

Green Halal Fashion: Integrating Sustainability and Islamic Sharia Principles in the Indonesian Muslim Fashion Industry

Green Halal Fashion: Integrasi Prinsip Keberlanjutan dan Syariat Islam dalam Industri Fashion Muslim Indonesia

Nurul Jannah

ABSTRACT

This study examines the influence of perceived green value, Islamic environmental ethics, halal brand trust, and modest fashion consciousness on the purchase intention of green halal fashion products among Indonesian millennial Muslim consumers. Using a quantitative approach with a cross-sectional survey design, data were collected via a structured questionnaire from 385 millennial Muslim fashion consumers (aged 18–38 years) in six major cities in Indonesia. Sampling was conducted using purposive sampling, and the data were analyzed using Partial Least Squares Structural Equation Modeling (PLS-SEM) with SmartPLS 4.0 software. The results indicate that green perceived value, Islamic environmental ethics, halal brand trust, and modest fashion consciousness have a significant positive effect on purchase intention. The model as a whole explains 61.4% of the variance in green halal purchase intention ($R^2 = 0.614$). A mediation test revealed that Islamic environmental ethics partially mediates the relationship between halal brand trust and green perceived value. This study concludes that green perceived value and Islamic environmental ethics are the most influential determinants of purchase intention for green halal fashion products, and formulates the Green-Halal Fashion Triangle model as an integrative conceptual framework.

Keywords: Islamic environmental ethics, modest fashion, purchase intention

ABSTRAK

Penelitian ini mengkaji pengaruh green perceived value, Islamic environmental ethics, halal brand trust, dan modest fashion consciousness terhadap purchase intention produk green halal fashion di kalangan konsumen Muslim milenial Indonesia. Menggunakan pendekatan kuantitatif dengan desain survei cross-sectional, data dikumpulkan melalui kuesioner terstruktur dari 385 responden konsumen fashion Muslim milenial (usia 18–38 tahun) di enam kota besar Indonesia. Pengambilan sampel dilakukan dengan teknik purposive sampling, dan data dianalisis menggunakan Partial Least Squares Structural Equation Modeling (PLS-SEM) dengan software SmartPLS 4.0. Hasil penelitian menunjukkan bahwa green perceived value, Islamic environmental ethics, halal brand trust dan modest fashion consciousness berpengaruh positif signifikan terhadap purchase intention. Model secara keseluruhan menjelaskan 61,4% varians dalam green halal purchase intention ($R^2=0,614$). Uji mediasi mengungkap bahwa Islamic environmental ethics memediasi secara parsial hubungan halal brand trust dengan green perceived



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value. Penelitian ini menyimpulkan bahwa green perceived value dan Islamic environmental ethics merupakan determinan paling berpengaruh terhadap niat beli produk green halal fashion, dan merumuskan model Green-Halal Fashion Triangle sebagai kerangka konseptual integratif.

Kata Kunci: etika lingkungan Islam, modest fashion, niat membeli

1. Introduction

The global fashion industry is entering an era of unprecedented transformation. On the one hand, this industry is one of the largest contributors to environmental pollution, responsible for 10% of global carbon emissions, 20% of industrial water pollution, and generating 92 million tons of textile waste annually (United Nations Environment Programme [UNEP], 2023). On the other hand, the halal fashion segment, defined as clothing products that comply with Islamic law in terms of design, raw materials, and production processes, is growing exponentially, with a market value reaching USD 295 billion in 2022 and projected to exceed USD 428 billion by 2027 (DinarStandard, 2023). The convergence of global ecological pressures and the growth of the halal fashion market have given rise to a new paradigm called green halal fashion, an approach that combines the dimensions of Islamic spirituality with environmental responsibility within a single industrial ecosystem.

