

# The Concept of Sustainable Consumption from a Halal Perspective in Urban Communities

Hilmiyah Mahardini

Universitas Islam Darul Ulum Lamongan, Indonesia

Email: [hilmiyahmahardini@gmail.com](mailto:hilmiyahmahardini@gmail.com)

DOI: [XXXX](#)



## ABSTRACT

**Keywords:**  
*Sustainable  
Consumption,  
Halal  
Consumption,  
Urban Muslim  
Communities,  
Maqāsid al-  
Sharī'ah,*

This study synthesizes literature on integrating Halal concepts and sustainable consumption within urban Muslim communities through an Integrative Literature Review approach. The findings reveal a conceptual transformation of Halal from legal-formal compliance toward ecological ethics rooted in Maqāsid al-Sharī'ah principles. However, a persistent attitude-behavior gap exists among urban Muslim consumers who demonstrate environmental awareness yet struggle translating it into sustainable practices. Religiosity and spiritual constructs like wara' emerge as significant determinants, while price sensitivity, social norms, and digital consumerism act as substantial barriers. This study identifies the absence of a comprehensive framework bridging Islamic theological foundations and actual consumption behavior within Indonesia's urban context, and proposes a conceptual roadmap for future research.

### Article Info:

*Submitted:*  
15/05/2025  
*Revised:*  
19/07/2025  
*Published:*  
30/10/2025



This work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International \(CC BY-SA 4.0\)](#)

**How to cite:** Author 1, A. (2020). Title of The Article. *Falah: Jurnal Ekonomi Syariah*, 5(1), 1-14.  
<https://doi.org/10.22219/jes.v5i1.11399>

---

## INTRODUCTION

Urbanization has become an unstoppable global inevitability, with UN projections indicating that by 2050, more than 68% of the world's population will live in urban areas. This massive population concentration directly correlates with increased consumption volumes and, consequently, waste generation that threatens environmental carrying capacity. In the context of Indonesia, this issue takes on unique urgency. The 2021 report by the National Development Planning Agency (Bappenas) reveals a concerning fact: Indonesia produces between 23 and 48 million tons of food loss and waste per year, equivalent to 115–184 kilograms per capita per year, resulting in economic losses of 213–551 trillion rupiah, or 4–5% of the national Gross Domestic Product (Bappenas, 2021).

Ironically, the amount of food discarded could actually feed 61 to 125 million Indonesians who still struggle with food insecurity. These data confirm that the urban ecological crisis is not a mere figment, but an empirical reality demanding serious attention from various perspectives, including economic and religious ones. Amidst this crisis, Indonesia's urban society has unique demographic characteristics: the majority of its population is Muslim, with a rapidly growing Muslim urban middle class becoming increasingly concerned with Islamic identity in all aspects of life, including consumption.

This phenomenon is manifested in the strengthening of the *halāl* lifestyle, which is not just limited to food and beverages, but extends to sectors such as cosmetics, fashion, tourism, and even financial services. Pribadi and Sila (2023), in their anthropological study in Jakarta and Serang, emphasize that the *halal* lifestyle has become a strong marker of identity as well as a form of piety expression among the urban Muslim middle class. The projected growth of the global *halal* market, expected to reach trillions of US dollars, further strengthens the bargaining position of Muslim consumers in the contemporary economic landscape.

Conceptually, Islamic teachings actually possess a strong theological foundation for sustainable consumption behavior. The Qur'an explicitly prohibits acts of *isrāf* (excessiveness) and *tabdhīr* (wastefulness) in Surah Al-A'raf verse 31 and Surah Al-Isra verses 26-27. Within the framework of *Maqāṣid al-Sharī'ah* (the objectives of sharia), contemporary scholars have included *ḥifz al-bī'ah* (environmental protection) as one of the essential goals alongside the protection of religion, life, intellect, lineage, and wealth.

The conceptual study by Rofiq and Khusnudin (2025) shows that integrating *Maqāṣid al-Sharī'ah* values with the Sustainable Development Goals (SDGs) is a promising framework for realizing an ethical and sustainable food system, in which the *halal-tayyib* principle is not only lawful according to sharia, but also ecologically sound. However, the extent to which these normative concepts are internalized in the daily



consumption practices of urban communities remains a major question that has not yet been adequately answered by existing literature.

