

From Consumer Motives to Ethical Choices: The Mediating Role of Tabşirah in Muslim Fashion Consumption

Silfadilla Syaputri

Institut Agama Islam Negeri Bone, Indonesia

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Author's email:

silfadilla492@gmail.com

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Abstract

This study examines the mediating role of tabşirah in fashion purchase decisions among middle-class Muslim housewives in Bone Regency, South Sulawesi. Drawing on the Engel–Blackwell–Miniard (EBM) Consumer Behavior Model and Mediation Theory, the study investigates how consumer motivation, information search, and attitudes toward fashion products shape purchase decisions through religious–spiritual reflection. A quantitative explanatory design was employed using data from 151 respondents selected through cluster sampling. The data were analyzed using PLS-SEM to assess the measurement and structural models. The findings show that consumer motivation, information search, and fashion product attitudes significantly influence tabşirah, while tabşirah strongly affects fashion purchase decisions. Mediation analysis demonstrates that tabşirah fully mediates the relationships between these psychological factors and purchase decisions, indicating that their effects on purchasing behavior operate through moral and spiritual evaluation. These findings position tabşirah as an important internal mechanism linking cognitive and affective consumer processes with ethical and Shariah-oriented purchasing behavior. The study extends Islamic consumer behavior theory by integrating spiritual awareness into the EBM framework and offers practical implications for promoting more reflective, responsible, and Shariah-compliant fashion consumption.

Introduction

Purchasing fashion without tabşirah may lead to wastefulness, regret, and household financial strain (Maryati et al., 2020; Rusanti et al., 2024). The growing influence of fashion trends can encourage consumers to purchase beyond their actual needs, increasing expenditure while leaving many items unused (S. Hussain et al., 2023). Repeated impulsive purchases may also generate guilt, psychological pressure, and reduced well-being, particularly when consumption exceeds financial capacity. Such patterns can gradually reinforce a consumptive lifestyle in which shopping becomes driven by emotions and trends rather than functional needs (Nyrhinen et al., 2024; Zhang et al., 2024). These concerns

highlight the need for an internal awareness that enables consumers to evaluate purchasing decisions more thoughtfully. In Islamic consumption, *tabşirah* can be understood as inner clarity and moral-spiritual awareness that encourages individuals to distinguish between genuine needs and excessive desires. It supports wise, accountable, and Sharia-compliant financial decisions by emphasizing honesty, transparency, ethical values, and responsible consumption (Nofrizal et al., 2023; Nwankwo et al., 2014; Rafiki et al., 2024). Rather than merely maximizing consumption satisfaction, *tabşirah* directs consumers toward purchases that provide meaningful benefits, avoid excess, and reflect spiritual responsibility. Its relevance is particularly important in fashion consumption, where trends, social influence, and symbolic value can strongly shape purchasing decisions.

Despite growing research on religiosity, ethical consumption, and halal purchasing behavior (Loussaief et al., 2023), the role of *tabşirah* as a mediating mechanism in Muslim fashion consumption remains underexplored. Previous studies have primarily examined direct relationships between psychological factors and purchasing behavior, providing limited explanation of how motivation, information search, and attitudes are transformed into ethical and Sharia-compliant purchase decisions (Kusumawati et al., 2020; Manzoor et al., 2024). This gap is important because *tabşirah* may function as an internal ethical-spiritual mechanism that connects consumers' psychological evaluations with their actual purchasing behavior, encouraging more reflective, responsible, and value-oriented choices (Shalihin et al., 2023; Noor, 2025).

This study addresses this gap by integrating the Engel–Blackwell–Miniard (EBM) Consumer Decision Model with mediation theory and the concept of *tabşirah*. The EBM model explains purchasing behavior as a cognitive process involving motivation, information search, evaluation, and decision-making (Engel et al., 1995), while mediation theory explains how psychological factors may influence behavioral outcomes through an intervening mechanism (Baron & Kenny, 1986). In this framework, *tabşirah* is positioned as an internal ethical-spiritual mediator that transforms consumer motivation, information search, and attitudes toward fashion products into more reflective and Sharia-compliant purchasing decisions. This approach extends conventional consumer behavior models by incorporating moral and spiritual considerations into the explanation of Muslim consumer decision-making.

