

Impulsive Buying on Halal Fashion: The Moderating Role of Sadaqah

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Abstract

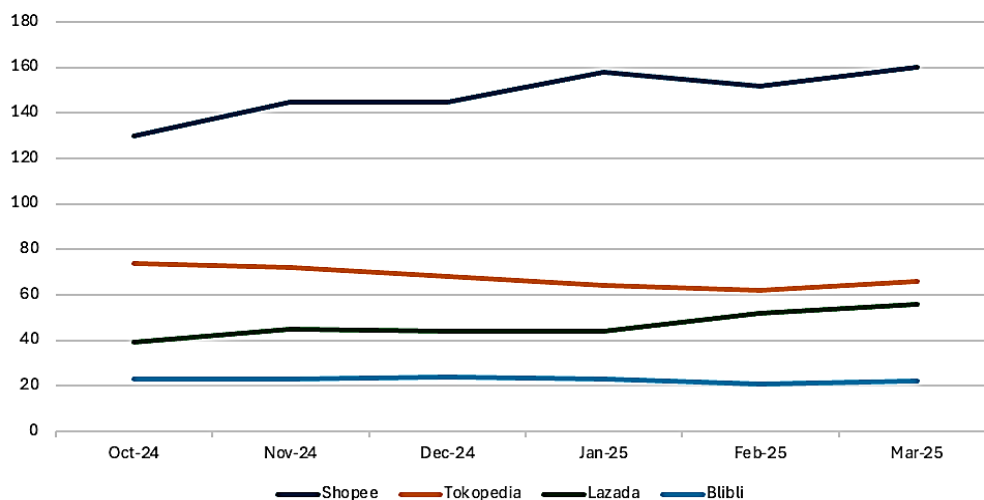
Islamic teachings emphasize moderation in consumption and discourage excessive spending, even on halal products such as fashion. Consumption may therefore become problematic when it exceeds reasonable needs and conflicts with the principles of moderation and responsible spending in Islam. Therefore, the objective of this study is to investigate the determinants of impulsive buying behavior toward halal fashion products and examines the role of sadaqah in mitigating impulsive purchasing behavior. Data were collected through questionnaires from Muslim consumers in Semarang who had purchased halal fashion products via the Shopee mobile application. A total of 130 valid responses were analyzed using SEM-PLS. The results show that perceived usefulness and perceived ease of use positively affect consumers' attitudes toward the application, which in turn increase impulsive buying. Perceived price and discounts also significantly increase impulsive buying. Sadaqah does not moderate the effect of attitude on impulsive buying but significantly weakens the effects of both price and discounts. This finding provides a more nuanced understanding of the role of Islamic values in consumption by showing that charitable practices can specifically restrain price- and promotion-driven impulsive buying. The study contributes to the halal fashion literature by integrating sadaqah into the technology acceptance framework and demonstrating its potential as a religious mechanism for promoting more restrained consumption.

Introduction

We Are Social and Meltwater, in the Digital 2026 report, state that the number of internet users in Indonesia reached approximately 230 million people, representing 80,5% of the total population. This figure increased by around 18 million users compared to 2025, indicating rapid growth in internet adoption in the country (Kemp, 2025). This growth in internet usage has transformed consumer behavior, influencing how individuals explore products, make purchase decision, and so on in the digital market place (Mehra, Iyer and Mantri, 2026). The value of e-commerce transactions in Indonesia has shown a rising trend in recent years. Data from Bank Indonesia indicate that e-commerce transaction value increased from IDR 205.5 trillion in 2019 to IDR 487.01 trillion in 2024.

A significant surge occurred in 2021, largely driven by changes in consumer behavior during the COVID-19 pandemic (Kontan, 2025). Although a slight decline occurred in 2023, transaction values increased again in 2024, indicating that Indonesia's e-commerce sector still has strong growth potential (Kontan, 2025). The growth of the e-commerce sector in Indonesia continues to increase alongside the rising number of internet users and the development of various digital platforms, both through social media and marketplaces such as Shopee, Tokopedia, Lazada, and Blibli. Among these platforms, Shopee has become one of the fastest-growing marketplaces and a primary choice for consumers in Indonesia.

Figure 1. Number of Visits to Shopee, Tokopedia, Lazada, and Blibli Websites



Source: Databoks (2025)

According to data from Databoks, in the first quarter of 2025 the Shopee Indonesia website recorded 470.1 million visits, significantly higher than other platforms such as Tokopedia (192.2 million), Lazada (152.4 million), and Blibli (62.2 million) (Databoks, 2025). Shopee not only leads in terms of website visits but also serves as one of the key platforms for the fashion industry in Indonesia. Shopee has launched the High-End Brands (HEB) program, which connects collections from dozens of Indonesian brands and designers with millions of customers across various cities through a digital platform (Kontan, 2023).

As the global halal fashion industry continues to grow, demand for fashion products that comply with Islamic principles has also increased. This development encourages industry players to utilize e-commerce platforms to expand market reach and facilitate consumers' access to halal fashion products digitally (Jailani et al., 2022). This trend also presents substantial opportunities for designers and companies in the halal fashion sector to market their products (Ali and Rafdinal, 2026). Halal fashion refers to a style of dress based on Islamic principles, emphasizing modesty, ethical clothing practices, and compliance with religious guidelines. The term "halal" itself refers to anything that is permissible or allowed in Islam (Anwar, 2024).