Indonesia, with the world's largest Muslim population of 237 million, or 86.7% of the total population (Ministry of Religious Affairs of the Republic of Indonesia, 2023), is strategically positioned to become the epicenter of the global green halal fashion movement. The Indonesian Muslim fashion industry is estimated to be worth IDR 280 trillion by 2023, with an annual growth rate of 8.5% (Ministry of Trade of the Republic of Indonesia, 2023). The GreenIndex Indonesia survey (2023) noted that 78% of millennial Muslim consumers expressed concern about environmental issues. However, the penetration of certified halal fashion products is still below 5% of total domestic Muslim fashion sales. This paradoxical phenomenon, where high green awareness does not correlate with green purchasing behavior, indicates a significant attitude-behavior gap and requires in-depth empirical studies to identify explanatory factors.

Scientific studies on green halal fashion are still limited. Previous research tends to examine halal fashion and environmental sustainability separately. Mukhtar and Butt (2012) analyzed modest fashion from a religiosity perspective without addressing the ecological dimension. Abdullah et al. (2019) examined religiosity and purchase intention for halal fashion in Malaysia but ignored the sustainability variable. Regarding green fashion, Mukendi et al. (2020) and Hur et al. (2013) analyzed sustainable fashion consumption in general without considering the Islamic context. Awan et al. (2021) is the closest study to integrating Islamic environmental awareness with green fashion purchase intention in Pakistan, but its sample size was limited to university students and it did not comprehensively test the mediation effect.

The identified research gaps include: (1) the absence of SEM-based quantitative studies that simultaneously test the influence of green perceived value, Islamic environmental ethics, halal brand trust, and modest fashion consciousness on green halal purchase intention in the Indonesian context; (2) the lack of a theoretical model that operationalizes the construct of

sustainable halal consumption empirically; and (3) previous studies have not tested the mediating effect of Islamic environmental ethics on the relationship between halal brand trust and green perceived value. The novelty of this research lies in: first, the testing of a four-exogenous construct structural model within an integrated PLS-SEM framework; second, the construction of the Green-Halal Fashion Triangle model as a new conceptual framework; and third, the use of a more representative and geographically diverse sample from six major Indonesian cities.

The objectives of this study are: (1) to analyze the influence of green perceived value, Islamic environmental ethics, halal brand trust, and modest fashion consciousness on the purchase intention of green halal fashion products among Indonesian millennial Muslim consumers; (2) to analyze the mediating effect of Islamic environmental ethics in the relationship between halal brand trust and green perceived value; and (3) to formulate an integrative conceptual model that can be a reference for the development of the Indonesian green halal fashion ecosystem. The significance of this study includes theoretical contributions in the form of the development of Sustainable Halal Consumption Theory and practical contributions in the form of an empirical basis for industry players, designers, and regulators in developing an environmentally friendly and globally competitive halal fashion ecosystem.

2. Literature Review and Hypothesis Development

2.1 Grand Theory: Theory of Planned Behavior and Islamic Consumption Ethics

The grand theoretical foundation of this research is the Theory of Planned Behavior (TPB) proposed by Ajzen (1991), which asserts that individual behavior is determined by attitude toward behavior, subjective norm, and perceived behavioral control. The TPB has become one of the most influential theories in predicting consumer behavior, including in the context of sustainable consumption (Carrington et al., 2021; Paul et al., 2016). In this study, consumer attitudes toward green halal fashion are shaped by perceived green value and environmental concern; subjective norms are influenced by the Muslim community and religious authorities; while perceived behavioral control is influenced by product availability and ease of verification of environmentally friendly halal status.

However, TPB requires augmentation when applied to Muslim consumers, as religious motivation is a determinant of behavior that goes beyond mere utilitarian calculations. Islamic Consumption Ethics, as developed by Wilson and Liu (2010), emphasizes that consumption in Islam is a manifestation of worship that considers not only product utility and price, but also its halal (permissible), thayyib (goodness of Allah), and the impact of consumption on other living beings and the universe. The integration of TPB and Islamic Consumption Ethics produces the Augmented TPB for Muslim Consumers framework, which serves as the conceptual foundation of the model in this study.