The study focuses on Muslim middle-class housewives in Bone Regency, South Sulawesi, a predominantly Muslim setting with strong religious values and an expanding consumer segment. It examines how *tabşirah* mediates the relationships between motivation, information search, attitudes toward fashion products, and purchasing decisions. The study contributes to Islamic consumer behavior literature by providing empirical evidence on the role of spiritual awareness in shaping responsible fashion consumption. It also offers practical implications for the fashion industry in developing marketing strategies that align consumer preferences with ethical values, responsible consumption, and *maqāṣid al-sharī'ah*.

Literature Review

Tabşirah and Fashion Product Purchase Decisions

Islamic consumer behavior theory conceptualizes consumption as a moral and ethical act guided by internal awareness and accountability (Amin, Rahim Abdul Rahman, et al., 2014). Tabşirah represents inner clarity and moral discernment that enables Muslim consumers to evaluate purchasing decisions beyond utilitarian and symbolic motives (Arsel & Thompson, 2011). Within the Engel–Blackwell–Miniard (EBM) Consumer Decision Model, internal values function as evaluative filters shaping final purchase outcomes (Engel et al., 1995). In fashion consumption, which is highly susceptible to trends and social pressure, tabşirah integrates ethical and spiritual reasoning into the evaluation stage. This process promotes moderation, usefulness, and Sharia compliance, leading to more responsible fashion purchase decisions (Z. Hussain, 2025).

H1: Tabşirah positively influences fashion product purchase decisions.

Consumer Motivation and Tabşirah

Consumer motivation refers to internal and external drivers that initiate the decision-making process (Nwankwo et al., 2014). In the EBM Model, motivation activates problem recognition and directs attention toward consumption alternatives (Engel et al., 1995). Islamic consumer theory emphasizes that motivation must be regulated by moral awareness to prevent impulsive and excessive consumption (Amin, Abdul-Rahman, et al., 2014). Tabşirah functions as an internal evaluative mechanism that filters motivational impulses through ethical and spiritual judgment. As motivational intensity increases, consumers are expected to engage in deeper reflective awareness, strengthening tabşirah prior to making purchase decisions (Kumar & Yadav, 2021).

H2: Consumer motivation positively influences tabşirah.

Information Search and Tabşirah

Information search is a core component of the EBM Model that supports rational evaluation and risk reduction before purchase decisions (Engel et al., 1995). From an Islamic ethical perspective, information acquisition must be assessed not only for accuracy but also for honesty and moral relevance (Wilson & Liu, 2011). Tabşirah guides consumers in critically evaluating product information in accordance with Sharia principles, helping them resist misleading promotions and symbolic cues (Mathras et al., 2016). Through this reflective process, information search activates ethical awareness and strengthens tabşirah in consumption decision-making.

H3: Information search positively influences tabşirah.

Fashion Product Attitude and Tabşirah

Attitudes toward fashion products represent evaluative judgments shaped by personal experience, aesthetics, and social influence (Shin & Yang, 2023). According to attitude theory and the EBM framework, attitudes play a central role in shaping preferences and behavioral intentions (Youn et al., 2021). In Islamic consumption, attitudes should be accompanied by ethical reflection to ensure responsible behavior (Hati & Idris, 2019). Tabşirah moderates attitudinal evaluations by integrating moral awareness into perceptions of fashion products, aligning aesthetic preferences with values of modesty and usefulness (Kusumawati et al., 2020; Nofrizal et al., 2023).

H4: Attitudes toward fashion products positively influence tabşirah.

