

Understanding the purchasing behaviors of halal cosmetics of teenagers in Indonesia using the theory of planned behavior and theory of consumption value



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ABSTRACT

Introduction: Public awareness of halal lifestyles is increasing. This understanding concerns food and beverage and other halal aspects such as halal tourism, household needs and halal cosmetics. Indonesia is the country with the largest Muslim population in the world. However, the general public, especially teenagers, does not understand the concept of halal cosmetics, which currently prefers other cosmetic products whose halal identity is not yet clear. The willingness and intention to use halal cosmetics remain low. This research aims to determine the factors affecting the use of halal cosmetics in Indonesian students.

Methods: The study design was a descriptive study with a cross-sectional approach. This study combined the Theory of Planned Behavior and the Theory of Consumption Value (TCV) to identify factors affecting halal cosmetics in Indonesian students. This research employed a structured online survey, and 934 Muslim students aged 17 to 30 years old. The analysis process used Partial Least Square-Structural Equation Modelling (PLS-SEM).

Results: The results showed that three of the 11 hypotheses were not proved. There was a significant relationship between intention, conditional value, epistemic value, emotional value, and halal cosmetics, with an R square value of 0.762.

Conclusion: Four factors affect the use of halal cosmetics, 76.2%, while other factors outside the model cause the additional 23.8%.

Keywords: *Halal cosmetic, Indonesia, PLS-SEM, Students, Theory of Consumption Value, Theory of Planned Behavior.*

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INTRODUCTION

The Muslim population all over the world is increasing over time. Indonesia is a country with the largest Muslim population in the world. According to the 2020 population census of Indonesia, Indonesia's population has reached 273.5 million, of which 87.2% (229 million people). The growing international market size of Muslim people will reach 2.2 billion by 2030.¹

According to the Qur'an, Halal refers to something Allah permits and is related to many aspects of daily life, such as food, drink, clothing, cosmetics, work, and so on.² In today's world, Muslims constitute one of the most important global markets for halal products.² Halal cosmetics are one of the current demands and consumptions of halal products.³ The Global Trend of Halal Business in 2016 shows that ten sectors significantly contribute to the halal

industry in business and economics, one of which is halal cosmetics. By 2023, the global demand for halal cosmetics will reach USD 53 billion.

Cosmetics and personal care products are used on the human body to cleanse, beautify, promote attractiveness, and change appearances.⁴ These include skin care creams, bath products, lotions, powders, perfumes, facial makeup, and deodorants. According to reports, a person uses up to 25 personal care products daily.⁵ Halal cosmetics is an innovation in the cosmetic industry because it introduces new and different internal and external operations to meet customer demands. Halal cosmetics are concerned with halal compliance throughout the supply chain, from raw material sourcing to manufacturing, transportation, warehousing, and freight handling.⁶

The term halal cosmetics has become more prevalent in recent years, but

some Muslims in Islamic countries, such as Indonesia and Malaysia, are still unfamiliar with this product. Many of them considered the Halal term just for food and beverage products. Moreover, research on halal cosmetics products is still lacking compared to food.⁷⁻¹¹ Besides, the attitude to using cosmetics is changing from conventional cosmetic products to halal cosmetic products. Most women value personal grooming, including working women and those with higher incomes who frequently purchase cosmetic products.¹² As a result, this study aims to identify the factors influencing the use of halal cosmetics among Indonesian students.

METHODS

The study design is a descriptive study with a cross-sectional approach. This study combined the Theory of Planned Behavior

(TPB) and the Theory of Consumption Value (TCV). TCV is used to identify factors affecting the use of halal cosmetics among Indonesian and Malaysian students. This study used a structured online survey to recruit 937 Muslim students from Indonesian universities aged 17 to 30. The data were collected through a survey using a structured questionnaire through convenience and analyzed using Partial Least Square-Structural Equation Modelling (PLS-SEM). Figure 1 describes how the researchers combined the Theory of Planned Behavior (TPB) and the Theory of Consumption Value (TCV).