A review of recent literature shows that studies on Muslim green purchase behavior remain a developing and fragmented field. A systematic literature review conducted by Lestari, Pambekti, and Annisa (2024) of the global literature found that although religiosity is the most frequently cited determinant of Muslim green purchase behavior, current studies remain concentrated in Asian countries and are heavily dominated by the use of the Theory of Planned Behavior. Furthermore, empirical research in Indonesia has produced inconclusive findings. Hamami and Kafabih (2025) found that halal green awareness and attitudes significantly influence the intention to buy environmentally friendly halal products among Muslim consumers in DKI Jakarta, with environmental knowledge and religiosity as antecedent factors.

Meanwhile, Tajuddin and Abdullah (2025) instead discovered an awareness-action gap among Indonesian Muslim Generation Z, in which green awareness does not automatically translate into sustainable purchasing decisions unless mediated by digital engagement and internalization of Islamic values. These varied findings indicate that the relationship between halal awareness, Islamic values, and sustainable consumption behavior is not a simple linear relationship, but rather a complex phenomenon that requires further conceptual exploration.

Departing from the description above, there is a pressing knowledge gap that needs to be addressed. On one hand, the discourse on the halal economy is rapidly developing, focusing on certification, supply chain, and branding. On the other hand, the discourse on sustainable consumption is dominated by secular perspectives that emphasize economic incentives and regulation. The conceptual bridge linking the two namely, the reinterpretation of the concept of "Halal" from merely formal-legal compliance toward an ecologically sustainable consumption ethic has yet to be firmly established in academic literature, particularly in the context of Indonesia's urban society. The central questions that arise are, how is the concept of sustainable consumption truly conceptualized from a halal perspective, to what extent has the integration of these two concepts been explored in contemporary literature.

To answer these questions, this study presents a literature review aimed at mapping the knowledge landscape, identifying the common threads linking various separate findings, and formulating a more directed future research agenda. The significance of this research lies in its contribution to building a theoretical foundation for the development of a Muslim consumer behavior model that is not only compliant with Sharia in substance but is also ecologically responsible a synthesis that is urgently needed amid the increasingly concerning urban environmental crisis.



---

## LITERATURE REVIEW

### **Sustainable Consumption: Concepts and Theoretical Developments**

The concept of sustainable consumption has become one of the main pillars in the global development agenda, especially since the adoption of the Sustainable Development Goals (SDGs) by the United Nations. By definition, sustainable consumption refers to the use of goods and services to meet basic needs and improve quality of life, while simultaneously minimizing the use of natural resources, toxic materials, and waste emissions throughout the product life cycle, so as not to compromise the needs of future generations. From a theoretical perspective, studies on sustainable consumption behavior are largely based on the Theory of Planned Behavior (TPB) developed by Ajzen (1991). This theory explains that an individual's intention to perform a certain behavior is influenced by three main determinants: attitude toward the behavior, subjective norm, and perceived behavioral control. TPB has been widely applied to predict the intention to purchase environmentally friendly products, reduce plastic use, and recycling behavior across various cultural and demographic contexts.

However, TPB has faced criticism for relying too heavily on instrumental rationality and insufficiently accommodating deeper dimensions of value and morality. To address these limitations, Han (2020) developed the Theory of Green Purchase Behavior (TGPB), which is specifically designed to explain green product purchasing behavior in the hospitality and restaurant sector. TGPB expands on TPB by adding constructs such as environmental concern, anticipated guilt, ascribed responsibility, and moral obligation, which significantly enhance the predictive power regarding sustainable consumption behavior. Although TGPB offers a more comprehensive framework, the literature shows that this theory and its variants are still dominated by a secular Western perspective and have yet to adequately address the role of transcendental values such as obedience to God's commandments or fear of sin which are highly relevant in Muslim societies (Orellano et al., 2020). This is the entry point that will be bridged by the Islamic perspective, particularly through the framework of Halal and Maqāṣid al-Sharī'ah.

