending the analysis from specific physical products to both halal goods and halal or sharia-compliant services. The indicator set is also broader than the constructs used by the earlier studies because it combines economic considerations (price and quality), digital-social signals (testimonials, ratings, and virality), internal values (religiosity), knowledge (halal-industry literacy), symbolic cues (Islamic branding), and direct halal-consumption awareness. This integrated framework is applied to Generation Z respondents in Pulogadung, East Jakarta.

METHODS

This study used a descriptive quantitative design with a survey approach. The research program was conducted in Pulogadung District, East Jakarta, within a six-month research schedule from March to September 2026. The design was selected to describe the preferences and awareness of Generation Z consumers toward halal-industry goods and services based on the data collected from respondents, without extending the findings beyond the characteristics of the observed sample.

The sample consisted of 106 Generation Z respondents selected through purposive sampling. In the research report, Generation Z was defined as individuals born between 1997 and 2012. Respondents were residents or consumers in the Pulogadung area and were not restricted to Muslim participants. This sampling decision allowed the survey to capture general perceptions of halal goods and services, although the absence of respondent religion data later became an acknowledged limitation of the study.

Data were collected using a Guttman-scale questionnaire. The instrument contained 20 statements distributed across eight indicators. Responses were dichotomous and were coded as 1 for No/Disagree and 2 for Yes/Agree. The eight indicators were product price; product quality, including service quality; testimonials and ratings; viral products; religiosity; halal-industry literacy; Islamic branding; and awareness of halal consumption. The distribution of questionnaire items is presented in Table 2.

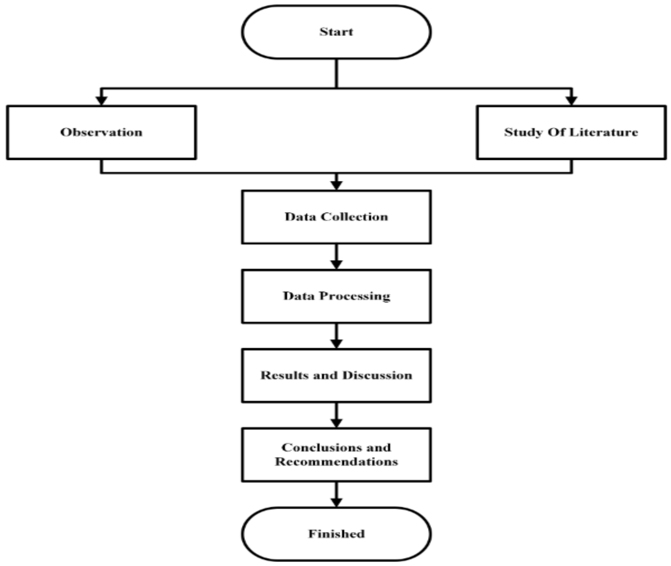
Table 2. Measurement Indicators and Number of Questionnaire Items

Indicator	Item Codes	Number of Items
Product Price	X1	1
Product Quality	X2–X3	2
Testimonials and Ratings	X4–X6	3
Viral Products	X7–X8	2
Religiosity	X9–X10	2
Halal-Industry Literacy	X11–X13	3
Islamic Branding	X14–X17	4
Awareness of Halal Consumption	X18–X20	3
Total	**X1–X20**	**20**

Source: Processed survey data, 2026.

Instrument quality was evaluated before interpreting the descriptive responses. Item validity was assessed using corrected item-total correlations based on the Pearson product-moment approach. With n = 106, degrees of freedom of 104, and a 5% significance level, the research report used an r-table threshold of 0.191. Items with corrected item-total correlations above 0.191 were classified as valid. Reliability was evaluated using Cronbach's alpha and, for the dichotomous instrument, the KR-20 coefficient was also reported. After validity and reliability were established, the response distributions for each item were summarized using percentages.