The survey instrument was created by adapting validated questions from previous studies, graded on a 5-point Likert scale. This study employed a three-section questionnaire. Section A consists of respondents' details such as age, status, occupation, educational level, income level, monthly expenses on purchasing halal cosmetic products, frequency of buying

halal cosmetic products and the duration of usage of these products. Section B consists of knowledge, religiosity, attitude and intention. Section C consists of 21 measurement items; 3 items for functional value constructs; 3 items for conditional value constructs; 4 items for social value constructs; 4 items for emotional value constructs; 3 items for epistemic value constructs; 5 items for the use of halal cosmetic products as dependent variables.

RESULTS

Based on Table 1, the majority of respondents were female, single, last education was senior high school, from faculty of medicine and health sciences, school of nursing, respondent's monthly expenses were Rp 500.000 - < Rp. 1.000.000, Expenditure per month of respondents specifically for cosmetics was Rp 500.000 - < Rp 1.000.000. They know about halal cosmetics and have used them for over two years. The age range was 17-

30 years old, and the average age was 20.48 years old.

Based on the TPB and TCV, Figure 2 depicts the factors influencing the use of halal cosmetics among Indonesian students.

According to the first model's findings, some indicators have a loading factor of less than 0.60, indicating that all of these indicators are invalid for measuring the construct. The researcher then performed construct reliability and validity tests to measure outer loadings.

Table 2 shows that the Cronbach's Alpha of each construct is greater than 0.70 and the Average Variance Extracted (AVE) is greater than 0.50, indicating that all constructs are reliable.

Table 3 depicts the relationship between variables based on the compiled hypothesis. There are three rejected hypotheses among the eleven: the relationship between knowledge and intention, functional value with behavior in using halal cosmetics, and social value with behavior in using halal cosmetics. Based on these results, the structural equation is as follows:

$$\text{Attitude} = 0.454 * \text{Knowledge} + 0.251 * \text{Religiosity}$$

$$\text{Intention} = 0.060 * \text{Knowledge} + 0.066 * \text{Religiosity} + 0.762 * \text{Attitude}$$

$$\text{The used of halal cosmetics} = 0.362 * \text{Intention} - 0.001 * \text{Functional Value} + 0.092 * \text{Conditional Value} + 0.026 * \text{Social Value} + 0.191 * \text{Epistemic Value} + 0.335 * \text{Emotional Value}$$

Based on this equation, an analysis is performed to determine how much influence the independent variable has on the dependent variable.

Based on Table 4, the R square Adjusted value of the Attitude equation = $0.455 * \text{Knowledge} + 0.251 * \text{Religiosity}$ is **0.371**, indicating that 37.1% of the changes in the Knowledge and Religion variables can explain the variation in attitudes. Other factors outside the model cause the additional 62.9%.

Based on Table 4, the R square Adjusted value of the Intention equation = $0.060 * \text{Knowledge} + 0.066 * \text{Religiosity} + 0.762 * \text{Attitude}$ is **0.689**, indicating changes in the Knowledge, Attitude, and Religion variables can explain 68.9 percent of the Intention variance. Factors outside

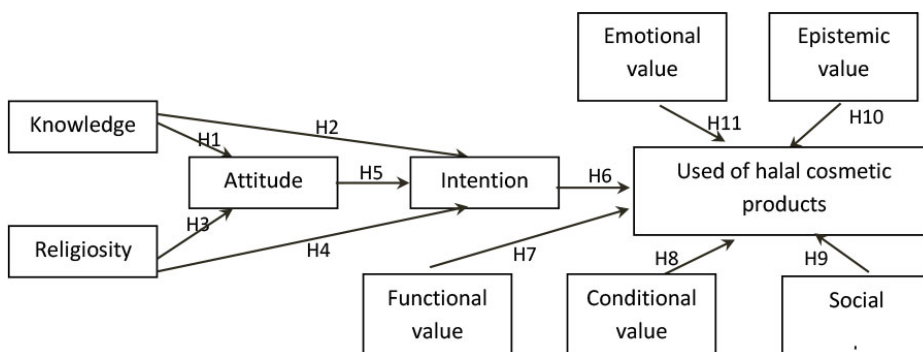


Figure 1. Research hypotheses.