2.2 Middle Theory: Green Marketing Theory and Halal Ecosystem Theory

Green Marketing Theory developed by Peattie and Crane (2005) and Chen and Chang (2012) through the constructs of green perceived value (GPV), green trust, and green purchase intention becomes the basis of the first middle theory. GPV is defined as a consumer's overall assessment of the benefits of environmentally friendly products that include functional dimensions (eco-friendly product performance), emotional (pride in contributing to the environment), social (community appreciation), and altruistic (satisfaction with contributions to nature conservation). In the context of green halal fashion, GPV is a critical mediator between religious ecological motivations and actual purchasing behavior, because consumers need to perceive concrete and verified value before being willing to pay a premium for eco-friendly products.

The Halal Ecosystem Theory formulated by Tieman et al. (2013) and developed by Razzaq et al. (2016) emphasizes that halal must be understood as a value chain system encompassing the entire production chain from raw materials, production processes, logistics, distribution, to marketing and consumption. In the context of green halal fashion, this theory requires the integration of halal standards with environmental sustainability standards at every point in the value chain, resulting in a holistic halal *thayyib* green concept. The halal brand trust construct in this study is an operationalization of the component of consumer trust in the brand's consistency in meeting the halal ecosystem standards.

2.3 Applied Theory: Islamic Environmental Ethics and Sustainable Consumption Theory

Islamic Environmental Ethics as constructed by Hasan and Ali (2020) is based on three Qur'anic principles: *khilāfah* (Quran, Al-Baqarah, 30), which affirms humans as caliphs responsible for preserving the earth; *mīzān* (Qur'an, Al-Rahman, 7-9), which requires maintaining ecosystem balance; and *hifẓ al-bī'ah*, a derivation of *maqāṣid al-syarī'ah*, which places environmental preservation as a goal of sharia. These three principles provide a strong normative basis for Muslims to make environmental considerations an integral component of their consumption decisions, including in the selection of fashion products. Operationally in this study, Islamic environmental ethics is measured by the extent to which these theological-ecological beliefs influence respondents' evaluations and consumption preferences.

Sustainable Consumption Theory, initiated by Jackson (2005) and refined by Perera et al. (2018), provides an analytical framework for understanding the gap between sustainability awareness and actual consumption behavior, known as the attitude-behavior gap. This study integrates Sustainable Consumption Theory with Islamic Environmental Ethics to produce the construct of Sustainable Halal Consumption, a key contribution to the theory's development. This construct emphasizes that perfect halal consumption is not simply about meeting formal halal standards but must also encompass ecological responsibility as part of the Islamic values of *thayyib*.

2.4 Previous Research Review

Research on halal and modest fashion has grown significantly over the past decade. Mukhtar and Butt (2012) pioneered a survey of Pakistani Muslim consumers analyzing the determinants of modest fashion adoption, identifying religiosity, social norms, and aesthetics as key determinants. These findings form the foundation of the literature, but did not address the environmental dimension. Abdullah et al. (2019) extended the study to Malaysia using SEM and found that Islamic religiosity significantly positively influenced purchase intention for halal fashion ($\beta=0.54$, $p<0.001$), but environmental sustainability variables were not included in the model.

In the green fashion literature, Hur et al. (2013) analyzed consumer motivations for sustainable fashion consumption using multiple regression and found that environmental concern and social influence were significant predictors. However, this study did not include an Islamic dimension. Mukendi et al. (2020), through a systematic review of 72 articles on sustainable fashion consumption, identified the attitude-behavior gap as the biggest challenge in the literature. This study is highly relevant as a basis for comparison but is not specific to the halal context. Paul et al. (2016) tested the TPB in the context of green product consumption using SEM and found that attitude and subjective norms were the strongest predictors, providing empirical validation for the use of the TPB as a grand theory in this study.

Awan et al. (2021) is the closest study to this research, analyzing the driving factors of green Islamic fashion purchase intention in Pakistan with a sample of 287 Muslim students using CB-SEM. They found that Islamic environmental awareness ($\beta=0.41$) and green brand image ($\beta=0.36$) had a positive effect on purchase intention. However, this study has limitations: the sample was limited to students from one city, it did not test mediation effects, and it did not include the construct of halal brand trust. Bukhari et al. (2022) examined the influence of religiosity on the purchase of halal eco-friendly cosmetic products in Malaysia using regression, finding a significant positive relationship, but did not use SEM and was not specific to fashion.

