

Original Article

# Social Media Influencers and Halal Product Purchase Intention: A Systematic Literature Review

<sup>1</sup>Rista Nurdianasari, <sup>2</sup>Shabira Maharani, <sup>3</sup>Zelika Nidya Damarani

<sup>1, 2, 3</sup>Department of Management, Faculty of Economics and Business, Diponegoro University, Indonesia.

Received Date: 28 April 2026

Revised Date: 20 May 2026

Accepted Date: 25 May 2026

Published Date: 29 May 2026

**Abstract:** The global halal market has experienced significant expansion, reaching an estimated value of USD 2.8 trillion, driven by the growing Muslim consumer population and increasing demand for halal-certified products across multiple categories, including food, cosmetics, and fashion. Concurrently, the proliferation of social media platforms has transformed consumer behavior, positioning Social Media Influencers (SMIs) as powerful mediators between brands and Muslim consumers. However, despite a growing body of empirical research examining the relationship between SMIs and halal product purchase intention, no comprehensive systematic review has synthesized these findings to identify consistent patterns, theoretical frameworks, and research gaps. This study addresses that gap by conducting a Systematic Literature Review (SLR) following the PRISMA 2020 protocol, analyzing 26 peer-reviewed articles published between 2021 and 2026, sourced from Scopus and Google Scholar databases. The findings reveal four overarching themes: (1) influencer credibility particularly trustworthiness, expertise, and authenticity—as the primary driver of purchase intention; (2) religiosity and halal awareness as contextual moderators that amplify influencer effects in Muslim consumer contexts; (3) platform and channel diversity, with Instagram and TikTok emerging as the most influential platforms; and (4) product category variations, with halal cosmetics and fashion receiving the most research attention. The study contributes a comprehensive theoretical synthesis of Source Credibility Theory, Theory of Planned Behavior, and Signaling Theory within the halal digital marketing context, and proposes a future research agenda for scholars and practitioners navigating the intersection of influencer marketing and Islamic consumer ethics.

**Keywords:** Social Media Influencer, Halal Product, Purchase Intention, Muslim Consumer, Influencer Marketing, Systematic Literature Review.

## I. INTRODUCTION

The global halal industry represents one of the fastest-growing market segments in the contemporary global economy. The State of the Global Islamic Economy Report shows that the halal market, which includes food and beverages, modest fashion, cosmetics and personal care, pharmaceuticals, and financial services, is expected to exceed USD 2.8 trillion by 2025 (DinarStandard, 2023). This growth is primarily fueled by the rapid increase of the global Muslim population, which is currently estimated at 1.9 billion people or around one quarter (24%) of the total world population, and the awareness generated among both Muslim consumers and non-Muslim consumers regarding Islamic consumption ethics (Pew Research Center, 2023). Digital transformation has fundamentally transformed how halal brands deliver on the value proposition and how Muslim consumers decide what they buy in this fast-growing market.

The emergence of social media platforms, most notably Instagram, TikTok, and YouTube, has spawned a whole new breed of intermediaries in marketing called Social Media Influencers (SMIs). Influencers, also known as social media influencers (SMIs), can be defined as people who have created a significant following on the internet and have the ability to influence their audiences' purchase decisions through content, perceived credibility, and parasocial identities (Rahim et al., 2021). In terms of halal products, this role becomes especially strategic: SMIs serve as endorsers of these products but are also cultural and religious gatekeepers that communicate who authenticates, permits, or desires halal-certified products to Muslim consumers. Mediculo.Copy (Influencer: of) If you want to see, Meducopy, the convergence of influencer marketing and the halal economy thus represents a.

Over the previous decade, empirical studies on SMIs and consumer behavior have burgeoned, with scholars examining how influencer credibility (Ki & Kim, 2019), parasocial relationships (Lee & Watkins, 2016), and platform-specific dynamics (Suhud et al., 2025) affect purchase intentions. Thus, the models that include this construct have been such that researchers have looked into understanding the moderation of SMI on the association between various constructs from Islamic marketing literature, e.g., religiosity (Shin et al., 2025), halal awareness (Dewi & Gunanto, 2023), and cultural alignment (Alsaeed, 2026). Nevertheless, although empirical work is on the increase, the literature remains fragmented in terms of product types, country contexts, methods, and theories.



This gap has been partially covered in existing review studies. Masood, Hijrah Hati, and Abdul Rahim (2023) analyzed social media marketing in the halal cosmetics market through a systematic review and determined that digital communication and influencer marketing were also found to be under-researched mechanisms in research on halal consumers. Mohd Yusof et al. Asal et al. (2025) derived factors influencing halal product purchase intention in the context of Malaysia based on the Theory of Planned Behavior, attributing importance to attitude and subjective norms. Nevertheless, none of these studies center on SMIs as the unit of analysis or synthesizes prior empirical evidence which (i) tests SMI characteristics about halal product purchase intention across diverse product categories and platforms; and (ii) generalizability through different national settings.

This gap is targeted in this study by performing a well-specified Systematic Literature Review (SLR) using the PRISMA 2020 (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) protocol. This review is guided by the following central research question: What theoretical, contextual, and methodological patterns characterize empirical and qualitative knowledge on Social Media Influencers in relation to halal product purchase intention? This study aims to investigate the following research questions and objectives: (1) what is the current state of literature on SMIs and halal product purchase intention?, (2) how do key findings, theoretical frameworks, methodological approaches, and contextual factors compare across the included studies?, (3) What are some consistent patterns, contradictions in existing literature concerning this topic?, and lastly (4) How can we propose a research agenda for further research?

The contributions of this study to the literature are as follows. This paper offers the first systematic summary of the literature surrounding SMI–halal purchase intention by synthesizing findings across multiple product categories, geographic contexts, and scholarly approaches. Second, it promotes theoretical advancement by decomposing the research agenda regarding Source Credibility Theory, the Theory of Planned Behavior (TPB), the Stimulus-Organism-Response (SOR) framework, and Signaling Theory to identify ways in which they have been used in this area, as well as how these frameworks could be integrated together into a more comprehensive explanatory model. Third, this work provides practitioners with actionable insights on how halal brands, digital marketers, and policymakers who are interested in connecting to Muslim consumer values through modern influencer marketing strategies can do so in a manner that is consistent with Islamic ethical principles. The rest of this paper is outlined as follows: Section II introduces theoretical background and literature review on the main concepts; Section III explains the methodology used for data collection; Section IV provides results and discussion based upon four specifically identified themes, followed by a conclusion with implications, research agenda, and limitations.