Hypothesis:

Thus, the researchers formed the hypotheses as below (Figure 1):

- H1 : There is a significant relationship between knowledge and attitude.
- H2 : There is a significant relationship between knowledge and intention.
- H3 : There is a significant relationship between religiosity and attitude.
- H4 : There is a significant relationship between religiosity and intention.
- H5 : There is a significant relationship between attitude and intention.
- H6 : There is a significant relationship between intention and halal cosmetic products.
- H7 : There is a significant relationship between functional value and halal cosmetic products.
- H8 : There is a significant relationship between conditional value and halal cosmetic products.
- H9 : There is a significant relationship between social value and halal cosmetic products.
- H10 : There is a significant relationship between emotional value and halal cosmetic products.
- H11 : There is a significant relationship between epistemic value and halal cosmetic products.

Table 1. Characteristics of respondent (n=937).

Characteristics	n	%
Sex		
– Male	247	26.4
– Female	690	73.6
Marital status		
– Married	10	1.1
– Single	927	98.9
Last education		
– Senior high school	753	80.4
– Vocational high school	87	9.3
– High school of machinery	5	0.5
– Boarding school	33	3.5
– Religious high school	59	6.3
Faculty		
– Faculty of Medicine and Health Sciences	471	50.3
– Faculty of Social and Political Science	2	0.2
– Faculty of Agriculture	142	15.2
– Faculty of Engineering	178	19.0
– Faculty of Islamic Studies	135	14.4
– Faculty of Economics and Business	9	1.0
School of		
– Medicine	94	10
– Dentistry	70	7.5
– Nursing	194	20.7
– Pharmacy	113	12.1
– International Relations	1	0.1
– Communication Studies	1	0.1
– Arabic Language	1	0.1
– Agribusiness	80	8.5
– Agrotechnology	61	6.5
– Civil Engineering	66	7.0
– Electrical Engineering	39	4.2
– Machine Engineering	39	4.2
– Information Technology	35	3.7
– Communication and Islamic Counseling	47	5.0
– Islamic Education	43	4.6
– Finance and Sharia Banking	44	4.7
– Accountancy	8	0.9
– Finance and Sharia Bank	1	0.1
Year of college		
– 2015	3	0.3
– 2016	42	4.5
– 2017	152	16.2
– 2018	278	29.7
– 2019	207	22.1
– 2020	255	27.2
Respondent's monthly expense		
– < Rp 500.000	192	20.5
– Rp 500.000 - < Rp. 1.000.000	347	37.0
– Rp. 1.000.000 - Rp. 2.000.000	298	31.8
– > Rp. 2.000.000	100	10.7
Expenditure per month of respondents specifically for cosmetics		
– < Rp 100.000		
– Rp 100.000 - < Rp 500.000	310	33.1
– Rp 500.000 - < Rp 1.000.000	2	0.2
– Rp 1.000.000 - < Rp 2.000.000	621	66.3
– > Rp 2.000.000	3	0.3
	1	0.1

the model cause the other 31.1%.

Table 4 show the R square value of Adjusted Equation Behavior = $0.362 * \text{Intention} - 0.001 * \text{Functional Value} + 0.092 * \text{Conditional Value} + 0.026 * \text{Social Value} + 0.191 * \text{Epistemic Value} + 0.335 * \text{Emotional Value}$ is **0.762** indicating that 76.2% of Behavior variance can be explained by changes in Intention, Functional Value, Conditional Value, Social Value, Epistemic Value and Emotional Value. Other factors outside the model caused the other 23.8%.