Figure 1. Research Workflow



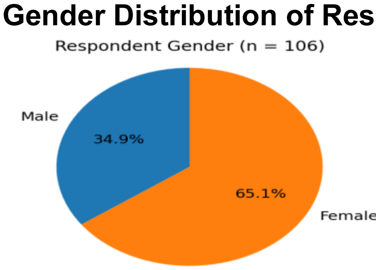
Source: Research report workflow.

RESULTS

Respondent Profile

The survey obtained 106 usable responses, exceeding the original target of 100 respondents. The gender profile shows that 65.1% of respondents were female and 34.9% were male. The occupational profile was dominated by university students, who accounted for 80.2% of respondents. The remaining respondents were distributed across private-sector employment, civil service, entrepreneurship, and medical work. This profile indicates that the sample primarily represents young consumers who are still in higher education, which is consistent with the age characteristics of Generation Z.

Figure 2. Gender Distribution of Respondents



Source: Processed survey data, 2026.

Validity and Reliability of the Instrument

All 20 questionnaire items exceeded the r-table criterion of 0.191 and were therefore retained. The report provides exact corrected item-total correlation values for the first several items and threshold-based values for the remaining items. The strongest exact coefficient reported was 0.424 for item X4 under the testimonials and ratings indicator. Because no item fell at or below the required threshold, the full instrument was used in the descriptive analysis.

Table 3. Validity Test Results

No.	Indicator	Item	Corrected Item-Total Correlation	Decision
1	Product Price	X1	0.296	Valid
2	Product Quality	X2	0.302	Valid
	Product Quality	X3	0.253	Valid
3	Testimonials and Ratings	X4	0.424	Valid
	Testimonials and Ratings	X5	0.265	Valid
	Testimonials and Ratings	X6	> 0.30	Valid
4	Viral Products	X7	> 0.19	Valid
	Viral Products	X8	> 0.19	Valid
5	Religiosity	X9	> 0.19	Valid
	Religiosity	X10	> 0.19	Valid
6	Halal-Industry Literacy	X11	> 0.19	Valid
	Halal-Industry Literacy	X12	> 0.19	Valid
	Halal-Industry Literacy	X13	> 0.19	Valid
7	Islamic Branding	X14	> 0.19	Valid
	Islamic Branding	X15	> 0.19	Valid
	Islamic Branding	X16	> 0.19	Valid
	Islamic Branding	X17	> 0.19	Valid
8	Awareness of Halal Consumption	X18	> 0.19	Valid
	Awareness of Halal Consumption	X19	> 0.19	Valid
	Awareness of Halal Consumption	X20	> 0.19	Valid

Source: Processed survey data, 2026.

The reliability test produced a Cronbach's alpha of 0.783. The report also notes that the KR-20 value for the dichotomous data was approximately 0.783. Under the interpretation criteria used in the study, an alpha between 0.70 and 0.79 is considered reliable. The instrument therefore demonstrated adequate internal consistency for describing Generation Z preferences toward halal-industry products and services.

Table 4. Reliability Test Results

Method	Coefficient	Interpretation
Cronbach's Alpha	0.783	Reliable
KR-20	≈ 0.783	Reliable

Source: Processed survey data, 2026.

Descriptive Findings by Preference Factor

Product price was not sufficient to override halal assurance for most respondents. A total of 81.0% disagreed with the statement that they would purchase a product or service without halal certification simply because it was cheaper. This indicates that price remains a consideration, but the respondents generally placed recognized halal status ahead of the opportunity to obtain a lower price.

A similar pattern emerged for product quality. A total of 73.6% disagreed that they would choose an uncertified product or service because it offered better quality or service. At the same time, 84.9% agreed that products that are halal and good are associated with better quality, safety, and trustworthiness. These responses show that quality and halal assurance are not perceived as competing ideas; rather, halal status is often incorporated into respondents' understanding of product quality.

