Halal Knowledge Sharing Intention Among Muslim Students in Tasikmalaya: The Role of Religiosity, Altruism, and Self-Efficacy

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ABSTRACT

Halal knowledge is crucial for Muslims to ensure Sharia-compliant consumption. Muslim university students play a strategic role in spreading halal information, yet their knowledge-sharing culture remains low. This study examines the factors influencing students' intention to share halal knowledge by integrating spiritual values (religiosity and altruism) with psychological constructs (attitude, subjective norm, and self-efficacy). Using a quantitative approach, data were collected from 548 Muslim university students in Tasikmalaya through purposive sampling. The model was tested using Partial Least Squares Structural Equation Modeling (PLS-SEM). The results reveal that religiosity, altruism, attitude, subjective norm, self-efficacy, and perceived behavioral control significantly influence the intention to share halal knowledge, with attitude and self-efficacy emerging as the strongest predictors. Moreover, altruism and attitude act as mediators, strengthening the indirect effects of religiosity and self-efficacy on knowledge sharing intention. These findings highlight the importance of integrating spiritual values and psychological constructs to foster a stronger culture of halal knowledge sharing among Muslim students.

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INTRODUCTION

Halal knowledge is essential to Muslims, as it serves as the foundation for determining the permissibility of the food, beverages, products, and services they consume daily. In the era of globalization, cross-border trade flows are increasingly open, exposing Muslims to a variety of products with differing halal standards (Sakti, 2023). The digitalization of information has further accelerated the dissemination of knowledge, but it can also cause confusion or misinformation if not accompanied by a proper understanding of halal (LPPOM MUI, 2023; Moidin et al., 2021). Therefore, strengthening halal knowledge is crucial so that Muslims can make consumption decisions in accordance with Sharia principles.

University students hold a strategic position as agents of change, actively engaging with technology and having high exposure to halal-related content. Their potential to disseminate halal information is substantial. However, the existing culture of knowledge sharing remains limited. Recent studies show that young Muslims tend to consume halal content passively, lack motivation to share knowledge, and often perceive halal topics as less relevant to daily life (Abduh et al., 2025; Aisyah et al., 2023; Hongsuchon et al., 2022). This creates a disconnect between rising halal awareness and actual sharing behavior, particularly within academic communities such as those in Tasikmalaya, a rapidly growing center of Islamic education in West Java.

Several gaps remain in prior studies: first, existing research primarily measures halal awareness, literacy, or consumption, while empirical studies on halal knowledge sharing intention among students remain scarce (Mallasi & Ainin, 2015; Zamiri & Esmaeili, 2024). Second, few studies examine how religiosity and altruism interact with Theory of Planned Behavior (TPB) constructs to shape knowledge-sharing behavior (Azzahra et al., 2025; Hu & Noor, 2024). Third, changes in students' online habits and religious engagement have not been adequately incorporated into behavioral models of halal knowledge (Sivakumar et al., 2023). Fourth, most studies originate from Malaysia, China, or the Middle East, leaving Indonesian Muslim university students, particularly in smaller cities like Tasikmalaya, underrepresented in empirical research (Nursyirwan et al., 2023). Given these gaps, this study investigates the determinants of halal knowledge-sharing intention by integrating spiritual values (religiosity and altruism)

with key psychological constructs from the TPB: attitude, subjective norm, self-efficacy, and perceived behavioral control. Using empirical data from Muslim university students in Tasikmalaya, this research aims to provide a comprehensive understanding of how spiritual and cognitive factors jointly shape halal knowledge sharing behavior.

Furthermore, understanding the factors that influence such intentions is highly important for designing effective strategies to improve halal literacy. The absence of robust theoretical and quantitative approaches has led to the psychological and social dimensions of students' halal knowledge sharing remaining insufficiently examined. Factors such as attitude, social norms, religious motivation, and self-efficacy are likely to play significant roles in either encouraging or hindering knowledge-sharing behavior (Hu & Noor, 2024; Husein et al., 2024; Mahyarni et al., 2013; Mallasi & Ainin, 2015; Sihombing, 2009).