In recent years, halal fashion or modest fashion has grown rapidly and become a major sector in the global industry. In 2023, the global modest fashion market reached USD 295 billion and is projected to increase to USD 402 billion by 2025, with an annual growth rate of around 7.2% (The Halal Times). Grand View Research estimates that the global halal fashion market will reach USD 426 billion in 2024 and grow to USD 571 billion by 2030,

driven by increasing Muslim consumer awareness of lifestyles aligned with religious values. In Indonesia, the halal fashion market is also highly promising, with domestic market value projected to reach IDR 190 trillion by 2025, supported by a Muslim population of more than 230 million people (Salaam Gateway). Indonesia currently ranks first globally in modest fashion and third in halal fashion, according to the State of the Global Islamic Economy (SGIE) 2024 report, supported by government initiatives, halal certification institutions, and the strengthening of the national halal industry ecosystem (BPJPH Halal).

Muslim consumers in Indonesia show a growing level of spending on halal fashion, making it an important pillar in strengthening the national halal industry (Sechan et al., 2023). This growing spending suggests that the demand for halal fashion is influenced not only by religious considerations but also by lifestyle preferences and contemporary trends. As fashion increasingly becomes a lifestyle-related product, consumers may be more prone to impulsive buying decision. Supporting this trend, data from BPS Kota Semarang (2024) indicate that in 2023 non-food expenditure rose to 60.56%, while food expenditure declined to 39.44%, suggesting that households are allocating a larger share of their spending to secondary and tertiary needs. Clothing is no longer perceived solely as a primary necessity but has increasingly become associated with lifestyle expression and social status (Khadeejanisa, 2023). This shift in consumption patterns potentially increases the likelihood of impulsive buying behavior, particularly in the context of halal fashion products.

Moreover, a preliminary survey involving 44 respondents shows a strong tendency toward impulsive buying, particularly pure impulsive buying (34 respondents). Most respondents (33) reported making impulsive purchases in non-food products, especially halal fashion, with the majority of transactions conducted through Shopee. This indicates that impulsive purchasing behavior for halal fashion through online marketplaces is relatively high, highlighting the need to explore the factors influencing such behavior among consumers in Semarang. Muslim consumers tend to choose halal fashion products due to religious considerations, cultural values, and lifestyle preferences (Tarofder, 2022). Key factors influencing their purchasing decisions include halal certification, product quality and style, ethical considerations, sustainability, and online accessibility (Anwar, 2024).

Impulsive buying refers to unplanned purchases made suddenly without prior preparation, sometimes even before entering the store (West, 1951; Applebaum, 1951; Kollat & Willett, 1969; Abratt & Goodey, 1990; Prakash and Shankar, 2024; Chandrasekhar, Daszb, and Gupta, 2026). Such behavior may lead to negative consequences such as financial pressure, guilt, regret, non-economic problems, and psychological distress (Rook, 1987; Bazi, Filieri, and Gorton, 2026). Islam also emphasizes moderation in spending, as stated in the Qur'an surah Al-Furqan Verse 67. According to Tarigan (2012), this verse is closely related to the concepts of *al-iqtishad* and *al-muqtashid*, which emphasize the importance of moderation and avoiding excessive consumption. Therefore, impulsive buying behavior is not in line with Al Furqan 67 as the behavior violates the spirit of Islamic consumption, viz moderation, that maintain consumption to not excessive nor stingy is pervasive.

Salwa, *et al.* (2019) classified impulsive buying into four types: pure impulse, reminder impulse, suggestion impulse, and planned impulse that later, grouped these into two categories: Unacceptable Impulse Buying (Pure Impulse) and Acceptable Impulse Buying

(Suggestion, Reminder, and Planned Impulse). Pure impulse is considered unacceptable because it contradicts Islamic consumption principles, promotes wastefulness, and is driven solely by desires rather than needs.

As the rapid growth of e-commerce has strengthened the role of digital platforms in reaching Muslim consumers (Rahman et al., 2015), the Technology Acceptance Model (TAM) can explain how consumer influences purchasing behavior through the utilization of given technology. According to Gil-Fernandez and Calderon-Garrido (2026) TAM consists of perceived usefulness, perceived ease of use, and attitude toward using, which shape users' intentions and actual behavior in using technology. Conceptually, TAM can be linked to consumer behavior theory which explains that consumption decisions are influenced by budget constraints and consumer preferences. When consumers perceive online shopping applications as useful and easy to use, they are more likely to develop positive attitudes that can lead to purchasing decisions, including impulsive purchases of halal fashion products.

Moreover, from the perspective of consumer behavior theory, there is a concept known as budget constraints, which refers to a situation in which individuals must allocate limited financial resources when making purchasing decisions (Pindyck and Rubinfeld, 2018). Therefore, higher levels of self-control and religiosity tend to be associated with more rational purchasing decisions and a lower tendency toward impulsive buying (Laran & Janiszewski, Ariantyyee & Johnson, 2012; Roberts & Manolis, 2014; Siregar & Cholili, 2023). On the other hand, more affordable prices can significantly increase the tendency of impulsive buying (Tibrani et al., 2024). Similarly, discounts function as promotional stimuli that can generate positive emotions and a sense of urgency, thereby encouraging consumers to make unplanned purchases, particularly in online shopping environments (Arianty et al., 2024).

Impulsive buying can be restrained by internal values. Islamic consumption theory emphasizes that economic behavior aims not only at profit but also *maslahah* (overall welfare) (Pujiyono, 2015). Practices such as *sadaqah* may provide non-material satisfaction and encourage more responsible financial behavior (Pindyck & Rubinfeld, 2013). Higher self-control and religiosity are therefore associated with more rational purchasing decisions and lower impulsive buying tendencies (Juliano Laran & Chris Janiszewski; Lee & Johnson, 2012; Roberts & Manolis, 2014; Siregar & Cholili, 2023; Tarka and Kukar-kinney, 2024; Xie, et al., 2025; De Melo Barros, et al., 2026).