Tabşirah as a Mediator

Mediation theory explains how internal mechanisms transmit the effects of psychological antecedents to behavioral outcomes (Hartwig et al., 2022). Within the EBM Model, internal evaluation processes serve as intermediaries between motivation, information processing, and purchase decisions (Engel et al., 1995). Tabşirah functions as such an internal mechanism by integrating motivation, information search, and attitudes with ethical and spiritual reasoning (Alsaad, 2021; Toti et al., 2021). Through this reflective process, psychological drivers are transformed into ethically aligned fashion purchasing behavior, positioning tabşirah as a central mediating construct in Islamic consumer decision-making.

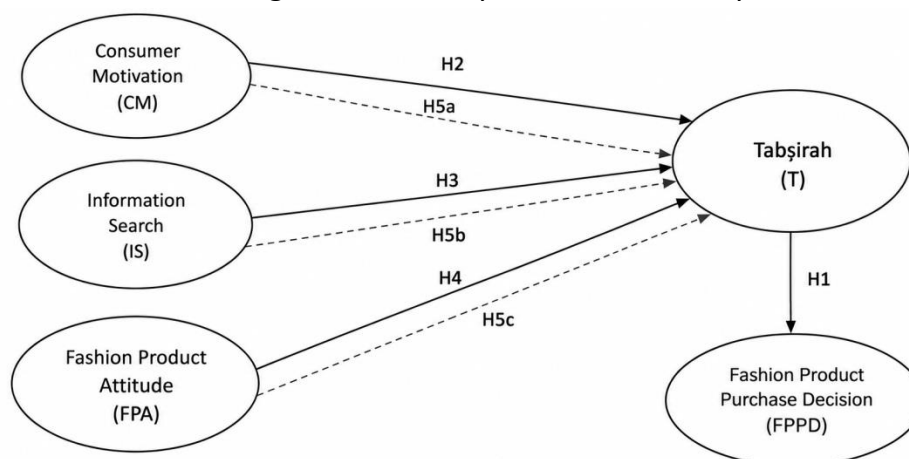
H5: Tabşirah mediates the relationships between (a) consumer motivation, (b) information search, (c) fashion product attitude, and fashion product purchase decisions.

Research Methods

This study employs a quantitative research approach with an explanatory method aimed at empirically testing the causal relationships among Consumer Motivation, Information Search, Attitude toward Fashion Products, Tabşirah, and Fashion Product Purchase Decisions. The explanatory method is utilized to analyze the influence of exogenous variables on endogenous variables, including the mediating role of tabşirah. Data analysis was conducted using Partial Least Squares–Structural Equation Modeling (PLS-SEM), as this method is appropriate for examining predictive relationships, mediation effects, and complex research models with relatively moderate sample sizes.

The analytical model applied in this study is illustrated in Figure 1. The analytical model developed in this study, in which Fashion Product Purchase Decisions (FPPD) are influenced by tabşirah (Ta). Tabşirah is shaped by Consumer Motivation (CM), Information Search (IS), and Fashion Products Attitude (FPA). In this model, tabşirah functions as a mediating variable that bridges the relationships between exogenous and endogenous variables. Conceptually, Fashion Product Purchase Decisions are viewed as the outcome of an integration of rational, emotional, and spiritual factors, manifested through the influence of tabşirah as reflective awareness in the consumer decision-making process.

Figure 1. The analytical model of study



Source: The authors' own work, 2025.

The research instrument consisted of 15 measurement items representing five constructs: Consumer Motivation (3 items), Information Search (3 items), Attitude toward Fashion Products (3 items), *tabşirah* (3 items), and Fashion Product Purchase Decision (3 items). All items were adapted from previous validated studies and measured using a five-point Likert scale ranging from 1 (Strongly Disagree) to 5 (Strongly Agree).