In this study, the combination of spiritual values and scientific concepts is employed to comprehensively understand Muslim university students' intentions to share halal knowledge. Spiritual values such as religiosity reflect the degree of adherence to religious teachings (Aisyah et al., 2023; Mallasi & Ainin, 2015), while altruism describes the moral drive to help others without expecting personal gain (Husein et al., 2024; Mei et al., 2024). These two values encourage students to disseminate halal information as part of their religious responsibility. On the other hand, scientific constructs such as attitude, subjective norm, and self-efficacy are derived from behavioral and social psychology theories to measure cognitive and social factors influencing knowledge-sharing intention (Aisyah et al., 2023; Azzahra et al., 2025; Mahyarni et al., 2013). Attitude reflects positive or negative evaluations of knowledge-sharing behavior, and subjective norm measures social pressure from the surrounding environment. At the same time, self-efficacy assesses individuals' confidence in their ability to perform such behavior (Alyouzbaky et al., 2024). By integrating spiritual and scientific aspects, this research provides a holistic understanding of students' motivations. It also highlights that halal knowledge-sharing intention is not only rational but also shaped by values of faith and morality. The findings are expected to enrich interdisciplinary approaches to the study of religious and social behavior.

LITERATURE REVIEW

Theory of Planned Behavior (TPB)

According to the TPB (Ajzen, 1991), intention is shaped by three determinants: Attitude toward the behavior, Subjective norm (perceived social pressure), and Perceived behavioral control (reflecting capability and resources). Attitude is widely recognized as the strongest predictor of knowledge sharing intention (Yang & Xu, 2021). When individuals believe that sharing knowledge is valuable, rewarding, and aligned with their values, they are more likely to engage in it. Subjective norms represent influence from peers, family, lecturers, or the community. These social pressures can encourage students to share halal knowledge, especially when knowledge dissemination is culturally expected (Yang & Xu, 2021). Perceived behavioral control reflects students' confidence and perceived ease in sharing knowledge through digital or offline platforms, which increases their intention to act (Wang et al., 2022).

Halal Knowledge Sharing

Halal knowledge sharing refers to the exchange of information on halal standards, certification, products, and ethical consumption. This process enhances collective understanding, reduces uncertainty, builds trust, and supports informed halal-related decisions, thereby fostering positive attitudes and behavioral intentions aligned with religious values and social norms. With the increasing complexity of global halal issues and the spread of misinformation online (LPPOM MUI, 2023; Moidin et al., 2021), knowledge sharing has become a critical competency for Muslim university students. However, existing studies mainly examine halal awareness or halal literacy, whereas research specifically addressing halal knowledge-sharing intention remains limited (Mallasi & Ainin, 2015; Zamiri & Esmaeili, 2024). Integrating spiritual values (religiosity, altruism) and psychological determinants (attitude, subjective norm, self-efficacy, perceived behavioral control) offers a holistic framework for understanding students' motivations.

Hypothesis Development

Religiosity and Attitude

Religiosity reflects the degree to which individuals internalize and practice religious teachings, shaping their ethical judgment and daily decisions (Aisyah et al., 2023). In Islamic contexts, religious commitment

encourages Muslims to act in accordance with moral obligations, including sharing beneficial knowledge. Prior studies show that religiosity enhances positive attitudes toward prosocial and ethical behaviors because individuals perceive such actions as part of their religious responsibility (Daud et al., 2022; Haninda & Elfita, 2022). In the context of halal knowledge, students with stronger religiosity are more likely to view knowledge sharing as an important religious duty.

H1: Religiosity has a positive effect on attitude toward halal knowledge sharing.

Knowledge Self-Efficacy and Attitude

Knowledge self-efficacy refers to individuals' confidence in their ability to understand and disseminate information effectively (Tan et al., 2017; Wangpipatwong, 2009). According to Bandura's self-efficacy theory, individuals with high confidence tend to evaluate behaviors more positively and feel capable of performing them. Knowledge self-efficacy refers to individuals' confidence in their ability to understand, evaluate, and apply relevant knowledge, representing an internal cognitive belief rooted in self-efficacy theory. In contrast, perceived behavioral control, proposed by Ajzen, reflects individuals' perceptions of the ease or difficulty of performing a behavior, which is shaped by external resources (Ajzen, 1991). Empirical findings demonstrate that knowledge self-efficacy enhances positive attitudes toward knowledge sharing in both academic and organizational settings (Shehab et al., 2023). Students who believe they possess adequate halal knowledge are more likely to feel comfortable, competent, and motivated to share it with others.