Literature Review

Consumer Behavior and Islamic Consumption Perspective

Consumer behavior explains how individuals allocate limited resources in order to obtain maximum satisfaction or utility. Consumers distribute their income across various goods and services to achieve the highest level of welfare (Pindyck dan Rubinfeld, 2018). According to Pindyck dan Rubinfeld (2018), consumer behavior can be analyzed through three main elements: consumer preferences, budget constraints, and consumer choice. Consumer preferences describe how individuals rank combinations of goods to maximize satisfaction, while budget constraints represent the limitations imposed by income and prices. Consumer choice emerges when individuals select the most preferred combination of goods that can still be afforded within their budget (Pindyck & Rubinfeld, 2018). These two

aspects: preferences and budget constraints form the basis for understanding purchasing decisions in consumption behavior.

Islam guides Muslims toward well-being in both worldly and spiritual life, emphasizing ethical, balanced consumption (Karim, 2018). According to Al-Ghazali, wealth is a blessing and a test, and excessive desire can lead to greed. Islamic teachings, including Al-Qur'an (Al-Maidah 5:87–88; Al-Isra 17:27) and Hadith, prohibit wasteful spending (*israf/tabzir*) and encourage consumption of beneficial and halal goods. Rational Muslim consumers aim to maximize utility within budget constraints while avoiding extravagance, following principles of utility maximization and budget minimization (Karim, 2018). Impulsive buying, such as for halal fashion on e-commerce platforms like Shopee, deviates from these principles because it is driven by emotional urges rather than rational planning, increasing the risk of waste (*israf*) and excess (*tabzir*).

Impulsive Buying in Halal Fashion E-Commerce

Impulsive buying refers to the act of making unplanned, spontaneous purchases, typically triggered by a sudden and strong urge to buy, without prior intention or significant deliberation and usually driven by emotional and psychological factors rather than rational decision-making or careful planning (Raghuvaran, 2017; Evangelin, et.al. 2021; Coung, 2023; Prakash & Shankar, 2024; and Qureshi, et.al. 2025). Internally, impulsive buying is influenced by mood and personality traits, such as hedonism, materialism, and low self-control, as well as the desire for pleasure and entertainment. Externally, it is often stimulated by environmental cues like discounts, promotions, store layout, and advertising on social media or marketplaces.

In online shopping contexts, limited-time offers, flash sale notifications, and attractive user interfaces further encourage spontaneous purchases. Ease of use and perceived usefulness of shopping apps also play a critical role, enhancing a pleasurable shopping experience that fosters unplanned buying (Schiffman & Kanuk, 2015). Salwa, et.al. (2019) classified impulsive buying into four types: pure, reminder, suggestion, and planned impulse buying, ranging from entirely spontaneous purchases to planned purchases influenced by situational cues. Among these four, pure impulse is considered unacceptable because it contradicts Islamic consumption principles, promotes wastefulness, and is driven solely by desires rather than needs. Impulsive buying from an Islamic perspective should be approached with caution, as ethical consumption is guided by principles of balance (*wasatiyyah*) and the prohibition of wasteful behavior (*israf/tabdzir*) (Siregar, Nurlaila, & Aisyah, 2025).

Impulsive buying can occur in every aspect while consuming something even in halal products, for instance, when consumers buy halal fashion. Halal fashion can be defined as fashion products that carry halal certification to ensure they comply with Islamic ethical and religious standards (Anwar, 2024; Afendi, 2020). Halal certification has been shown to shape consumer perceptions and behavior, as products labeled halal are often preferred by Muslim consumers seeking assurance of religious compliance in their purchases (Afendi, 2020).

Halal labeling not only assures compliance with Islamic principles but also influences consumer perception, providing a sense of security that may encourage impulsive buying. Research indicates that halal awareness positively affects impulsive buying, as consumers

feel purchases align with their religious values (Saraswati, Permana, & Gumelar, 2024). Online platforms further facilitate spontaneous purchases through easy access, attractive interfaces, flash sales, and promotional notifications (Amos et al., 2014).

Muslim consumers may engage in impulsive purchases for several reasons: religious obligations, limited product availability, social pressure, and emotional appeal (Anwar, 2024). In the context of e-commerce like Shopee for instance, these behaviors can be driven by promotion and user interface (Fadli, et.al., 2024).

Marketing and Technology Determinants of Impulsive Buying

Marketing strategies are closely linked to consumer demand, which is fundamentally shaped by price and income, as recognized in classical consumer behavior models (Chung & Tan, 2015; and Todorova & Myftarallari, 2024). Price represents the value that consumers must sacrifice in order to obtain a product and the benefits associated with it (Karim, 2018). In marketing theory, price is defined as the amount of money that consumers pay to obtain the benefits of a product or service (Kotler dan Keller, 2016). According to Schiffman & Kanuk (2015), the perception of low prices or promotional discounts can increase the likelihood of impulsive buying because consumers perceive the opportunity as advantageous and do not want to miss it.