DISCUSSION

Knowledge and religiosity are related to attitude; religiosity and attitude are related to intention, and intention is associated with using halal cosmetics. The TPB makes no direct use of knowledge of correct factual information.¹³ To be sure, attitudes, subjective norms, and perceptions of behavioral control are assumed based on people's beliefs about the consequences of their behavior, normative expectations of others, and factors that can help or hinder behavioral performance.^{13,14} Although these beliefs represent people's information about a particular behavior, whether or not this information is factually correct is irrelevant. People's thoughts are frequently based on incomplete information and may be misguided, biased, paranoid, self-serving, or otherwise irrational. What matters in the TPB is whether a person's beliefs encourage or discourage the behavior. As a result, people are not assumed to be rational; their intentions and behaviors are assumed to follow reasonably from their beliefs.¹⁴

According to the TPB, three factors influence behavioral intentions: attitude toward the behavior, subjective norm regarding the behavior, and perceived behavioral control. A favorable attitude and a supportive personal standard motivate one to engage in the behavior, but a concrete intention to do so is formed only when perceived control over the behavior is sufficiently strong, according to the current formulation of the theory. The intention to perform the behavior in question is the immediate antecedent of behavior in the TPB; the more robust the

Characteristics	n	%
Do you know about halal cosmetics?		
- Yes	713	76.1
- No	40	4.3
- Maybe	184	19.6
Do you use halal cosmetics?		
- Yes	787	84.0
- No	32	3.4
- Ever	118	12.6
How long have you been using halal cosmetics?		
- < 1 year	194	20.7
- One year until two years	182	19.4
- > 2 years	561	59.9
Age		
- Min-Max	17-30	
- Mean±SD	20.48±1.38	

Table 2. Construct reliability and validity of variables (n=937).

Research Variable	Cronbach's Alpha	Average Variance Extracted
Knowledge	0.888	0.690
Religiosity	0.823	0.533
Attitude	0.894	0.704
Intention	0.919	0.756
Functional value	0.671	0.603
Conditional value	0.730	0.638
Social value	0.735	0.648
Epistemic value	0.858	0.779
Emotional value	0.897	0.765
The use of halal cosmetics	0.912	0.741

changing behavior and successfully explained and predicted behavior in many behavioral domains, including examining health behavior.¹⁵⁻¹⁷ The TPB employs an expectancy-value formulation to describe the formation of attitude toward behavior. Specifically, attitude toward the behavior is assumed to be a function of readily accessible beliefs about the likely consequences of the behavior, known as behavioral beliefs. A behavioral view is a person's subjective probability that engaging in a behavior of interest will result in an unavoidable outcome or provide a specific experience, such as the belief that wearing a heart monitor (the behavior) can detect heart arrhythmia (the effect) or is inconvenient (the background). In aggregate, behavioral beliefs can produce a positive or negative attitude toward the behavior. In particular, the positive or negative valence of each anticipated outcome or experience contributes to the overall attitude in direct proportion to the subjective probability that the behavior will produce the desired result or experience.^{13,14}

Previous research has discovered that halal cosmetics are clean, safe, and high quality because they must be manufactured under strict sanitary conditions mandated by Good Manufacturing Practices (GMP) and Public Health legislation. Because they are not tested on animals and are made with natural, gentle ingredients on the hair and skin, Halal cosmetics may appeal to Muslims and non-Muslim consumers. Compatibility, which refers to how well an innovation fits into individual cultures, may persuade them to adopt the new product in addition to these factors. Muslim consumers may repurchase halal cosmetics if product attributes such as ingredients, texture, and performance meet their cultural requirements and personal preferences.¹⁸ Cosmetics and personal care products must not only meet government safety regulations, but they must also be halal. Keratin (derived from hair), albumin (derived from human serum), and placenta (derived from the womb) are all common ingredients in conventional cosmetics. These substances are prohibited in halal cosmetic manufacturing because they are derived from human tissues.¹⁹