### **The Concept of Halal and Thayyib: From Legal-Formal to Ecological Ethic**

Etymologically, halal means permitted or released according to Islamic law, while thayyib means good, pure, or of high quality. In contemporary economic and industrial discourse, the concept of Halal is heavily dominated by issues of certification, supply chains, and branding (Floren et al., 2020). This focus has produced significant progress in the global standardization of halal products, but at the same time tends to reduce the meaning of Halal only to the material aspect (not containing pork/alcohol) and process (methods of slaughter in accordance with sharia). Yet the Qur'an almost always pairs the



word halal with thayyib (Qur'an 2:168), indicating that the permissibility (halal) of a product cannot be separated from its goodness and overall quality, including its impact on the environment and society.

It is this concept of thayyib that becomes the bridge to Maqāṣid al-Sharī'ah (the Objectives of Sharia). If at first Maqāṣid only encompassed five primary elements (al-darūriyyāt al-khams): protection of religion (dīn), life (nafs), intellect ('aql), lineage (nasl), and wealth (māl), contemporary scholars have added ḥifẓ al-bī'ah (protection of the environment) as a sixth essential objective. Urban Muslim consumers acknowledge their ecological responsibility, but feel constrained by social expectations, market pressures, and the limited availability of institutional guidance. These findings confirm that the integration between Halal awareness and ecological awareness remains an unfinished project.

### **Urban Society, Halal Lifestyle, and the Trap of Consumerism**

Indonesia's urban society occupies a unique position in the global Halal discourse. As the country with the world's largest Muslim population and a continuously rising urbanization rate, Indonesia serves as an ideal social laboratory to observe how Islamic values interact with modernity and global consumer culture. A study by (Habibi et al., 2024) comparing sustainable consumption behaviors between urban and suburban communities in Lampung uncovered some interesting findings, there was no significant difference in the dimensions of belief and religious practice between the two groups, but there were notable differences in knowledge and behavior. Urban communities tend to have better access to information about halal products, but at the same time, they are more exposed to consumerist pressures and lifestyle temptations that can lead to wastefulness.

This phenomenon is inseparable from the transformation of the Halal lifestyle, which has evolved from being merely religious compliance to a marker of urban middle-class Muslim identity. The consumption of Halal products from certified foods, halal cosmetics, to sharia-compliant tourism has become not just a religious practice but also a symbol of piety and social prestige. A study by (Yasid Esa et al., 2024) on the determinants of eco-halal product consumption among the MZ generation (Millennials and Gen Z) identified that factors such as product information transparency, attitude, health awareness, ecological literacy, and religiosity collectively influence eco-halal consumption patterns, with lifestyle functioning as a mediator. However, as the Halal lifestyle becomes a massively marketed commodity, it becomes vulnerable to being ensnared by consumerism's logic, which instead encourages excess (israf) and stands in contrast to the spirit of sustainability taught in Islam.



---

## Conceptual Framework of the Research

Based on the synthesis of the four literature clusters mentioned above, this study proposes an integrative conceptual framework that describes the relationship between Halal values, sustainable awareness, and the consumption behavior of urban communities. This framework is built on the premise that the consumption behavior of urban Muslims cannot be understood solely through a single theoretical lens; rather, it requires a multidimensional approach that simultaneously accommodates theological, psychological, social, and economic factors. The most fundamental foundation of this framework is the normative principles of Islam, which include Maqāṣid al-Sharī'ah (specifically ḥifẓ al-nafs, ḥifẓ al-māl, and ḥifẓ al-bī'ah), the concept of Halal-Ṭayyib, as well as the prohibitions against israf and tabdzir (Floren et al., 2020). This foundation provides the theological and moral basis that should guide Muslim consumers toward consumption behavior that is not only materially compliant with Sharia, but also ecologically responsible.