In the context of impulsive buying, lower prices can trigger spontaneous purchases because consumers perceive the decision as involving lower risk. Affordable perceived prices in online shopping platforms have been shown to increase impulsive buying behavior (Hermawan dan Dermawan, 2024; Tifanisyaffa dan Firmialy, 2024). In Islamic consumption, price considerations are also related to fairness and ethical values. Muslim consumers evaluate whether prices align with principles of justice and religious values (Nurhidayatullah et al., 2023). As a result, religious values may influence how price affects purchasing decisions (Rizkitysha dan Hananto, 2022).

Thus, H4 is hypothesized as:

H1: Price has a positive effect on impulsive buying

Other form of price in marketing theory is discount. Discount refers to a price reduction offered to consumers as an incentive to encourage immediate purchase (Kotler dan Keller, 2016). In consumer behavior theory, discounts act as external stimuli that influence purchasing decisions by increasing perceived value and emotional attraction toward a product. When consumers perceive a product as having higher value due to price reductions, they are more likely to make unplanned purchases. Impulsive buying often arises from situational stimuli such as promotions and discounts (Shi, 2026). From an economic perspective, discounts reduce the relative price of a product, allowing consumers to purchase more goods with the same level of income. This change increases perceived utility and encourages consumption, which may lead to more spontaneous purchasing behavior.

Thus, H5 is hypothesized as:

H2: Discount has a positive effect on impulsive buying

Not only price and discount that can trigger someone to impulsively buying something, Technology also plays a significant role. One theory that can explain the relation of technology and buying behavior is Technology Acceptance Model (TAM). The technology

acceptance model (TAM) is a widely accepted theoretical framework that explains how users accept and use technology (Musa, *et al.*, 2024). The model suggests that technology adoption is influenced by perceived usefulness and perceived ease of use, which subsequently shape users' attitudes toward the technology. In the context of halal fashion consumption, technology such as online shopping platforms provides consumers with easier access to product information, comparisons, and reviews, which enhances the perceived benefits of using the platform (Rizkitysha & Hananto, 2022).

Perceived usefulness (PU) is defined as the extent to which an individual believes that using a technology can improve performance or provide real benefits (Davis, 1989 in Yudha *et al.* 2026). Applications that are easy to navigate, simple to learn, and efficient in facilitating transactions encourage consumers to continue using the platform (Venkatesh & Davis, 2000). Meanwhile, perceived ease of use (PEoU) refers to an individual's belief that using a system requires minimal effort (Davis, 1989 in Yudha *et al.* 2026). Consumers tend to perceive usefulness when the platform helps them search for products more efficiently and access wider product alternatives (Anwar, 2024). These perceptions shape users' attitudes toward the platform, which represent favorable or unfavorable evaluations of a behavior (Ajzen dan Fishbein, 2005). Karomi and Purwanto (2024) found that perceived ease of use and attitude toward using significantly influence spontaneous purchasing decisions. Anwar (2024) found that perceived usefulness influences consumers' attitudes toward the use of mobile shopping applications. Attitude significantly affects consumers' impulsive buying tendency when purchasing halal fashion products through mobile shopping platforms.

Therefore, this study proposes the following hypotheses:

H3: Perceived ease of use has a positive effect on attitude.

H4: Perceived usefulness of use has a positive effect on attitude.

H5: Attitude has a positive effect on impulsive buying.

Sadaqah, Self-Control, and Ethical Consumption in Impulsive Buying

Davydenko & Peetz (2024) shows that self-control strategies are more effective when used before a person encounters a spending temptation rather than *during* the temptation. This implies that higher self-control is better able to resist promotional temptations, leading to more rational purchase decisions. Studies from Ugur (2021) and Goschke & Job (2023) show that self-control helps individuals align their actions with long-term goals, such as the moral or religious imperative to give charity, implying that sedekah (Islamic charitable giving) can be a depiction of self-control. Therefore, this research also tries to investigate the relation between sedekah as a moderating variable in affecting impulsive buying. Additionally, research by Djudiyah and Suryana indicates that strong piety (taqwa) can lower impulsive buying. From a utility theory perspective, increased consumption raises utility; Islamic teachings encourage giving (sedekah), which can enhance individual utility and shift spending from personal consumption to meaningful expenditures, thereby suppressing impulsive behavior. Kasri (2013) also found that individuals who regularly give alms tend to manage their finances better. Muslim consumers who emulate the Prophet's guidance in self-control, piety, and charitable habits are more capable of resisting impulsive purchases, even when faced with attractive promotions. Based on this rationale, this study seeks to

examine whether sedekah can reduce impulsive buying behavior among Muslim consumers in Semarang.

Hence, H6, H7, H8 is hypothesized as:

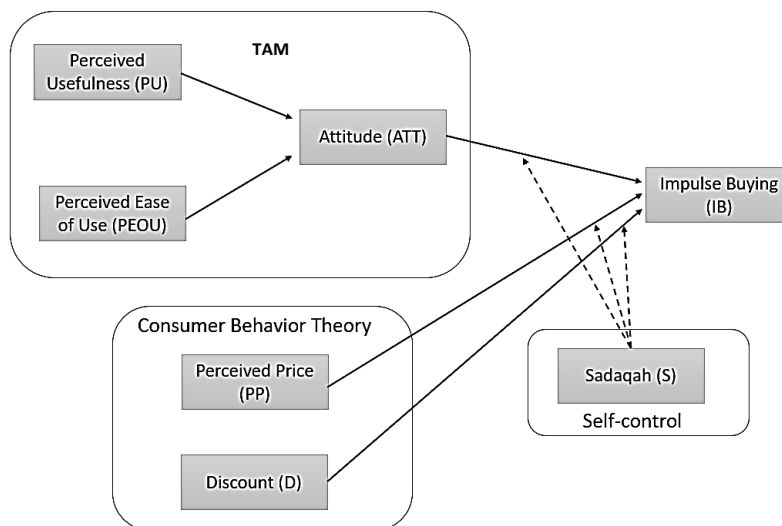
H6: Sadaqah weakens the relationship between attitude and impulsive buying.