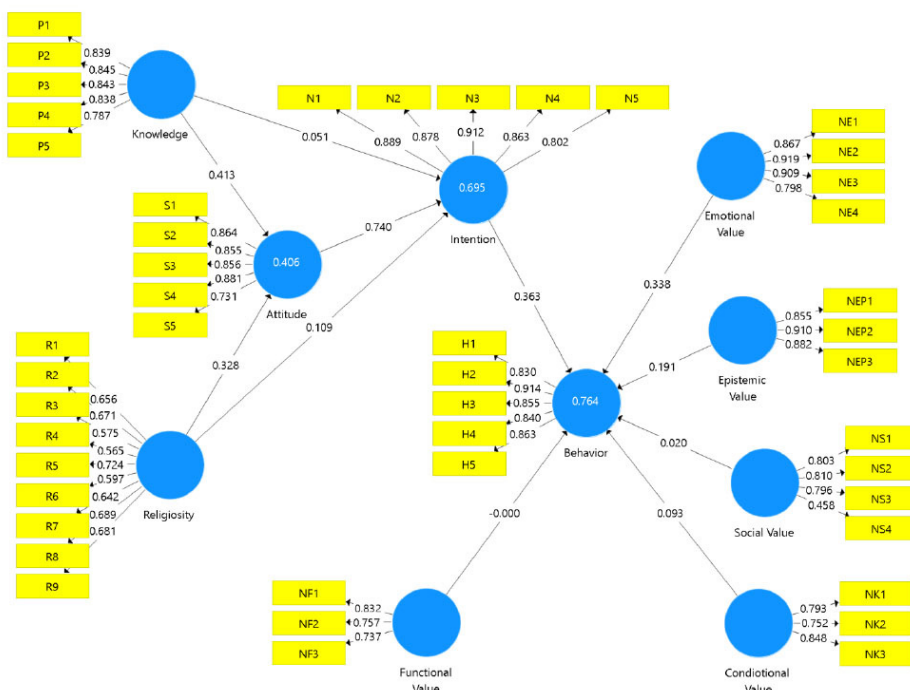


Figure 2. Model 1 factors affecting the use of halal cosmetics in Indonesia students.

intention, the more likely the behavior will follow. The more control the actor has over their behavior, and the more likely the

intention will be carried out.¹⁵ The theory of planned behavior has been widely applied to predicting and

Table 3. Relationship between Construct (n=937).

Research Variable	Original Sample (O)	Mean Sample (M)	Standard Deviation (STDEV)	T Statistics	P Values
Knowledge ⊕ Attitude	0.454	0.453	0.028	16.184	0.001*
Knowledge ⊕ Intention	0.060	0.059	0.031	1.929	0.054
Religiosity ⊕ Attitude	0.251	0.254	0.028	9.082	0.001*
Religiosity ⊕ Intention	0.066	0.068	0.024	2.790	0.005*
Attitude ⊕ Intention	0.762	0.761	0.024	32.032	0.001*
Intention ⊕ The use of halal cosmetics	0.362	0.362	0.036	9.983	0.001*
Functional value ⊕ The use of halal cosmetics	-0.001	0.001	0.024	0.040	0.968
Conditional value ⊕ The use of halal cosmetics	0.092	0.096	0.025	3.677	0.001*
Social value ⊕ The use of halal cosmetics	0.026	0.024	0.027	0.966	0.334
Epistemic value ⊕ The use of halal cosmetics	0.191	0.189	0.026	7.257	0.001*
Emotional value ⊕ The use of halal cosmetics	0.335	0.332	0.040	8.332	0.001*

*) P value < 0.05 based on Independent T-test

Table 4. Value of R Square and R Square Adjusted.