H2: Knowledge self-efficacy has a positive effect on attitude toward halal knowledge sharing.

Religiosity and Altruism

Religiosity has been consistently linked to altruistic tendencies, as religious teachings often promote helping others, sharing knowledge, and contributing to communal well-being (Husein et al., 2024; Mei et al., 2024). Studies show that religious individuals are more likely to behave altruistically because they internalize moral duties and prosocial values (Nursyirwan et al., 2023; Sun et al., 2022). In Islam, sharing beneficial knowledge is considered

virtuous, encouraging students to act selflessly in their interactions. Thus, higher religiosity is expected to cultivate stronger altruistic motivations.

H3: Religiosity has a positive effect on altruism.

Altruism and Intention

Altruism, defined as a willingness to help others without expecting rewards, is a strong predictor of voluntary knowledge sharing behavior (Husein et al., 2024; Mei et al., 2024). Individuals with altruistic orientations view knowledge dissemination as a means to support others, improve community welfare, and fulfill their moral responsibilities. Prior empirical studies across various contexts, including safety knowledge, educational settings, and online communities, consistently show that altruism increases knowledge-sharing intentions (Nursyirwan et al., 2023; Sun et al., 2022). Thus, altruistic students are more likely to share halal knowledge for the benefit of the broader Muslim community.

H4: Altruism positively influences the intention to share halal knowledge.

Attitude and Intention

In the TPB (Ajzen, 1991), attitude is one of the strongest determinants of behavioral intention. When individuals evaluate a behavior positively, seeing it as beneficial, important, or rewarding, they are more likely to intend to perform it. Prior research confirms that favorable attitudes significantly predict knowledge-sharing intentions in both academic and organizational contexts (Li & Gao, 2022; Yang & Xu, 2021). In halal settings, students who believe that sharing halal knowledge brings value to themselves and others are more likely to form strong intentions to share.

H5: Attitude positively influences the intention to share halal knowledge.

Subjective Norm and Intention

Subjective norm refers to perceived social pressure from important others, such as peers, lecturers, family, or religious communities, to perform a behavior (Ajzen, 1991). Research shows that social expectations strongly shape knowledge-sharing intentions, especially in collectivist cultures where group influence is prominent (Parhamnia et al., 2022; Yang & Xu, 2021).

In Islamic educational environments, students may feel motivated to share halal knowledge when encouraged by peers or authority figures.

H6: Subjective norm positively influences the intention to share halal knowledge.

Perceived Behavioral Control and Intention

Perceived behavioral control reflects individuals' belief in their ability to perform a behavior, including the availability of time, skills, opportunities, and resources (Ajzen, 1991). When students perceive that sharing halal knowledge is easy and within their control, and that it is supported by digital platforms or academic networks, their intention becomes stronger. Prior studies confirm that PBC significantly predicts knowledge sharing intention in educational and professional contexts (Wang et al., 2022).

H7: Perceived behavioral control positively influences the intention to share halal knowledge.

Mediating Hypotheses

Prior studies indicate that religious beliefs often operate indirectly through moral dispositions such as altruism (Nursyirwan et al., 2023; Sun et al., 2022). Religious individuals internalize prosocial values, which motivate them to help others, including by sharing beneficial halal knowledge. Thus, altruism is expected to mediate the relationship between religiosity and intention. Religiosity shapes moral evaluations and positive feelings toward ethical behaviors, which, in turn, translate into stronger behavioral intentions. Prior studies demonstrate that attitude often mediates the link between personal values and intention (Yang & Xu, 2021). Self-efficacy enhances positive attitudes toward knowledge sharing (Shehab et al., 2023), and TPB suggests that attitudes subsequently influence intentions. Studies confirm that attitude mediates the effects of self-efficacy on sharing behaviors in both education and health contexts (Wang et al., 2022).

H8: Altruism mediates the effect of religiosity on the intention to share halal knowledge.

H9: Attitude mediates the effect of religiosity on the intention to share halal knowledge.

H10: Attitude mediates the effect of knowledge self-efficacy on the intention to share halal knowledge.

