

## Research Article

# Halal Awareness in Online Social Networks. How Consumers Percept Halal Cosmetics in Indonesia and Malaysia

Titik Respati<sup>1\*</sup>, Lina Jamilah<sup>1</sup>, Indra Fajar Alamsyah<sup>1</sup>, Abdulrazak Abdulhadi<sup>2</sup><sup>1</sup>Universitas Islam Bandung, Bandung, Indonesia<sup>2</sup>Universiti Kuala Lumpur Business School, Kuala Lumpur, Malaysia**ORCID**Titik Respati: <https://orcid.org/0000-0002-9214-660X>Lina Jamilah: <https://orcid.org/0000-0001-8119-6700>Indra Fajar Alamsyah: <https://orcid.org/0000-0001-8329-7871>**Abstract.**

Cosmetics is one of the products offered to meet consumers' secondary needs and desires to appear more beautiful and attractive. Worldwide, Muslim consumers are increasingly asserting their sensibilities in the market for cosmetic products. The cosmetics and personal care industry has emerged as one of the most prominent and fastest-growing markets, especially among millennials worldwide. This study explores the factors determining the millennial generation's choice of halal cosmetics. This study used the exploratory factor analysis (EFA) method with 202 millennial respondents from Indonesia and Malaysia using the purposive sampling method. Data were collected using validated questionnaires in six categories. Of the 400 questionnaires distributed, 224 were returned to the research team and only 202 questionnaires could be used in this study. The results of this study included six main factors that can increase the millennial generation's interest in making choices about halal cosmetics. They were social media campaigns; influencer trustworthiness; halal awareness; brand curiosity in social media; cosmetics advertisement language; brand trust and product quality. Based on previous studies, this study has a novelty by conducting an exploratory study using the EFA method.

**Keywords:** digital marketing, exploratory factor analysis, halal cosmetics, millennial generation

## 1. INTRODUCTION

Cosmetic is one of the products offered to meet consumers' secondary needs and desires to appear more beautiful and attractive [1]. Caring for beauty is part of the human instinct, especially in women. The tendency to like something beautiful and beautiful is an essential part of human life. Questions arise, and even doubts about cosmetics are caused by a need for more specific information. The cause is the need for information on more particular details on cosmetics related to Islamic teachings. The religion of Islam does not reject every progress achieved by humankind [2]. However,

Corresponding Author: Titik Respati; email: titik.respati@unisba.ac.id

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as a religion that requires humankind to be safe in the afterlife, Islam provides principles that must be obeyed in every face of development in this life for the sake of the safety and benefit of humanity itself.

According to LPPOM-MUI, halal products are products that meet halal requirements as Islamic law: first, they do not contain pork or products derived from pigs. Second, it does not contain forbidden materials, such as ingredients derived from human organs, blood, excrement, etc. Third, all ingredients come from animals slaughtered according to Islamic Sharia procedures [3]. Fourth, all storage places, places of sale, processing, and transportation may not be used for pigs. It must first be cleaned according to Islamic law if it has ever been used for pork or other non-halal goods. Fifth, all foods do not contain khamr (alcohol).

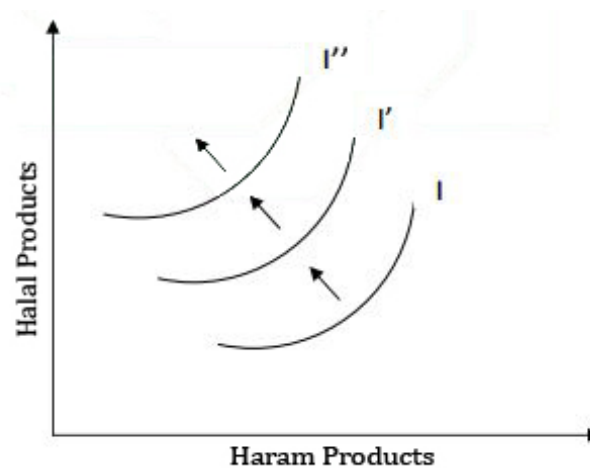
LPPOM-MUI revealed that ingredients that are critical points for halal cosmetics include: first, fats and their derivatives, which are usually used as ingredients for lipsticks, soaps, creams, and lotions that come from animals. Second, collagen and elastin help maintain skin elasticity. This substance is often used as a moisturizing product. This substance comes from animals. Third, placenta and amnion extract (amniotic fluid). It is usually used for skin rejuvenation and obtained from animals and other substances obtained from animals [2].

