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EXPLORING THE INFLUENCE OF ECO-LABELS, ATTITUDES, AND RELIGIOSITY ON GREEN PRODUCT BUYING DECISIONS AMONG MUSLIM YOUTH

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ABSTRACT

This study aims to examine the influence of eco-labels, personal attitudes, and religiosity on the purchasing behaviours of environmentally friendly products among Muslim youth in Malaysia. Grasping these elements is essential, particularly with the rising attention on sustainable consumption and the critical part young consumers play in fostering environmentally friendly actions. The importance of this investigation is underscored by its concentration on the distinct interaction between environmental and religious values in influencing purchasing behaviour, thus addressing an existing void in the current academic literature. A cross-sectional survey design was applied, obtaining data from a sample of 150 Muslim youths via a five-point Likert scale. The data obtained were analysed using multiple linear regression analysis to establish the significance of the independent variables. The findings demonstrate that eco-labels, personal attitudes, and religiosity were substantial predictors of purchasing decisions regarding green products, with the regression model elucidating 52.9% of the observed variance. The implications of these findings highlight the necessity of incorporating eco-labelling practices, nurturing affirmative attitudes, and advocating for religious values within marketing strategies to promote sustainable consumption. Subsequent research endeavours should consider the examination of additional variables, including economic influences and digital factors, adopt longitudinal methodologies, and enhance sample sizes to improve the generalizability of the findings.

Keywords: Green product, attitude, eco label, religiosity.

INTRODUCTION

Growing interest in green products, which are made to have a less negative impact on the environment, has been sparked by the global emphasis on sustainable consumption. In 2022, a significant shift toward environmentally friendly purchasing behavior was observed among consumers worldwide compared to the previous five years, according to Watty (2023). Over one-third of the surveyed shoppers reported a moderate improvement in their sustainability habits, while nearly 30% indicated a substantial increase in their purchase of sustainable products. Additionally, almost 10% of respondents stated that they had fundamentally transformed their lifestyle to prioritize environmental sustainability.

Young customers are a promising market for green products and a significant force in the growth of the environmentally conscious society. As a result, companies and marketers are increasingly creating environmental education initiatives and strategic marketing efforts aimed at the younger consumer demographic. Furthermore, researches have been conducted on green product buying behavior focusing on this group of consumers (Khan et al., 2023; Nguyen et al., 2018; Soomro et al., 2020; Uddin & Khan, 2016)

The young generation, such as young Muslims' decisions to buy these items are impacted by a variety of variable factors, such as eco-labels, attitudes, and religiosity (Qureshi et al., 2023). Individual attitudes, which are influenced by societal conventions, personal values, and environmental knowledge, have a big impact on people's readiness to embrace green buying practices (Rusyani et al., 2021). Other than attitude, in order to promote environmentally conscious decisions, eco-labels are found to be essential since they provide reliable information about a product's environmental advantages (Amoako et al., 2020). Religiosity introduces a unique dimension to decision-making among Muslim consumers, as will be guided by Islamic principles that advocate for stewardship of the earth (*khalifah*) and the practice of ethical consumption. However, according to Suhartanto et al. (2023), there has been limited research on the influence of religion on attitudes toward green products, particularly with respect to green plastic products.

Green products are readily available in Malaysia's open markets, yet knowledge about consumer behaviour in terms of purchasing decisions toward these products remain relatively sparse. In a study by Rehman et al. (2023), it is revealed that Malaysian consumers exhibit a moderate level of intention to purchase green products. Besides that, Yue and Nor (2024) concluded that there is a limited awareness of green product purchasing behaviour among young consumers in Malaysia. Additionally, the existing body of research provides insufficient insights into their purchase intentions toward sustainable consumption and green products (Kadir et al., 2020).

Building on these insights, this research paper focuses on examining the extent to which eco-labels, attitudes, and religiosity influence green product purchasing decisions among young consumers, especially Muslim youths. By identifying the key drivers and barriers within these factors, this study aims to provide insights that can guide marketing strategies and policy initiatives to promote sustainable consumption in alignment with ethical and religious values.

Building upon these insights, it has become increasingly evident that the examination of the determinants that affect green product purchasing decisions, particularly within the demographic of young Muslim consumers is both timely and imperative. As global sustainability challenges escalate, the youth population has emerged as a pivotal demographic whose consumption habits will significantly influence the environmental trajectory of forthcoming generations. Their propensity for change,

adaptability to digital stimuli, and evolving value systems, position them as influential agents in advancing the green movement. Nevertheless, to harness this potential, it is crucial to comprehend the intricate motivations, barriers, and cultural factors that inform their purchasing behaviours.

In Muslim-majority nations such as Malaysia, religiosity exerts a substantial influence on daily decision-making, which encompasses consumption practices. Islamic doctrines underscore principles such as moderation (*wasatiyyah*), cleanliness (*taharah*), and environmental stewardship (*khalifah*), all of which resonate closely with sustainable consumption. However, despite the robust moral foundation these religious tenets provide for environmental accountability, there exists a significant gap in understanding how these beliefs manifest as tangible consumer behaviour. This gap holds particular relevance for marketing practitioners, environmental educators, and policymakers seeking to formulate campaigns or initiatives that resonate with the demographics of young Muslims. Investigating the nexus between faith and sustainability could unveil novel pathways to engender behavioural change in a culturally pertinent manner.