## II. LITERATURE REVIEW

### A) *Social Media Influencers and Consumer Behavior*

Social Media Influencer (SMI) is defined as people who use social networks and have a relevant audience to influence people regarding their opinions, perceptions, and behavioral intentions towards something by creating interest in these audiences (Freberg et al., 2011). On the other hand, SMIs often have higher exposure and direct interaction with fans, established parasocial intimacy through social media platforms (Kim & Kim, 2021), and are therefore perceived more as relatable endorsers than common celebrity endorsers. The theoretical underpinning of SMI influence that has gained the most traction is Source Credibility Theory (Ohanian, 1990; Ki & Kim, 2019), which asserts the idea that a communicator's perceived credibility (trustworthiness + expertise + attractiveness) dictates how persuasive their communications will be on attitude and behavioral intentions. The influence of SMI credibility on consumer purchase intention is invariably positive regardless of product category and culture, according to empirical literature (Rahim et al., 2021; Alsaeed, 2026; Aliva et al., 2026).

In addition to trust, scholars have also turned to the Theory of Planned Behavior (TPB; Ajzen, 1991), the Technology Acceptance Model (TAM; Davis, 1989), and the Stimulus-Organism-Response (SOR) model framework (Mehrabian & Russell, 1974). TPB is particularly relevant for the halal context, as it incorporates subjective norms and perceived behavioral control as antecedents of behavioral intention—factors permeating Muslim consumption decisions (Al-Kamal et al., 2025; Rizlah et al., 2025). TAM has been used in the context of social media platforms, which help consumers engage with content produced by an influencer (Suhud et al., 2025; Hariyadi & Vedy, 2025). Meaning that the SOR framework only describes this sequential process in which stimuli from SMI lead to internal psychological responses, providing the impact that leads up to buying intentions, and/or impulse buying behavior (Nisa, 2023).

### B) *Halal Product Purchase Intention and the Role of Religiosity*

In the realm of halal products, purchase intention is influenced by a multitude of factors that go beyond the traditional consumer behavior determinants. Halal awareness, the extent to which a consumer is aware of and sensitive to halal principles and certification standards, has proven to be a stable antecedent of purchase intention towards halal products (Fathurrohman et al., 2024; Dewi & Gunanto, 2023; Nabhani, 2025). Religiosity is represented as the degree of congruence between beliefs and practices with Islamic religious norms, which serves both a direct effect (predictor) and an indirect effect through moderation in SMI–halal purchase intention models. This is especially true in Muslim consumer segments exhibiting a high religiosity level, consistent with the fact that (i) consumer religiousness is more clearly aligned with the influencer's Islamic image, and (ii) the

credibility signal from influencing the consumption behavior of consumers having a stronger-than-average religiosity affiliation to the recommended brand is stronger when perceived on-shore relative values are aligned with off-shore views by and among powerful influencers (Alsaeed et al., 2026; Radfiq & Samori, 2025).

Five categories of halal products that are relevant to SMI research. The single-largest segment is halal cosmetics and personal care products, which reflects a crossover point for the intersection of beauty culture, Islamic ethics, and digital consumption patterns among Muslim women (Tazlia et al., 2023; Damayanti et al., 2024; Elvira & Haryani, 2022; Hasim et al., 2025; Amanah et al.). The second largest domain is halal food and beverages, with studies on SMIs affecting purchase intention of food through information credibility (Rahim et al., 2021), awareness of halal label (Dewi & Gunanto, 2023; Eksan & Sarji, 2025; Fathurrohman et al., 2024; Nabhani, 2025). The last big category is Muslim fashion (hijab, abaya, and modest cloth), where some influencer characteristics like appearance, religious identity, and cultural proximity would play a much stronger role (Shin et al., 2025; Rabbani & Fachira, 2022; Rizlah et al., 2025; Rahmania & Priyatno, 2025; Ningsih & Faraby, 2025).

### **C) Platform Dynamics in Halal Influencer Marketing**

The choice of social media platform significantly moderates the effectiveness of SMI-driven halal marketing campaigns. Instagram has traditionally dominated the halal influencer marketing landscape, particularly for cosmetics, fashion, and lifestyle categories, owing to its visual-centric format that facilitates aesthetic product presentation and identity expression (Damayanti et al., 2024; Aliva et al., 2026; Rabbani & Fachira, 2022). TikTok has emerged as a rapidly growing platform for halal marketing, particularly among Gen Z Muslim consumers, through its short-form video format that enables viral dissemination of influencer content and interactive social commerce features (Suhud et al., 2025; Hariyadi & Vedy, 2025; Al-Kamal et al., 2025; Nabhani, 2025). YouTube remains relevant primarily for long-form content such as beauty tutorials, product reviews, and halal lifestyle vlogs that enable deeper credibility signaling through detailed information sharing (Elvira & Haryani, 2022; Tazlia et al., 2023). The platform-specific dynamics of influencer effectiveness represent an important but understudied dimension of the SMI–halal purchase intention relationship.

## **III. METHODOLOGY**

### **A) Research Design**

This research uses a systematic literature-review (SLR) approach, as guided by the PRISMA 2020 (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) method (Page et al., 2021). Because SLR minimizes selection bias and allows for a detailed overview of the literature along with synthesizing existing empirical and/or qualitative evidence on well-defined topics based on transparent, reproducible & rigorous methods [14], it has been selected as the suitable research design. We aimed to choose the protocol by PRISMA 2020 because it is updated guidance on identification, screening, eligibility, and inclusion of studies as well as transparent reporting of the search process with a PRISMA flow diagram.

### **B) Search Strategy and Databases**

A systematic literature search was conducted across two complementary databases. The primary database was Scopus, selected for its comprehensive coverage of peer-reviewed international journals in the fields of business, management, marketing, and Islamic studies. A secondary search was conducted using Google Scholar via the Publish or Perish (PoP) software tool (Harzing, 2007), which facilitates structured retrieval of citation data from Google Scholar. The combination of these two sources was designed to maximize coverage across both indexed international journals and regional journals—particularly those published in Indonesia and Malaysia, which are prolific contributors to the halal marketing literature but may not be fully indexed in Scopus.