Along with changes in lifestyle (lifestyle), women always want to look beautiful and charming. Based on population, Indonesia is currently ranked fourth in the world with the largest population, after China, India, and the United States. From the composition of the total population, 87.18% of Indonesian people are Muslims. Muslims are required to behave according to religious demands, one of which is consuming halal products. Meanwhile, the current population of the millennial generation in Indonesia is 81 million. This generation is a potential market for cosmetic products, thus creating a huge opportunity to target this generation as their target market. Therefore, it is necessary to understand by business people and also by policymakers about the intention to buy halal cosmetic products in the millennial generation. Thus, it is interesting to study the buying behavior of the millennial generation in halal cosmetic products.

Based on the research of Ishak et al., the factors that influence the millennial generation (Y) in consuming halal products are positive attitudes about halal, the social environment, such as family and friends, and being cautious in accepting halal products. It was explained that a positive attitude towards halal products is essential in consuming them. The attitude of consumers of the younger generation in choosing halal products

has yet to be widely discussed and researched. Religion/beliefs, mass media, and the surrounding environment can influence the positive attitude of the younger generation toward halal products [4].

Worldwide, Muslim consumers are increasingly asserting their sensibilities in the market for cosmetic products. The cosmetics and personal care industry has emerged as one of the most prominent and fastest-growing markets. Muslim consumers spent billions on cosmetic consumption globally, representing 5.7% of global spending. Halal cosmetic products do not contain alcohol, pork, pork-based gelatin pork by-products, or other animal by-products unless slaughter follows Islamic traditions. Halal cosmetic products include anti-aging creams, skin moisturizers, perfumes, lipsticks, eye and face makeup, shampoos, hair colors, toothpaste, and deodorants [5]. Muslim consumers prefer halal goods to unlawful goods (Figure 1). In other words, Muslim consumers will choose the halal product when there are two similar products, halal and haram. Likewise, in fulfilling the need to achieve the desired level of satisfaction, a Muslim consumer will increase consumption of halal goods rather than haram goods [6].



**Figure 1:** Muslim Product Consumption [6].

Meanwhile, millennial consumers are a consumer segment that lives at a time when technological developments are running very rapidly; they are used to using technology and the internet to connect with a vast number of other people regularly at the same time. This generation has significantly more social network connections than any other generation; they have many online friends and can improve their psychological aspects when engaging with their friends. Millennials change their social media to become one of the guidelines for them to make decisions. This generation will find it very easy and fast to get and absorb the latest information or news updates; marketers can use this to carry out marketing strategies on social media [7].

Previous studies and literature inform that subjective norms, the behavior of accepting halal products, and religiosity influence the consumption of halal products [8]. The attitude of Muslims toward halal products is possibly related to the rules regarding halal in Islam, as well as the advantages of consuming halal products and the disadvantages of consuming non-halal products. Regarding purchasing decisions for halal products, Sholihin et al. explain that the health factor is dominant. Therefore, in this case, halal product producers must transparently explain the product manufacturing process so that consumers feel confident about the halal product [9].

Within conventional economics, consumption behavior is always associated with the use value (utility) contained in the goods consumed. Utility in economics means a satisfaction or pleasure that someone from consuming a product can obtain, whether it is a good or a service. Conventional consumption behavior is only based on the level of satisfaction. Consumers will tend to continuously consume an item until the desired maximum level of satisfaction is met. Consumption has no norms or ethical boundaries; only satisfaction is the limit for someone consuming from a conventional economic approach [10]. Far different from the conventional economic approach, consumption in Islam focuses more on the application of Islamic values contained in the Al-Qur'an and Al-Hadith in every consumption behavior that is carried out. It is the fundamental difference from conventional consumption principles, which only rely on the level of satisfaction. Consumption in Islam is an activity carried out by a person to fulfill his needs by selecting, searching, and using it, which is always based on Islamic religious norms. One of the commands contained in the Qur'an is to consume halal goods as the Word of Allah SWT in Q.S Al-Baqarah: 168. Based on what is stated in Al-Baqarah, verse 168 shows that Allah commands all humans to consume halal and good goods. Thus, as a Muslim consumer, it is obligatory to practice what Allah has commanded in consuming goods [6].