Moreover, the mere availability of green products does not inherently ensure their adoption. The Malaysian marketplace, although presenting a diverse array of environmentally friendly alternatives, continues to exhibit a moderate level of green product adoption, particularly among the youth. Constraints such as limited awareness, scepticism regarding product claims, elevated costs, and inadequate engagement strategies may contribute to this reluctance among these youths. Eco-labels, while designed to assure consumers of a product's environmental integrity, may prove ineffectual unless they are trusted, comprehended, and integrated within a broader framework of values and educational initiatives. In the absence of comprehensive knowledge regarding the significance of these labels, consumers may dismiss them entirely.

Attitudinal readiness constitutes another critical aspect. Positive environmental attitudes necessitate cultivation through education, media engagement, and social interaction that underscore not only the advantages of green products, but also the individual and collective responsibilities associated with consumption. For the youths, particularly in a digital era characterized by influencers and peer networks, targeted messaging and social validation serve as potent mechanisms that can reinforce environmentally friendly choices.

Consequently, the investigation of how eco-labels, personal attitudes, and religiosity collectively shape green purchasing behaviour is of paramount importance. This inquiry provides a framework for the development of culturally attuned, value-consistent, and behaviourally informed strategies that can bridge the gap between intention and action. The outcomes of such research can ultimately facilitate the transition of green consumption from a peripheral trend to a normalized and embraced lifestyle among young Muslim consumers.

LITERATURE REVIEW

Green products have gained substantial significance within the framework of sustainable development and conscientious consumer practices. Their increasing prevalence in the marketplace corresponds with escalating global apprehensions regarding the ecological repercussions of consumption and production behaviours. The notion of green products is intrinsically linked to initiatives aimed at mitigating environmental degradation while promoting enhanced resource efficiency and safer disposal methodologies. These products are meticulously engineered with environmental sustainability as a fundamental principle, signifying a pivotal transition toward eco-consciousness in both production processes and consumer conduct.

According to Shamsi and Siddiqui (2017), a green product is characterized as a sustainable entity that is meticulously crafted to diminish environmental repercussions throughout its comprehensive life cycle. This entails that the product, encompassing its inception and utilization to its ultimate disposal, is developed in a manner that prioritizes waste minimization and resource efficiency maximization. Green products are generally designed to be recyclable and biodegradable, thereby advocating for more health-conscious disposal practices, which ultimately bolster environmental sustainability. The primary objective of these products is to curtail pollution and waste, endorse cleaner production techniques, and foster more responsible consumer behaviours.

Green product design transcends the mere creation of environmentally benign products; it embodies a holistic framework that integrates economic, social, and environmental considerations throughout the product development continuum. Chen and Kim (2021) articulated that green product design prioritizes the augmentation of a product's environmental benefits whilst concurrently mitigating its ecological footprint. This entails a revaluation of product constituents, raw materials, manufacturing methodologies, and the energy consumed during production, all aimed at enhancing sustainability across diverse dimensions. Design decisions may encompass the utilization of renewable resources, the enhancement of energy efficiency during operational phases, and the assurance that the product can be safely reused, recycled, or disposed of at the conclusion of its lifecycle.

In a similar vein, Yunus and Rahman (2014) delineated green products as commodities or services that exhibit a diminished or reduced adverse impact on human health and the environment, in contrast to competing alternatives that fulfil analogous functions. This characterization underscores the comparative essence of green products; they are assessed not solely based on their inherent attributes, but also concerning their performance relative to conventional products. The notion of “eco-efficiency” is integral to this characterization, emphasizing that a product qualifies as green when it advances sustainability while concurrently remaining effective and practical for end users. This comprehension of green products accentuates their significance in fostering sustainability without compromising quality or functionality.

The historical trajectory of green products has undergone substantial transformation throughout the years. The conceptualization of environmentally sustainable products is not a novel phenomenon; however, its advancement has traversed multiple stages influenced by societal consciousness, technological progress, and ecological challenges. As articulated by Bhardwaj et al. (2020), the initial discourses surrounding sustainable design and green marketing can be traced back to 1964. Since that time, the level of interest in green products has markedly intensified, especially within the preceding 14 years. Contemporary scholarly investigations have increasingly centred on phenomena such as consumer trust, branding methodologies, and the escalating cognizance of environmental dilemmas. These advancements serve to illustrate the heightened engagement of both producers and consumers with the principle of sustainability.

The evolution of research pertaining to green products over time has additionally been influenced by shifting priorities within manufacturing and industrial practices. Wen et al. (2008) emphasized that the conceptualization of green products in manufacturing has historically transitioned from a primary focus on economic attributes to the incorporation of more expansive considerations. These considerations encompass technological innovation, environmental repercussions, resource conservation, energy efficiency, and social accountability. This transformation signifies a profound dedication to sustainability, wherein the focus has expanded from mere cost reduction to encompass responsible production and ecological stewardship. In essence, industries have progressively embraced more comprehensive sustainability criteria in their definitions and production of green products.

The scholarly examination of environmentally friendly products has progressed through distinct phases, as delineated by Bravo et al. (2022). Their evaluation indicates that the inquiry into green products commenced at a relatively gradual pace, receiving scant attention in the initial years. The preliminary phase, denoted as the first era, extended over a span of approximately 15 years and yielded a limited number of publications. The subsequent era signified an escalation in research activities, culminating in their zenith during the third era. Throughout this timeframe, researchers investigated green products through various lenses, encompassing marketing strategies, consumer behaviour, and policy ramifications. In the fourth era, there emerged a synthesis of knowledge, reflecting the maturation of a field that aspires to amalgamate prior findings and enhance existing theoretical frameworks. This progression in academic inquiry parallels the broader evolution of environmental consciousness and the growing incorporation of sustainability within mainstream discussions.