Testimonials and ratings influenced consumption, but they did not replace certification. In the survey, 64.2% disagreed that higher testimonials and ratings would justify buying an uncertified product. Social context nevertheless remained important: 83.0% agreed that their surrounding environment influences the consumption of halal goods and services, and 90.6% agreed that social media affects their interest in consuming halal products and services. This suggests that digital and interpersonal influence can strengthen halal-oriented preferences when halal information is communicated clearly.

The results for viral products also show resistance to trend-driven consumption when halal status is uncertain. A total of 79.2% disagreed that they would ignore halal considerations in order to purchase or use a viral product, while 77.4% disagreed that prestige or personal satisfaction from trying a viral product would justify choosing an uncertified item. For these respondents, product virality was therefore less important than the assurance attached to halal status.Religiosity produced some of the highest levels of agreement. A total of 96.2% agreed that what they consume should be halal as part of worship and following the example of the Prophet Muhammad, while 92.5% agreed that consuming something inconsistent with Islamic rules would create a fear of sin. These findings indicate that religious values remain a strong internal basis for halal-oriented consumption among the respondents who endorsed these statements.Halal-industry literacy was also relatively strong. A total of 79.2% reported that they had previously received education or information about halal products in Indonesia. In addition, 89.6% agreed that halal and good products are associated with better quality, safety, and trust, and 85.8% believed they had sufficient knowledge to distinguish halal from prohibited raw materials. These figures indicate that information and knowledge support the respondents' ability to interpret halal claims and product characteristics.

Islamic branding was considered relevant, but it was not treated as a substitute for certification. A total of 57.5% agreed that an Islamic brand is an important element of a halal product, and 58.5% stated that they purchase halal goods or services partly on the basis of brand. However, 53.8% disagreed that the credibility of a halal product is always determined by an Islamic brand using Arabic wording, and 62.3% disagreed that an Arabic or Islamic brand alone is sufficient to guarantee halal status. The pattern indicates that symbolic branding can contribute to preference, but consumers still expect recognized assurance.

The strongest responses were recorded for awareness of halal consumption. A total of 93.4% stated that they were highly concerned about halal products as evidenced by halal certification. Moreover, 96.2% agreed that producers in highly competitive product categories should obtain halal certification to strengthen Muslim consumer confidence, and 98.1% agreed that producers should obtain certification to provide greater comfort for Muslim customers, especially in product categories such as food, beverages, cosmetics, and medicines. The research report therefore summarizes the sample as having a high level of halal awareness, averaging approximately 90%.

Table 5. Summary of Key Descriptive Findings

Indicator	Key Survey Result	Interpretation
Product Price	81.0% rejected cheaper uncertified products/services	Certification generally outweighed lower price
Product Quality	73.6% rejected uncertified options despite better quality/service; 84.9% linked halal with quality and safety	Halal assurance was integrated with perceived quality
Testimonials and Ratings	64.2% rejected uncertified options despite higher ratings; 90.6% reported social-media influence	Digital influence matters, but certification remains important
Viral Products	79.2% and 77.4% rejected sacrificing halal status for virality or prestige	Trend appeal did not generally override halal concerns
Religiosity	96.2% and 92.5% endorsed religiously grounded halal consumption	Religious values were a strong internal consideration
Halal-Industry Literacy	79.2% had received halal education; 85.8% felt able to distinguish halal and non-halal ingredients	Knowledge supported halal-oriented decisions
Islamic Branding	57.5% valued Islamic branding, but 62.3% rejected Arabic branding as sufficient proof of halal status	Brand symbolism did not replace formal assurance
Halal-Consumption Awareness	93.4–98.1% supported concern for and certification of halal products	Awareness and certification expectations were very high

Source: Processed survey data, 2026.

DISCUSSION

The central pattern in the findings is the priority given to formal halal assurance. Across price, quality, testimonials, ratings, and viral-product statements, respondents generally rejected the idea that another attractive attribute should justify choosing an uncertified product or service. This does not mean that price or quality is irrelevant. Instead, the responses suggest a sequential evaluation in which halal status operates as an initial assurance criterion, while conventional consumer attributes become important within the set of acceptable alternatives.