These normative foundations then shape consumer awareness in three dimensions: Halal literacy, ecological literacy, and spirituality (wara'). This integrated awareness subsequently gives rise to the intention to consume products that are halal and environmentally friendly (green halal purchase intention), as confirmed by (Lestari et al., 2024) and (Yasid Esa et al., 2024). However, the journey from intention to actual behavior is not linear. There are driving factors, such as environmental knowledge, peer influence, and access to digital information, as well as inhibiting factors, such as premium prices, limited availability, and the pressure of consumptive social norms (Habibi et al., 2024). The dynamic interaction between these driving and inhibiting factors will determine whether the intention is transformed into actual sustainable consumption behavior, or instead becomes trapped within the attitude-behavior gap that is widely documented in the literature (Han, 2020; Orellano et al., 2020). This framework will serve as an analytical guide in examining and synthesizing the findings from various literature reviewed in this study.

## RESEARCH METHOD

### Research Design and Approach

This study employs a Literature Review design with an Integrative Review approach. This approach was chosen because it enables the researcher to synthesize findings from various methodologies quantitative, qualitative, and conceptual in order to generate a holistic and comprehensive understanding of a complex and multidimensional topic (Whittemore & Knafl, 2005). Unlike the Systematic Literature Review (SLR), which tends to be more rigid in its inclusion criteria and often only focuses on empirical studies



with specific designs, the Integrative Review offers greater flexibility for combining various types of evidence and theoretical perspectives. In the context of this research, where the topic of Sustainable Halal Consumption is still in its early developmental stage and the literature remains fragmented, the integrative approach is the most appropriate methodological choice. This approach enables the researcher not only to map what is already known, but also to identify gaps, inconsistencies, and areas that require further exploration, as well as to propose new conceptual frameworks that may serve as a foundation for future empirical studies (Torraco, 2005).

Operationally, this study follows the five stages of Integrative Review as outlined by Whittemore and Knafl (2005): (1) problem identification, which has been described in the Introduction chapter and results in specific research questions; (2) literature search, conducted systematically using reputable academic databases; (3) data evaluation, in which each obtained article is assessed for quality and relevance using predetermined criteria; (4) data analysis, which employs thematic analysis methods to identify patterns, themes, and relationships between concepts; and (5) presentation, in the form of a coherent narrative synthesis of findings and the proposed conceptual framework. By following these rigorous and transparent stages, this study seeks to ensure that the resulting synthesis is not only descriptive but also analytical and critical, and can be academically justified (Snyder, 2019).

### **Research Strategy, Selection Criteria, and Data Analysis**

The literature search strategy in this study was designed to ensure extensive coverage as well as high relevance to the topic under review. Searches were conducted in three major internationally recognized academic databases Scopus, Web of Science, and Google Scholar and in one national database, Garuda (Garba Rujukan Digital), managed by the Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia. The combination of keywords (search string) used was: (Halal or Islamic Consumption or Muslim Consumer) and (Sustainable Consumption or Green Consumption or Environmental Sustainability or Eco-friendly) and (Urban OR City). The search was limited to articles published within the last ten years (2016–2026) to ensure the currency of findings, with exceptions granted to foundational works of high theoretical significance even if published outside this range (for example, Ajzen's works on TPB). The inclusion criteria established were: (1) peer-reviewed journal articles; (2) articles that substantively discuss the intersection between Islamic values (Halal, Maqāṣid al-Sharī'ah) and sustainable consumption behavior; and (3) articles written in English or Indonesian. Meanwhile, the exclusion criteria included: conference proceedings, book chapters that have not undergone peer review, theses/dissertations, and opinion pieces.



---

The entire selection process was documented using the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) flow diagram to ensure transparency and replicability (Page et al., 2021).

Data analysis in this study employed the Thematic Analysis method as developed by (Braun & Clarke, 2006). Thematic analysis was chosen for its ability to systematically and flexibly identify, analyze, and report patterns (themes) emerging from qualitative data in this case, the texts of scientific articles. The analysis procedure followed the six phases proposed by (Braun & Clarke, 2006): (1) familiarization with the data, wherein the researcher reads and rereads each selected article to gain an in-depth understanding; (2) generating initial codes, i.e., labeling segments of text relevant to the research question; (3) searching for themes, in which similar codes are grouped into broader themes; (4) reviewing themes, which involves re-examining whether the formed themes are internally coherent and clearly distinct from one another; (5) defining and naming themes, i.e., formulating the essence of each theme clearly; and (6) producing the report, which is the final synthesis in the form of a narrative that answers the research questions. By following this rigorous thematic analysis procedure, this study aims to produce a literature synthesis that is not only descriptive but also interpretive, capable of uncovering latent meanings behind seemingly separate empirical findings (Nowell et al., 2017).