Green products include services that include both the manufacturing and use of the items, in addition to being made with environmentally friendly components. Their enhanced sustainability feature, which employs resource-saving and pollution-free techniques, sets them apart. Green products might be made by recycling techniques at both the production and consumption levels. Because they are especially made to consume less water and energy when in use, they may be disposed of or reused without causing environmental harm (Hema & Renukadevi, 2021; Marcon et al., 2022).

According to Basah (2022), the perceived attributes of green products are closely linked to customer sentiments or attitude towards them. Similarly, Ogiemwonyi and Harun, (2020) argue that attitudes and adherence to a culture that emphasizes environmental responsibility are the main factors that create green behaviour. The importance of attitudes in shaping consumers' propensity to purchase green products is continuously emphasized in the body of existing academic literature (Al Mamun et al., 2020; Lestari et al., 2020; Saleki et al., 2020; Siyal et al., 2021; Uddin & Khan, 2016; Zaremohzzabieh et al., 2021). Attitude also has been found to influence green products purchase among youth in a study by Amoako et al. (2020). Thus, attitude seems to be one of the crucial factors influencing green product buying behaviour (Costa et al., 2021). Nevertheless, according to Tan et al. (2019) attitude was not found to be a significant factor influencing green product purchasing decisions, an observation contrary to expectations aligned with prior studies conducted in Malaysia.

Eco-labels are marks or symbols on products that show they are environmentally safe and can be categorized as green (Sharma & Kushwaha, 2019). Customers are willing to make any green purchasing decision based on the following three important factors: information, consumer understanding, and faith in the eco-labelled items. Since it enables customers to understand more about the advantages of green products, eco-labelling is growing in popularity among most product manufacturers. Several studies have been conducted to explore the influence of eco-labelling on green product purchasing. In a study conducted by Panopoulos et al. (2022), green product purchasing behaviour among Gen Z was influenced by the eco-label. According to Kumar and Basu (2023), green or eco-labelling has been found to considerably enhance consumers' willingness to spend. This shows that eco-labelling does influence consumers to buy green products and it is supported by other researchers, such as Ch et al. (2021), Jaiswal et al. (2022), and Neumayr and Moosauer (2021). However, according to Harizan et al. (2013), awareness of environmental issues and product characteristics had a significant positive impact on the willingness to purchase energy-efficient products. On the other hand, awareness of eco-labels did not significantly affect the willingness to buy such products.

Religion often acts as a guiding principle for how people think and act in their daily lives. According to Siyavooshi et al. (2019), strong religious beliefs can shape a person's attitudes and behaviour, including their choices about what to buy. Religiosity is the extent to which a person believes in and follows religious values and practices and also reflects how much a person incorporates religious practices into their routine, and this commitment can influence their purchasing decisions. Hassan et al. (2024) mentioned that religiosity do influence the green purchase intentions and behaviour of the Pakistani youths.

In a study by Siyavooshi et al. (2019), the findings showed that incorporating religious and environmental messages in advertisements for plant-based disposable containers can enhance the willingness to buy. Alotaibi and Abbas (2023) highlighted that Islamic religiosity plays a significant role in shaping the millennial generation's intention to purchase green food. The finding underscores the importance of integrating religious values into sustainability initiatives, particularly when targeting religiously conscious consumers. It also suggests that businesses aiming to promote green food products could benefit from aligning their marketing strategies with the ethical and spiritual principles valued by this demographic. Another research by Suhartanto et al. (2023) found that young Muslim consumers' attitudes and intentions toward green plastic products are influenced by factors such as environmental concern, environmental knowledge, and religiosity. These findings are supported by Hassan (2014) who stated that environmental issues cannot be resolved solely through knowledge and technology; they must be reinforced by religious and ethical principles. Promoting religious awareness and consciousness, alongside legislative measures and prohibitions, can foster green behaviours not only at the individual level, but also within social groups.

Green products have emerged as a vital element in the quest for sustainable development, signifying the imperative for more responsible consumption and production methodologies. As environmental challenges escalate on a global scale, the significance of green products in mitigating ecological damage and facilitating efficient resource utilization becomes increasingly salient. These products are meticulously engineered to minimize adverse effects throughout their comprehensive life cycle from production and utilization to disposal by prioritizing recyclability, biodegradability, and overall ecological efficiency. The rising prominence of green products illustrates a broader transformation in both industrial practices and consumer behaviours towards sustainability.

The conception of green products transcends mere environmental considerations; it encompasses a holistic and strategic framework that amalgamates environmental, economic, and social dimensions. This entails a revaluation of material selection, manufacturing processes, energy consumption, and waste management strategies. The progression of green product design reflects an augmented focus on diminishing the environmental footprint while maintaining the quality, performance, and practicality of the product. In contemporary product development, sustainability has transitioned from a peripheral concern to a fundamental design principle.

The advancement of research and implementation pertaining to green products over time underscores a growing cognizance of environmental and ethical considerations. Originally regarded as a specialized subject, the exploration of green products has undergone rapid expansion, mirroring the evolving societal expectations and industrial obligations. Manufacturing methodologies have transitioned from a predominant emphasis on economic efficiency to incorporating factors such as technological innovation, energy conservation, and environmental stewardship. This transformation illustrates that sustainability has transitioned from being a peripheral value to a fundamental objective across various industries.