H7: Sadaqah weakens the relationship between price and impulsive buying.

H8: Sadaqah weakens the relationship between discounts and impulsive buying.

In addition to technological factors, marketing elements such as price and discounts can trigger emotional, spontaneous buying, while sadaqah is expected to weaken the effects of attitude, perceived price, and discounts on impulsive buying by promoting self-control and ethical spending (Kasri, 2013; Djudiyah & Suryana, 2024). The relationships between these variables are analyzed using SEM-PLS, as illustrated in Figure 2.

Figure 2: Theoretical Framework



The framework above represents the conceptual framework of this study, examining the influence of TAM (perceived ease of use and perceived usefulness), price, and discounts on impulsive buying of halal fashion products through the Shopee application, with sedekah (charitable giving) as a moderating variable. The study focuses on Muslim consumers in Semarang as the case.

Research Methods

This study examines the influence of TAM constructs, price, and discounts on impulsive buying of halal fashion products via Shopee, with attitude as a mediating variable and sedekah (charity) as a moderating variable. The independent variables in this study are Perceived Usefulness (PU), Perceived Ease of Use (PEOU), Price (PH), and Discounts (D), while the dependent variable is Impulsive Buying (IB). Attitude (ATT) serves as a mediating variable, and Sedekah (S) is included as a moderating variable to examine its effect on the relationships between the independent variables and Impulsive Buying (Sugiyono, 2017).

The population consists of Muslim Shopee users in Semarang who have purchased halal fashion products impulsively. Using purposive non-probability sampling based on the criteria of being Muslim, residing in Semarang, having personal income, and prior halal fashion purchases, a minimum sample of 96 respondents was determined using Cochran's formula (Sugiyono, 2023). Primary data were collected via online and offline questionnaires,

combining closed-ended questions on a 5-point Likert scale and open-ended questions to capture qualitative insights, while secondary data were obtained from books, journals, and official sources (Sugiyono, 2023). To ensure the accuracy and honesty of responses, the questionnaire included screening items known as “honest questions” at the beginning, prompting respondents to reflect on their sincerity in answering, thereby reducing social desirability bias and enhancing data reliability (Vésteinsdóttir et al., 2019).

Data were analyzed using Structural Equation Modeling–Partial Least Squares (SEM-PLS) with SmartPLS 3.2.9, allowing estimation of causal relationships without requiring large sample sizes or multivariate normality (Ghozali & Latan, 2015). The analysis included assessment of measurement validity and reliability, bootstrapping with 500 subsamples, and evaluation of the structural model using R^2 , Q^2 , f^2 , and path coefficients to test direct, indirect, and moderating effects (Ghozali & Latan, 2015; Hair et al., 2022). . The measurements or indicators used in this study are.

Tabel 1. Variable Indicators

Variable	Items	Sources
Perceived Usefulness (PU)	Using the Shopee shopping app to purchase halal fashion products is very useful. (PU01) Using the Shopee shopping app improves my shopping efficiency regarding halal fashion products. (PU02) Shopping through the Shopee app increases my productivity in buying halal fashion products. (PU03)	(Anwar, 2024)
Perceived Ease of Use (PEOU)	Shopee is easy to learn and use, even for the first time. (PEOU01) The navigation and layout of Shopee are easy to understand. (PEOU02) I find Shopee simple and convenient for online shopping. (PEOU03) Shopping using the Shopee app is very easy to do. (PEOU04)	(Anwar, 2024)
Attitude (ATT)	I enjoy shopping for halal fashion products through the Shopee app. (ATT01) Shopping for halal fashion products on Shopee is an enjoyable activity for me. (ATT02) I feel that shopping for halal fashion products on Shopee is a good idea. (ATT03) I tend to buy halal fashion products on Shopee if the display is attractive and informative. (ATT04)	(Anwar, 2024)
Perceived price (PP)	I feel that the prices of halal fashion products on Shopee are reasonable. (PH01) I feel that the prices of halal fashion products on Shopee match their quality. (PH02) I feel that the price I pay is proportional to the benefits of the product. (PH03) I feel that the prices of halal fashion products on Shopee are affordable for me. (PH04)	(Feng et al., 2024)
Discount (D)	The larger the discount offered on halal fashion products on Shopee, the more likely I am to buy them. (D01) I am prompted to buy halal fashion products on Shopee immediately when discounts are only available for a short time. (D02)	(Ittaqullah et al., 2020)

	I tend to buy halal fashion products on Shopee when discounts are offered on products I like or need. (D03)	
Sadaqah (S)	I feel the need to set aside part of my wealth as a form of gratitude to Allah. (S01) I give charity to help people in need. (S02) I feel happiness after giving charity. (S03) I give charity without expecting any return or praise from anyone. (S04)	(Kasri ,2013)
Impulsive Buying (IB)	I often purchase halal fashion products on Shopee without thinking or being aware. (IB01) I am easily tempted to buy attractive halal fashion products on Shopee. (IB02) If there is a very attractive halal fashion product on Shopee, I buy it without considering the consequences. (IB03) I often spend more money than planned when shopping for halal fashion products on Shopee. (IB04)	(Anwar, 2024)

Source: Source: Data processed by the authors (2026).