## RESULT AND DISCUSSION

This section presents a synthesis of findings from various literature sources that have been systematically reviewed. The discussion is organized into four main themes that emerged from the thematic analysis of selected articles. Each theme is critically analyzed with reference to the empirical and conceptual evidence available in the literature, as well as connected to the previously developed conceptual framework. It is important to note that this discussion does not aim to provide a normative assessment of urban Muslim consumer behavior, but rather to deeply understand the complexities and contradictions that characterize the phenomenon of Sustainable Halal Consumption.

### **Transformation of the Meaning of Halal from Legal-Formal Compliance to Ecological Responsibility**

A synthesis of the literature indicates a significant expansion in the meaning of the Halal concept within contemporary academic discourse. Conventionally, Halal has been understood as compliance with Islamic law regarding the substance and production process. However, recent studies have begun to integrate ethical and ecological dimensions into the Halal framework. Research by (Hamami & Kafabih, 2025) involving 215 Muslim consumers in Jakarta found that halal green awareness and attitude



significantly influence the intention to purchase environmentally friendly halal products. These findings indicate that urban Muslim consumers are beginning to form new cognitive constructs that combine Halal considerations with environmental concerns. Furthermore, a qualitative study by (Ranaswijaya & Soleha, 2023), which analyzes Monzer Kahf's perspectives on consumption in modern society, affirms that Islam does not prohibit individuals from seeking satisfaction through consumption, but regulates and limits it to ensure compliance with Sharia principles, including the prohibition of *israf* (excessiveness) and *tabdzir* (wasting). From this perspective, consumption carried out in obedience to Allah's commands and abstention from His prohibitions provides more meaningful satisfaction than merely pursuing worldly pleasures.

However, the literature also reveals a gap between conceptual understanding and practical implementation. Similar findings were reported by (Abdullah et al., 2025) in their research on Generation Z across five Indonesian islands, which showed that halal literacy did not have a significant effect on religiosity, although it did significantly affect the willingness to consume products that support sustainable development. This inconsistency highlights that the conception of Halal as ecological ethics is still in the emerging stage and has not yet been widely internalized among urban Muslim consumers. Systematic efforts are necessary to bridge the gap between the rich theological foundations as elaborated within the *Maqāṣid al-Sharī'ah* framework and the concept of *ḥifz al-bī'ah* and daily consumption practices, which are still dominated by considerations of price, convenience, and social norms.

### **Determinants of Sustainable Halal Consumption Behavior**

The literature consistently identifies religiosity as the main determinant shaping consumers' attitudes and intentions towards sustainable halal products. A study by (Hamami & Kafabih, 2025) places religiosity as an antecedent factor influencing halal green awareness and attitudes, which in turn drive purchase intentions. These findings are reinforced by research by (Astuti, Razak, & Farida, 2025) involving 157 Generation Z respondents in South Sulawesi, which revealed the mediating role of *wara'*, a concept of profound spiritual caution in connecting Islamic ethics, religious norms, and environmental awareness with halal green purchasing behavior. This study convincingly demonstrates that the internalization of moral and spiritual values contributes to more consistent sustainable consumption behavior. In other words, consumers who not only know that a product is halal, but also feel watched by God in every act of consumption, tend to be more ecologically responsible.