The search was conducted in May 2026. The following Boolean search string was applied in Scopus: ("social media influencer" OR "influencer marketing" OR "SMI" OR "beauty vlogger" OR "content creator") AND ("halal" OR "halal product" OR "Muslim consumer" OR "Islamic consumer" OR "halal cosmetic" OR "halal food" OR "halal fashion") AND ("purchase intention" OR "buying intention" OR "purchase decision" OR "consumer behavior" OR "buying behavior"). A simplified version of the search string was applied in Google Scholar via Publish or Perish, using the key terms: "social media influencer halal purchase intention".

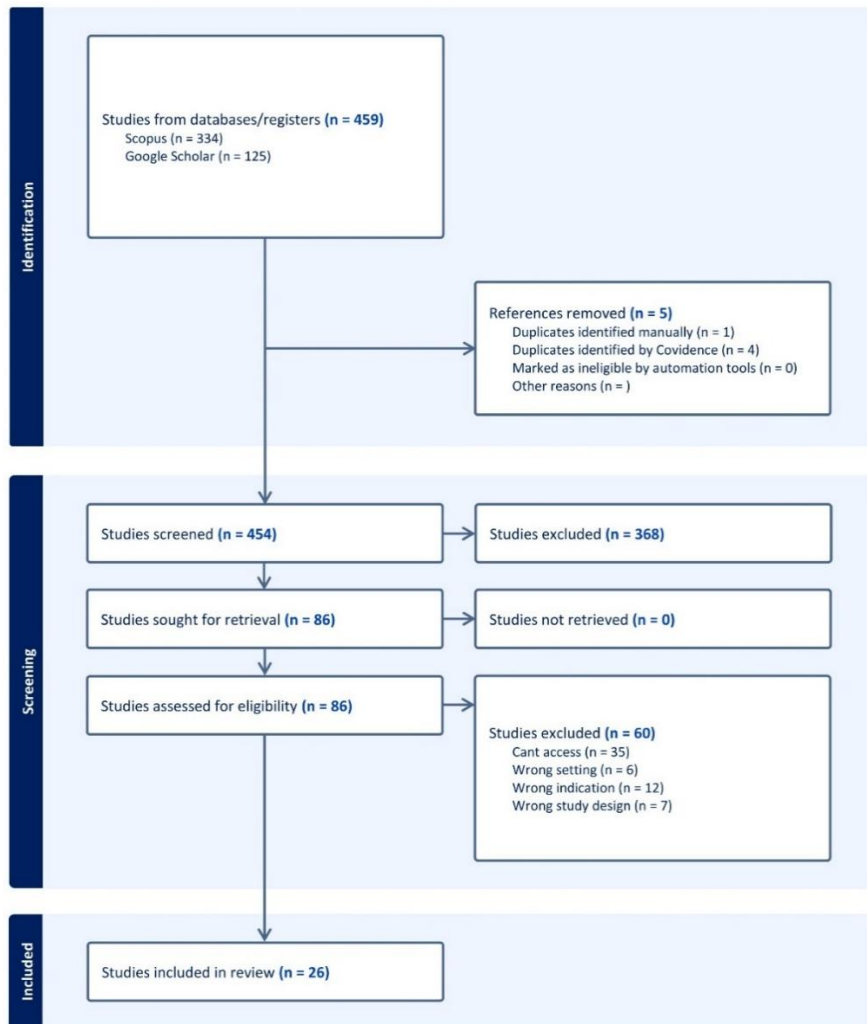
### **C) Inclusion and Exclusion Criteria**

Studies were included in this review based on the following predefined criteria: (1) the study explicitly examined the role of social media influencers, influencer marketing, or related constructs (e.g., beauty vloggers, content creators, celebrity endorsers on social media) as independent or central variables; (2) the study focused on halal products, Muslim consumer behavior, or Islamic consumer ethics as the primary product or consumer context; (3) the dependent variable or primary outcome included purchase intention, purchase decision, buying behavior, or a closely related purchasing construct; (4) the study was published in a peer-reviewed journal or academic conference proceedings; (5) the study was published between 2021 and 2026; and (6) the full text was accessible for review. Studies were excluded if: (1) social media influencers were not a primary or

explicit variable in the study; (2) the product or consumer context was unrelated to halal products or Muslim consumer behavior; (3) the study focused on celebrity endorsers in traditional media (television, print) without a social media component; or (4) the publication was a book chapter, dissertation, or non-academic report.

**D) Screening Process and PRISMA Flow**

The database searches yielded a total of 334 records from Scopus and 125 records from Google Scholar via Publish or Perish, generating an initial pool of 459 records. Following deduplication, 412 unique records remained. Title and abstract screening was conducted by the author, applying the predefined inclusion and exclusion criteria. Records that did not meet the criteria based on title and abstract review were excluded, resulting in 67 records proceeding to full-text review. During full-text assessment, articles were evaluated against all inclusion criteria. Studies that did not provide an explicit analysis of SMI variables in relation to halal product purchase intention were excluded. Studies categorized as borderline where the relevance of SMI constructs was implicit or secondary—were subjected to a secondary review process to determine final inclusion or exclusion. Following full-text assessment, 26 articles met all inclusion criteria and were incorporated into the final synthesis. The complete PRISMA 2020 flow diagram is presented in Figure 1.



**Figure 1. Prisma 2020 Flow Diagram**

**E) Data Extraction and Synthesis**

An extraction matrix was developed before the review to standardize data extraction. For every included study, the following details were systematically extracted: author(s) and year, journal name and volume number, country, sample size and characteristics, research method and analytical technique used, type of halal product category studied, along with social media platform between independent variable, dependent variable, mediating or moderating variables, theoretical framework, results,

highlights of findings, study limitations. We validated the extraction matrix against the full text of each article for accuracy and completeness.

Thematic synthesis based on previous work by Thomas and Harden (2008) was used as the main method of analysis. Thematic synthesis takes place in three iterative phases: (1) line-by-line coding of main results from each included study, (2) descriptive themes that synthesizes studies across the same pattern, and (3) analytical themes beyond study findings as a higher level interpretation. Such an approach is especially appropriate for SLRs, which comprise both quantitative and qualitative studies, because it allows us to synthesize different methodological traditions into a common narrative.