In Indonesia, Wahyuni et al.'s (2022) study analyzed Muslim fashion brands' compliance with halal raw material standards using a descriptive approach, and Hidayah and Muthohar's (2021) study examined the problematic of halal fashion standardization from a legal perspective. None of the studies in Indonesia have quantitatively examined the determinants of green halal fashion purchase intention using a SEM approach. This study's position critically differs from previous studies in three ways: first, it is the first quantitative SEM study to test a four-construct exogenous model of green halal fashion in Indonesia; second, it examines the previously untested mediating effect of Islamic environmental ethics; and third, it uses a much more geographically representative multi-city sample ($n=385$, six major cities) than previous studies

3. Methodology

3.1 Type and Design of Research

This research is a quantitative study with a cross-sectional survey design (Sekaran & Bougie, 2019). The quantitative paradigm was chosen because the study aims to test causal relationships between latent constructs that have been theoretically identified through systematic, standardized, and replicable measurements. The cross-sectional design was used

because data were collected at a single point in time, allowing for efficient analysis of relationships between variables. A hypothetical-deductive approach was applied: a theoretical framework was first built based on the literature, then empirically tested through field data. This design choice is consistent with the tradition of consumer behavior research in the context of Islamic marketing, which generally uses quantitative survey designs (Awan et al., 2021; Abdullah et al., 2019; Paul et al., 2016).

3.2 Population, Sample, and Sampling Techniques

The study population was millennial Muslim consumers (aged 18–38 years) in Indonesia who had purchased Muslim fashion products at least once in the past 12 months. The selection of the millennial population was based on the consideration that this segment is the largest and most active consumer of Muslim fashion, and has a relatively high level of environmental concern compared to other generations (GreenIndex Indonesia, 2023). The sampling technique used purposive sampling with the following inclusion criteria: (a) Muslim and actively practicing their religion; (b) aged 18–38 years; (c) domiciled in one of the six sample cities; and (d) having purchased Muslim fashion products in the past 12 months.

The minimum sample size was determined using two complementary approaches: the Cochran formula with a 95% confidence level and a 5% margin of error resulting in a minimum $n = 384$; and Hair et al.'s (2019) rule-of-thumb guideline for PLS-SEM which recommends a minimum of 10 times the maximum number of indicators in a construct ($10 \times 7 = 70$) or a minimum of 10 times the maximum number of structural paths to the endogenous construct ($10 \times 4 = 40$). Based on the Cochran formula as the most conservative criterion, the target sample was set at 385 valid respondents distributed proportionally across six cities: Jakarta (90 respondents), Surabaya (68), Medan (62), Bandung (60), Makassar (58), and Yogyakarta (47).

3.3 Research Instruments and Variable Measurement

The research instrument was a structured questionnaire consisting of two parts: the first part contained demographic and consumption characteristics questions; the second part contained construct measurement statements using a 5-point Likert scale (1 = Strongly Disagree to 5 = Strongly Agree). The research model consisted of one endogenous construct (green halal purchase intention/GHPI) and four exogenous constructs: green perceived value (GPV), Islamic environmental ethics (IEE), halal brand trust (HBT), and modest fashion consciousness (MFC). GPV was measured with 6 items adapted from Chen and Chang (2012), covering functional, emotional, social, and altruistic dimensions. IEE was measured with 7 items adapted from Hasan and Ali (2020), covering the understanding and internalization of the principles of *khilāfah*, *mizān*, and *ḥifẓ al-bī'ah*. HBT was measured with 5 items adapted from Razzaq et al. (2016). MFC was measured using five items adapted from Mukhtar and Butt (2012). GHPI was measured using six items developed by researchers based on a literature review on halal purchase intention.

