

## THE ANTECEDENTS AND OUTCOME OF HALAL COSMETIC PRODUCTS: A CASE STUDY IN JAKARTA INDONESIA

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### ABSTRACT

*A model for halal cosmetics products with the antecedents and outcome was developed and empirically investigated in this paper. The purpose of this paper is to identify the effect of knowledge, religiosity, and social identity on attitude toward halal cosmetic products, and attitude toward halal cosmetic products on the brand to purchase intention for halal cosmetic products. A model for the halal cosmetics products with the antecedents and outcome was developed and empirically investigated for this paper. The theoretical model was tested using structural equation modeling with Partial Least Squares (SEM-PLS). This study used nonprobability sampling with purposive sampling methods and required 200 respondents. The findings of the study show that knowledge factors have strongest effect on the antecedent variables; and attitude toward halal cosmetic products has a direct effect on purchase intention. This study is a preliminary one investigating the consumer perception of halal cosmetic products. In spite of the importance of the halal cosmetic market for both producers and consumers, the existing literature focuses on halal food products, and only a limited number of studies exists about halal cosmetic products.*

Keywords: knowledge, religiosity, social identity, attitude toward halal cosmetic products, purchase intention

### Introduction

Consumers perceive that they have a want or need. They have a wide range of needs to be fulfilled during their lifetime. Human needs can be interpreted as one of the psychological factors that drive people in their activities and the reason for them to work in order to meet their needs. The phenomenon of human nature can make each individual have different needs. Children's needs are different from the needs of parents, as well as men's needs will be different from those of women. For women, appearance is very important. Cosmetics are a symbol of a woman's beauty. Cosmetics cannot be removed from the daily life of most women. It is normally associated with women because of their nature to constantly look and feel beautiful. It is regarded as reflecting the personality of a person. This is what creates huge market potential, especially in the cosmetics industry. Cosmetic manufacturers compete to innovate to provide the best products and to meet the different needs and desires of women. In an effort to fulfill their needs, they choose products that can provide the highest satisfaction, not only that the products can meet their needs and desires, but also provide peace of mind or a sense of safety in consuming them.

'Halal' is defined as anything that is allowed or acceptable to Muslims, while 'haram' is anything that is forbidden to Muslims. (Eliasi and Dwyer, 2002; Berry and Donna, 2000; Berry, 2008). Islamic food products can be separated into nine categories between halal and haram. It is essential for Muslim customers to know the product categories that they buy and use (Shaari and Arifin, 2009). The concept of halal in Indonesian society has been widely recognized and applied, especially by Muslims. According to the Shari'ah, halal is for everything good and clean, eaten or consumed by humans. Cosmetics are not lawful means in the manufacturing process using substances that are forbidden by Islam. For Muslims who realize it will make them uncomfortable when using the product. Because demand for halal products and services has been increasing (Bernama, 2009) and even with the prominence of the halal market segment and its emergent profits (Fischer, 2008), research on halal food and its consumption patterns by the Muslim community has been fundamentally significant (Bonne et al., 2009). Measuring the precise attitude of consumers, especially Muslims, towards halal food purchases, the intention is still questionable and is therefore an under-researched area (Lada et al., 2010; Bonne et al., 2009; Ahmed, 2008).

Innovation is the key to sustainable business growth. Without innovation, a company's business would not last long. It is required to win the business competition that has become increasingly fierce in recent years. Wardah was established in 1985. Wardah is a halal cosmetics brand product of PT Paragon Technology and Innovation. For Wardah, innovation means to create something new or to continue to improve on old products. Flourish without the support of small innovations. The halal label, widely regarded as an innovation, is actually just a form of the responsibility and trust that is essential for companies to operate successfully. Wardah tries to meet community needs for halal cosmetic products. However, a halal label alone would certainly not be well received by the public. Manufacturers put a lot of effort into assuring consumers that the products they offer are safe. This starts with labeling that includes listing the materials used or contents and the timeframe for safe consumption, important elements to help consumers decide if the product is safe or not. Furthermore, manufacturers are constantly innovating in order to provide consumers with a sense of security. Some manufacturers now add a kosher label to product packaging.