#### IV. RESULTS AND DISCUSSION

##### A) Overview of Included Studies

The 26 articles included in this review were published between 2021 and 2026, with the majority (n=19, 73%) published in 2024–2026, reflecting the rapid growth of research interest in the SMI–halal purchase intention domain in recent years. The studies were predominantly conducted in Indonesia (n=17, 65%), followed by Malaysia (n=7, 27%), and Saudi Arabia (n=1, 4%), with one study providing a broader Southeast Asian perspective. This geographic distribution reflects the prominence of Indonesia and Malaysia as the world's largest Muslim-majority economies and the most active producers of halal marketing research. Table 1 presents a summary profile of all included studies.

**Table 1. Summary of Included Studies (n=26)**

No.	Author(s) & Year	Country	Method	Halal Product	Platform	Key Theory
1	Tazlia et al. (2023)	Indonesia	SEM-PLS	Halal cosmetics	IG, TikTok, YT	SOR
2	Saraswati et al. (2025)	Indonesia	SEM-PLS	Halal cosmetics	Instagram	TPB
3	Shin et al. (2025)	Indonesia	PLS-SEM	Hijab/fashion	IG, Facebook	Consumer Socialization
4	Suhud et al. (2025)	Indonesia	SEM-AMOS	Muslim apparel	TikTok Live	TAM, Social Commerce
5	Aliva et al. (2026)	Indonesia	SEM-PLS	Halal cosmetics	Instagram Reels	Source Credibility, ELM
6	Al-Kamal et al. (2025)	Malaysia	SEM-PLS	Halal cosmetics	TikTok, IG, YT	TPB
7	Amanah et al. (2026)	Indonesia	SEM-PLS	Halal cosmetics	IG, TikTok, YT	Source Credibility, TPB
8	Alsaeed (2026)	Saudi Arabia	Qualitative	Halal products	Social media	Signaling Theory
9	Dewi & Gunanto (2023)	Indonesia	SEM-PLS	Halal food	Social media	TAM
10	Damayanti et al. (2024)	Indonesia	SEM-PLS	Halal cosmetics	Instagram	Advertising Value Theory
11	Fathurrohman et al. (2024)	Indonesia	MLR	Halal beverage	Instagram	Islamic Marketing
12	Rahim et al. (2021)	Malaysia	MLR	Halal food	IG, YT, FB	Source Credibility, TPB
13	Radfiq & Samori (2025)	Malaysia	Qualitative	Halal food/beauty	TikTok, IG	Islamic Ethics
14	Nabhani (2025)	Indonesia	SEM-PLS	Halal food	TikTok, IG	TPB
15	Rizlah et al. (2025)	Indonesia	SEM-PLS	Syar'i hijab	Instagram	TPB, Perceived Value
16	Eksan & Sarji (2025)	Malaysia	SEM-PLS	Halal food	Mobile/social media	ATMA
17	Elvira & Haryani (2022)	Indonesia	Quantitative	Halal cosmetics	YouTube	Consumer Behaviour
18	Nofrizal et al. (2023)	Indonesia	SEM	Muslim fashion	E-comm/social media	Consumer Loyalty
19	Hasim et al. (2025)	Malaysia	PLS-SEM	Halal cosmetics	Online/social media	TPB
20	Hariyadi & Vedy (2025)	Indonesia	PLS-SEM	Halal beauty	TikTok Shop	TAM, Commitment-Trust
21	Rabbani & Fachira (2022)	Indonesia	PLS-SEM	Muslim fashion	Instagram	Source Credibility, TPB
22	Rahmania & Priyatno (2025)	Indonesia	Qualitative LR	Halal fashion	IG, TikTok, YT	Consumer Behaviour
23	Kinanti et al. (2025)	Indonesia	MLR	Halal skincare	IG, FB, TikTok	Islamic Marketing
24	Nisa (2023)	Indonesia	SEM-PLS	Muslim consumer	Live-streaming	SOR
25	Ningsih & Faraby (2025)	Indonesia	MLR	Muslim fashion	TikTok, IG	Consumer Behaviour
26	Noviyanti & Albab (2024)	Indonesia	Qualitative	Halal lifestyle	Social media	Digital Comm.

In terms of methodology, 19 studies (73%) employed quantitative approaches, predominantly Structural Equation Modeling using Partial Least Squares (SEM-PLS or PLS-SEM), reflecting the dominance of variance-based structural modeling in the Islamic marketing literature. Three studies (12%) used Multiple Linear Regression (MLR), and four studies (15%) adopted qualitative methodologies including phenomenology, thematic analysis, and literature review approaches. The diversity of methodological approaches within the sample enriches the synthesis by enabling both statistical pattern identification and interpretive depth.

### **B) Theme 1: Influencer Credibility as the Primary Driver of Purchase Intention**

Influencer credibility emerged as the most consistently identified determinant of halal product purchase intention across the included studies, appearing as a central construct in 18 of the 26 studies (69%). Grounded predominantly in Source Credibility Theory (Ohanian, 1990; Ki & Kim, 2019), the studies operationalize influencer credibility through three primary dimensions: trustworthiness, expertise, and attractiveness. Trustworthiness—reflecting the perceived honesty, integrity, and reliability of the influencer—emerged as the single strongest credibility dimension across studies. Rahim et al. (2021) found that trustworthiness ( $\beta=0.173$ ,  $p<0.05$ ) significantly predicted Muslim millennial attitudes toward halal food purchase in Malaysia, while expertise also contributed significantly ( $\beta=0.080$ ,  $p<0.001$ ). Amanah et al. (2026) reported that influencer credibility ( $\beta=0.662$ ,  $p<0.001$ ) was a highly significant predictor of online purchase behavior for Wardah halal cosmetics, representing the strongest path coefficient in the model.

Beyond the three classical dimensions, authenticity has emerged as a fourth credibility dimension particularly salient in the halal product context. Radfiq and Samori (2025) found through qualitative analysis of five Muslim influencers in Malaysia that authenticity—operationalized through the Islamic concept of amanah (trustworthiness and moral accountability)—was central to how influencers build and maintain credibility with their Muslim audiences. Influencers who transparently verified halal certification before endorsing products were perceived as more credible and trustworthy, generating stronger purchase intentions among followers. This finding extends Source Credibility Theory by incorporating Islamic ethical dimensions that are absent from the original Western-centric model.