Prior to the main data collection, a pilot study was conducted on 60 respondents outside the main sample to test the validity and reliability of the instrument. The pilot study results showed that all items met the requirements for convergent validity with outer loadings between 0.718 and 0.893, Average Variance Extracted (AVE) values between 0.524 and 0.641 (>0.50), Cronbach's Alpha values between 0.751 and 0.889 and Composite Reliability between 0.768 and 0.918 (both >0.70). Discriminant validity was confirmed with HTMT values for all

construct pairs below 0.85. Based on the pilot study findings, minor revisions were made to the wording of 4 items to improve clarity of meaning before the questionnaire was distributed to the main sample

3.4 Data Collection Techniques

Data collection was conducted online using the Google Forms platform and distributed through various digital channels during February–April 2025. Distribution was carried out through: (a) Muslim fashion communities on social media (Instagram, Facebook, WhatsApp); (b) Muslim fashion marketplaces (Shopee, Tokopedia, Zalora); and (c) networks of female students from Islamic universities in sample cities. To avoid response bias, the questionnaire was accompanied by a neutral explanation of the research objectives without revealing the hypothesis. Respondent selection was carried out through screening questions at the beginning of the questionnaire to ensure that inclusion criteria were met. Of the total 431 questionnaires received, 46 were declared invalid because they did not meet the inclusion criteria or contained inconsistent answer patterns (straight-lining), resulting in 385 valid questionnaires used in the analysis.

3.5 Data Analysis Techniques

Data were analyzed using Partial Least Squares Structural Equation Modeling (PLS-SEM) with SmartPLS 4.0 software. PLS-SEM was chosen because: (a) it does not require normally distributed data; (b) it is capable of handling models with reflective constructs simultaneously; (c) it is efficient for models with medium samples; and (d) it is suitable for predictive-explanatory research purposes (Hair et al., 2019). The analysis procedure was carried out in two stages. The first stage is the evaluation of the measurement model (outer model), including convergent validity testing (outer loading > 0.70 ; AVE > 0.50), reliability testing (Cronbach's Alpha > 0.70 ; CR > 0.70), and discriminant validity testing using the HTMT criteria < 0.85 . The second stage is the evaluation of the structural model (inner model), including the assessment of the coefficient of determination (R^2), effect size (f^2), predictive relevance (Q^2), and testing the significance of the path coefficients through a bootstrapping procedure with 5,000 resamplings at a 5% significance level. The mediation test was conducted using the Sobel test integrated into the SmartPLS bootstrapping procedure (Preacher & Hayes, 2008).

3.6 Research Model Framework and Hypothesis

Based on theoretical studies and empirical literature, the structural model of this study tests six hypotheses. H1: Green perceived value has a significant positive effect on green halal purchase intention (Chen & Chang, 2012; Awan et al., 2021). H2: Islamic environmental ethics has a significant positive effect on green halal purchase intention (Hasan & Ali, 2020; Awan et al., 2021). H3: Halal brand trust has a significant positive effect on green halal purchase intention (Razzaq et al., 2016; Abdullah et al., 2019). H4: Modest fashion consciousness has a significant positive effect on green halal purchase intention (Mukhtar & Butt, 2012). H5: Islamic environmental ethics has a significant positive effect on green perceived value (Hasan & Ali, 2020). H6: Halal brand trust has a significant positive effect on green perceived value (Chen & Chang, 2012; Razzaq et al., 2016).

4. Results and Discussion

4.1 Respondent Profile

Of the 385 valid respondents, the majority were female (77.9%), consistent with the profile of the primary consumer of Indonesian Muslim fashion. Age distribution shows that 44.7% are aged 22–28 (early millennials) and 32.2% are aged 29–35 (late millennials). In terms of education, 66.5% have a bachelor's degree (S1) and 19.2% have a postgraduate degree, indicating a relatively high level of literacy. The majority (55.1%) spends their monthly fashion expenditure between Rp 200,000–500,000. While 72.7% of respondents identify themselves as consumers who actively consider halal aspects in their fashion choices, 69.6% are familiar with the concept of sustainable fashion, but only 29.4% are familiar with the term green halal fashion specifically, a finding that indicates a significant need for market education.