Results and Discussion

Respondent Characteristics

Total respondents gathered in this study is 130 people. Among the 130 respondents that are presented in table 2 below, female respondents predominated (78%), while males accounted for 22%. In terms of age, the largest group was respondents aged 26-30 years (31%), followed by those aged 21-25 years (24%), 31-36 years (18%), 17-20 years (15%), and 37-40 years (11%).

Table 2. Respondents Characteristics

	Respondents' Demographic	Total	Percentage (%)
Gender	Male	29	22
	Female	101	78
Age	17-20 years old	20	15
	21-25 years old	32	24
	26-30 years old	41	31
	31-36 years old	23	18
	37-40 years old	14	11
Last Education	Junior High School or Equivalent	7	5
	Senior/vocational/Islamic senior High school	58	45
	Diploma	25	19
	Bachelor's Degree (S1)	35	27
	Master's Degree (S2)	5	4
Occupation	Student	26	20
	Teacher/Lecturer/Educational staff	10	8
	Private-sector employee	49	38
	Self-employed	15	11
	Civil servant	8	6
	Homemaker	14	11
	Freelancer	8	6
Monthly Income	< Rp 1.000.000	15	11
	Rp 1.000.001 – Rp 3.000.000	31	24

Rp 3.000.001 – Rp 5.000.000	62	48
>Rp 5.000.000	22	17

Source: Data processed by the authors (2026).

Regarding educational attainment, most respondents had a senior/vocational/Islamic high school education (45%), followed by a bachelor's degree (27%) and diploma (19%). Only 5% had completed junior high school or an equivalent level, while 4% held a master's degree. In terms of occupation, private-sector employees constituted the largest group (38%), followed by students (20%) and self-employed respondents (11%).

With respect to monthly income, nearly half of the respondents (48%) earned between IDR 3,000,001 and IDR 5,000,000 per month. Meanwhile, 24% earned IDR 1,000,001–3,000,000, 17% earned more than IDR 5,000,000, and 11% earned less than IDR 1,000,000. Overall, the sample was predominantly female, aged 26–30 years, educated to the senior high school level, employed in the private sector, and earning IDR 3,000,001–5,000,000 per month.

Outer Model

Assesment for Instrument reliability was using Cronbach's Alpha and Composite Reliability (CR), whereas for validity was through Average Variance Extracted (AVE), Loading factor and HTMT. As shown in Table 3, all constructs demonstrated acceptable reliability with Cronbach's Alpha values were above 0,60 and CR values were above 0.70, indicating satisfactory internal consistency of the measurement model. For validity, all constructs demonstrate adequate convergent validity, as their Average Variance Extracted (AVE) values exceed the recommended threshold of 0.50.

Table 3 Validity and Reliability Test

Variable	AVE	Cronbach's Alpha	Composite Reliability
PU	0,733	0,820	0,852
PEOU	0,600	0,776	0,799
ATT	0,685	0,841	0,861
PP	0,703	0,859	0,887
D	0,822	0,892	0,896
IB	0,679	0,840	0,856
S	0,689	0,843	0,879

Source: Data processed by the authors (2026)

Table 4. Loading factor

Variable	Indicator code	Factor Loading	Result
<i>Perceived Usefulness</i>	PU1	0,887	Valid
	PU2	0,848	Valid
	PU3	0,831	Valid
<i>Perceived Ease of Use</i>	PEOU1	0,853	Valid
	PEOU2	0,768	Valid
	PEOU3	0,634	Valid
	PEOU4	0,826	Valid
<i>Attitude</i>	ATT1	0,893	Valid
	ATT2	0,880	Valid
	ATT3	0,642	Valid
	ATT4	0,869	Valid

Perceived Price	PH1	0,868	Valid
	PH2	0,708	Valid
	PH3	0,904	Valid
	PH4	0,859	Valid
Discount	D1	0,891	Valid
	D2	0,927	Valid
	D3	0,903	Valid
<i>Impulsive Buying</i>	IB1	0,857	Valid
	IB2	0,698	Valid
	IB3	0,869	Valid
	IB4	0,859	Valid
Sadaqah	S1	0,932	Valid
	S2	0,878	Valid
	S3	0,613	Valid
	S4	0,860	Valid

Source: Data processed by the authors (2026).

Tabel 5. Heterotrait monotrait ratio (HTMT)

	<i>Perceived Usefulness</i>	<i>Perceived Ease of Use</i>	<i>Attitude</i>	<i>Perceived Price</i>	<i>Discount</i>	<i>Impulsive Buying</i>	<i>Sadaqah</i>
PU	-						
PEOU	0,448	-					
ATT	0,463	0,673	-				
PH	0,538	0,628	0,693	-			
D	0,489	0,462	0,582	0,421	-		
IB	0,542	0,661	0,912	0,803	0,712	-	
S	0,496	0,777	0,837	0,665	0,562	0,867	-

Source: Data processed by the authors (2026).

Based on the loading factor results of table 4, not all indicators exceed the ideal 0.70 threshold. However, the average factor loading for this research model stands at 0.83. The highest value is observed in the indicator for the *Sedekah* variable (S1) at 0.932, while the lowest value is found within the same variable under indicator S2 at 0.613. Although indicators S2 and PEOU3 fall below 0.70, these are retained because outer loadings between 0.40 and 0.70 are acceptable as long as the construct's convergent validity and composite reliability remain within acceptable limits (Hair, et al., 2022).