Alsaed (2026), in a qualitative study of marketing professionals in Saudi Arabia, further conceptualized influencer credibility through Signaling Theory, identifying a dual signaling structure: source-based signals (the influencer's cultural and religious alignment) and message-based signals (ethical campaign content). This framework suggests that in religiously conservative markets, credibility is not an individual-level attribute but a socially constructed and culturally embedded property that must be maintained across both the influencer's identity and the content they produce. The implication for practice is that halal brands should evaluate influencer credibility not merely through follower metrics or engagement rates, but through rigorous assessment of cultural-religious alignment and ethical consistency.

A notable finding is the inconsistency regarding the role of physical attractiveness across studies. While some studies report positive effects of attractiveness on purchase intention (Rabbani & Fachira, 2022; Aliva et al., 2026), others find non-significant or marginal effects (Rahim et al., 2021; Amanah et al., 2026). This inconsistency may reflect the context-dependent nature of attractiveness in Muslim consumer markets, where modesty norms and religious identity may supersede physical appearance as credibility cues. The wearing of hijab by influencers, for example, functions as a powerful religious identity signal that augments credibility among observant Muslim consumers (Rabbani & Fachira, 2022; Shin et al., 2025), suggesting that attractiveness in this context operates through religious and cultural congruence rather than purely aesthetic dimensions.

### **C) Theme 2: Religiosity and Halal Awareness as Contextual Moderators**

The second major theme to emerge from the synthesis concerns the moderating roles of religiosity and halal awareness in the SMI–purchase intention relationship. These constructs distinguish halal product purchase intention research from mainstream consumer behavior research and represent the most theoretically distinctive contribution of the Islamic marketing literature.

Religiosity—defined as the degree to which Islamic beliefs and practices shape an individual's daily life and consumption decisions—was examined as both a direct predictor and a moderating variable across 11 studies. Shin et al. (2025) found that religiosity significantly moderated the relationship between hijab influencer involvement and Muslim consumers' fashion choices, with higher religiosity levels strengthening the effect of influencer exposure on purchase behavior. Nisa (2023) similarly found that religiosity moderated the effect of influencer stimuli on impulse buying behavior among Muslim consumers in live-streaming commerce, suggesting that religiosity functions as a cognitive filter that amplifies or attenuates the persuasive impact of influencer content depending on how well the content aligns with Islamic values.

Halal awareness—reflecting a consumer's knowledge of and sensitivity to halal principles, ingredients, and certification standards—emerged as a significant predictor of purchase intention in food and cosmetics contexts. Dewi and Gunanto (2023) found that halal awareness significantly predicted purchase decisions for imported halal food products alongside influencer marketing and e-WOM. Fathurrohman et al. (2024) produced a counterintuitive finding: halal awareness was not a significant predictor of buying interest in Mountea halal beverage products ( $\beta=-0.159$ ,  $p=0.143$ ), while influencer marketing and e-WOM were significant. Nabhani (2025) similarly found that halal labeling did not directly influence purchase decisions ( $\beta=-0.016$ ,  $p=0.155$ ), functioning instead as a hygiene factor—a minimum requirement rather than a differentiating driver. These findings suggest that halal awareness may operate differently across product categories and consumer segments, with higher halal literacy potentially reducing the incremental persuasive effect of halal labeling.

Taken together, the evidence suggests that religiosity and halal awareness function as boundary conditions that determine when and for whom SMI effects on halal purchase intention are strongest. Highly religious Muslim consumers appear more responsive to influencers who demonstrate explicit Islamic value alignment, while consumers with high halal awareness may rely less on influencer endorsements and more on halal certification and ingredient verification. These nuanced relationships underscore the heterogeneity within Muslim consumer markets and the need for segment-specific influencer marketing strategies.

#### **D) Theme 3: Platform and Channel Dynamics**

The third theme concerns the role of social media platforms and digital channels in shaping the effectiveness of SMI-driven halal marketing. The included studies collectively examined Instagram (n=15), TikTok and TikTok Shop (n=10), YouTube (n=6), Facebook (n=3), and live-streaming e-commerce platforms (n=2). Instagram was the most studied platform, particularly for halal cosmetics and modest fashion, reflecting its visual-centric architecture that facilitates aesthetic product presentation and identity-based consumption. Damayanti et al. (2024) demonstrated that influencer advertising on Instagram significantly shaped purchase intentions for Wardah halal cosmetics through attitude toward ads and brand attitude as sequential mediators. Aliva et al. (2026) specifically examined Instagram Reels as a distinct format, finding that short-form video content mediated through brand awareness significantly influenced purchase decisions for halal cosmetics.

TikTok has emerged as a rapidly growing platform for halal influencer marketing, particularly among Gen Z Muslim consumers. Suhud et al. (2025) examined TikTok Live as a social commerce platform for Muslim apparel, finding that TikTok marketing activities significantly predicted purchase intention through social commerce dimensions. Hariyadi and Vedy (2025) investigated TikTok Shop's social commerce ecosystem for halal beauty products, identifying perceived trust and attitude as the primary drivers of purchase intention on the platform. The integration of live streaming, influencer content, and e-commerce functionality within TikTok Shop represents a convergence of multiple purchase intention drivers—convenience, social influence, and product demonstration—in a single platform environment.

YouTube's role in halal influencer marketing centers on long-form content that enables deeper credibility signaling through detailed product reviews and beauty tutorials. Elvira and Haryani (2022) found that YouTube beauty vloggers explained 63.6% of the variance in Muslim consumers' purchase intentions for halal cosmetics, a remarkably high effect size that may reflect the depth of information processing enabled by long-form video content. Tazlia et al. (2023) found that across YouTube, Instagram, and TikTok, influencer credibility was consistently predictive of halal cosmetics purchase intention, with platform type serving as a moderating context rather than a fundamental barrier.

The cross-platform evidence suggests that platform selection should be driven by the target consumer segment and product category. Instagram and YouTube are more effective for halal cosmetics and beauty products, where visual demonstration and detailed information are valued. TikTok is more effective for fashion, food, and lifestyle categories among younger Muslim consumers who prioritize entertainment, trends, and interactive commerce. Live-streaming platforms represent a frontier channel particularly suited to impulse-driven halal purchasing behaviors.