On the other hand, the literature also highlights the existence of significant structural and psychological inhibiting factors. Research by (Susminingsih, 2014) analyzing the



---

transformation of ethical consumer decisions from the perspective of religiosity found that, in modern society, the concept of consumption has shifted from a utility function to a value function. Consumers no longer purchase goods solely for functional needs but do so to imitate the external signs of groups perceived as superior, a phenomenon categorized in Islam as *israf* and *tabdzir*. A study by (Qonitah & Purwanti, 2025) among university students in Samarinda reinforces these findings by demonstrating that impulsive buying behavior in marketplaces is influenced by external factors such as promotions, discounts, and influencer effects, as well as internal factors like hedonic motivation and lack of self-control. From an Islamic economic perspective, such behavior falls under the category of *israf* and contradicts the principle of *ḥifz al-māl* (preservation of wealth). These findings confirm that the journey from intention to actual behavior in sustainable halal consumption is not linear, but is mediated and moderated by economic factors (price), social factors (prestige), and psychological factors (self-control).

### **The Paradox of Urban Muslim Youth**

Urban Muslim youth, particularly Generation Z and Millennials, have emerged as the most researched group in the literature on Sustainable Halal Consumption. This is understandable considering they are the future consumers who will determine the direction of the global halal market. A study by (Abdullah et al., 2025) involving 357 Gen Z respondents from five islands in Indonesia yielded paradoxical findings: attitudes and perceived behavioral control significantly influence religiosity and willingness to consume sustainable products, yet subjective norms do not show a significant impact on religiosity. Interestingly, religiosity itself does not have a significant effect on the willingness to consume products that support sustainable development. These findings indicate a dissonance among Generation Z, they hold positive attitudes toward sustainability issues, but these attitudes are not always rooted in deep religious values; instead, they may be influenced by global trends and secular social pressures.

Research by (Astuti et al., 2025) offers a more optimistic perspective, showing that *wara'* acts as a significant mediator in shaping green halal purchasing behavior among Generation Z. This means that when spiritual values are deeply internalized, Generation Z is capable of showing a higher consistency between awareness and action. However, a study by (Qonitah & Purwanti, 2025) cautions that without strong internalization of *Maqāsid al-Sharī'ah* values, Generation Z remains vulnerable to the temptations of digital consumerism, as manifested in impulsive buying behavior on TikTok Marketplace. Synthesizing these three studies provides a nuanced picture, Urban Muslim Generation Z is a battleground between the idealism of sustainability and the lure of instant consumerism. They have great potential to become agents of change toward sustainable



halal consumption, but this potential can only be realized if supported by comprehensive halal literacy, value-based education that fosters wara', and a market ecosystem that provides accessible and affordable green halal product alternatives.

## CONCLUSION

This study examines the concept of Sustainable Consumption from the halal perspective among urban communities through an integrative literature review. The results show that the integration between the halal concept and sustainable consumption is still in its early stages, with a theoretical framework that is not yet robust and empirical findings that remain inconsistent. Normatively, Islamic teachings through Maqāsid al-Sharī'ah, the halal-ṭayyib principle, as well as the prohibitions of isrāf and tabdhīr, have provided a strong foundation for responsible consumption. However, in practice, there remains a gap, where the consumption behavior of urban Muslim communities is more influenced by factors such as price, convenience, and lifestyle, with halal understanding still largely limited to legal-formal aspects.

Furthermore, the literature shows a research gap, such as the dominance of quantitative approaches, a focus on the food sector, and the absence of an integrative model connecting theological, psychosocial, and consumption behavior aspects. The younger generation of urban Muslims also demonstrates a gap between awareness and practice. Therefore, a multidimensional approach is needed through the development of theoretical models, expansion of research, strengthening of environmentally-based halal policies, and the integration of spiritual values into education and marketing to encourage more sustainable consumption.

## REFERENCES

- Abdullah, A., Bisri, H., Azhar, J. A., & Asman, A. (2025). Is Generation Z willing to consume halal-certified products to support sustainable development? *El-Qish: Journal of Islamic Economics*, 5(1).
- Ajzen, I. (1991). The theory of planned behavior. *Organizational Behavior and Human Decision Processes*, 50(2), 179–211.
- Astuti, A., Razak, S., & Farida, I. (2025). The mediating role of wara' in green halal purchase behavior among Generation Z. *Jurnal Ekonomi Syariah Teori dan Terapan*, 12(4), 375–388.