Based on Table 5, the HTMT results indicate that most constructs demonstrate adequate discriminant validity, except for the Attitude and Impulsive Buying pair, which records a slightly elevated value of 0.912. However, following Sarstedt, Hair, & Ringle (2023), values exceeding 0.90 can be justified when constructs share high conceptual similarity, meaning this slight elevation remains academically acceptable given their close theoretical relationship.

Inner Model Tests

The structural model (inner model) analysis aims to examine the relationships between constructs by observing the path coefficients and their significance levels. In this study, the evaluation of the structural model was conducted using SEM-PLS and included the following steps: (i) assessing the R-Square (R^2), (ii) evaluating predictive relevance (Q^2), (iii) calculating the effect size (F^2), and (iv) analyzing the path coefficients (Hair et al., 2022).

R^2 is used to measure the proportion of variance in the endogenous variable explained by the exogenous variables in the model. According to Hair et al. (2022), R^2 values of 0.75, 0.50, and 0.25 indicate substantial, moderate, and weak explanatory power, respectively. Q^2 is used to assess the predictive relevance of the model, where a Q^2 value greater than zero ($Q^2 > 0$) indicates that the model has predictive relevance. Meanwhile, F^2 is used to evaluate the effect size of each exogenous variable on the endogenous variable in the structural model, where F^2 values of 0.02, 0.15, and 0.35 indicate small, medium, and large effect sizes, respectively. The results of R^2 , Q^2 , and F^2 are presented in Table 6.

Tabel 6 Model Evaluation Results

Evaluation	Variable/Path	Value	Effect Interpretation
R-Square	Attitude	0,341	Weak to Moderat
	Impulsive Buying	0,797	Strong
Predictive Relevance (Q^2)	Attitude	0,279	Predictive Relevance
	Impulsive Buying	0,724	Predictive Relevance
Effect Size (F-Square)	Perceived Usefulness → Attitude	0,060	Small
	Perceives Ease of Use → Attitude	0,285	Medium
	Attitude → Impulsive Buying	0,064	Small
	Perceived Price → Impulsive Buying	0,102	Medium
	Discount → Impulsive Buying	0,062	Small
	Sadaqah X Attitude → Impulsive Buying	0,000	No Effect
	Sadaqah X Perceived price → Impulsive Buying	0,103	Medium
	Sadaqah X Discount → Impulsive Buying	0,032	Small

Source: Data processed by the authors (2026).

The model evaluation results show that the adjusted R^2 value for the Attitude variable is 0.341, indicating that Perceived Usefulness and Perceived Ease of Use explain 34.1% of the variance in Attitude, while the remaining 65.9% is explained by other variables outside the research model. Meanwhile, the adjusted R^2 value for Impulsive Buying is 0.797, indicating that Attitude, Perceived Price, Discount, and the moderating effect of Sadaqah explain 79.7% of the variance in Impulsive Buying. This value suggests that the research model has strong explanatory power in explaining impulsive buying behavior.

The results of the predictive relevance (Q^2) test show that the Q^2 value for Attitude is 0.279 and for Impulsive Buying is 0.724, both of which are greater than zero. This indicates that the research model has good predictive relevance. The results of the effect size (F^2) test indicate that most relationships between variables have small to medium effects. The relationships between Perceived Ease of Use and Attitude and between Perceived Price and Impulsive Buying show medium effects, while the relationships between Perceived Usefulness and Attitude, Attitude and Impulsive Buying, and Discount and Impulsive Buying show small effects. Regarding the moderating effect, Sadaqah does not show an effect on the relationship between Attitude and Impulsive Buying, but it shows a medium effect on the relationship between Perceived price and Impulsive Buying and a small effect on the relationship between Discount and Impulsive Buying.

Estimation Results

The hypotheses in this study were tested using the bootstrapping method in SmartPLS with a one-tailed significance test at $\alpha = 0.05$ and $t\text{-table} = 1.645$ for 130 respondents. Table below presents the results of the path coefficient, t-statistic, and p-value for each hypothesis.

Table 7 Estimation Results

Variable	Path Coefficient	t-statistic	p-value
PU → ATT	0,215	2,187	0,014
PEOU → ATT	0,468	4,757	0,000
ATT → IB	0,192	2,851	0,004
PP → IB	0,194	3,451	0,000
D → IB	0,153	2.515	0,006
S X ATT → IB	-0,009	0,175	0,431
S X D → IB	-0,091	1,795	0,036
S X PH → IB	-0,165	3,335	0,000

Source: Data processed by the authors (2026).

The hypothesis testing results presented in Table 5 indicate that most relationships between variables in the research model are significant. The relationship between Perceived Usefulness and Attitude shows a positive and significant effect with a t-statistic of 2.187 and a p-value of 0.014, therefore the hypothesis is supported. Then, Perceived Ease of Use on Attitude also shows a positive and significant effect with a t-statistic of 4.757 and a p-value of 0.000, indicating that the hypothesis is also supported. The relationship between Attitude and Impulsive Buying shows a positive and significant effect with a t-statistic of 2.851 and a p-value of 0.004. In addition, Perceived price on Impulsive Buying also shows a positive and significant effect with a t-statistic of 3.451 and a p-value of 0.000. Lastly, the variable Discount on Impulsive Buying also has a positive and significant effect with a t-statistic of 2.515 and a p-value of 0.006.

Regarding the moderating effects, the interaction between Sadaqah and Attitude on Impulsive Buying does not show a significant effect with a t-statistic of 0.175 and a p-value of 0.431. Meanwhile, the interaction between Sadaqah in affecting the relation between Discount on Impulsive Buying shows a significant effect with a t-statistic of 1.795 and a p-value of 0.036. Finally, the interaction between Sadaqah in affecting the relation Perceived price on Impulsive Buying also shows a significant effect with a t-statistic of 3.335 and a p-value of 0.000.