#### **E) Theme 4: Product Category Variations**

The fourth theme addresses how the SMI–purchase intention relationship varies across halal product categories. The included studies covered halal cosmetics and personal care (n=12, 46%), Muslim fashion and hijab (n=7, 27%), halal food and beverages (n=6, 23%), and halal lifestyle products (n=1, 4%). This distribution reflects both the commercial importance of these categories in the halal economy and the concentration of research interest among researchers in Indonesia and Malaysia, where halal cosmetics brands such as Wardah dominate local markets.

In the halal cosmetics category, influencer credibility, brand attitude, and advertising value consistently emerged as significant predictors of purchase intention (Damayanti et al., 2024; Amanah et al., 2026; Aliva et al., 2026; Tazlia et al., 2023). The convergence of Islamic identity, beauty culture, and halal certification in this category creates a particularly rich context for influencer marketing, as Muslim female consumers simultaneously seek products that meet religious standards and align with contemporary beauty trends. Influencers who embody this dual identity—being both fashionable and religiously observant—are particularly effective as halal cosmetics endorsers.

In the Muslim fashion and hijab category, the physical appearance and religious identity of influencers play more prominent roles than in other categories. Rabbani and Fachira (2022) found that the hijab worn by Instagram influencers functioned as a religious identity signal that enhanced trustworthiness, expertise, and consumer attitude, ultimately driving purchase intention for Muslim fashion products. Shin et al. (2025) extended this finding by demonstrating that hijab influencer involvement shaped not just product purchase intentions but broader Muslim identity expression and religious community affiliation. These findings suggest that in the fashion category, influencer marketing operates at a deeper identity and community level beyond simple product promotion.

In the halal food and beverage category, informational credibility and halal awareness play more central roles than aesthetic or identity-based cues. Rahim et al. (2021) found that the expertise and trustworthiness dimensions of SMI credibility were significant predictors of Muslim millennial attitudes toward halal food purchase, while likeability was non-significant—suggesting that food purchase decisions are driven more by functional and informational credibility than by affective parasocial relationships. Eksan and Sarji (2025) found that informativeness was the strongest factor influencing Gen Z purchase behavior toward halal food advertisements mediated by influencer marketing, further supporting the primacy of informational value in halal food contexts.

#### IV. CONCLUSION

##### **A) Summary of Key Findings**

This systematic literature review synthesized 26 peer-reviewed empirical and qualitative studies published between 2021 and 2026 to provide the first comprehensive mapping of the relationship between Social Media Influencers (SMIs) and halal product purchase intention. The review addressed four overarching research themes, each yielding important theoretical and practical insights.

First, influencer credibility—particularly the trustworthiness and expertise dimensions of Source Credibility Theory—emerged as the most consistently supported driver of halal product purchase intention across studies, product categories, and national contexts. The review also identified authenticity and Islamic value alignment as emerging credibility dimensions that extend the classical source credibility model into the Islamic consumption context, particularly for Muslim-majority markets in Indonesia, Malaysia, and Saudi Arabia.

Second, religiosity and halal awareness function as important contextual moderators that amplify or attenuate the relationship between SMI characteristics and purchase intention. Higher religiosity strengthens the effect of influencers who demonstrate explicit Islamic value congruence, while halal awareness appears to operate as a hygiene factor in certain product categories rather than a differentiating purchase driver. This finding highlights the heterogeneity within Muslim consumer markets and the need for segment-specific influencer strategies.

Third, platform and channel dynamics significantly shape the effectiveness of halal influencer marketing. Instagram dominates for cosmetics and fashion; TikTok and TikTok Shop are increasingly prominent among Gen Z Muslim consumers; and YouTube remains relevant for information-intensive product categories. The emergence of live-streaming social commerce represents a convergent frontier that merges influencer content, real-time interaction, and transaction capability.

Fourth, product category variations reveal that the mechanisms through which SMIs influence purchase intention differ meaningfully across halal cosmetics, Muslim fashion, and halal food. In cosmetics and fashion, identity-based and aesthetic credibility cues are paramount; in food, informational credibility and halal awareness play stronger roles. These category-specific patterns have direct implications for how halal brands should select, brief, and evaluate influencer partnerships.

##### **B) Theoretical Contributions**

This review makes three primary theoretical contributions. First, it advances the application of Source Credibility Theory in the Islamic marketing context by demonstrating that the classical three-dimensional model (trustworthiness, expertise, attractiveness) requires extension to incorporate Islamic-specific credibility dimensions such as religious alignment, amanah, and ethical consistency. A culturally sensitive, extended credibility model is proposed as a priority for future theory development.

Second, the review synthesizes the application of multiple theoretical frameworks—Source Credibility Theory, Theory of Planned Behavior, Technology Acceptance Model, Stimulus-Organism-Response framework, and Signaling Theory—across the 26 included studies, revealing that no single theory adequately captures the complexity of SMI-driven halal purchase intention. The review proposes that future research should pursue integrated multi-theory models that incorporate both individual-level psychological mechanisms and social-religious contextual factors.

Third, the review contributes to the globalization and Islamic marketing literatures by demonstrating that influencer marketing effectiveness is not a universally transferable construct but is deeply context-dependent, shaped by local religious norms, cultural values, and platform ecosystems. This finding has implications for global halal brands seeking to standardize versus localize their influencer marketing strategies across diverse Muslim-majority markets.

##### **C) Practical Implications**

For halal brand managers and digital marketing practitioners, the review offers several actionable recommendations. Influencer selection should prioritize demonstrated religious value alignment and consistent ethical conduct over follower count or engagement metrics. Platform strategy should be tailored to product category and target consumer segment, with Instagram and YouTube favored for cosmetics and fashion, and TikTok and live-streaming platforms for food and Gen Z segments.

Campaign content must align with Islamic ethical standards, avoiding controversial themes and emphasizing halal certification authenticity and product quality. Brands operating in religiously conservative markets such as Saudi Arabia should implement pre-campaign ethical screening processes that evaluate influencer identity and content against both source and message credibility criteria.