- 
- Bappenas. (2021). *Laporan Kajian Food Loss and Waste di Indonesia*. Jakarta: Kementerian Perencanaan Pembangunan Nasional/Badan Perencanaan Pembangunan Nasional.
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101.
- Floren, J., Rasul, T., & Gani, A. (2020). Islamic marketing and consumer behaviour: A systematic literature review. *Journal of Islamic Marketing*, 11(6), 1557–1588.
- Habibi, A., Hanif, H., & Normasyhuri, K. (2024). Examining the sustainability of food consumption based on religiosity dimensions in urban and sub-urban communities. *Signifikan: Jurnal Ilmu Ekonomi*, 13(1).
- Hamami, A. A., & Kafabih, A. (2025). Does environmentally friendly and halal products impact Muslim consumers purchase intention? Evidence in DKI Jakarta. *Jurnal Ilmu Keluarga dan Konsumen*, 18(3), 261-278.
- Han, H. (2020). Theory of green purchase behavior (TGPB): A new theory for sustainable consumption of green hotel and green restaurant products. *Business Strategy and the Environment*, 29(6), 2815–2828.
- Lestari, I. P., Pambekti, G. T., & Annisa, A. A. (2024). Determinant of green purchase behavior of Muslims: a systematic literature review. *Journal of Islamic Marketing*, 16(1), 211–235.
- Nowell, L. S., Norris, J. M., White, D. E., & Moules, N. J. (2017). Thematic analysis: Striving to meet the trustworthiness criteria. *International Journal of Qualitative Methods*, 16(1), 1–13.
- Orellano, A., Valor, C., & Chuvieco, E. (2020). The influence of religion on sustainable consumption: A systematic review and future research agenda. *Sustainability*, 12(19), 1–21.
- Page, M. J., McKenzie, J. E., Bossuyt, P. M., Boutron, I., Hoffmann, T. C., Mulrow, C. D., ... & Moher, D. (2021). The PRISMA 2020 statement: An updated guideline for reporting systematic reviews. *BMJ*, 372, n71.
- Pribadi, Y., & Sila, M. A. (2023). Intertwining beauty and piety: Cosmetics, beauty treatments, and ḥalāl lifestyle in urban Indonesia. *Ulumuna: Journal of Islamic Studies*, 27(1), 1-28.



- Qonitah, F., & Purwanti, P. (2025). Analysis of impulsive buying behavior among students on TikTok marketplace: An Islamic economic perspective. *MICEB Proceeding*, 7(1).
- Ranaswijaya, R., & Soleha, S. (2023). Analysis of Monzer Kahf's thoughts on the phenomenon of consumption in modern society. *AL-FALAH: Journal of Islamic Economics*, 8(1), 119–132.
- Rofiq, M. A., & Khusnudin. (2025). Integration of Maqashid Shariah values and SDGs in food management: A Qur'an-based conceptual study. *Journal of Islamic Economics, Finance, and Ethics Studies*, 6(1), 1-20.
- Snyder, H. (2019). Literature review as a research methodology: An overview and guidelines. *Journal of Business Research*, 104, 333–339.
- Susminingsih, S. (2014). *From functional into positional desire (The transforming of ethical consumer decision on religiosity perspective)*. Pekalongan: STAIN Pekalongan Press.
- Tajuddin, P. N., & Abdullah, R. (2025). Green economics and halal consumption: The influence of green awareness, digital engagement, and Islamic values on sustainable purchase decisions. *MICEB Proceeding*, 7(1), 1-15.
- Torraco, R. J. (2005). Writing integrative literature reviews: Guidelines and examples. *Human Resource Development Review*, 4(3), 356–367.
- Whittemore, R., & Knafl, K. (2005). The integrative review: Updated methodology. *Journal of Advanced Nursing*, 52(5), 546–553.
- Yazid Esa, N. E., Ahmad, N. A., Haron, H., & Abdul Rahman, A. (2024). Determinants of eco-halal products consumption pattern among generation MZ: a literature review. *Journal of Contemporary Islamic Studies*, 10(2), 1–13.