Within the domain of consumer behaviour, numerous pivotal factors influence the decision-making process related to the consumption of green products. Attitude is of paramount importance, with environmentally conscious consumers exhibiting a higher propensity to endorse sustainable commodities. Nonetheless, discrepancies in research outcomes indicate that attitudes alone may not invariably manifest in actionable behaviour, thereby highlighting the necessity for further exploration of behavioural motivators and obstacles. Information similarly plays a critical role, particularly through mechanisms such as eco-labels. These visual indicators facilitate consumer identification of environmentally beneficial products; however, their efficacy is contingent upon the consumers' awareness, comprehension, and trust in the labels themselves.

A further significant variable affecting green consumption is religiosity, notably within communities where spiritual beliefs profoundly influence individual conduct. When environmental stewardship is conceptualized as a moral or religious duty, it can foster more consistent and dedicated eco-friendly practices. This correlation accentuates the importance of embedding cultural and spiritual values into sustainability education and marketing initiatives.

In consideration of these factors, the examination of green product purchasing behaviour remains profoundly pertinent and imperative. It represents a multifaceted issue that encompasses psychological, informational, cultural, and ethical dimensions. Ongoing research in this discipline is vital to enhance our understanding of the motivations driving consumers to select green products and how businesses and policymakers can facilitate this behaviour. As sustainability emerges as a critical global concern, investigating the determinants of green consumption provides valuable insights for fostering a more environmentally responsible and socially congruent future.

Hypothesis Development

The conceptual framework of this study examines the primary drivers influencing sustainable consumer choices. Drawing upon the Theory of Planned Behaviour and value-belief frameworks, the following sections develop hypotheses regarding how informational signals, individual psychological mindsets, and core moral values directly shape the final buying decisions of consumers vis-à-vis green products.

Eco Labels

Eco-labels are widely treated as informational and credibility signals that help consumers identify environmentally preferable products and translate environmental concerns into purchase actions (Cai et al., 2017; Li, 2025; Riskos et al., 2021). A systematic review of 56 studies found that environmental labels were associated with the greater selection and purchase of more sustainable food products, with 60 comparisons favouring labelled options versus 16 favouring control (Potter et al., 2021).

Prior empirical studies by Cai et al. (2017) and Riskos et al. (2021) likewise show that perceived eco-label credibility positively affects green purchasing intentions and purchase-related behaviour.

The evidence in terms of the relationship between these factors is also consistent. Eco-labels improve perceived product attributes, environmental awareness, and attitude, which then contribute to green purchase behaviour (Song et al., 2019). In emerging markets, eco-labels significantly shape attitude, perceived behavioural control, subjective norms, and willingness to pay more for green products (Kumar & Basu, 2023). The study by Dhir et al. (2021) reveals that label-related satisfaction also shows a positive association with green apparel buying behaviour, suggesting that clear and usable labels matter, not just label presence.

Therefore, prior evidence justifies proposing hypothesis H1:

H1: The Eco-label will be positively related to the consumer decision of buying a green product.

Attitude

Attitude is one of the most established predictors of green purchase intention and buying behaviour in the green consumption literature (Costa et al., 2021; Kamalanon et al., 2022). The theoretical framework grounded in the Theory of Planned Behaviour argues that when consumers evaluate green products positively, they become more likely to intend and decide to purchase them (Kamalanon et al., 2022).

This pattern is supported across product categories including green food, organic products, green apparel, and general green products (Dhir et al., 2021; Lavuri, 2022; Woo & Kim, 2019). At the same time, the evidence also shows an attitude and behaviour gap. Review evidence identifies attitude as important, but actual buying can still be weakened by price, risk, limited knowledge, or trust barriers (Sharma, 2021).

Chaihanchai and Anantachart (2023), in a study found that attitude toward green purchase was a weak standalone predictor of behaviour, although its effect became stronger under favourable conditions, such as high environmental knowledge. Even with this caveat, the overall direction remains positive, and direct positive links between attitude and purchase behaviour or intention are repeatedly supported (Felix & Braunsberger, 2016; Riskos et al., 2021).

Therefore, prior evidence justifies proposing hypothesis H2:

H2: Attitude will be positively related to the consumer's buying decision of a green product.

Religiosity

Religiosity is increasingly examined as a moral and value-based driver of sustainable consumption, often through the framework of the Theory of Planned Behavior and related value-belief frameworks (Farooq & Yahya, 2022; Goswami et al., 2025). Several studies report a positive relationship between religiosity and green purchasing outcomes. In Mexico, consumers with higher intrinsic religious orientation showed a higher propensity to buy environmentally friendly products (Felix & Braunsberger, 2016).

Among Muslim consumers in Southeast Asia, religious values positively influenced green purchase attitudes and green purchase intentions, which in turn predicted consumer behaviour (Ghazali et al., 2018). Similar positive effects are reported for green product switching behaviour in Pakistan and green food purchase intention among millennials (Alotaibi & Abbas, 2023; Farooq & Yahya, 2022).

However, the religiosity evidence is more mixed than the eco-label and attitude evidence. A recent cross-cultural study found that religiosity's impact varied by country, being positive in Bangladesh, negative in India, and insignificant in Japan (Goswami et al., 2025). Another study suggests that religiosity may also operate as an intervening or mediating variable rather than only a direct predictor (Susminingsih et al., 2024). Even so, because multiple studies show a positive pathway from religiosity to green purchase intention or behaviour, especially in religious and collectivist settings, a positive directional hypothesis remains theoretically defensible.