RESEARCH METHOD

This study employed a quantitative approach, using a survey, by distributing questionnaires to 548 Muslim undergraduate students residing in Tasikmalaya, West Java Province. The sample size met the minimum requirement for analysis using Partial Least Squares Structural Equation Modeling (PLS-SEM), which recommends at least 10 times the number of indicators or the maximum number of structural paths directed toward a construct in the research model (Hair et al., 2017). Respondents were selected using a non-probability purposive sampling technique based on predefined criteria relevant to the research objectives, namely being an active undergraduate student, identifying as Muslim, and having prior exposure to halal-related knowledge through courses, seminars, religious gatherings, *pesantren*, or similar learning activities within the past year. While purposive sampling was appropriate for ensuring that respondents had the necessary background to meaningfully assess halal knowledge-sharing intention, this approach inherently limits the generalizability of the findings beyond the specific population studied. In addition, the cross-sectional design of the study restricts causal interpretation, as relationships among variables are examined at a single point in time. Data were analyzed using Structural Equation Modeling with the Partial Least Squares (PLS-SEM) technique, which is widely applied in social science research due to its flexibility in handling complex models, varying sample sizes, and non-normal data distributions (Ravand & Baghaei, 2016). Nevertheless, as the data were collected through self-reported questionnaires, the potential for standard method bias cannot be entirely ruled out; therefore, this limitation should be considered when interpreting the results, and future studies are encouraged to apply longitudinal designs, probability sampling techniques, or procedural and statistical remedies to further strengthen methodological rigor. To ensure clarity in measuring each construct used in the study, the operational definitions and corresponding indicators are summarized in Table 1.

Table 1. *Operational Definitions*

Construct	Operational Definition	Source
Religiosity	The extent to which Muslim university students internalize and practice Islamic teachings in daily life.	(Mallasi & Ainin, 2015)
Altruism	A moral tendency to help others without expecting personal benefits.	(Husein et al., 2024; Mei et al., 2024)
Knowledge Self Efficacy	Students' confidence in their ability to understand, manage, and share knowledge.	(Tan et al., 2017; Wangpipatwong, 2009)
Attitude	Students' positive or negative evaluations regarding the act of sharing knowledge.	(Ajzen, 1991)
Subjective Norm	Students' perceived social pressure from peers, family, or community.	(Ajzen, 1991)
Perceived Behavioral Control	Students' perceived capability and control over performing knowledge sharing.	(Ajzen, 1991)
Intention	Students' motivational readiness and willingness to share information	(Ajzen, 1991)

RESULTS

Demographic of Respondents

The demographic profile of the respondents (N = 548) shows that the majority were female (62.23%), while male respondents accounted for 37.77%. Most participants were under 20 years old (73.54%). In terms of academic majors, more than half of the respondents studied Management (52.74%), followed by Islamic Economics (30.11%), Economics of Development (7.48%), Halal Quality Management (6.57%), and other fields (3.10%). Most participants were from the University of Siliwangi, with the rest coming from Institut Agama Islam Tasikmalaya, STIE Syariah Saleh Budiman, Universitas Islam KH Ruhiat Cipasung, Universitas Muhammadiyah Tasikmalaya, and Universitas Perjuangan.

Table 2. *Demographics of Respondents*

	Category	Number of Respondents (N=548)	Percent (%)
Gender	Male	207	37.77%
	Female	341	62.23%
Age	<20 years old	403	73.54%
	21 - 30 years old	138	25.18%
	31 - 39 years old	6	1.09%
	>40 years old	1	0.18%
Major	Islamic Economics	165	30.11%
	Halal Quality Management	36	6.57%
	Economics of Development	41	7.48%
	Management	289	52.74%
	Others	17	3.10%
Discipline	Social Sciences	496	90.51%
	Natural Sciences and Technology	52	9.49%
University	University of Siliwangi	462	84.31%
	Institut Agama Islam Tasikmalaya	47	8.58%
	STIE Syariah Saleh Budiman	28	5.11%
	Universitas Perjuangan	2	0.36%
	Universitas Islam KH Ruhiat Cipasung	6	1.09%
	Universitas Muhammadiyah Tasikmalaya	3	0.55%

Source: Authors, 2025

Measurement Model

The measurement model demonstrated strong validity and reliability, with all indicator loadings exceeding the recommended 0.50 threshold (Hair et al., 2017) and all AVEs exceeding 0.50, confirming adequate convergent validity. In addition, Cronbach's Alpha and Composite Reliability exceeded 0.70, indicating strong internal consistency, while all VIF values remained below 5, indicating the absence of multicollinearity. Overall, these results confirm that the model is robust and appropriate for further hypothesis testing.