Wardah is known as a pioneer of cosmetics that have been certified halal by the Indonesian Council of Ulama (MUI). Wardah cosmetics uses quality materials and, of course, the law clearly halal status because some materials commonly used in many cosmetics that is a critical point halal such as fat, collagen, elastin, placenta extract, stabilizer vitamins, alpha hydroxy acid and hormones. The materials are very vulnerable because they may derive from animal fats that are forbidden. The rules of halal-

haram is a discourse that is easy to conduct survey in Indonesia. The underlying reason is that the majority of Jakarta's population the capital of Indonesia with an area of 664.01 km<sup>2</sup>, as many as 10,177,924 people (86%), are followers of Islam. Other religious communities in Indonesia are: Christian with 609,210 (6.96%). Catholic with 254,713 (2.91%), Hindu with 63,022 (0.72%), Buddhist with 529,557 (6.05%) and Kong Hu Chu with 11,379 people (0.13%) (<http://www.bps.go.id>, accessed on April 14, 2016). With a Muslim population of as many as 8,753,015 people (86%) the city is a potential market for halal cosmetics products, such as Wardah (produced by PT Paragon Technology and Innovation), Sari Ayu Hijab (produced by PT Martina Berto Tbk), Inez (produced by PT Kosmetikatama Super Indah), La Tulipe (produced by PT Rembaka), and Mazaya (produced by PT Immortal Cosmedika Indonesia). In Indonesia the number of urban women aged 18-50 years old, who are the potential market for cosmetic products, is approximately 3,8 million. In addition, earlier studies have frequently investigated the effects of knowledge and religiosity on attitude towards halal food.

To date, a number of research streams exist in the domain of Halal cosmetics products. Hashim et al. (2013) has reviewed Halal cosmetics and personal care products in terms of ingredient. Hashim et al. (2014) investigated the factors influencing young adult urban Muslim women towards Halal cosmetics. The purpose of this research is to provide an improved understanding of the effects of religiosity (R), knowledge (K), and social identity (SI) on attitude toward halal cosmetics product (ATH), as well as attitude toward halal cosmetic products (ATH) on purchase intention (PI), specifically in halal cosmetic products.

## **Literature Review**

### **Knowledge.**

Knowledge has an influence on intention through attitude; hence, increasing knowledge will be likely to influence intention (Shepherd and Towler, 1992). Abd Rahman et al. (2015) reveal that knowledge refers to the facts, feelings or experience known by a person or a group of people; it can also be defined as awareness, consciousness or familiarity gained by experience or learning. The knowledge of each individual is different from that of other individuals. This is because the information they get about products is also different. In other words, knowledge means the expertise and skills acquired by a person or group of people through theoretical or practical understanding of a subject (Sinclair, 2010; Che Ahmat et al, 2011). Knowledge is one's ability and expertise, in theory or practice, that is received from others. Additionally, knowledge has levels and practicalities based on consumer awareness, perceived attributes, perceived image and opinions about the product and experiences of it that are closely related to the consumer's general understanding of a brand, while attitude is a psychological state formed by outcomes of a good or bad image of an entity.

Previous study by Hamdan et al. (2013) reveals that there is a weak relationship between knowledge of halal foods and purchasing decisions. Meanwhile, a study by Abdul Aziz and Cook (2013) found that knowledge about halal food positively influences the purchase intentions of non-Muslim consumers. Also, based on the research results of Abd Rahman et al. (2015) about Malaysian consumers, the findings unexpectedly revealed that knowledge about halal cosmetics has no influence on attitudes. Even though there has been a lot of research on the influence of knowledge about halal food, there are few studies that discuss whether knowledge influences attitudes towards halal cosmetics. Accordingly, Hypothesis 1 (H1) is proposed.

H1. Knowledge has a positive impact on attitude towards halal cosmetic products.