Therefore, prior evidence justifies proposing hypothesis H3:

H3: Religiosity will be positively related to the consumer's buying decision of a green product.

METHODOLOGY

The present investigation, entitled "Exploring the Influence of Eco-Labels, Attitudes, and Religiosity on Green Product Purchasing Decisions Among Muslim Youths," adheres to the guidance provided by Wang and Cheng (2020), who accentuate the appropriateness of employing a cross-sectional survey methodology to fulfil research aims within a constrained temporal framework. Consequently, the data acquisition process was finalized within a two-month timeframe. It capitalizes on the benefits of this methodological approach, which encompasses its efficiency and cost-effectiveness in evaluating both outcomes and related exposures.

In order to mitigate common method bias, as underscored by Podsakoff et al. (2003), participants were guaranteed confidentiality and anonymity to facilitate truthful and unbiased responses. Ensuring data relevance, a purposive non-probability sampling approach was adopted, targeting the Muslim youth specifically. This demographic represents a critical consumer segment whose purchasing power and unique intersection of religious values and environmental awareness significantly influence green market trends. To guarantee sample integrity, two screening questions were embedded at the absolute beginning of the survey, they are follows: (1) "Do you identify as a Muslim" and (2) "Are you between the ages of 18 years old to 30 years old". Only respondents who answered affirmatively to both questions were permitted to proceed with the survey.

Notwithstanding the inherent difficulties associated with securing study participants, as articulated by Aguirre-Urreta and Hu (2019), the present study implemented meticulous recruitment strategies to alleviate these concerns. In voluntary field surveys, problems such as survey fatigue and hesitation to complete physical forms must be dealt with; therefore, the study implemented a proactive intercept recruitment strategy. The researcher physically approached potential respondents at major higher education institutions and youth-centric community hubs, explaining the study's academic significance to help boost the participation of the target population.

Data acquisition was executed utilizing a questionnaire with a five-point Likert scale, adapted from established, validated instruments in the existing literature. Specifically, items measuring attitudes and eco-label perception were adapted from Tan et al. (2019), while religiosity constructs were adapted from Rafsanjani and Asnawi, (2020). In this five-point Likert scale, a value of 1 signifies strong disagreement, 2 indicates disagreement, 3 represents neutrality, 4 suggests agreement, and 5 denotes strong agreement. To confirm the internal consistency of the measurement scale, a reliability analysis was conducted. The constructs demonstrated robust reliability, yielding Cronbach's alpha scores of 0.90 for eco-labels, 0.89 for attitudes, and 0.87 for religiosity, all exceeding the acceptable threshold of 0.70.

In spite of the constraints encountered, the study successfully enlisted 150 participants, surpassing the minimum sample size of 119 as advocated by G*Power analysis for an F-Test, that is, Linear Multiple Regression with R^2 deviation from zero.

Survey responses were documented utilizing printed forms, and the researcher systematically entered the data into an Excel spreadsheet. The resultant dataset was subjected to analysis via IBM SPSS Statistics version 26, thereby ensuring a rigorous and exhaustive investigation of the factors affecting green product purchasing decisions among young Muslims.

DATA ANALYSIS

Prior to analyzing the primary hypotheses, comprehensive preliminary data diagnostics and psychometric checks were conducted to ensure research rigor. Reliability analysis confirmed strong internal consistency across all measurement scales, with all Cronbach's alpha values comfortably exceeding the acceptable 0.70 threshold. Similarly, basic descriptive statistics (including means, standard deviations, and distributional skewness) were evaluated to confirm normal distribution and data cleanliness.

Furthermore, standard regression assumptions including normality, homoscedasticity, and linearity were fully tested and satisfied. Multicollinearity was also checked using Variance Inflation Factor (VIF) diagnostics, with all scores falling well below the conservative threshold of 5.0, proving that the independent variables do not overlap excessively to maintain a sharp focus on the primary empirical objectives of this study. The preliminary diagnostic tables have been omitted, and the reporting centers strictly on the core hypothesis testing.

Table 1

Multiple Linear Regression Results

Variable	Hypothesis	Beta value	T statistics	P values	R ²	Remark
Eco label	H ₁ Eco label will be positively related to the buying decision of green product.	0.390	5.342	0.000		Supported
Attitude	H ₂ Attitude will be positively related to the buying decision of green product.	0.242	2.961	0.004	0.529	Supported
Religiosity	H ₃ Religiosity will be positively related to the buying decision of green product.	0.222	2.989	0.003		Supported

The results for the multiple linear regression analyses are as presented in Table 1 and they depict the relationships among the independent variables, namely eco-label, attitude, religiosity and the dependent variable – Muslims youth's buying decision of green products. The hypothesis that eco-labels have a positive relationship to the purchasing decisions of green products is confirmed with ($\beta = 0.390$, $p < 0.001$). This demonstrates considerable and statistically significant positive relationship, more than its just indication, thus affirming that eco-labels are highly regarded in such decision processes.

Further evidence of the important role of attitudes towards the purchase of green products is shown by the study results on attitude with ($\beta = 0.242$, $p < 0.01$). This points to the significant role that favorable attitudes towards green products have in influencing the purchase of such products. Another important aspect is religiosity, which scored a ($\beta = 0.222$, $p < 0.01$). This indicates that increased sense of religiousness positively affects the propensity to purchase a green product, which complements the value and beliefs of the Muslim youths.