Data were collected over a three-month period, from early February to late April 2025, using a cluster sampling technique. Bone Regency was divided into geographical clusters based on district boundaries. Of the total districts in Bone Regency, five districts were selected as representative clusters using a random selection procedure. Muslim housewives residing within the selected districts were invited to participate in the survey through both online and offline questionnaires. A total of 151 valid responses were obtained. The sample size meets the minimum requirement for PLS-SEM analysis. Following the ten-times rule, the recommended minimum sample size is ten times the largest number of structural paths directed at a particular construct in the model. Therefore, the sample size in this study is considered adequate to ensure reliable and stable model estimation.

Table 1. Operational Variables

Variable	Indicator	Source
Consumer Motivation	1. Functional motivation	(Junaidi et al., 2025);
	2. Symbolic identity	(Nofrizal et al., 2023);
	3. Spiritual motivation and religious values	
Information Search	1. Religious information sources	(Junaidi et al., 2025);
	2. Intensity of information search	(Nofrizal et al., 2023);
	3. Information relevance	
Fashion Product Attitude	1. Functional and aesthetic evaluation	(Shin & Yang, 2023);
	2. Compatibility with Shariah values	(Youn et al., 2021);
	3. Ethical values and perceived blessings (<i>barakah</i>)	(Kusumawati et al., 2020)
Fashion Product Purchase Decisions	1. Shariah awareness	(Rafiki et al., 2024);
	2. Ethical considerations	(Pratama et al., 2023)
	3. Consistency in Islamic purchasing behavior	
Tabşirah	1. Ability to distinguish between halal and haram	(Junaidi et al., 2025); (Nofrizal et al., 2023);
	2. Awareness of <i>barakah</i> (blessings)	(Ramazani & Kermani, 2021)
	3. Consideration of afterlife values	

Results and Discussion

Results

The study involved 151 female respondents representing middle-class Muslim housewives. Most respondents were aged 21–26 years (66.2%) and married (86.1%). The majority had senior high school or bachelor-level education, with varied occupations and monthly incomes predominantly ranging from IDR 2–5 million. Overall, the respondent profile was consistent with the study objectives.

Table 2. Demographic Profile of the Respondents

Criteria/Category	Frequency	Percentage (%)
Gender		
Male	0	0%
Female	151	100%
Age		
21-26 years	100	66,2 %
27-34 years	29	19,2 %
35-40 years	12	7,9 %
41-45 years	8	5,3 %
Above 45	2	1,4 %
Marital Status		
Married	130	86,1 %
Unmarried	21	13,9 %
Educational Background		
Senior High School or Equivalent	65	43 %
Diploma	4	2,6 %
Bachelor's Degree (S1)	62	41,1 %
Master's Degree (S2)	15	9,9 %
Others	5	3,3 %
Occupation		
Lecturer/Teacher	40	15,9 %
Government/Private Employee	32	21,2 %
Student	19	12,6 %
Entrepreneur/Trader	36	23,8 %
Others	40	26,5 %
Monthly Income		
IDR 2–5 million	56	37,1 %
IDR 5–7 million	26	17,2 %
IDR 7–10 million	15	9,9 %
Above IDR 10 Juta	9	6 %
Tidak Pasti/Lainnya	45	29,8 %

Source: Primary data processed in 2025.

Measurement Model Assessment

Table 3 presents the results of the reliability and convergent validity assessment. All constructs demonstrate satisfactory internal consistency, with Cronbach's alpha values ranging from 0.772 to 0.830 and composite reliability (ρ_c) values ranging from 0.868 to 0.898, exceeding the recommended threshold of 0.70. The average variance extracted (AVE) values range from 0.687 to 0.746, which are above the minimum criterion of 0.50. These findings indicate that all constructs possess adequate convergent validity, suggesting that the indicators explain a substantial proportion of the variance in their respective latent variables. Therefore, all measurement items were retained for further structural model analysis.