### **Religiosity**

Religiosity can be an important factor affecting social behavior and economic outcomes. Johnson et al., (2001) define 'religiosity' as the extent to which an individual is committed to his/her religion and the extent to which that religion is reflected in the individual's attitudes and behavior. Religion refers to one's beliefs about the absolute definitiveness and inherent truth qualities of a religion's teachings and scriptures (Moschis and Ong, 2011). Religion plays one of the most influential roles when making decisions about the selection of food in many communities (Dindyal, 2003). Lada et al (2009) argue that religion affects food consumption, depending on the teachings of the religion and the extent to which individuals interpret and follow its teachings.

Swimberghe et al., (2009) found that a significant relationship exists between religious affiliation and factors that influence a consumer's intention to buy halal meat. Meanwhile, Abd Rahman et al. (2015) argue that a positive relationship was found between religiosity and attitude regarding halal cosmetic products. There is, however, a lack of research studies on the relationship of religiosity and attitudes towards cosmetic products. Nowadays, Muslim consumers have become more concerned with the halal status of the products they consume. This study examined the relationship between religiosity and attitudes towards halal cosmetic products. Hence, Hypothesis 2 (H2) is proposed.

H2. Religiosity has a positive impact on attitude towards halal cosmetic products.

### **Social Identity**

Social identity is the aspect of individual self-concept that is derived from knowledge and membership in social group/s as well as the value and emotional significance attached to such membership (Tajfel, 1978). Social Identity theory proposes that people develop a sense of the self from the groups to which they belong (Hogg and Terry, 2000). Previous research has found that social identity has a significant impact on attitude (Terry et al., 1997), and that it affects organizational behaviour in knowledge sharing (Ho et al., 2012).

H3 Social Identity has a positive impact on attitude towards halal cosmetic products.

## **Attitude Toward Halal Cosmetic Products**

Attitude is learned by direct experience with a product, word-of-mouth, from the mass media and other information that comes from other consumers who receives. Attitude is defined as a learned predisposition to behave in a consistently favorable way toward a given object (Schiffman and Wisenblit, 2015). The attitude of consumers can be based on their religion or belief and knowledge regarding a certain commodity, which is a result of an information integration process and ultimately influences the individual's aim to behave in a certain manner (Xiao et al., 2011). Studies (Alam and Sayuti., 2011) have found that consumers' attitudes have a positive impact on their intentions to buy a halal product.

Furthermore, people's attitudes about halal food are created from their belief that the product is halal, and this will lead to favorable attitudes, such as having a purchase intention (Ajzen, 1991). Previous research from Bonne et al., (2007, 2009) in France and Belgium, investigating food decision-making in the context of religion, reveals that there is a relationship between attitude and intention to choose halal meat. Studies (Mukhtar and Butt, 2012) focused on halal food products state that there is a significant relationship between attitude and purchase intention towards this type of food. Abd Rahman et al., (2015) state that there is a positive relationship between attitude towards halal cosmetic products and intention to buy these products.

### **Purchase Intention**

Findings Madden et al., (1992) showed that in Theory of Reasoned Action (TRA), consumers' attitudes have a positive impact on their intentions to buy a product. Among the studies that have assessed this relationship for Halal products are that of Lada et al. (2009), who found that there is a positive relationship between attitude and intention to choose Halal products. Intentions are "the person's motivation in the sense of his or her conscious plan to exert effort to carry out a behavior" (Azmawani et al., 2015)

Purchase intention generally means the possibility that consumers would like to purchase a product, which can be used to predict the occurrence of actual purchase behavior (Dodds et al 1991; Zeithaml, 1998). Consumers with positive purchase intention will form positive commitment, which will strengthen their desire to maintain the trade relationship with sellers. This commitment can be in the form of repurchase intention or consumer loyalty to a product. According to Solomon et al., (2015:189) purchase intention is a consumer's stated willingness to buy or expressed likelihood of certain buying behavior.

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H4. Attitude has a positive impact on purchase intention towards halal cosmetic products.