The price result is particularly meaningful because 81.0% of respondents were unwilling to sacrifice certification merely to obtain a cheaper option. For businesses, this implies that halal certification can contribute to perceived value rather than simply acting as an administrative requirement. Consumers who attach importance to certification may accept modest price differences if the certified option offers greater confidence. Nevertheless, the study does not measure willingness to pay or the size of an acceptable price premium, so the result should be interpreted as a preference pattern rather than a direct estimate of price elasticity.

Quality shows a complementary relationship with halal status. Most respondents rejected uncertified products even when quality or service was described as better, while 84.9% associated halal and good products with quality, safety, and trust. This pattern is consistent with the broader halal-and-tayyib concept described in the research background: halal assurance is not viewed as detached from product performance. For Generation Z consumers in the sample, halal certification can therefore reinforce a wider perception of responsible and trustworthy production.

The findings also clarify the role of digital and social influence. Testimonials, ratings, family or environmental influence, and social media can shape interest, yet they do not appear to displace halal assurance. The 90.6% agreement on social-media influence suggests that digital communication is a particularly important channel for halal marketing and education. This finding aligns with Millah et al. (2025), who connect Generation Z consumption with economic digitalization. For producers, the implication is that halal certification should be made visible within digital content rather than treated as information that consumers must search for separately.The resistance to viral-product pressure reinforces this conclusion. More than three quarters of respondents rejected the idea of ignoring halal status simply because a product was viral or because trying it could provide prestige or personal satisfaction. The result is notable because the research background identifies virality as a strong feature of contemporary youth consumption. In this sample, trend appeal appears to have limits: viral exposure may generate attention, but formal halal assurance remains an important basis for final evaluation.

Religiosity and halal-industry literacy provide two different but mutually reinforcing explanations for this behavior. Religiosity reflects internal commitment, while literacy reflects access to information and the ability to evaluate halal claims. The high agreement on religious statements supports the findings summarized by Hayatun and Maksum (2025), Suryaputri and Kurniawati (2020), and Khairullah et al. (2024), all of whom identify religious or awareness-related factors as relevant to halal consumption. The literacy results also support the importance of education, particularly because 79.2% of respondents reported having received halal-related information and 85.8% felt able to distinguish halal and non-halal ingredients.

Islamic branding produces a more nuanced result. A slight majority regarded Islamic branding as important and reported that brand can influence halal purchases, but larger proportions rejected the idea that Arabic terminology alone provides credibility or guarantees halal status. This distinction is important for both consumers and marketers. Symbolic religious cues may support brand identity, yet the data show that they should not be treated as equivalent to formal certification. In practical terms, businesses using Islamic visual or linguistic branding still need credible halal assurance if they want to strengthen consumer trust.

The awareness indicator provides the clearest market implication. Agreement levels between 93.4% and 98.1% show strong expectations that producers should obtain halal certification and make this assurance available to consumers. This is consistent with the regulatory framework described in the research report and with the role of BPJPH in halal-product assurance. For product categories with intense competition, certification may therefore serve as a differentiating factor that reduces doubt and increases comfort among Muslim consumers.

The findings also extend previous research by integrating goods and services within a single preference framework. Earlier studies summarized in the report largely emphasize product purchases, e-commerce, or specific product categories. The present study includes the possibility of halal or sharia services such as banking, insurance, investment, tourism, financing, and related services. This broader scope is important because the consumer logic of trust, literacy, religiosity, and institutional assurance can apply to both physical products and service relationships.From a managerial perspective, the results suggest several priorities. Producers and service providers should treat halal certification as a core trust signal, communicate it clearly on packaging and digital channels, and avoid relying on Arabic terminology or Islamic imagery as the sole evidence of halal status. Product quality and service quality must remain competitive because halal assurance is interpreted alongside safety and trust. Social-media content should also combine persuasive testimonials with clear information about certification, ingredients, processes, or sharia compliance. Finally, education and literacy initiatives remain relevant because informed consumers are better able to distinguish credible halal assurance from purely promotional cues.