The R square value of the model, recorded as 0.529 indicates that purchasing decisions are, with regard to the three independent variables, explained up to 52.9%, thus exhibiting a fairly strong model fit. In conclusion, all three hypotheses (H1, H2, and H3) have been fully supported by the empirical data. Collectively, these findings exemplify the distinct yet complementary roles that external visual trust cues (H1: Eco-labels), internal psychological mindsets (H2: Attitude), and deeply held moral and spiritual values (H3: Religiosity) play an important role in actively shaping and influencing the green product purchasing decisions of young Muslim consumers.

DISCUSSION

The empirical findings of this investigation provide crucial insights into the determinants of green product purchasing behavior among the Muslim youth. Most notably, the multiple linear regression analysis reveals that while internal cognitive and spiritual frameworks are highly influential, external structural cues exert the most powerful pull; eco-labels (H1) emerged as the strongest predictor of green buying decisions, followed closely by consumer attitude (H2) and religiosity (H3). Together, these three dimensions form a robust, multi-faceted framework explaining 52.9% of the variance in sustainable consumer choices within this demographic.

The statistical validation of H1 ($\beta = 0.390$, $p < 0.001$) demonstrates that eco-labels possess a moderate-to-large effect size, establishing them as the primary driver of green product procurement among the Muslim youth. According to the study by Kaur et al. (2024), eco-label has a statistically significant upward effect on green purchase behaviour. This finding supports the hypothesis that eco-labels have a positive impact on the purchasing behaviour of consumers regarding green products. A further investigation conducted by Abel and Anyakoha (2024) revealed that eco-labelling exerted a considerable impact on the purchasing choices of young consumers, as evidenced by an average score of 4.31, which denotes a robust confidence in eco-labelled commodities. This result substantiates the perspective that eco-labels serve an advantageous purpose in determining whether consumers purchase green goods.

The confirmation of H2 ($\beta = 0.242$, $p = 0.004$) establishes that favorable personal attitudes exert a statistically significant, though moderate positive effect on sustainable buying behavior. This reinforces the cross-contextual validity of attitude as a multi-dimensional construct comprising cognitive thoughts, affective feelings, and behavioral intentions. The nexus between consumer attitude and the procurement of environmentally sustainable products is consistently substantiated across a plethora of empirical investigations, signifying a positive correlation. Attitude, defined as a diverse idea that includes our thoughts, feelings, and actions, is essential in influencing the choices we make about purchasing sustainable products, as supported by investigations conducted in Pakistan (Zulfaqar & Baig, 2024). In a similar vein, a study involving students enrolled in Economics Education in Central Java determined that attitude exerts a significant influence on purchasing decisions pertaining to green products, with a marked effect of 58% when integrated with price sensitivity (Hasanah et al., 2023). This affirmative correlation is further validated by research focusing on Generation Z consumers of The Body Shop in Bandung, which revealed that attitude, in conjunction with environmental awareness and pricing considerations, substantially impacts the decision-making process in the purchase of green products (Ningtias & Dewi, 2023).

Hypothesis H3 ($\beta = 0.222$, $p = 0.003$) was fully supported, establishing the relationships that religiosity acts as a significant positive anchor for eco-friendly purchasing behavior among Muslim youths. Religiosity has been empirically demonstrated to exert a favorable effect on purchasing decisions pertaining to environmentally sustainable products across a multitude of contexts and research studies. According to the investigation by Al Hadi and Zakiyah (2024), religiosity has a notable influence on green purchase intention (GPI) among consumers of the Muslim faith, indicating that the ethical and moral aspects rooted in religious beliefs significantly contribute to shaping consumer attitudes toward environmentally conscious purchasing. In a recent study, Faizah et al. (2023) revealed that the relationship between religiosity and knowledge of environmental sustainability significantly shapes the Generation Z Muslims' inclinations for eco-friendly products. A notable segment of the decision-making was tied to considerations of these elements.

Building upon these empirical findings, the current investigation elucidates not solely the discrete functions of eco-labels, attitudes, and religiosity, but also their synergistic effect on the cultivation of eco-friendly consumption practices among the Muslim youth demographic. From a managerial and marketing standpoint, the ramifications of these insights are particularly noteworthy. Administrators and policymakers endeavoring to foster sustainable consumption must acknowledge the critical significance of integrating these three dimensions into their strategic paradigms. Eco-labels, for instance, ought not to be regarded merely as mechanisms for compliance, but as potent communicative instruments that shape consumer trust and can influence purchasing behavior. Corporations should allocate resources towards acquiring and prominently displaying credible eco-certifications, especially for products aimed at youth demographics. Eco-labels that are conspicuously featured, readily comprehensible, and endorsed by reputable third-party entities can substantially enhance perceived product value and bolster consumer confidence.

For marketing executives, this revelation presents a pragmatic avenue to rebrand products through environmentally conscious branding strategies. Eco-labels ought to be woven into broader narratives of corporate social responsibility and environmental stewardship, which can be communicated through diverse media channels. Notably, social media platforms, which are extensively utilized by younger audiences, offer a compelling medium for conveying the significance and advantages of eco-labeled products. Organizations can establish partnerships with environmental influencers or content creators whose views resonate with both sustainability principles and Islamic values to amplify message dissemination and authenticity.

Attitude as a predictor underscores the imperative for strategies aimed at behavioral modification within the realm of sustainable marketing. The cultivation of positive consumer attitudes towards environmental concerns can be effectively fostered through emotionally resonant, educational, and participatory initiatives. For instance, environmental narratives that invoke a sense of responsibility for the welfare of future generations, or spotlight successful endeavors of environmentally conscious youths, can significantly influence the formation of favorable attitudes. From an organizational perspective, the efforts related to internal branding can also be in the form of instrumental employees who are trained in sustainability and equipped with communication strategies. These efforts, which are aligned with core values, can substantially impact consumer perceptions during service encounters.