Consciousness is the ability to feel and be aware of events and objects. It is a concept about implying understanding and perception of events or objects. Consciousness has been hypothesized to be essential in determining buying intention [11]. Bashir stated that awareness is the hope of Muslim consumers in Indonesia. Because of high consumer awareness, it is hoped that it will encourage producers to care more about halal products/services. In the end, it is hoped that halal will become absolute for producers of all products aimed at Muslim consumers [12].

According to Azam, halal awareness is the ability of a Muslim to understand what Halal products are. It includes their awareness of how products are stored, sanitation

practices, and transfer in distribution systems [13]. For example, how well can a Muslim segregate halal from non-halal products while preventing shipping and storage from contaminating these products? Unfortunately, the concept of halal has been conventionally limited to food or anything related to food when, actually, in Islam, halal also covers more significant aspects of life, such as in the business and banking industries. Muslims and non-Muslims around the world have become more receptive to the issue of halal. As a Muslim, halal is a prerequisite for all things, methods, and processes that are applied and consumed in one's daily life. According to Bashir, halal awareness is the level of understanding of Muslims in knowing problems related to the concept of halal. This knowledge includes understanding what is legal and how the production process of a product is by Islamic halal standards [12]. Based on their research, halal awareness products are determined by positive attitudes. A positive attitude is a positive perception of halal awareness.

Awareness among consumers can be a significant determining factor in purchasing decision-making [5]. For that reason, Muslims need to have and understand and know about halal in measuring halal awareness. As Azam mentioned, halal products are not only raw materials in products but also include other aspects such as safety and quality, handling, processing equipment, processing aids, packaging, storage, transportation, distribution, and retail [13].

In the digital era, consumer perception in the internet network is critical to look for the most decisive factors that can determine the success of a product. The consumers of halal cosmetics in several Muslim countries benefit from the growth of the halal industry, where the market is dynamic to generate many opportunities that lift the trend of halal cosmetics. However, several factors make this a trend among Muslim consumers, especially in the digital world. There will be many factors that play a role. Thus, the variables that play a role cannot be found. Therefore, this study aims to explore, trim, and determine the most vital factors in consumer perceptions of halal cosmetics. Based on several concepts, we have developed a list of statements (Table 1), which are research instruments related to halal cosmetics in the perception of the millennial generation.

## 2. METHODS

Factor analysis is one of the statistical techniques used to identify a structure (or factor or dimension) that underlies the relationship between observed variables. Factor analysis is a statistical technique for changing the correlation between observed variables into a

TABLE 1: List of Statements.

Label	Statements
X1	Halal logo awareness
X2	Awareness of halal concepts, halal processes, and halal principles
X3	Knowledge about the obligation to use halal cosmetics for every Muslim
X4	Feel safe using products with the Halal logo
X5	Knowledge of the use of halal ingredients in the production process of halal cosmetics
X6	The language used in advertisements on social media is easy to understand
X7	Social Media reminds you of the product being promoted
X8	Cosmetic ads on social media feature nice illustrations
X9	Product advertisements on social media provide clear information
X10	Cosmetic ads on social media foster a desire to buy
X11	The right duration of ads on social media
X12	Social media ads that are displayed are not boring
X13	Halal cosmetics can make you appear confident
X14	Halal cosmetics have superior quality
X15	Curiosity about halal cosmetic products
X16	Find out about halal cosmetic products from social media influencers
X17	Find out about halal cosmetic products from the social media accounts of people closest to you.
X18	Affordable halal cosmetic prices based on influencer
X19	Attractive halal cosmetic packaging based on influencer
X20	Social media influencers are a lifestyle to follow

Source: Processed by research team

small number of factors, which contains all the information about the linear relationship between measurements by involving the relationship between measured variables (measurement) and latent variables. Items that have a high correlation value will form a cluster of factors. The principle underlying factor analysis is simplifying the description of the data by reducing the number of variables/ dimensions. EFA is a method of factor analysis to identify the relationship between manifest variables or indicator variables in constructing a construct [14]. This study took primary data from consumers of halal cosmetics in Malaysia and Indonesia in the form of a questionnaire distribution. In this study, all data sets were processed with SPSS software.