### **Theoretical Framework And Hypothesis Formulation**

Studies have discussed values in the Halal food and cosmetics context, such as knowledge and religiosity (Rehman et al., 2010; Lada et al., 2009). While these studies have enriched our understanding, their limitations must be noted. First, no-one has surveyed the social identity in a systematic manner. Most studies examined only a small set of the social components and neglected the other imperative ones. Second, due to the incomplete selection of the social identity constructs, the existing literature missed the opportunities to understand the relative strengths of the varying social

The existing research model was based on the postulates of Theory of Reasoned Action (TRA) to investigate Muslim attitude towards Halal products and their intention to choose such products. This study proposed research objective to be achieved using a two stage model. Religiosity (R), Knowledge (K), and Social Identity (SI) are proposed as antecedents of Attitude towards halal cosmetic product<sup>3</sup> (ATH) in 1st stage of the model. In the second stage of the model the influence of Attitude Towards Halal cosmetics product (ATH) on Purchase Intention (PI). To examine the relationships between predictors and response construct, Structural Equation Modeling with the Partial Least Squares (PLS) version 2.0. Briliana (2014) was applied to evaluate the measurement model and structural model PLS analysis was selected because it can assess all paths simultaneously for model prediction and does not need a large sample size (Hair, 2017:22). Furthermore, in most social studies, data tend to be distributed non normally and PLS does not require any normality assumptions. The research framework will be presented in Figure 1.

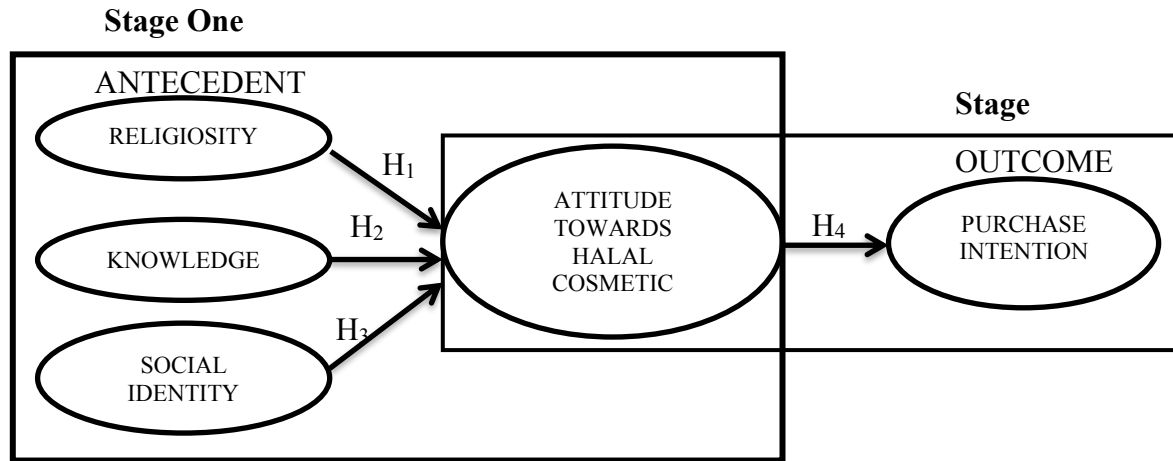


Figure 1

### Research Method

This study was conducted based on confirmatory factor analysis (CFA) which tests whether a specified set of constructs influences the responses in a predictable way. This study used PLS-SEM version 2.0. The PLS-SEM algorithm was used to estimate the path coefficients and other model parameters in a way that maximizes the explained variance or minimizes the amount of unexplained variance (Hair, Hult, Ringle and Sarstedt, 2017). In order to test the co-efficient for the significance of the path modelling, the bootstrapping method was applied. The output from bootstrapping also shows the paths corresponding to each hypothesis. The assumed significance level of the t-value for each path of 1.645 assumes a significant difference at a significance level of 5%, and 2.326 assumes a significant difference at a significance level of 1%. The convergent validity is demonstrated by loadings greater than 0.70, and the average variance extracted (AVE) should be greater than 0.50 (Hair et al., 2017). Discriminant validity refers to the degree of specific construct, which is different from other constructs, and is demonstrated by the square root of the AVE being greater than any of the inter-construct correlations (Fornell and Larcker, 1981; Hair et al., 2017). Meanwhile, the composite reliability is generally interpreted in the same way as Cronbach's alpha and varies between 0 and 1, in which higher values indicate higher levels of reliability (Hair et al., 2017).