Table 3. Validity and Reliability Test Results

Variables	Cronbach's alpha	Composite reliability (rho_a)	(AVE)
FPPD	0.830	0.830	0.746
CM	0.773	0.777	0.690
IS	0.778	0.778	0.693
FPA	0.808	0.811	0.723
Ta	0.772	0.773	0.687

Source: Primary data processed by using SmartPLS 4, 2025.

Among the constructs, Fashion Product Purchase Decision (FPPD) exhibits the highest reliability and convergent validity, while Tabşirah (Ta) records the lowest values. Nevertheless, all indicators meet the recommended criteria, confirming that the spiritual dimension represented by Tabşirah can be measured reliably within the context of Islamic fashion consumption.

Table 4. Outer loading

Variables	FPPDI	CM	IS	FPA	Ta
FPPD1	0.863				
FPPD2	0.854				
FPPD3	0.874				
CM1		0.856			
CM2		0.761			
CM3		0.870			
IS1			0.816		
IS2			0.803		
IS3			0.877		
FPA1				0.830	
FPA2				0.838	
FPA3				0.882	
Ta1					0.834
Ta2					0.816
Ta3					0.836

Source: Primary data processed by using SmartPLS 4, 2025.

Table 4 presents the outer loading values of the measurement indicators. All indicators exhibit loading values above the recommended threshold of 0.70, ranging from 0.761 to 0.882. These results indicate that each indicator has a strong correlation with its respective latent construct.

Among the indicators, FPA3 shows the highest loading value (0.882), suggesting that ethical values and perceived barakah strongly represent the construct of Fashion Product Attitude. Conversely, CM2 records the lowest loading value (0.761), although it remains above the acceptable threshold. Therefore, all indicators demonstrate adequate indicator reliability and convergent validity and were retained for subsequent structural model analysis.

Table 5. Fornell-Larcker Criterion

Variables	FPPD	CM	IS	FPA	Ta
Fashion Product Purchase Decision	0.864				
Consumer Motivation	0.692	0.830			
Information Search	0.731	0.688	0.833		
Fashion Product Attitude	0.724	0.667	0.833	0.850	
<i>Tabşirah</i>	0.715	0.775	0.810	0.806	0.829

Source: Primary data processed by using SmartPLS 4, 2025.

Table 5 presents the results of the discriminant validity assessment using the Fornell–Larcker criterion. The square root of the average variance extracted (AVE) for each construct exceeds its correlations with other constructs, indicating adequate discriminant validity. The square root of AVE values ranges from 0.829 to 0.864, all of which are greater than the corresponding inter-construct correlations. Although the correlations between *Tabşirah* and Information Search (0.810) and between *Tabşirah* and Fashion Product Attitude (0.806) are relatively high, these values remain below the square root of AVE for *Tabşirah* (0.829).

Table 6. R-Square and Adjusted R-Square

Variables	R-square	R-square adjusted
Fashion Product Purchase Decision	0.511	0.508
<i>Tabşirah</i>	0.775	0.771

Source: Primary data processed by using SmartPLS 4, 2025.

The measurement model demonstrated satisfactory reliability and validity. All indicator loadings exceeded the recommended threshold of 0.70, ranging from 0.761 to 0.882. Cronbach's alpha values ranged from 0.772 to 0.830, composite reliability values ranged from 0.868 to 0.898, and AVE values ranged from 0.687 to 0.746, confirming adequate internal consistency and convergent validity. In addition, discriminant validity was established based on the Fornell–Larcker criterion, as the square root of AVE for each construct exceeded its correlations with other constructs.

The structural model exhibited satisfactory explanatory power. *Tabşirah* achieved an R^2 value of 0.775 (adjusted $R^2 = 0.771$), indicating that Consumer Motivation, Information Search, and Fashion Product Attitude explained 77.5% of its variance. Meanwhile, Fashion Product Purchase Decision recorded an R^2 value of 0.511 (adjusted $R^2 = 0.508$), indicating that *Tabşirah* explained 51.1% of the variance in purchase decisions.