## 2.1. Sample

The initial population based on data provided by millennial halal consumers is 400 respondents. We selected all populations to be respondents. The sample used was 224 respondents, with 124 respondents from Indonesia and 100 from Malaysia. The selection of respondents was determined by using the non-probability sampling method, namely Purposive Sampling, with a minimum of one of the criteria being fulfilled, namely: (a) Millennial age or (b) Internet daily-used or (c) Experience bought cosmetics from online. Of the 400 questionnaires distributed, 224 were returned to the research team. Based on 224 questionnaires, only 202 questionnaires could be used in this study.

## 2.2. Results and Discussion

In Table 2, the result of the KMO value is 0.723. KMO 0.70 to 0.79 indicates that the sampling is appropriate. Bartlett's test result shows a value of 1848.828 with a significance level of 0.000 < 0.05, which means there is a correlation between the variables.

TABLE 2: KMO and Bartlett's Test.

<b>Kaiser-Meyer-Olkin Measure of Sampling Adequacy.</b>	<b>0,723</b>
Bartlett's Test of Sphericity Approx. Chi-Square	1848,828
df	190g
Sig.	0,000

Source: Processed by research team

The next step is to check the commonalities part. Based on Table 3, no statement has a score < 0.5. It means that all statements can be used further in this study.

To determine the factors that determine Millennials to choose halal cosmetics based on social media, there are Eigen Value results in Table 4. In the total column, it can be seen that the component has a total eigenvalue above 1, which is six factors.

Based on the factor analysis result (Table 5) that has been done from 20 indicators, some factors consist of six factors: (F1) Social Media Campaign; (F2) Influencer trustworthiness; (F3) Halal Awareness; (F4) Brand curiosity in social media; (F5) Cosmetics Advertisement Language; (F6) Brand Trust and product quality. There are six equations for each factor and their interpretation.

$$F1 = 0,840_{X9} + 0,807_{X17} + 0,802_{X10} + 0,791_{X18} + 0,663_{X19} + 0,630_{X11} (1)$$

TABLE 3: Communalities.

Label	Statements	Score
X1	Halal logo awareness	0,693
X2	Awareness of halal concepts, halal processes, and halal principles	0,650
X3	Knowledge about the obligation to use halal cosmetics for every Muslim	0,762
X4	Feel safe using products with the Halal logo	0,767
X5	Knowledge of the use of halal ingredients in the production process of halal cosmetics	0,668
X6	The language used in advertisements on social media is easy to understand	0,619
X7	Social Media reminds you of the product being promoted	0,583
X8	Cosmetic ads on social media feature nice illustrations	0,557
X9	Product advertisements on social media provide clear information	0,777
X10	Cosmetic ads on social media foster a desire to buy	0,715
X11	The right duration of ads on social media	0,708
X12	Social media ads that are displayed are not boring	0,696
X13	Halal cosmetics can make you appear confident	0,786
X14	Halal cosmetics have superior quality	0,632
X15	Curiosity about halal cosmetic products	0,602
X16	Find out about halal cosmetic products from social media influencers	0,714
X17	Find out about halal cosmetic products from the social media accounts of people closest to you	0,702
X18	Affordable halal cosmetic prices based on influencer	0,714
X19	Attractive halal cosmetic packaging based on influencer	0,671
X20	Social media influencers are a lifestyle to follow	0,631

Source: Processed by research team

Social media campaigns are the most essential part, as shown in Table 5, with 28.004%. It is the first key in binding millennial consumers. They rely heavily on social media campaigns to determine their chosen products. Marketers in halal cosmetics companies must be fully prepared to prepare social media campaigns that provoke millennials to select halal cosmetics. The most important aspect of this factor is how halal cosmetic companies can deliver messages about the importance of halal aspects in lifestyle. Regarding the duration of social media campaigns, halal cosmetic companies must choose the effective placement of time because the duration of advertising campaigns, such as videos, is ineffective in the eyes of the millennial generation in making choices. This is in line with some findings, according to Kurniawati and Savitri and Ngah et al. (2022), advertisements in various mass media, whether print, online, or audiovisual



TABLE 4: Factor Analysis for the Overall Sample.