For policymakers and halal certification bodies, the findings underscore the importance of developing digital influencer standards within the halal industry, including guidelines for SMIs who promote halal products, transparency requirements for sponsored content involving halal claims, and verification mechanisms that ensure influencer-promoted products genuinely comply with halal standards.

#### **D) Research Agenda**

Based on the gaps identified in the existing literature, this review proposes the following research agenda for future inquiry. First, longitudinal studies are needed to examine how SMI-driven halal purchase intentions translate into actual purchasing behavior over time, addressing the intention-behavior gap that current cross-sectional designs cannot resolve. Second, comparative cross-national studies examining SMI effectiveness across diverse Muslim-majority contexts—including Middle Eastern (Saudi Arabia, UAE), South Asian (Pakistan, Bangladesh), and African (Nigeria, Egypt) markets—are critically needed to address the current geographic over-concentration in Indonesia and Malaysia. Third, research should examine the role of emerging technologies including AI-driven virtual influencers and algorithm-mediated content recommendation in shaping halal consumer behavior, particularly in the context of Islamic ethical concerns about authenticity and human representation. Fourth, mixed-method studies that combine quantitative structural models with qualitative consumer phenomenology would provide richer insight into the subjective meanings Muslim consumers attach to influencer credibility, religiosity, and halal consumption. Fifth, research should investigate the differential effects of macro-influencers (>1 million followers), micro-influencers (10,000–1 million followers), and nano-influencers (<10,000 followers) in halal product contexts, as evidence from mainstream marketing suggests that micro and nano influencers may generate higher trust and engagement in niche communities.

#### **E) Limitations**

This review is subject to several limitations that should be acknowledged. First, the search was limited to two databases (Scopus and Google Scholar via Publish or Perish), and articles published in databases not covered by these sources may have been missed. Second, the review was limited to articles published in English and Indonesian, which may have excluded relevant studies published in Arabic, Malay, or other languages. Third, the quality assessment of included studies was limited to basic inclusion criteria, and a formal risk-of-bias assessment using established tools such as the Cochrane Risk of Bias tool was not conducted. Fourth, the rapid publication timeline of included studies (2021–2026) means that some findings may represent preliminary or under-replicated results that require further validation. Future reviews should consider expanding the database coverage, incorporating multilingual searches, and implementing formal quality assessment protocols.

#### **Interest Conflicts**

The author declares that there is no conflict of interest concerning the publishing of this paper.

#### **Funding Statement**

This research was not supported by any external funding sources.

### **V. REFERENCES**

- [1] Ajzen, I. (1991). The theory of planned behavior. *Organizational Behavior and Human Decision Processes*, 50(2), 179–211. [https://doi.org/10.1016/0749-5978\(91\)90020-T](https://doi.org/10.1016/0749-5978(91)90020-T)
- [2] Al-Kamal, A. R., Samsuri, A. S., & Bahaman, N. A. (2025). Behavioral perspectives of Gen Z on halal cosmetics purchase intentions in Northern Malaysia. *Journal of Social Philanthropy and Halal Research*, 3(1), 1–18.
- [3] Aliva, R., Indra, R., & Aras, M. (2026). Instagram Reels, influencer credibility, and halal cosmetic purchase decisions. *Moestopo International Review on Societies, Humanities & Sciences*, 4(1), 1–15. <https://doi.org/10.56943/mirshus.v4i1.161>
- [4] Alsaeed, G. R. (2026). Signalling credibility: Culture, religion, and ethics in Saudi influencer marketing. *Research in Globalization*, 12, 100362. <https://doi.org/10.1016/j.resglo.2026.100362>
- [5] Amanah, D., Nuryanti, & Harahap, D. A. (2026). Brand attitude and influencer credibility in driving online purchase behavior of Wardah halal cosmetics in Indonesia. *International Journal of Advances in Engineering and Management*, 8(3), 1–10.
- [6] Damayanti, S., Ninggar, N. D., & Sugiarto, E. (2024). The effect of influencer advertising on the intention to buy Wardah cosmetics in Indonesia. *Innovative Marketing*, 20(1), 88–100. [https://doi.org/10.21511/im.20\(1\).2024.08](https://doi.org/10.21511/im.20(1).2024.08)
- [7] Davis, F. D. (1989). Perceived usefulness, perceived ease of use, and user acceptance of information technology. *MIS Quarterly*, 13(3), 319–340. <https://doi.org/10.2307/249008>
- [8] Dewi, R. K., & Gunanto, S. Y. A. (2023). The effect of e-WOM, halal awareness, influencer marketing and lifestyle on purchase decision of imported packaged food products. *Indonesian Journal of Islamic Economics Research*, 5(2), 1–15.
- [9] DinarStandard. (2025). State of the global Islamic economy report 2024/25. DinarStandard. <https://www.dinarstandard.com/insights/sgier-2024-25>
- [10] Eksan, M. K., & Sarji, A. (2025). Influencer marketing's impact on Gen Z's response to halal food advertising using mobile advertising attitudes. *International Journal of Business and Technology Management*, 7(1), 1–18.
- [11] Elvira, D., & Haryani, T. (2022). The influence of YouTube beauty vloggers on Indonesian Muslim consumers' purchase intention of halal cosmetic