Table 7. Presents the effect size (f^2)

Variables	FPPD	CM	IS	FPA	Ta
Fashion Product Purchase Decision					
Consumer Motivation					0.283
Information Search					0.108
Fashion Product Attitude					0.131
<i>Tabşirah</i>	1.046				

Source: Primary data processed by using SmartPLS 4, 2025.

Table 7 presents the effect size (f^2) values of the structural model, showing that Consumer Motivation has a moderate effect on Tabşirah ($f^2 = 0.283$), indicating that functional, symbolic, and spiritual motivations contribute substantially to the development of reflective awareness, while Information Search ($f^2 = 0.108$) and Fashion Product Attitude ($f^2 = 0.131$) demonstrate small effect sizes on Tabşirah, suggesting relatively limited individual contributions despite their statistical relevance, and notably Tabşirah exerts a very large effect on Fashion Product Purchase Decision ($f^2 = 1.046$), far exceeding the recommended threshold for a large effect and emphasizing the dominant role of reflective spiritual awareness in shaping Islamic fashion purchasing behavior.

The exceptionally large effect size of Tabşirah suggests that spiritual reflection serves as the primary mechanism through which motivational, informational, and attitudinal factors are translated into actual purchase decisions. This finding reinforces the argument that Islamic fashion consumption cannot be fully explained by conventional consumer behavior variables alone