Factors	Name of Dimension	Label	Statement	Factor Scores
F1	Social Media Campaign	X9	Product advertisements on social media provide clear information	0,840
		X17	Find out about halal cosmetic products from the social media accounts of people closest to you	0,807
		X10	Cosmetic ads on social media foster a desire to buy	0,802
		X18	Affordable halal cosmetic prices based on influencer	0,791
		X19	Attractive halal cosmetic packaging based on influencer	0,663
		X11	The right duration of ads on social media	0,630
F2	Influencer trustworthiness	X12	Social media ads that are displayed are not boring	0,787
		X20	Social media influencers are a lifestyle to follow	0,764
		X4	Feel safe using products with the Halal logo	0,717
F3	Halal Awareness	X1	Halal logo awareness	0,685
		X3	Knowledge about the obligation to use halal cosmetics for every Muslim	0,659
		X2	Awareness of halal concepts, halal processes, and halal principles	0,637
F4	Brand curiosity in social media	X16	Find out about halal cosmetic products from social media influencers	0,710
		X15	Curiosity about halal cosmetic products	0,665
		X7	Social Media reminds you of the product being promoted	0,652
		X8	Cosmetic ads on social media feature nice illustrations	0,598
F5	Cosmetics Advertisement Language	X14	Halal cosmetics have superior quality	0,738
		X6	The language used in advertisements on social media is easy to understand	0,736
F6	Brand Trust and product quality	X5	Knowledge of the use of halal ingredients in the production process of halal cosmetics	0,763
		X13	Halal cosmetics can make you appear confident	0,580

Source: Processed by research team

via television and social media such as FB, Instagram, advertisements about halal products are increasing, and they mentioned it will undoubtedly influence consumer

TABLE 5: Percentage of Variance.

Factors	% of Variance
Factor 1 (Social Media Campaign)	28,004%
Factor 2 (Influencer trustworthiness)	13,152%
Factor 3 (Halal Awareness)	8,738%
Factor 4 (Brand curiosity in social media)	6,814%
Factor 5 (Cosmetics Advertisement Language)	6,148%
Factor 6 (Brand Trust and product quality)	5,381%

Source: Processed by research team

behavior in choosing the products they use, especially the millennial generation. Halal products advertised in the media can be food, drinks, health, tourism, and even Sharia finance [5].

$$F2 = 0,787_{X12} + 0,764_{X20} + 0,717_{X4} \quad (2)$$

The second factor is Influencer trustworthiness as an essential factor. This factor has the second-highest score, with 13.152%. On the side of digital content, the role of an influencer is essential, as these influencers represent part of the lifestyle followed by the millennial generation in their lives. In the current digital era, influencers are like creators who provide content and offer solutions to a problem, thus stimulating the emotions of the millennial generation audience in choosing halal cosmetics. Influencer marketing will promote the brand of a halal cosmetic product every day on their various social media channels. Influencers' content can reach more consumers because these halal cosmetic products are becoming increasingly popular due to their content that influences lifestyle. Based on Widyanto and Sitohang's findings, the millennial generation, also known as Generation Y, was born when technology developed rapidly [8]. The existence of computers, video games, gadgets, and smartphones connected to the sophisticated internet makes it easy for this generation to get information quickly and make information viral, especially about halal products. Therefore, the second factor involving the role of influencers regarding the trustworthiness of halal products is an essential component. For millennials, especially Muslims, halal is undoubtedly not just a lifestyle; halal is our way back to heaven. Halal is an Islamic command and teaching for the good of humanity. The halal lifestyle of this millennial generation can be started by using and consuming halal food, as mentioned in the Quran [4].