Table 3. *Measurement Model*

Manifest Variable	VIF	Loadings	α	CR	AVE
Intention					
(INT1) I intend to share the halal knowledge that I possess.	2.551	0.844	0.9	0.926	0.715
(INT2) I am interested in sharing my understanding of halal and haram with people close to me.	2.623	0.843			
(INT3) I will share halal knowledge with those around me, either directly or through social media.	2.512	0.855			
(INT4) I will participate in discussions related to halal knowledge.	2.251	0.818			
(INT5) I will continue to share the halal knowledge I have in the future.	2.513	0.867			
Attitude					
(ATT1) I strongly support activities related to sharing halal knowledge.	2.374	0.782	0.84	0.887	0.611
(ATT2) I have a positive view toward the activity of sharing halal knowledge.	2.324	0.777			
(ATT3) I feel happy and satisfied when sharing halal knowledge.	2.213	0.857			
(ATT4) In my opinion, sharing halal knowledge aligns with my character.	1.846	0.732			
(ATT5) I feel more confident when contributing to halal knowledge-sharing activities.	1.914	0.756			
Subjective Norm					
(SN1) People around me will have a good impression if I share halal knowledge.	2.539	0.785	0.871	0.906	0.659
(SN2) People will have a positive view of me if I share halal knowledge.	2.364	0.756			
(SN3) Most people who are important to me expect me to share halal knowledge.	2.354	0.834			
(SN4) People around me influence me to share halal knowledge.	2.463	0.826			
(SN5) I feel supported by my environment to share halal knowledge.	2.3	0.855			

Manifest Variable	VIF	Loadings	α	CR	AVE
Perceived Behavioral Control			0.761	0.863	0.678
(PBC2) If I want to, I will share the halal knowledge that I have.	1.403	0.78			
(PBC4)I am likely to have many opportunities to share halal knowledge.	1.703	0.858			
(PBC5)If everything depends on me, I am confident that I will share halal knowledge.	1.633	0.83			
Religiosity			0.873	0.908	0.665
(R1) I believe that there is no God except Allah.	2.676	0.841			
(R2) I perform the five daily prayers.	2.437	0.842			
(R3) I pay the zakat fitrah every year in accordance with Islamic law.	1.505	0.715			
(R4) I observe fasting during the month of Ramadan.	3.331	0.89			
(R5) I try to practice Islamic teachings in my daily life.	1.646	0.777			
Altruism			0.885	0.916	0.685
(ALT1) I am willing to help others.	2.809	0.782			
(ALT2) I voluntarily provide help without expecting anything in return.	2.822	0.777			
(ALT3) I am willing to share my knowledge about halal with others.	2.409	0.857			
(ALT4) I feel happy when sharing halal knowledge to help others avoid unlawful elements.	2.406	0.732			
(ALT5) Spending time and energy to help others is something valuable.	2.235	0.756			
Knowledge Self Efficacy			0.84	0.884	0.604
(KSE1) I have many opportunities to obtain information about halal.	1.494	0.749			
(KSE2) I know which products or services are considered halal.	1.760	0.77			
(KSE3) I know where to look or how to verify the halal status of a product.	1.928	0.752			
(KSE4) I know how to determine whether a product is halal or not.	2.126	0.801			
(KSE5) I am confident in applying halal principles in my daily life.	1.639	0.812			

Source: Authors, 2025

Structural Model: Hypothesis Testing

Table 4 presents the results of the hypothesis testing conducted using the structural model. The analysis includes both direct and mediation effects, evaluated through path coefficients, t-values, and p-values to determine the significance of each relationship. To provide a clearer illustration of the structural model results, Figure 1 visually presents the relationships among all latent constructs and their indicators.