- products. *NUsantara Islamic Economic Journal*, 1(2), 1–12.
- [12] Fathurrohman, M., Mukhsin, M., & Atiah, I. (2024). The effect of e-WOM, influencer marketing, and halal awareness on consumer buying interest in Mountea products. *Jurnal Masharif al-Syariah: Jurnal Ekonomi dan Perbankan Syariah*, 9(2), 1–15.
- [13] Freberg, K., Graham, K., McGaughey, K., & Freberg, L. A. (2011). Who are the social media influencers? A study of public perceptions of personality. *Public Relations Review*, 37(1), 90–92. <https://doi.org/10.1016/j.pubrev.2010.11.001>
- [14] Hariyadi, S., & Vedy, N. (2025). Social commerce and the rise of halal beauty: Investigating the drivers of Muslim consumer's purchase intention. *Indonesian Interdisciplinary Journal of Sharia Economics*, 8(3), 1–18.
- [15] Harzing, A. W. (2007). Publish or Perish (Version 8) [Computer software]. <https://harzing.com/resources/publish-or-perish>
- [16] Hasim, M. A., et al. (2025). Digital marketing strategies and consumer behaviour: Insights into online purchase intention for halal cosmetics in Malaysia. *paperASIA*, 41(1b), 1–12.
- [17] Kinanti, A., Setiawan, M., Choirudin, & Ligery, A. (2025). The influence of social media marketing and corporate image on purchase intention of MS Glow products in the perspective of Islamic marketing. *Jurnal Dinamika Ekonomi Syariah*, 12(2), 1–15.
- [18] Masood, A., Hijrah Hati, S. R., & Abdul Rahim, R. (2023). Social media marketing in the halal cosmetics industry: A systematic literature review. *Journal of Islamic Marketing*, 14(3), 785–812. <https://doi.org/10.1108/JIMA-01-2021-0001>
- [19] Mehrabian, A., & Russell, J. A. (1974). *An approach to environmental psychology*. MIT Press.
- [20] Mohd Yusof, N., et al. (2025). Exploring factors shaping halal product purchase intention in Malaysia. *International Journal of Research and Innovation in Social Science*, 9(9), 4497–4509. <https://dx.doi.org/10.47772/IJRISS.2025.909000369>
- [21] Nabhani, M. (2025). Unveiling Gen Z Muslim purchase decisions: The role of product quality, social media, and halal labeling in Indonesia's instant noodle market. *International Journal of Science and Environment*, 4(2), 1–15.
- [22] Ningsih, R., & Faraby, M. E. (2025). The influence of halal lifestyle, fashion trends, and viral marketing on Gen Z Muslim fashion purchasing decisions. *Indonesian Interdisciplinary Journal of Sharia Economics*, 8(2), 1–12.
- [23] Nisa, C. M. (2023). S-O-R analysis of live streaming product promotions technology towards the buying impulses of Muslim consumers. *Jurnal Ekonomi dan Bisnis Airlangga*, 33(2), 1–15.
- [24] Nofrizal, Aznuriyandi, Mahyarni, Samsir, Agusti, R., & Erisman. (2023). Changes and determinants of consumer shopping behavior in E-commerce and social media product Muslimah. *Journal of Retailing and Consumer Services*, 70, 103158. <https://doi.org/10.1016/j.jretconser.2022.103158>
- [25] Noviyanti, D., & Albab, U. (2024). The potential of halal lifestyle enthusiasts content on social media towards enhancing halal awareness in Indonesia. *AL-IKTISAB: Journal of Islamic Economic Law*, 7(2), 1–18.
- [26] Page, M. J., McKenzie, J. E., Bossuyt, P. M., Boutron, I., Hoffmann, T. C., Mulrow, C. D., Shamseer, L., Tetzlaff, J. M., Akl, E. A., Brennan, S. E., Chou, R., Gluud, C., Mayo-Wilson, E., McDonald, S., McGuinness, L. A., Stewart, L. A., Thomas, J., Tricco, A. C., Welch, V. A., Whiting, P., & Moher, D. (2021). The PRISMA 2020 statement: An updated guideline for reporting systematic reviews. *BMJ*, 372, n71. <https://doi.org/10.1136/bmj.n71>
- [27] Rabbani, A., & Fachira, I. (2022). The effect of hijab worn by influencers in Muslim fashion product endorsement through Instagram towards purchase intention. *Proceedings of the 7th International Conference on Management in Emerging Markets (ICMEM 2022)*, 1–10.
- [28] Radfiq, M. H., & Samori, Z. (2025). Exploring the lived experiences of social media influencers in shaping halal consumer behavior through digital engagement. *Journal of Halal Science and Management Research*, 1(1), 1–15. <https://doi.org/10.24191/jhsmr.v1i1.8995>
- [29] Rahmania, N., & Priyatno, H. (2025). The role of social media in promoting halal fashion among the youth generation. *Jurnal At-Tamwil*, 7(2), 1–15.
- [30] Rahim, N. A., Rasool, M. S. A., Rusli, M. H. A., & Ani, R. (2021). The effects of social media influencer towards factors of Muslim millennial generation's attitude into halal food product purchase in Malaysia. *International Journal of Academic Research in Business and Social Sciences*, 11(8), 1–15. <https://doi.org/10.6007/IJARBS/v11-i8/10876>
- [31] Rizlah, D. P., Fitri, V. A., & Widigdo, A. M. N. (2025). Factors influencing consumer purchase intention in Syar'i hijabs: Insights in Indonesia's halal fashion market. *International Journal of Marketing and Digital Creative*, 3(1), 1–14. <https://doi.org/10.31098/ijmdic.v3i1.3066>
- [32] Saraswati, N., Permama, A., & Gumelar, G. (2025). Indonesian halal beauty consumers' impulse buying: Credibility, awareness, and FoMO explained. *MIMBAR: Jurnal Sosial dan Pembangunan*, 41(1), 31–42. <https://doi.org/10.29313/mimbar.v41i1.4941>
- [33] Shin, J., Lew, Y. K., & Seo, M. (2025). Between fashion and piety: Hijab influencers and religious communities in the consumer socialization of Indonesian Muslims. *Clothing and Textiles Research Journal*, 43(1), 3–18. <https://doi.org/10.1177/0887302X231191238>
- [34] Suhud, U., Allan, M., Hoo, W. C., & Juliana, J. (2025). Purchase intention of Muslim consumers on TikTok live stream: Assessing the role of trust, reliability, and TikTok marketing activities. *International Journal of Data and Network Science*, 9(4), 981–992. <https://doi.org/10.52677/ijdns.2024.172>
- [35] Tazlia, I., Nurfadilah, D., & Pratama, S. (2023). Purchase intention of halal local beauty brand during COVID-19: The role of influencers' credibility and halal awareness. *Journal of Islamic Monetary Economics and Finance*, 9(3), 397–418. <https://doi.org/10.21098/jimf.v9i3.1623>
- [36] Thomas, J., & Harden, A. (2008). Methods for the thematic synthesis of qualitative research in systematic reviews. *BMC Medical Research Methodology*, 8(1), 45. <https://doi.org/10.1186/1471-2288-8-45>
- [37] Tranfield, D., Denyer, D., & Smart, P. (2003). Towards a methodology for developing evidence-informed management knowledge by means of systematic review. *British Journal of Management*, 14(3), 207–222. <https://doi.org/10.1111/1467-8551.00375>