Table 1 Demographic Profile of Respondents (n=385)

Characteristics	Category	Frequency	Percentage (%)
Gender	Woman	300	77.9
	Man	85	22.1
Age	18–21 years	89	23.1
	22–28 years	172	44.7
	29–35 years	124	32.2
Education	High School/Equivalent	55	14.3
	Bachelor degree)	256	66.5
	Postgraduate	74	19.2
City	Jakarta	90	23.4
	Surabaya	68	17.7
	Medan	62	16.1
	Bandung	60	15.6
	Makassar	58	15.1
	Yogyakarta	47	12.2

4.2 Evaluation of the Measurement Model (Outer Model)

The results of the outer model evaluation indicate that all constructs meet the required validity and reliability criteria. The convergent validity test shows that the outer loading values of all indicators are in the range of 0.721–0.897 (>0.70), and the AVE values of all constructs are above 0.50 (GPV: AVE=0.587; IEE: AVE=0.563; HBT: AVE=0.574; MFC: AVE=0.552; GHPI: AVE=0.601). The reliability test shows Cronbach's Alpha values between 0.762 and 0.891 and Composite Reliability between 0.779 and 0.924, both meeting the threshold of 0.70. Discriminant validity was confirmed by the HTMT values for all construct pairs being below 0.85, with the highest HTMT value being obtained for the IEE–GHPI pair (HTMT=0.812), which is still below the critical threshold. Overall, the outer model demonstrated that the research instrument has sufficient validity and reliability to proceed to structural model testing.

Table 2 Summary of Outer Model Evaluation Results

Construct	Item	Outer Loading (Min–Max)	AVE	Cronbach's α	CR
Green Perceived Value (GPV)	6	0.731–0.897	0.587	0.871	0.906
Islamic Environmental Ethics (IEE)	7	0.721–0.879	0.563	0.891	0.917
Halal Brand Trust (HBT)	5	0.744–0.863	0.574	0.801	0.844
Modest Fashion Cons. (MFC)	5	0.728–0.851	0.552	0.762	0.779
Green Halal PI (GHPI)	6	0.739–0.893	0.601	0.881	0.924

4.3 Structural Model Evaluation (Inner Model) and Hypothesis Testing

The structural model evaluation begins with an assessment of the coefficient of determination. The R^2 value for the endogenous construct GHPI of 0.614 indicates that the four exogenous constructs together explain 61.4% of the variance in green halal purchase intention, which is considered substantial according to Hair et al.'s (2019) criteria. The R^2 value for GPV is 0.389, indicating that IEE and HBT explain 38.9% of the variance in green perceived value. The assessment of predictive relevance using a blindfolding procedure yielded Q^2 values above 0 for all endogenous constructs (GHPI: $Q^2=0.348$; GPV: $Q^2=0.214$), confirming that the model has adequate predictive relevance.

Hypothesis testing through bootstrapping 5,000 resampling produced findings as presented in Table 3. All six research hypotheses were accepted at different levels of significance.

Table 3 PLS-SEM Hypothesis Testing Results

Hypothesis	Path of Influence	Path Coefficient (β)	T-Statistic	p-Value	Decision
H1	GPV $\rightarrow$ GHPI	0.412	7,834	<0.001	Accepted
H2	IEE $\rightarrow$ GHPI	0.378	6,921	<0.001	Accepted
H3	HBT $\rightarrow$ GHPI	0.291	4,756	<0.001	Accepted
H4	MFC $\rightarrow$ GHPI	0.187	2,943	<0.010	Accepted
H5	IEE $\rightarrow$ GPV	0.443	8,102	<0.001	Accepted
H6	HBT $\rightarrow$ GPV	0.334	5,677	<0.001	Accepted

Note: GPV=Green Perceived Value; IEE=Islamic Environmental Ethics; HBT=Halal Brand Trust; MFC=Modest Fashion Consciousness; GHPI=Green Halal Purchase Intention. Bootstrapping $n=5,000$ resampling; two-tailed significance.

4.4 Discussion of Scientific Findings and Interpretation

H_1 was confirmed: green perceived value was the strongest predictor of green halal purchase intention ($\beta=0.412$, $p<0.001$). This finding is consistent with Chen and Chang (2012) who found GPV to be the strongest determinant of green purchase intention in the context of general products, and Awan et al. (2021) who found green brand value to have a significant effect on

green Islamic fashion intention ($\beta=0.41$). This means that Indonesian Muslim consumers will be motivated to purchase green halal fashion products when they concretely perceive functional value (proven quality of environmentally friendly materials), emotional value (pride as a responsible Muslim), social value (appreciation of the Muslim community), and altruistic value (real contribution to environmental conservation). A critical implication of this finding is that greenwashing, or making sustainability claims without verified substance, will actually be counterproductive because consumers with strong Islamic environmental ethics will be more critical in evaluating product claims.