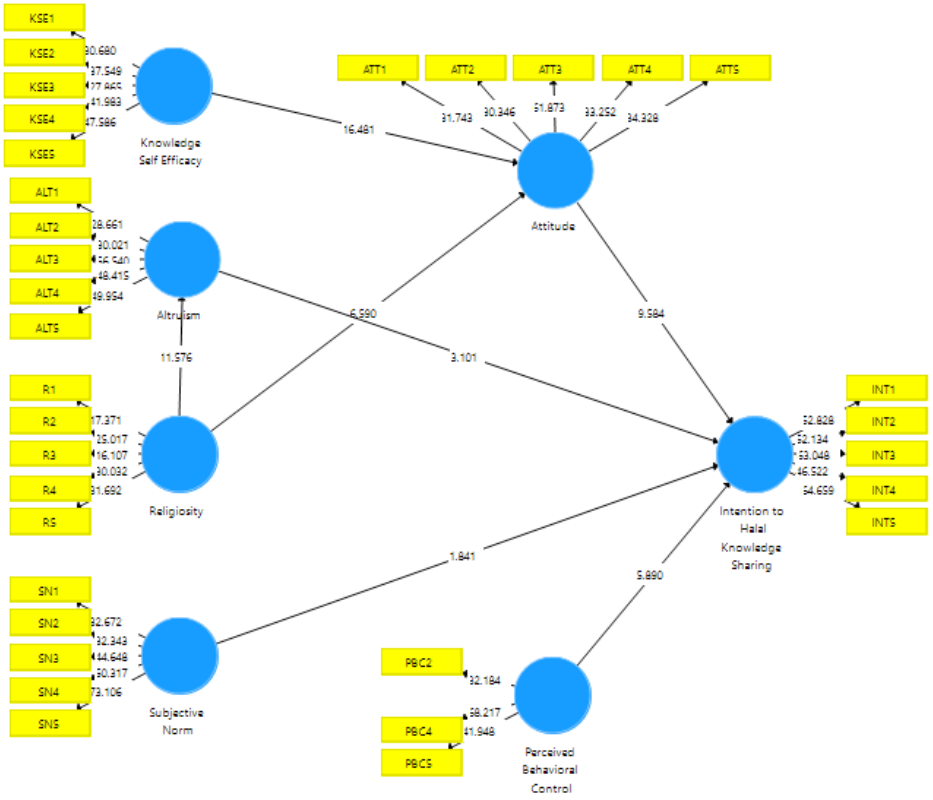


Figure 1. *Structural Equation Model Halal Knowledge Sharing*

Table 4. *Hypothesis Test*

Hypothesis	Relationship	B	t-value	p-value	Decision
H1	Religiosity → Attitude	0.259	6.233	0.000	Accepted
H2	Knowledge Self Efficacy → Attitude	0.509	14.966	0.000	Accepted
H3	Religiosity → Altruism	0.627	12.11	0.000	Accepted
H4	Altruism → Intention to Halal Knowledge Sharing	0.128	3.038	0.002	Accepted

Hypothesis	Relationship	B	t-value	p-value	Decision
H5	Attitude → Intention to Halal Knowledge Sharing	0.467	9.361	0.000	Accepted
H6	Subjective Norm → Intention to Halal Knowledge Sharing	0.081	2.104	0.036	Accepted
H7	Perceived Behavioral Control → Intention to Halal Knowledge Sharing	0.248	6.421	0.000	Accepted
H8	Religiosity → Altruism → Intention to Halal Knowledge Sharing	0.08	2.918	0.004	Mediation
H9	Religiosity → Attitude → Intention to Halal Knowledge Sharing	0.121	4.92	0.000	Mediation
H10	Knowledge Self Efficacy → Attitude → Intention to Halal Knowledge Sharing	0.238	7.858	0.000	Mediation

Source: Authors, 2025

DISCUSSION

This study advances understanding of halal knowledge-sharing intention among Muslim university students by integrating spiritual values (religiosity and altruism) with key psychological constructs from the TPB. The findings demonstrate that halal knowledge-sharing intention is not merely a rational or cognitive decision but a multidimensional process shaped by religious commitment, moral motivation, and perceived competence. By situating these results within prior empirical and theoretical work, this discussion elucidates how and why these factors interact in the specific socio-religious context of Muslim university students in Tasikmalaya.