$$F3 = 0,685_{X1} + 0,659_{X3} + 0,637_{X2} \quad (3)$$

The third factor it is related to the Halal Awareness. The millennial generation has a consideration in selecting products by including the halal logo on the product packaging. That is the highest indicator of this factor; their tendency is not to need a complex explanation about a halal product; they are pretty simple in making choices in halal awareness, namely the existence of a halal logo on product packaging. Having halal certification in a product creates peace of mind for producers and certainty for consumers, and it will also encourage producers to attach a halal logo to the product so that people will easily see it and get correct and precise information, as stated in consumer protection law where every consumer has the right to know clear and correct information about the products they consume [12].

$$F4 = 0,710_{X16} + 0,665_{X15} + 0,652_{X7} + 0,598_{X8} (4)$$

The fourth factor is related to Brand curiosity in social media. The millennial generation is inquisitive about many things, including halal cosmetic products. Producers of halal cosmetics must prepare content that arouses the curiosity of the millennial generation to make product choices for their halal cosmetics. Brand-forming advertisements with knowledge transfer packaging are highly recommended to achieve this factor. Features such as infographics or short videos explaining the experts or testimonials on the importance of halal aspects in cosmetics are things that marketers can do in halal cosmetic products. According to Bonne et al. (2007) and Kurniawati and Savitri, brand curiosity in the halal segment is connected to halal product knowledge, which can be interpreted as a collection of various kinds of information about halal products, which includes product categories, brands, product terminology, product attributes or features, product prices, place and time of sale, how to use and trust halal products. Knowledge about halal products also consists of knowledge about where and when consumers buy halal products and also who sells halal products [5].

$$F5 = 0,738_{X14} + 0,736_{X6} (5)$$

The fifth factor is related to Cosmetics Advertisement Language. The millennial generation has a tendency not to like formal, rigid languages. Instead, they prefer non-formal languages that are widely used in daily interactions and interactions. Producers and marketers of halal cosmetics must be able to place their advertisements in simple language related to the advantages of using halal cosmetics. In line with Anubha, in the context of halal products, advertisers must understand that the target they are targeting is Muslim consumers [15]. So advertisers must understand how they think, act and behave. This initial survey is essential to see the attitudes of Muslims interested in

hearing, seeing, and following each segment of advertising broadcast on television. By tracking consumer attitudes and behavior, you will see indications of potential consumer behavior in creating the right brand image for a product because this brand image will influence consumers' assessments of the expected brand alternatives. The better the brand image attached to the product, the more interested consumers will be.

$$F6 = 0,763_{X5} + 0,580_{X13} \quad (6)$$

Lastly, the sixth factor is related to Brand Trust and product quality. Ultimately, millennials will also consider the quality of the products they choose. They choose a cosmetic product that is very influential on their health, of course, with a trusted choice. It means that manufacturers and marketers must be able to deliver messages to the millennial generation to believe in the quality of their products by fulfilling a series of product reliability tests for cosmetics. The EFA study stage is an initial stage that can open many doors to different types of research. Advanced quantitative research using the Structural Equation Modeling (SEM) method can be carried out by linking purchase intention with many variables. The results of this EFA study can also be followed up with qualitative research to provide an in-depth analysis of the phenomenon.

### 3. CONCLUSION

In reaching many millennial customers, producers and marketers of halal cosmetics must be able to meet the expectations of the millennial generation, the majority of whom choose something based on references from social media. The internet with social media is the main impetus for the millennial generation in making choices for a product, especially halal cosmetics. Based on the results of this study, six main factors can increase the interest of the millennial generation in making choices about halal cosmetics are Social Media Campaigns, Influencer trustworthiness, Halal Awareness, Brand curiosity in social media, Cosmetics Advertisement Language and Brand Trust and product quality. These factors determine which halal cosmetic products can win the competition in winning the millennial generation's interest to be with them. This research reformulates from an early stage the factors that can make the millennial generation interested in halal cosmetic products by selecting an exploratory method. This is different from what has been done by several researchers regarding consumer interest in halal cosmetic products, based on a verification design and determined factors from literature results and existing studies. As for practical implications, this

study is expected to be a simple model factor for halal cosmetics products to reach the millennial generation as their customers.

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