Each of the measurement constructs in the survey had five items, which were measured using a seven-point Likert-type scale ranging from 'strongly agree' (7) to 'strongly disagree' (1). Furthermore, some demographic information about the customers was included in the questionnaire. This study used a self-administrated questionnaire with closed-ended questions. The questionnaire was distributed using non-probability purposive sampling. While purposive sampling was used, the breakdown of most of the demographic characteristics of the respondents was representative of the real population of Indonesia. Cross-sectional data were collected by means of a structured survey in Jakarta over multiple days in March 2016. Conducting a consumer perception survey among Muslims is easy as the number of Muslims is the majority in Jakarta. The survey was based on an area sampling technique conducted at a Muslim school and in mosques, universities and shopping areas in Jakarta. Respondents for the study qualified according to pre-set criteria, i.e., they are Muslims, members of Muslim societies, routinely use cosmetics, but have never bought or used Wardah cosmetics. Table I shows the descriptive statistics of respondents.

### Results & Discussion

From a distribution of 230 questionnaires 212 were returned, of which 200 (or 86%) were usable for further analysis. According to the respondents' profiles, the study found the majority (68.5%) were in the 18 to 24 year age group, holders of diploma or bachelor degrees (50.5%), Student also employee (44%) and earning a monthly income of IDR 3,100,000 to 4,999,999 (59.5%). Most of them (95.5%) admitted that they got a formal Islamic education level for the first time when Elementary school. The demographic information of the respondents is shown in Table 1.

**Tabel 1: Characteristics Sample**

Characteristics	Category	Frequency	%
Age	18 – 24 years old	137	68.5
	25 – 31 years old	28	14
	32 – 38 years old	31	15.5
	39 – 45 years old	4	2
Education level	Senior high school,	94	47
	Diploma, Bachelor,	101	50.5
	Master	5	2.5
Occupation	Student	27	13.5
	Student also employee	88	44
	Employee	42	21
	Entrepreneur	25	12.5

	Housewife	18	9
Monthly income	≤ IDR 3,100,000	6	3
	IDR 3,100,000 – IDR 4,999,999	119	59.5
	IDR 5,000,000 – IDR 5,999,999	68	34
	≥ IDR 6,000,000	7	3.5
Formal Islamic education level for the first time	Elementary school	191	95.5
	Junior high school	5	2.5
	Senior high school	2	1
	Bachelor	1	0.5
	Other	1	0.5

Table 2 shows The Composite Reliability (CR) and Cronbach's Alpha ( $\alpha$ ), which exceeded the 0.70 recommended values of Hair et al., (2017). The assessment of the structural model involves an estimation of the path loadings and the  $R^2$  values (Table 2). Path loadings indicate the strengths of the relationships between the independent variables and the dependent variable, while  $R^2$  values measure the predictive power of the structural models. Interpreted as multiple regression results, the  $R^2$  indicates the amount of variance explained by the exogenous variables. Here, correlation between constructs that exceed the square roots of their AVE indicates that they may not be sufficiently discriminable. Using a bootstrapping technique, path loadings and t-statistics for hypothesized relationships were calculated. The PLS analysis results are shown in Table 4. In marketing, researchers usually assume a significance level of 5%. Hypotheses with a t-value above 1.96 will be accepted and a hypothesis will be rejected when its t-value is found to be less than 1.96 for significance level = 5% and for significance level = 1%. Hypotheses with a t-value above 2.326 will be accepted and a hypothesis will be rejected when its t-value is found to be less than 2.326 (Hair et al., 2017).