H₂ was confirmed: Islamic environmental ethics has a significant positive effect on purchase intention ($\beta=0.378$, $p<0.001$). This finding empirically confirms Hasan and Ali's (2020) theoretical argument that Islamic-based environmental ethics is a powerful motivator of consumption behavior. More significantly, the results of the H5 test showed that IEE also had a strong effect on GPV ($\beta=0.443$, $p<0.001$), indicating a partial mediation effect: IEE not only directly drives purchase intention but also shapes how consumers perceive and evaluate the value of environmentally friendly products. This mediation finding is a novel contribution that has not been presented in previous studies. Practically, this means that brands that communicate their environmentally friendly attributes within an Islamic theological framework (referring to the principles of *khilāfah*, *mīzān*, and *hifz al-bī'ah*) will be more successful in building high green perceived value in the minds of Muslim consumers compared to brands that use secular sustainability narratives.

H₃ was confirmed: halal brand trust had a significant positive effect on purchase intention ($\beta=0.291$, $p<0.001$). This finding is consistent with Razzaq et al. (2016) and Abdullah et al. (2019) who confirmed the central role of halal trust in Muslim consumers' purchase intention. The results of H6 showed that HBT also had a significant effect on GPV ($\beta=0.334$, $p<0.001$), indicating that brands that have built strong halal trust have higher credibility in communicating their environmental sustainability attributes. This demonstrates the transfer of trust from halal brand trust to green perceived value, a mechanism that has important strategic implications: investing in trusted and transparent halal certification will have a multiplier effect on the effectiveness of the brand's green marketing communication.

H₄ was confirmed, albeit with a smaller effect: modest fashion consciousness had a positive effect on purchase intention ($\beta=0.187$, $p<0.01$). This smaller magnitude is theoretically and practically relevant: it indicates that in the Indonesian halal fashion ecosystem, design adherence to modest design principles is a hygiene factor or baseline requirement expected as a given by consumers, rather than a competitive differentiator. This finding extends Mukhtar and Butt's (2012) argument that modest fashion consciousness, initially considered the primary driver of halal fashion purchases, loses its position as a dominant predictor when integrated with the green and halal constructs in a more comprehensive model.

4.5 Green-Halal Fashion Triangle Model: Conceptual Contribution

Based on empirical findings, this study formulates the Green-Halal Fashion Triangle model as a major conceptual contribution. This model describes three dimensions that must be met simultaneously by products that can be claimed as green halal fashion: (1) Halal Compliance Dimension, products meet comprehensive halal standards covering raw materials, production

processes, and distribution chains, which are operationalized through the construct of halal brand trust; (2) Modest Design Dimension, designs meet the principles of Islamic fashion including the coverage of aurat and Islamic aesthetics, which are operationalized through the construct of modest fashion consciousness; and (3) Environmental Sustainability Dimension, products are produced with attention to minimizing environmental impacts, using environmentally friendly materials, and resource efficiency, which are operationalized through the construct of green perceived value and bridged by Islamic environmental ethics as a mediator.

This model's contribution to Sustainable Halal Consumption Theory is to provide a concrete empirical operationalization of the concept of halal-thayyib consumption. In previous literature, *thayyib* was understood normatively as 'good and clean,' but had never been operationalized to explicitly incorporate an ecological dimension. The Green Halal Fashion Triangle fills this gap by emphasizing that environmental responsibility is an intrinsic component of *thayyib*, not an optional addition. This model also demonstrates the strategic position of Islamic environmental ethics as an 'epistemic bridge' between religious motivations and environmentally friendly consumption behavior, fundamentally distinguishing it from secular models of sustainable consumption.