Moreover, religiosity introduces a nuanced dimension that forges a connection between consumer behavior and spiritual identity, alongside moral accountability. Muslim youth frequently regard their consumption decisions as manifestations of their religious and ethical obligations. This presents a strategic opportunity for managers operating within predominantly Muslim markets to implement

value-based segmentation strategies. By customizing product messaging that resonates with Islamic principles of environmental stewardship (such as *khalifah*, *amanah*, and *wasatiyyah* or moderation), marketers can enhance engagement and foster loyalty. Additionally, companies may consider collaborations with Islamic institutions, scholars, or student associations to collaboratively develop sustainability campaigns that resonate profoundly with faith-oriented audiences. For instance, marketing initiatives during significant occasions in the Islamic calendar, such as Ramadan or the Islamic New Year could emphasize eco-consciousness as a form of worship or ethical existence.

In the domain of operational management, the findings highlight the critical necessity of harmonizing sustainability with product development and supply chain practices. Managers are urged to ensure that green products are not only accessible and affordable, but also genuinely sustainable. This encompasses the ethical sourcing of materials, the reduction of packaging waste, and the assurance of halal compliance where applicable. By integrating these principles into their business operations, companies not only enhance their attractiveness to environmentally conscious Muslim youth, but also cultivate reputational capital that contributes to long-term business sustainability.

Furthermore, the empirical findings advocate for managerial practices that embrace a more holistic paradigm concerning sustainability; one that integrates environmental, ethical, and cultural dimensions. For academic institutions, non-governmental organizations, and public sector agencies, the results underscore the necessity for synergistic awareness initiatives that tackle environmental conduct through both scientific inquiry and spiritual understanding. In this context, eco-centric campaigns that amalgamate religious principles with ecological insights may yield greater efficacy than secular methodologies in isolation.

Finally, this study also serves as a salient reminder that consumer behavior is not static; rather, it is shaped by the interplay of fluctuating cultural, technological, and economic influences. Managers must exhibit adaptability and vigilance towards alterations in youth attitudes, including those prompted by global ecological movements, digital advocacy, and the burgeoning religious discourse surrounding sustainability. The integration of contemporaneous feedback mechanisms, such as consumer surveys, social media analysis, and engagement metrics, can aid managers in fine-tuning their sustainability initiatives to maintain relevance.

In conclusion, the outcomes of this research not only corroborate existing evidence in the empirical literature, but also augment the scholarly dialogue by contextualizing green consumption within a comprehensive framework that encompasses informational (eco-labels), psychological (attitudes), and spiritual (religiosity) dimensions. For management, this offers a significant opportunity to formulate more inclusive, culturally attuned, and efficacious sustainability strategies that resonate with Muslim youth and potentially extend to other value-oriented market segments.

CONCLUSION

The current investigation elucidates substantial understanding regarding the purchasing tendencies of Muslim youth in Malaysia in relation to environmentally sustainable products, accentuating the significance of eco-labels, individual attitudes, and religiosity as pivotal determinants. Through a methodologically rigorous quantitative assessment, it has become apparent that eco-labels constitute the most potent element influencing green purchasing decisions within this demographic cohort. The results indicate that young Muslim consumers exhibit favorable responses to eco-labels due to their perception of these labels as trustworthy indicators of environmental accountability, thereby enhancing confidence in green products.

This underscores the vital importance of transparent and credible labeling frameworks in shaping consumer behaviors. Furthermore, the research corroborates findings about the impact of personal attitudes on purchasing choices, reinforcing theoretical models such as the Theory of Planned Behavior, which asserts that behavioral intentions are predominantly influenced by one's attitudes towards a particular action. Elevated environmental attitudes among the youth not only signify increased awareness, but also reflect a readiness to engage in consumption practices that align with those convictions. The third variable, religiosity, while exhibiting a comparatively lesser degree of impact, nonetheless retains a statistically significant influence. In this context, religiosity transcends mere ritualistic observance, encompassing a more expansive notion of ethical stewardship, deeply rooted in Islamic tenets such as *khalifah* (stewardship of the Earth) and *amanah* (trust).

These principles inspire environmentally responsible conduct by conceptualizing green consumption as an ethical and spiritual imperative. Consequently, religiosity operates as both a guiding principle and a motivational catalyst. Beyond its empirical findings, this research significantly enriches the existing literature by integrating religiosity as an important variable, an aspect which has been frequently neglected in studies pertaining to environmental consumer behavior, into a framework conventionally dominated by cognitive and affective determinants. This comprehensive approach facilitates a more nuanced comprehension of the factors influencing green consumption, particularly within faith oriented cultural contexts.

The ramifications are extensive. For marketers and policymakers, these insights indicate the necessity for the development of more precisely targeted and culturally attuned campaigns. For example, augmenting the visibility and credibility of eco-labels could prove to be a strategic initiative, especially when synergized with certifications that address religious considerations, such as halal labeling. Furthermore, initiatives aimed at nurturing favorable attitudes should transcend the mere dissemination of information and encompass emotionally and ethically compelling content that resonates with the values and aspirations of the youth.