Religiosity and Attitude toward Halal Knowledge Sharing

The results confirm that religiosity has a significant and positive effect on students' attitudes toward halal knowledge sharing. This finding supports the argument that religiosity serves as a moral compass, shaping individuals' evaluations of ethical and prosocial behaviors (Daud et al., 2022; Haninda & Elfita, 2022). In Islamic teachings, sharing beneficial knowledge (*'ilm nāfi'*) is considered an act of worship and a social responsibility, which explains

why highly religious students tend to perceive halal knowledge sharing as meaningful and desirable.

This result is consistent with previous studies showing that religiosity enhances positive attitudes toward ethical consumption, donation behavior, and cooperative actions (Sulaiman et al., 2022; Matsuo, 2024). In the context of halal knowledge, religiosity transforms knowledge sharing from a voluntary academic activity into a religiously motivated obligation. Thus, attitude operates as a cognitive bridge through which religious values are translated into behavioral intentions, reinforcing TPB's proposition that personal values shape behavior indirectly through attitudinal evaluations (Ajzen, 1991).

Knowledge Self-Efficacy and Attitude toward Halal Knowledge Sharing

Knowledge self-efficacy emerges as the strongest predictor of attitude toward halal knowledge sharing, underscoring the central role of perceived competence in shaping students' evaluations of sharing behavior. This finding aligns closely with Bandura's self-efficacy theory and with empirical evidence demonstrating that individuals who feel confident in their knowledge are more likely to perceive sharing as useful, enjoyable, and worthwhile (Shehab et al., 2023; Tan et al., 2017).

In halal-related contexts, students who believe they understand halal concepts, certification processes, and verification mechanisms are less likely to fear misinformation or social judgment. As a result, they develop more positive attitudes toward sharing their knowledge. This finding is consistent with Nursyirwan et al. (2023) and Wang et al. (2022), who argue that self-efficacy reduces psychological barriers to sharing and increases perceived personal contribution. Therefore, strengthening halal knowledge competence is a critical prerequisite for cultivating positive attitudes and, ultimately, sharing intentions.

Religiosity and Altruism

The strong, significant relationship between religiosity and altruism confirms that religious commitment fosters moral motivations to help others. This finding is consistent with prior studies indicating that religious teachings internalize altruistic norms, such as compassion, mutual assistance, and social responsibility (Mei et al., 2024; Sun et al., 2022). In Islam, the moral

imperative to prevent harm (dar' al-mafāsid) and promote benefit (*jalb al-maṣāliḥ*) encourages individuals to share knowledge that helps others avoid non-halal products or practices.

The high path coefficient suggests that religiosity does not merely coexist with altruism but actively cultivates it. This reinforces the view that religiosity operates as a foundational value system that shapes moral dispositions, which, in turn, influence behavior. In the context of halal knowledge, altruism becomes a moral expression of faith, motivating students to share information without expecting recognition or rewards.

Altruism and Intention to Share Halal Knowledge

Altruism has a direct and significant effect on halal knowledge-sharing intention, underscoring its role as a key motivational driver of voluntary knowledge dissemination. This result aligns with previous research showing that altruistic individuals are more inclined to share knowledge because they prioritize collective welfare over personal benefit (Nursyirwan et al., 2023; Sun et al., 2022).

In halal contexts, altruistic motivation is particularly salient because misinformation can undermine religious compliance and ethical consumption. Students with strong altruistic values may feel morally responsible to protect others from consuming non-halal products. This finding reinforces the notion that halal knowledge sharing is not driven solely by rational cost-benefit considerations but also by moral concern for the well-being of the Muslim community.

Attitude and Intention to Share Halal Knowledge

Consistent with the TPB, attitude is a strong and significant predictor of halal knowledge-sharing intention. This result confirms that when students perceive knowledge sharing as beneficial, meaningful, and aligned with their personal and religious values, they are more likely to intend to engage in such behavior (Li & Gao, 2022; Yang & Xu, 2021). Attitude functions as a cognitive evaluation mechanism that integrates religious beliefs, moral motivations, and perceived competence into a coherent intention. This finding supports prior studies in academic and organizational contexts that identify attitude as a central determinant of knowledge sharing behavior (Parhamnia et al., 2022). In halal-related settings, positive attitudes reflect not only perceived usefulness but also ethical and spiritual fulfillment.