Discussion

The result shows that Price Perception (perceived price) has the strongest influence on Impulsive Buying, followed by attitude. This result is in line with the theory of consumer behavior proposed by Pindyck and Rubinfeld (2018) where price is the main determinant of consumer to purchase something. However, the theory does not explain whether purchasing behavior are impulsive or not and the price significance shows that the theory can be expanded to study purchasing behavior that specific to impulsive buying.

In the context of online shopping environments, attractive price perceptions can create a sense of gaining benefits, thereby increasing impulsive buying tendencies. This finding is consistent with previous studies showing that favorable price perceptions can increase impulsive buying behavior (Tibrani et al., 2024; Arianty et al., 2024). In addition,

attitude that has significant relation to impulsive buying of halal fashion indicates that TAM is still relevant to explain impulsive-related purchasing behavior in the case of halal product. This result also supports previous research suggesting that positive attitudes toward online shopping can lead to higher impulsive buying tendencies (Anwar, 2024).

Then the role of sadaqah in minimising impulsive buying behavior in the context of halal fashion product shows a quite interesting finding. Sadaqah can provide non-material satisfaction, which may shift emotional consumption tendencies that often drive impulsive buying. Prior studies also suggest that individuals with higher self-control are better able to resist promotional temptations and make more rational purchasing decisions (Laran & Janiszewski; Lee & Johnson, 2012; Roberts & Manolis, 2014; Siregar & Cholili, 2023). Similarly, Kasri (2013) found that individuals who regularly give alms tend to manage their finances more responsibly. Therefore, charitable practices such as sadaqah may reduce impulsive buying tendencies by encouraging more mindful consumption behavior.

The findings about sadaqah provide a theoretically meaningful explanation of how sadaqah can shape consumers' responses to situational consumption cues. Sadaqah significantly weakens the effects of both price perception and discounts on impulsive buying, as indicated by the negative interaction coefficients. This finding can be understood through the concept of self-control, whereby individuals regulate immediate impulses in accordance with longer-term goals and internalized values.

Davydenko and Peetz (2024) show that self-control strategies are more effective when employed before individuals encounter spending temptations rather than during the temptation itself. This suggests that individuals with stronger self-control are better prepared to resist promotional cues and make more deliberate purchasing decisions. In the context of Islamic consumption, this mechanism provides a theoretical basis for viewing sadaqah as a behavioral manifestation of self-control. Ugur (2021) and Goschke and Job (2023) demonstrate that self-control enables individuals to align their actions with long-term goals, including moral and religious imperatives such as charitable giving. Accordingly, the practice of sadaqah may reflect an individual's capacity to regulate present-oriented consumption in favor of a valued and longer-term objective.

This perspective helps explain why consumers who regularly practice sadaqah may respond differently to price-related stimuli. Although perceived affordability can reduce the psychological barrier to purchasing and discounts can create an immediate sense of economic gain, these external cues may be less effective when consumers possess stronger self-regulatory tendencies. Rather than allowing the immediate attractiveness of a low price or promotional discount to determine their behavior, individuals who practice sadaqah may be more likely to evaluate whether the expenditure is necessary and consistent with their broader priorities.

This interpretation is consistent with Kasri (2013), who found that individuals who actively give alms tend to manage their finances more carefully and avoid unnecessary purchases. Similarly, Aksoy (2019) and Oflazoglu (2024) suggest that altruistic behaviors such as charitable giving can enhance life satisfaction, thereby reducing individuals' reliance on temporary pleasure derived from consumption. Taken together, these findings suggest that the role of sadaqah extends beyond its function as a charitable practice: sadaqah may represent a behavioral expression of self-control that enables consumers to resist immediate consumption temptations and maintain consistency with longer-term moral and prosocial goals. The present study therefore contributes to the literature by showing that the relevance of sadaqah is not limited to influencing whether consumers purchase, but also extends to how strongly consumers respond to market stimuli that encourage impulsive consumption. In this sense, sadaqah provides an Islamic behavioral mechanism through

which self-control may operate in the marketplace, weakening the translation of perceived price attractiveness and promotional incentives into impulsive buying behavior.

Conclusion

This study demonstrates that impulsive buying in halal fashion is driven by technological convenience, consumers' attitudes, and promotional cues, particularly Perceived Price and Discounts. More importantly, the negative moderating effects of Sedekah indicate that charitable behavior can weaken consumers' susceptibility to price- and discount-induced impulsive purchases. However, its insignificant moderation of the Attitude Impulsive Buying relationship suggests that this regulatory role is more relevant to externally induced consumption cues than to consumers' general attitudes. Theoretically, these findings extend research on halal consumption by positioning Sedekah not merely as an altruistic or religious practice, but as a potential Islamic behavioral mechanism of self-control that encourages more deliberate consumption.

Practically, e-commerce platforms and halal fashion marketers should maintain convenient and user-friendly applications while designing price promotions and discounts that attract consumers without excessively encouraging unnecessary purchases. The findings further suggest that integrating voluntary charitable features into e-commerce platforms may support more responsible consumption by reinforcing consumers' prosocial values. Nevertheless, the cross-sectional and self-reported nature of the data limits causal interpretation. Future research should therefore employ longitudinal or experimental designs and examine constructs such as religiosity, financial literacy, and self-control to further clarify the mechanisms through which Islamic practices influence impulsive buying across halal consumption contexts.

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