**Tabel 2 : Summary result of the measurement model and convergent validity**

Variable	Adapted from	Item	Loading	AVE	R Square	Composite Reliability	Cronbach's Alpha
Religiosity (R)	Rehman and Shabbir, 2010 Alam et al., 2011	R1	0.867	0.534	--	0.712	0.745
		R2	0.721				
		R3	0.890				
		R4	0.745				
		R5	0.634				
Knowledge (K)	Golnaz et al., 2010	K1	0.752	0.628	--	0.785	0.891
		K2	0.743				
		K3	0.713				
		K4	0.709				
		K5	0.721				
Social Identity (SI)	B Haobin Ye et al.,(2014)	SI1	0.817	0.689	--	0.709	0.717
		SI2	0.824				
		SI3	0.790				
Attitude Toward Halal Cosmetics Product (ATH)	Salman and Siddiqui, 2011	ATH1	0.661	0.690	0.793	0.865	0.850
		ATH2	0.739				
		ATH3	0.753				
	Lada et al., 2009	ATH4	0.784				
		ATH5	0.881				
Purchase Intention (PI)	Abd Rahman et al., 2015	PI1	0.889	0.785	0.889	0.876	0.854
		PI2	0.891				
		PI3	0.737				
		PI4	0.739				
		PI5	0.674				

Table 2 summarizes the results of the measurement model. Item reliability, construct reliability (CR), and average variance extracted (AVE) (Hair et al., 2017) support the convergent validity of the CFA results. The CR, which shows the degree to which construct indicators demonstrate the latent construct, ranged from 0.709 to 0.876, which was above the cutoff value of 0.7. The average variance extracted (AVE) ranged from 0.534 to 0.785, which was greater than 0.50, justifying the use of the construct. The AVE values of 0.5 and above indicated that convergent validity was achieved by all constructs (Khong et al., 2013). Overall, these results indicate that the measurement model has good convergent validity. The variance explained,  $R^2$ , are 0.793 (Attitude Towards Halal Cosmetic products) and 0.889 (Purchase Intention Halal Cosmetic products) respectively. All the Cronbach's alpha values were greater than 0.70 indicating the good reliability of all the measures. The construct with the highest Cronbach's alpha was knowledge (0.891), which indicates good internal consistency of the items in this construct, while the lowest Cronbach's alpha was Social Identity (0.717), which indicates low inter-item correlations (Table 2). Overall, these results indicate that the measurement model has good convergent validity. To examine the discriminant validity, the study followed the Fornell-Larcker criterion. The square root of the AVE for each construct was compared; if they are greater than the correlation coefficients of the corresponding inter constructs, discriminant validity is achieved (Table. 3).

Table 3: Discriminant Validity

	1	2	3	4	5
<b>IP</b>	0.886				
<b>ATH</b>	0.868	0.831			
<b>SI</b>	0.737	0.768	0.830		
<b>K</b>	0.698	0.731	0.785	0.792	
<b>R</b>	0.659	0.556	0.717	0.711	0.731

Note: Diagonal (in bold) represent the square root of average variance extracted (AVE) while the other entries represent the squared correlations

The PLS analysis based on a bootstrapping procedure for 500 subsamples was carried out. The summary of hypotheses is presented in Table 4 and Figure 2 show support for the fifth hypotheses tested in this study.