Subjective Norm and Intention to Share Halal Knowledge

The effect of subjective norm on intention, although statistically significant, is relatively weaker than that of attitude and perceived behavioral control. This suggests that while social expectations from peers, lecturers, and the surrounding environment matter, halal knowledge sharing among students is more strongly driven by internal motivations than by external pressure. This finding is consistent with Parhamnia et al. (2022) and Yang and Xu (2021), who note that subjective norms tend to play a supportive rather than dominant role, particularly when behaviors are value-driven. In the context of Tasikmalaya, students may already internalize halal values, thereby reducing their reliance on social approval. Consequently, subjective norms reinforce, but do not substitute, personal attitudes and moral convictions.

Perceived Behavioral Control and Intention to Share Halal Knowledge

Perceived behavioral control significantly influences halal knowledge sharing intention, indicating that students who feel capable of sharing knowledge and have access to appropriate platforms are more likely to intend to do so. This finding supports Ajzen's (1991) assertion that perceived control reflects both self-confidence and situational feasibility, and it aligns with empirical findings by Wang et al. (2022). In practical terms, students who believe they have sufficient time, opportunities, and digital tools perceive fewer obstacles to sharing halal knowledge. This highlights the importance of institutional and technological support in facilitating halal knowledge exchange.

Mediating Roles of Altruism and Attitude

The mediation analysis provides deeper insight into the mechanisms through which religiosity and self-efficacy influence intention. Altruism partially mediates the relationship between religiosity and intention, indicating that religious commitment enhances altruistic motivation, which, in turn, drives knowledge-sharing intention. This finding is consistent with Nursyirwan et al. (2023) and Sun et al. (2022), who emphasize altruism as a psychological pathway linking values to behavior.

Similarly, attitude mediates the effects of both religiosity and knowledge self-efficacy on intention. Religious values and perceived competence shape positive evaluations of halal knowledge sharing, which, in turn, translate into stronger intentions. This confirms TPB's explanatory power and supports prior evidence that attitude is a key mediating variable in knowledge sharing and prosocial behavior (Shehab et al., 2023; Wang et al., 2022). Overall, these mediation effects demonstrate that halal knowledge-sharing intention is best understood as a value-driven, cognitively evaluated process rather than a direct outcome of religiosity or competence alone.

CONCLUSION

In conclusion, this study on halal knowledge-sharing intention among Muslim university students in Tasikmalaya highlights the pivotal roles of religiosity, altruism, and knowledge self-efficacy in shaping intentions to share halal knowledge. The findings demonstrate that religiosity strengthens both attitudes and altruistic motivations, thereby enhancing knowledge-sharing intention, while knowledge self-efficacy serves as a key enabler, reinforcing confidence in one's ability to disseminate halal information. The confirmed mediation effects underscore the interconnected mechanisms through which religious values and cognitive competence translate into prosocial knowledge-sharing behavior. From a practical perspective, these findings suggest several actionable strategies. Educational institutions are encouraged to integrate halal literacy and ethical consumption topics into formal curricula, complemented by experiential learning activities such as peer-led discussions, halal campaigns, and student ambassador programs that foster altruistic values. Universities and local religious authorities may also collaborate to provide structured training and digital platforms that enhance students' confidence and skills in communicating halal knowledge. At the policy level, these initiatives could be supported through institutional guidelines or student development programs that explicitly promote halal awareness and responsible knowledge sharing as part of character education. Theoretically, this study extends halal and Islamic behavioral research by demonstrating how religiosity and knowledge self-efficacy operate through attitudinal and altruistic pathways within an extended TPB framework. It underscores the importance of integrating moral and cognitive constructs when examining prosocial behaviors in Islamic contexts, particularly knowledge-sharing. Future research is encouraged to test this model across

different populations and cultural settings, incorporate longitudinal designs, or explore additional constructs such as digital literacy and institutional trust to further advance theory development in halal and Islamic behavioral studies.

LIMITATION

This study has several limitations, including its cross-sectional design, which precludes causal inference, and its purposive sampling, which is limited to Tasikmalaya and limits generalizability. Self-reported data may also introduce social desirability bias, and the model does not account for additional factors such as institutional support, digital literacy, or peer influence. Future research should employ longitudinal designs, broader samples, mixed-methods, and additional variables to achieve a more comprehensive understanding of halal knowledge-sharing behavior.

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