Research variables	R Square	R Square Adjusted
Attitude	0.373	0.371
Intention	0.690	0.689
The use of halal cosmetics	0.764	0.762

The halal status of these goods is important because it affects Muslim worship and prayers. They may have religiously informed expectations of the products, which, if not met, will result in poor customer satisfaction. Similarly, potential adopters may assess the innovation based on its complexity, which refers to the difficulty associated with implementing the invention required resources and cognitive efforts. It implies that the problem will influence consumers' purchasing decisions in obtaining halal cosmetics on the market. For example, the absence of a halal logo on a product may necessitate a significant amount of time and cognitive effort on the part of the consumer to read through the ingredients before making a purchase decision.^{19,20}

Religion has been studied about halal products influencing consumer preferences.¹⁹ More religious respondents may incorporate these beliefs and values into their daily lives, focusing more on product attributes, social influence, and innovation when deciding whether or not to adopt halal cosmetics.²⁰ Religious consumers may have relatively high levels of product category knowledge and be able to evaluate brands based on product attributes objectively. This finding also suggests that religious consumers may be part of a community where religion is essential in their daily lives. Being involved

in this community may impact their attitude toward halal cosmetics because they need to ensure their legitimacy.²¹

There is a link between the use of halal cosmetics and conditional value, epistemic value, and emotional value. Conditional value is "the perceived utility acquired by an alternative as a result of the particular situation or set of circumstances confronting the decision maker." Belk (2019) defined it as a situation in which, rather than relying on personal knowledge (intra-individual) and stimulus (choice), all of the included elements are related to specific times and places.²² As a result, the current behavior is significantly and systematically shaped. Consumer purchasing behavior may be influenced when personal circumstances change. According to Biswas and Roy, conditional value is essential in shaping sustainable consumption behavior.²³

The perceived utility gained from an alternative's capacity to arouse curiosity, provide novelty, and satisfy a desire for knowledge is referred to as epistemic value. According to Laroche et al. consumer's research, all stages of the decision-making process are recognized to be influenced by a characteristic known as knowledge. When confronted with a new product, consumers evaluate it by comparing it to previously known products before deciding whether or not to purchase it. A

newly introduced product must have an equivalent elaboration between the buyer's perceived situational characteristics and the product's.²³

The perceived utility resulting from a product or service that elicits feelings or affective states is referred to as emotional value. According to Bei and Simpson's study findings, 89.1% of respondents believed purchasing recycled products would help preserve the environment.²⁴ Consumer behavior regarding the environment is influenced by emotional value. Although incorporating emotion into decision-making models can significantly improve their explanatory power, which is traditionally thought to be a cognitive process, the role of emotion in decision-making has received less attention thus far.^{23,25}

This study's limitation was that the respondents came from only one educational institution, Universitas Muhammadiyah Yogyakarta. In addition, the respondents between faculties varied according to the total number of students in each faculty.

CONCLUSION

There was a significant relationship between intention, conditional value, epistemic value, emotional value, and halal cosmetics, with an R square value of 0.762. Four factors affected halal cosmetics. These factors affected 76.2%, while other factors outside the model caused an additional 23.8%. Meanwhile, this research is still limited to students at the Universitas Muhammadiyah Yogyakarta so that further analysis can be more comprehensive for other universities.

CONFLICT OF INTEREST

There is no conflict of interest in this research, either in the research process or publication of research results.

FUNDING

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ETHICS APPROVAL

The study was approved by the health research ethics committee of Universitas Muhammadiyah Yogyakarta's Faculty of Medicine and Health Sciences under the number 120/EC-KEPK FKIK UMY/IV/2021.

AUTHOR CONTRIBUTION

The presented idea was conceived and developed by TH, IP, MO, and SBH, and all authors planned and administered the survey. TH wrote the research manuscript. All authors contributed to the final manuscript version, providing critical feedback and assisting in shaping the research and analysis.

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