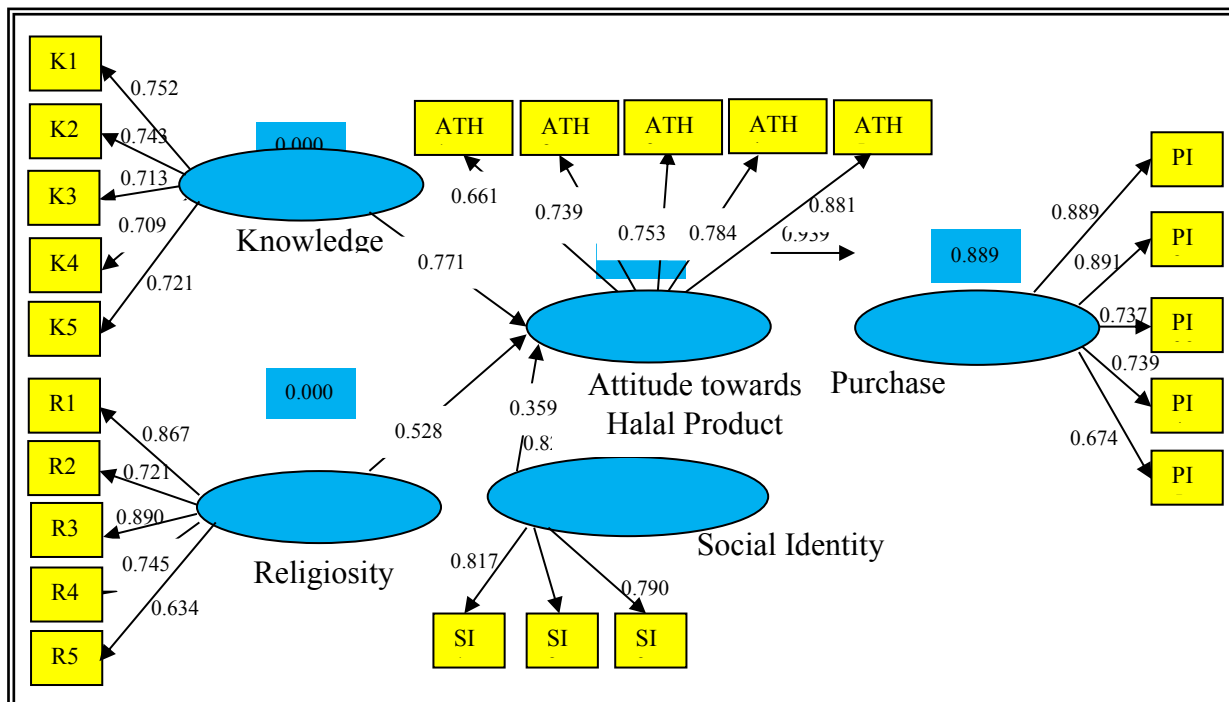


Figure 2. The Measurement Model of Halal Cosmetic Product

Table 4 : Summary of findings

Hypothesis	Path	Original Sample (B)	Standard Error (STERR)	t-value	p-value	Hypothesis
H1	R → ATH	0.771	0.081	2.348	< 0.01	Significant



H2	K	→ATH	0.528	0.072	3.120	< 0.01	Significant
H3	SI	→ATH	0.359	0.088	1.928	< 0.05	Significant
H4	ATH	→PI	0.939	0.123	13.648	< 0.01	Significant

The results show that Hypothesis 1 is supported, as religiosity was found to positively impact on attitude ( $\beta=0.771$ ; t-value 2.348;  $p < 0.01$ ). These findings are consistent with previous studies about the relationship between religiosity and attitude towards halal cosmetic products (Swimberghe et al., 2009; Abd Rahman et al., 2015). Moreover, this finding is similar to the results of the Bonne et al., (2007, 2009) studies, who found that religiosity has a positive influence on intention to buy halal meat. Discourse about halal-haram is important for Muslims when deciding to consume or use a product. Wardah is one of the pioneers of cosmetics labeled halal. This is done to establish the attitude of consumers, especially increasingly Muslim consumers, to convince them to use Wardah products.

Support for Hypothesis 2 is shown, as knowledge was found to positively impact on attitude towards halal cosmetic products ( $\beta=0.528$ ; t-value 3.120 ;  $p < 0.01$ ). These findings are inconsistent with previous studies about the relationship between knowledge and attitude. Previous research about knowledge found that knowledge about halal cosmetics has no influence in relation to attitudes (Abd Rahman et al., 2015). Meanwhile, Hamdan et al., (2013) have found a positive relationship between knowledge and attitude. Based on the results of these previous studies, it can be concluded that consumers' knowledge of halal-related matters is significantly related to their attitudes towards halal cosmetics. Wardah makes halal cosmetic products and consumers have knowledge about Wardah as a producer of halal cosmetics. Halal-harum is indeed embraced by Islam to help Muslims decide what may or may not be consumed. For Wardah halal cosmetic products with the target market being female Muslims, the halal label helps them to select the product.