Structural Model Assessment

Figure 2. Output of the structural model testing

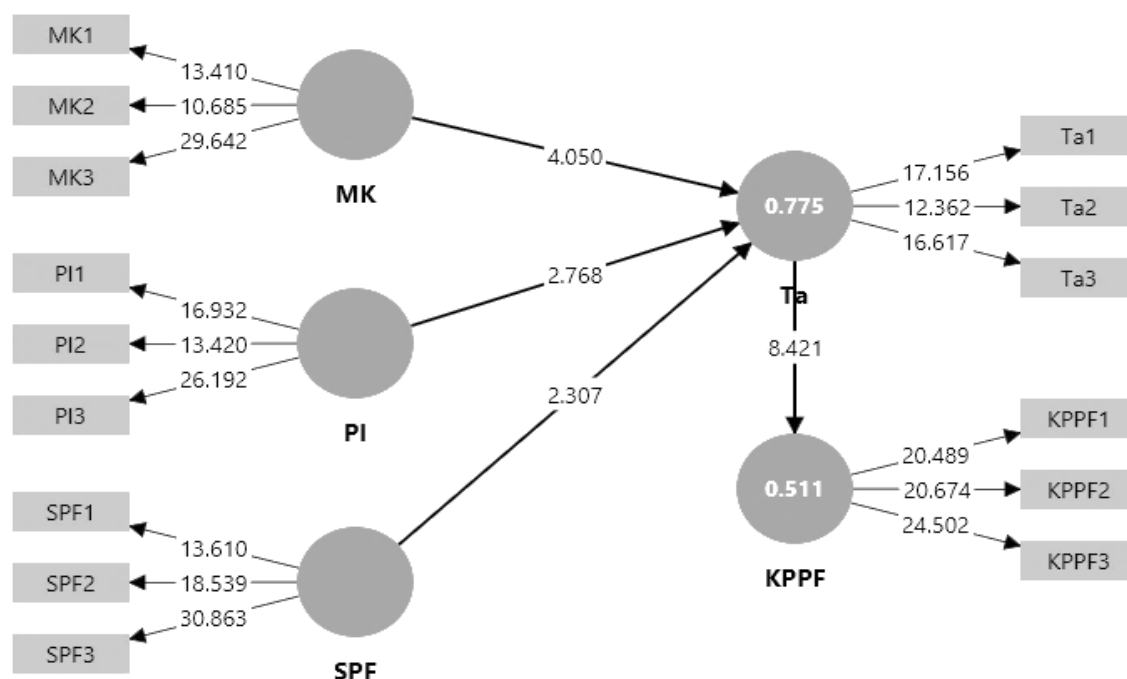


Table 8 confirms that all structural paths in the model are statistically significant. Consumer Motivation positively influences tabşirah ($\beta = 0.357$; $t = 4.050$; $p = 0.000$), while Information Search also shows a significant effect ($\beta = 0.298$; $t = 2.768$; $p = 0.006$). Attitude toward Fashion Products contributes to tabşirah ($\beta = 0.319$; $t = 2.307$; $p = 0.022$), reinforcing its reflective role. The strongest relationship is observed from tabşirah to Fashion Purchase Decisions ($\beta = 0.715$; $t = 8.421$; $p = 0.000$). All constructs demonstrate strong reliability and validity, with Composite Reliability and Cronbach's Alpha above 0.90 and AVE values exceeding 0.84.

Table 8. Direct Effect Testing Results

	Relationship of Variables	β	Standard deviation	T statistics	P values
H1	Consumer Motivation $\rightarrow$ <i>Tabşirah</i> (Ta)	0.357	0.088	4.050	0.000
2	Information Search $\rightarrow$ <i>Tabşirah</i> (Ta)	0.298	0.108	2.768	0.006
3	Fashion Product Attitude $\rightarrow$ <i>Tabşirah</i> (Ta)	0.319	0.138	2.307	0.022
4	<i>Tabşirah</i> (Ta) $\rightarrow$ Fashion Product Purchase Decision	0.715	0.085	8.421	0.000

Source: Primary data processed by using SmartPLS 4, 2025.

Table 9. Indirect effect testing results

	Relationship of Variables	β	Standard deviation	T statistics	P values
5a	Consumer Motivation $\rightarrow$ <i>Tabşirah</i> $\rightarrow$ Fashion Product Purchase Decision	0.255	0.067	3.809	0.000
5b	Information Search $\rightarrow$ <i>Tabşirah</i> $\rightarrow$ Fashion Product Purchase Decision	0.213	0.083	2.581	0.011
5c	Fashion Product Attitude $\rightarrow$ <i>Tabşirah</i> $\rightarrow$ Fashion Product Purchase Decision	0.228	0.104	2.201	0.029

Source: Primary data processed by using SmartPLS 4, 2025.

Table 9 presents three significant mediation pathways. First, Consumer Motivation exhibits an indirect effect on Purchase Decision through *tabşirah* ($\beta = 0.255$, $t = 3.809$, $p = 0.000$), indicating that internal motivational drives enhance consumers' religious awareness prior to making a purchase. Second, Information Search also shows a significant indirect effect through *tabşirah* ($\beta = 0.213$, $t = 2.581$, $p = 0.011$), suggesting that the search for product knowledge stimulates deeper religious reflection that subsequently shapes final purchasing decisions. Third, Attitude toward Fashion Products exerts a significant indirect influence through *tabşirah* ($\beta = 0.228$, $t = 2.201$, $p = 0.029$), demonstrating that positive attitudes aligned with religious values reinforce prudence in product selection. Overall, *tabşirah* functions as a key mediating variable that links core consumer behavior factors with fashion purchase decisions, highlighting its integral role in shaping ethical, reflective, and value-driven consumption patterns.

The mediation results demonstrate that *tabşirah* functions as a full mediator in shaping ethical fashion purchasing decisions. The indirect effects reveal that consumer motivation, information search, and attitudes influence purchase decisions exclusively through *tabşirah*, with no significant direct pathways. These findings indicate that psychological and cognitive drivers must first be spiritually internalized before they translate into consumption behavior. *Tabşirah* operates as a central mechanism that transforms values, information, and perceptions into moral awareness, which is subsequently converted into cautious and Sharia-compliant purchasing actions. This outcome further confirms that

responsible fashion consumption is not driven by external pressures but by deeply internalized religious values. Hence, the research model provides strong empirical evidence of a clear and consistent full mediation effect.