Practical Implications and Future Research

For halal-product manufacturers, the findings suggest that certification should be positioned as part of the core value proposition rather than as a secondary compliance label. The survey responses show that respondents were generally unwilling to exchange halal assurance for a lower price, better ratings, or viral popularity. This pattern gives producers a clear communication priority: halal status should be displayed prominently and linked with information about quality, safety, ingredients, and production integrity. The same logic applies to service providers. Islamic banks, insurers, financing companies, tourism operators, and other sharia-oriented services need to make the basis of their sharia compliance clear and understandable. A religiously themed name can support identity, but the survey indicates that symbolic Islamic branding is not sufficient by itself to establish credibility.

Digital communication is especially important because the respondents reported strong social-media influence while still prioritizing certification. This combination creates an opportunity for businesses and halal institutions to use social media not merely for promotion, but also for consumer education. Product reviews, testimonials, short-form videos, marketplace descriptions, and influencer content can explicitly communicate certification status and explain why it matters. The relatively high level of halal-industry literacy in the sample suggests that Generation Z is receptive to this type of information. At the same time, the finding that virality does not generally override halal concerns indicates that digital popularity should be supported by credible assurance if firms want to convert attention into sustained trust.

Future research should build on the study’s broader treatment of both goods and services. The research report specifically recommends expanding the survey beyond Pulogadung to other parts of Jakarta and to major cities such as Surabaya and Medan so that geographic and cultural differences can be examined. Future instruments should also separate the wording of items for tangible goods and services because the basis for evaluating a food product, an insurance policy, a banking service, and a tourism service is not identical. Recording respondent religion would enable comparison between Muslim and non-Muslim consumers and would clarify whether halal assurance is interpreted primarily as a religious requirement, a quality signal, or both. These extensions would provide a more detailed understanding of how certification, literacy, digital influence, religiosity, and service characteristics interact in the wider halal economy.

CONCLUSION

This study shows that Generation Z consumers in Pulogadung, East Jakarta, demonstrate a high level of concern for halal assurance when selecting products and services. All 20 questionnaire items were valid at an r-table threshold of 0.191, and the instrument was reliable with a Cronbach’s alpha of 0.783. The descriptive findings indicate that halal certification generally remained more important than lower prices, superior ratings, or viral appeal. At the same time, price, quality, testimonials and ratings, social-media influence, product virality, religiosity, halal-industry literacy, Islamic branding, and direct halal-consumption awareness all formed part of the respondents’ preference structure.

The strongest practical message is that formal assurance cannot be replaced by symbolic branding. Although Islamic branding was considered relevant by some respondents, Arabic or Islamic naming alone was not regarded as sufficient proof of halal status. Businesses in both goods and service sectors should therefore prioritize recognized halal or sharia assurance and communicate it transparently, especially through digital channels used by Generation Z. The integration of goods and services in this study also provides a broader basis for future research on halal-consumer behavior beyond conventional food and cosmetic categories.

LIMITATION

The study has two limitations explicitly identified in the research report. First, the questionnaire statements concerning goods and services still require greater specificity because the characteristics of tangible products and services are different. Some indicators may therefore need separate item wording when future research compares food, cosmetics, financial services, insurance, tourism, or other halal-service categories.

Second, the respondents' religion was not recorded. As a result, the study cannot determine whether the high level of halal awareness was expressed only by Muslim respondents or was also shared by non-Muslim respondents. In addition, the study was limited to Pulogadung District and used purposive sampling, so the findings are best interpreted as a description of the observed sample rather than a national estimate. Future studies should expand the geographic coverage to other parts of Jakarta and major cities such as Surabaya and Medan, separate goods from services more clearly, and record respondent religion to enable more detailed comparative analysis.

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