Finding Hypothesis 3 of this study has shown that the relationship between social identity and attitude towards halal cosmetic products is found significant ( $\beta = 0.359$ ; t-value 1.928;  $p < 0.05$ ). This result further support by Terry et al., (1997) revealed that the common in-group identity model asserts that in-group members demonstrate a more positive attitude toward out-group members if they view themselves as members of a more inclusive group. Social Identity is a positive perception of belonging to a community where people are motivated to interact socially with others, and this has a positive impact attitude towards halal cosmetic products. Based on the results it can be concluded that social identity is critical when we try to understand how individuals come together to form groups. When deciding with whom to talk, what to do, where to go, when to do it, why this is important and how to act, people undergo a series of internal judgements when they use cosmetic products routine.

Similarly, the finding supports Hypothesis 4 when attitude towards halal cosmetic products positively impacted on purchase intention ( $\beta = 0.939$ ; t-value 13.648;  $p < 0.01$ ). The result shows further support that there is a positive relationship between attitude towards halal cosmetic products and intention to buy them (Mukhtar and Butt, 2012; Abd Rahman et al., 2015). Consumers who already have positive knowledge about a product will show their attitude toward the product in the form of purchase intention. A purchase intention toward Wardah halal cosmetics products, in addition to the background of knowledge, is also influenced by religiosity. This is because Wardah labels their products with links to halal-haram which is a provision that the product can or cannot be consumed by consumers who are Muslims.

## Conclusion

In contrast to previous studies comparing purchase intention for halal cosmetic products with halal food products, this study focuses only on purchase intention for Halal cosmetic products. To date, there has been no such study to assess the influence of possible antecedents, such as knowledge pertaining to halal matters, religiosity and social identity, on consumers' attitudes towards halal cosmetic products.

The results show that the relationship between knowledge and attitudes towards halal cosmetic products is significant. Similarly, the finding this study has shown that the relationship between social identity and attitude towards halal cosmetic products is found significant. Findings also confirmed that there is a significant positive relationship between religiosity and attitudes towards halal cosmetic products. Based on the results of previous studies that have found positive relationships between knowledge and attitudes towards halal food products, the present results signify that consumers are paying more attention to halal food products than to halal cosmetic products. The result indicated that Indonesian Muslim women are generally religious, as means However, this study confirmed the fact that religious beliefs still plays an important role in shaping perceptions of Muslims and specifically Muslim women towards cosmetics. This finding is very consistent with the nature of Islam as a religion that focuses on application and the power of understanding and reasoning why we worship ALLAH SWT rather than just performing rituals. Knowing this, Muslim retailers should play their role to produce and inform also educate their Muslim consumers about halal cosmetic products.

This current study has found that attitudes towards halal cosmetic products has a significant relationship with purchase intention. This is consistent with previous studies (Mukhtar and Butt, 2012; Abd Rahman, 2015) which showed that attitude had a relationship with purchase intention. The study has several limitations. First, findings cannot be generalized to the broader community based on this study alone. This is due to the sample size being relatively small compared to the total population in predominantly Muslim Indonesia. Furthermore, the majority of respondents fell within the low-income level and the pattern of the age distribution showed that cosmetics are more likely to attract young consumers than mature groups of consumers. Second, this study is entirely dependent on the willingness of the respondents to participate openly. As such, future research should investigate the relationship between knowledge, religiosity, attitudes towards halal cosmetic products and intention towards different halal products, e.g. food and cosmetics. The results of such a study could help academicians and practitioners to achieve a better understanding of the factors that affect consumers' attitudes

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