The integration of environmental education into both primary and tertiary educational curricula, with a focus on scientific and moral rationales, could further reinforce pro-environmental attitudes. Religious leaders and institutions may also assume a crucial role in advocating for green consumption by framing it as an expression of faith and a moral obligation toward the stewardship of creation. Sermons, religious instruction, and community initiatives could seamlessly incorporate messages regarding ethical consumerism and environmental stewardship, thereby harmonizing environmental behaviors with spiritual development. Furthermore, it will impact the choices of young Muslim consumers who possess a strong identification with their faith.

Notwithstanding these significant insights, the research is not devoid of its constraints. A principal constraint resides in the employment of a non-probability sampling technique. While this methodology is both practical and convenient, it inherently restricts the extent to which the findings can be generalized. The cohort of 150 participants, although statistically sufficient, may not adequately reflect the multifaceted socio-economic, geographic, and cultural spectrum of other Muslim youths within Malaysia.

Furthermore, the utilization of a cross-sectional methodology captures behaviors and attitudes at a singular temporal instance, thereby complicating the establishment of causal linkages or the observation of behavioral transformations over time. Attitudes and religiosity are not fixed entities; they undergo evolution in response to a myriad of external stimuli, such as environmental crises, governmental

policies, or evolving social norms. A longitudinal approach would provide a more nuanced comprehension of how these elements develop and interrelate across time. Another constraint arises from the dependence on self-reported data, which is vulnerable to biases such as social desirability bias. Respondents may have exaggerated their environmentally responsible actions or the impact of religious values due to perceived societal expectations. This bias may compromise the reliability of the findings, especially in domains where morality and social validation are intricately linked.

Moreover, the scope of the study is somewhat limited concerning the variables considered. While eco-labels, attitudes, and religiosity are undoubtedly significant, green purchasing behavior is shaped by an extensive array of additional factors that were not examined in this research. These factors encompass perceived behavioral control (i.e., the ease or difficulty associated with acquiring green products), social influence, environmental awareness, lifestyle choices, and economic considerations, such as income and price sensitivity. The exclusion of these variables constrains the comprehensiveness of the model. Additionally, the study concentrates exclusively on the Muslim youth. While this research strategy may offer depth, it has confined the applicability of its findings as it did not include broader or more heterogeneous populations. Variations in religious interpretation, intensity of belief, or even denominational affiliation were not taken into account, yet these factors could substantially affect how religiosity influences behavior.

Consequently, future research should contemplate employing a more diversified and stratified sample to investigate intra-religious discrepancies and to facilitate meaningful comparisons with non Muslim or multi faith cohorts.

Building upon the extant findings, numerous pathways for forthcoming research become apparent. Firstly, longitudinal investigations ought to be conducted to scrutinize the temporal evolution of green purchasing behavior and to evaluate the enduring impact of eco-labels, attitudes, and religiosity. Such inquiries would be particularly significant in assessing the long-term efficacy of environmental education initiatives or marketing strategies.

Secondly, subsequent research should broaden the array of explanatory variables. The inclusion of constructs such as environmental concern, media influence, subjective norms, digital engagement, and behavioral control could yield a more refined comprehension of green behavior. For instance, in what manner does social media, especially environmental content disseminated by influencers, affect consumer purchasing decisions? Does engagement with environmental campaigns on digital platforms enhance attitudes and intentions more effectively than traditional media? These inquiries are salient in an epoch wherein digital consumption profoundly shapes real-world behavior.

In addition to augmenting the variable set, future scholars may consider employing a mixed-method approach that amalgamates quantitative surveys with qualitative interviews or focus groups. This methodological strategy would facilitate an in-depth investigation of consumer motivations and furnish rich contextual data that could corroborate or contest quantitative outcomes.

Moreover, comparative studies could be undertaken to assess the generalizability of the model across diverse religious or cultural demographics. Such analyses might elucidate distinct consumption behavior patterns and assist in discerning universal versus context-specific determinants of sustainable behavior. Similarly, regional studies within Malaysia could reveal how local culture, economic conditions, or levels of urbanization mediate the interplay between eco-labels, attitudes, religiosity, and purchasing decisions. Another promising domain for inquiry is the influence of religious leaders and

institutions in advocating for green behavior. Research could investigate the effectiveness of sermons, fatwas, or religious education in cultivating environmental stewardship. This avenue of exploration would be particularly pertinent in contexts where religious institutions exert considerable influence over public opinion and behavioral patterns.

Lastly, it is imperative for researchers to examine actual behavioral manifestations, rather than solely depending on expressed intentions. Empirical investigations, experimental designs, or the critical analysis of sales data could yield more objective evidence regarding green consumption trends and substantiate the assertions presented in surveys. For example, do consumers who assert that they are influenced by eco-labels indeed exhibit a higher propensity to purchase eco-labeled products? Do individuals exhibiting elevated levels of religiosity engage in environmentally sustainable choices within the marketplace? These inquiries could be systematically explored through behavioral tracking in both digital and physical retail contexts. In conclusion, although this study has established a robust foundation for comprehending green purchasing behaviors among Muslim youth, its intrinsic value resides in its capacity to facilitate multiple avenues for more profound and comprehensive exploration.

The results have shown that that eco-labels, favorable attitudes, and religiosity serve as significant determinants; however, they only constitute a fraction of a broader and more intricate framework. Addressing the identified limitations and pursuing the suggested research trajectories may yield a more holistic understanding of sustainable consumer behavior, ultimately contributing to the formulation of more effective policies and interventions designed to foster environmentally conscientious citizens rooted in ethical and spiritual principles.

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