5. Implications and Critical Analysis

In terms of theoretical implications, this study strengthens the argument of the augmented TPB for the context of Muslim consumers by proving that Islamic environmental ethics is a construct that not only functions as a direct antecedent of purchase intention (as predicted by the TPB through the attitude component), but also as a shaper of product value perception (green perceived value). This mediation finding adds an important nuance to the theory: religious motivation not only changes attitudes toward behavior but also actively reconstructs the perceived value of product attributes a cognitive mechanism that has not been empirically explained in the literature before.

In terms of practical implications, the findings of this study are relevant to three stakeholder groups. For Muslim fashion industry players, the findings confirm that investing in building green perceived value verified through third-party certifications such as GOTS, OEKO-TEX, or organic certification is an investment empirically proven to increase consumer purchase intention. For Muslim fashion designers, the Green Halal Fashion Triangle model provides a framework that can be used to evaluate whether their collections simultaneously meet the three dimensions. For regulators (BPJPH and MUI), the finding that Islamic environmental ethics mediates between halal brand trust and green perceived value suggests the need to develop halal standards integrated with environmental sustainability standards so that halal certification can simultaneously increase consumer trust in eco-friendly brand claims.

A critical analysis of these findings requires acknowledging several interpretive limitations. The R^2 value of 61.4%, while substantial, also means that 38.6% of the variance in purchase intention is explained by factors outside the model studied, likely including price, visual design, product availability, and peer influence that have not been included in the model. Furthermore, a cross-sectional design cannot definitively prove causality; causal inferences are based on strong theoretical justification but still need to be confirmed by longitudinal studies. The findings also indicate that despite the high IEE (mean = 3.79), this does not automatically

correlate with actual purchase behavior, indicating a persistent attitude-behavior gap that cannot be fully explained by intention-based SEM models

6. Recommendation

This study has answered three objectives set through empirical testing based on PLS-SEM. First, related to the influence of independent variables: green perceived value ($\beta=0.412$, $p<0.001$), Islamic environmental ethics ($\beta=0.378$, $p<0.001$), and halal brand trust ($\beta=0.291$, $p<0.001$) were proven to have a significant positive effect on purchase intention of green halal fashion products, while modest fashion consciousness showed a positive effect with a smaller magnitude ($\beta=0.187$, $p<0.01$). The overall model explained 61.4% of the variance in purchase intention. Second, related to the mediation effect: Islamic environmental ethics was proven to partially mediate the relationship between halal brand trust and green perceived value ($\beta=0.443$, $p<0.001$), a new finding that explains the mechanism of transfer of influence from halal trust to perception of ecological value. Third, the Green-Halal Fashion Triangle model was successfully formulated as an integrative conceptual framework that operationalizes the halal-thayyib concept in the context of ecological sustainability.

This research's contribution spans two dimensions. Theoretically, it develops the Sustainable Halal Consumption Theory, which positions environmental responsibility as an intrinsic component of thayyib values, and uncovers previously untested mediating mechanisms of Islamic environmental ethics. Practically, this research provides a strong empirical basis for developing green marketing strategies for halal fashion brands, integrated halal-green certification standards, and a curriculum for Muslim fashion designers that is responsive to sustainability issues.

Limitations of the study include: (1) a cross-sectional design that limits longitudinal causal inference; (2) the use of self-reported data that is susceptible to social desirability bias given that Islamic and environmental issues both have normative content; (3) a sample limited to six large cities, thus not representing consumption patterns in non-metropolitan areas; and (4) a model that does not include product price and accessibility variables that are practically very relevant.

Recommendations for further research include: (1) longitudinal studies to measure the consistency of the relationship between variables and test whether purchase intention successfully transforms into actual purchase behavior; (2) multi-country comparative research (Indonesia, Malaysia, Turkey, Bangladesh) to identify the moderation of cultural and regulatory contexts on the relationship between constructs; (3) model testing by adding the variables of price premium willingness, product accessibility, and peer influence as additional predictors; (4) experimental studies on the effectiveness of theological-ecological message framing (Islamic environmental framing) versus secular framing in green halal fashion product communication; and (5) development and validation of a more comprehensive and standardized Islamic environmental ethics measurement scale for consistent use in similar research.

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