Discussion

Within the epistemological framework of the Engel–Blackwell–Miniard (EBM) Model, Muslim consumer purchasing behavior is conceptualized as a psychological construct involving complex interactions among cognitive, affective, and religious processes (Rafiki et al., 2024). Motivation, information search, and product attitude significantly shape religious awareness (*tabşirah*) prior to purchase decisions (Koc et al., 2024), with coefficients as follows: motivation. These findings corroborate Engel, Blackwell, and Miniard, asserting that consumer decision-making is not merely instinctive but rather a structured evaluative mechanism where value considerations and moral principles are equally critical (Ismail, 2025; Teo & Yeong, 2003).

Tabşirah functions as a significant internal mediator, translating motivation, information search, and attitude into actual purchasing behavior. This mediating role supports classical mediation theory and contemporary findings, indicating that internalized religious values transform psychological drives into ethical action (Bukhari et al., 2020; Koc et al., 2024; Zeqiri et al., 2022). Accordingly, *tabşirah* serves not merely as a reflection of spirituality but as an epistemic mechanism ensuring alignment between individual motivation, cognitive evaluation, and adherence to Islamic principles in consumption behavior.

Information search and attitude formation among Muslim consumers demonstrate the integration of rational evaluation and internalized religious norms (Mohamad Disastra et al., 2020). Consumers actively search information regarding product halal certification, quality, and ethical production develop convictions consistent with moral principles (Wiyono et al., 2022). Internalized religious values act as predispositional mechanisms linking cognitive appraisal with affective drives, resulting in purchasing decisions that simultaneously express spiritual orientation and pragmatic rationality.

Normative and social influences further reinforce *tabşirah* mediating mechanism (Pradana et al., 2023). Consumer identification with social groups and internalization of collective norms enhance consistency between consumption behavior and community expectations, in line with Social Identity Theory (Zeqiri et al., 2022). Among Generation Z Muslims, adherence to halal and modest fashion principles not only reflects individual preference but also social legitimacy and collective affiliation. Thus, ethical consumption emerges from the structured interaction between psychological motivation, internalized religious values, and social pressures.

This study demonstrates that Muslim consumers' halal fashion purchasing decisions constitute a multidimensional construct encompassing psychological determinants, internalized religious values, and social influences (Ali et al., 2025). Strategic interventions to strengthen consumer literacy and behavior should consider these complex interactions by integrating cognitive education, supportive normative environments, and religious value internalization within a broader social framing. Such an approach facilitates a comprehensive understanding of consumption behavior while providing a robust theoretical

foundation for policy development, marketing strategies, and value-based interventions targeting contemporary Muslim consumers (Sungnoi & Soonthonsmai, 2024).

Conclusion

This study demonstrates that halal fashion purchase decisions among Muslim consumers are influenced indirectly by consumer motivation, information search, and attitudes toward fashion products through *tabşirah*. The findings confirm that *tabşirah* serves as a significant mediating mechanism that transforms cognitive and affective drivers into ethically aligned purchasing behavior. These results indicate that purchasing decisions in the halal fashion context are shaped not only by economic considerations but also by reflective spiritual awareness and Islamic ethical values.

This study extends the Engel–Blackwell–Miniard (EBM) Consumer Decision Model by integrating *tabşirah* as an internal ethical–spiritual mediator. The findings contribute to Islamic consumer behavior literature by providing empirical evidence that psychological determinants influence consumption behavior through a process of moral and religious reflection.

Despite these contributions, the study is limited by its cross-sectional design, reliance on self-reported data, and specific demographic context. Future studies may employ longitudinal or mixed-method approaches and incorporate additional variables such as digital influence, ethical sensitivity, and spiritual intelligence to further explain Islamic consumer decision-making.

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