

Cultivating Consumer Insights: Unravelling Halal Cosmetics Purchase Intentions Among Millennial Working Women in Kuala Lumpur

Muhammad Asyraf Hasim^{1*}, Mahiah Said² and Fatimah Ibrahim¹

¹*Johor Business School, Universiti Tun Hussein Onn Malaysia, 86400 Parit Raja, Batu Pahat, Johor, Malaysia*

²*UNITEN Business School, Universiti Tenaga Nasional, Putrajaya Campus, Jalan IKRAM-UNITEN, 43000 Kajang, Selangor, Malaysia*

ABSTRACT

This paper aims to enhance the growth of Malaysian halal cosmetic brands by identifying key factors influencing purchase intention. Specifically, the study investigates the impact of religiosity on the intention to purchase halal cosmetic products, utilising the S-O-R model within the Malaysian context, which offers a unique perspective in halal consumerism research. An online survey employing 5-point Likert Scale questions targeted Muslim working females aged 27 to 42 years in Malaysia during 2023, with 251 responses collected through convenience random sampling. The study employs Partial Least Squares Structural Equation Modelling (PLS-SEM) for data analysis. Findings indicate a significant positive relationship between religiosity and intention to purchase halal cosmetics, while no significant relationships were found between brand equity, promotion, perceived value, attitude, and purchase intention. Despite the critical role of religiosity, ensuring true halal integrity remains challenging due to the use of collagen, gelatine, and other animal-based raw materials commonly found in cosmetics. These materials may compromise halalness if rigorous halal certification, supply chain transparency, and traceability mechanisms are not enforced, as religiosity alone cannot guarantee the integrity of end products. The study's limitations include its

focus on Malaysia's halal cosmetic sector and specific demographic characteristics, which may limit its generalisability to other contexts. Future research could explore the moderating roles of attitude and perceived value and address broader concerns about halal assurance frameworks in cosmetic products.

ARTICLE INFO

Article history:

Received: 13 July 2024

Accepted: 21 January 2025

Published: 19 September 2025

DOI: <https://doi.org/10.47836/pjssh.33.4.04>

E-mail addresses:

asyrafh@uthm.edu.my (Muhammad Asyraf Hasim)

mahiah@uniten.edu.my (Mahiah Said)

sfatimahibrahim.army@gmail.com (Fatimah Ibrahim)

*Corresponding author

Keywords: Halal cosmetics, PLS-SEM, purchase intention, S-O-R model

INTRODUCTION

The halal industry has experienced exponential growth over the last few decades. This is an attractive business opportunity driven by rising demand, particularly from Muslim-dominant countries. Muslim spending across key halal sectors, including food, pharmaceuticals, cosmetics, travel, fashion, and media, was estimated at USD 2.29 trillion in 2022, reflecting a significant 9.5% year-over-year growth. Projections suggest that this spending could rise to USD 2.8 trillion by 2025, fuelled by the expanding Muslim population and a growing preference for ethical consumerism globally (Halal Weekly, 2023; Salaam Gateway, 2023). This growth is further supported by estimates that the global Muslim population will reach approximately 3 billion by 2060, marking a 70% increase from 1.8 billion in 2015 (Lipka & Hackett, 2017). However, significant gaps remain in the halal cosmetics market, especially among urban Millennials who seek products that align with their ethical and religious values. Religiosity heavily influences their purchasing decisions, yet many halal brands struggle to communicate their adherence to halal standards, leading to scepticism. Moreover, a lack of transparency in sourcing and ingredient integrity diminishes perceived value, deterring consumers who prioritise authenticity and sustainability (A. A. Khan et al., 2022). The sector has also not fully capitalised on digital platforms like social media and e-commerce, limiting brand visibility and consumer engagement and negatively impacting brand equity.

To resonate with this demographic, halal brands must enhance their online presence, leverage influencer marketing, and cater to diverse preferences, including varying interpretations of halal standards. Adapting to these evolving needs is essential for sustained growth in a competitive landscape (Azhar & Iqbal, 2023).

Despite halal food and beverage being the most predominant sector, with a value of USD 2,354 billion in 2022 and expected to grow 11.32% by 2029, the other halal sectors are also growing significantly (Maximize Market Research Pvt. Ltd., 2023). Halal cosmetics were valued at USD 91.5 billion in 2024 and are projected to grow to USD 131.23 billion by 2029, driven by increasing demand for ethical, natural ingredient-based products (Mordor Intelligence, n.d.). This clarifies that halal does not mainly address food products alone, but is also applicable to other products. Halal cosmetics are expected to grow continually, driven by increasing awareness around avoiding non-compliant practices like pork, alcohol, and animal cruelty in products (Suparno, 2020). The market is rapidly expanding in the Middle East due to strong cultural and religious preferences for halal products (El-Assi, 2023). Europe has also seen significant growth, particularly in the UK, France, and Germany, where a growing Muslim population and demand for ethical, sustainable products are driving the rise of halal cosmetics (Mordor Intelligence, n.d.). Similarly, consumers in North Africa are increasingly choosing halal products that align with their religious and ethical values (Euromonitor International, 2023).

In Southeast Asia, halal cosmetics are becoming more prominent in markets like Malaysia and Indonesia, where halal certification plays a key role in consumer choices (Islamic Religious Council of Singapore, 2023). As one of the fastest-growing segments in the beauty industry, the region has become a key focus for global halal cosmetics manufacturers. This growing demand underscores the global shift toward ethical and halal-certified beauty products, making halal cosmetics a rapidly expanding market worldwide. The economics of halal cosmetics in Asia-Pacific, especially Indonesia, Malaysia, India, and Singapore, are promising, as they held the biggest market share globally in 2019 (Bora, 2023). This is mainly due to the high Muslim population, such as Indonesia, with approximately 229 million Muslims in 2023, and India, with 213 million Muslims in 2020. The government's initiatives also contribute to the development of the country's halal industry. For example, the Malaysian government has allocated RM25 million to the Halal Development Corporation (HDC) under Budget 2022 to execute programs including digital branding and halal competitiveness (Nik Amiruddin, 2023). This has resulted in the emergence of more halal cosmetic brands, mainly from Malaysia and Indonesia, such as Wardah, Emina, SimplySiti, Nurraysa, and HAUS cosmetics.

The halal cosmetics industry is witnessing rapid growth, fuelled by increasing consumer awareness of religious compliance and a rising demand for ethically produced products. In Malaysia, a global

leader in halal certification, understanding the key factors influencing consumers' purchase intentions is crucial for the continued success of local halal cosmetic brands. While past studies have employed models like the Theory of Planned Behaviour (TPB) and the Theory of Reasoned Action (TRA) to investigate purchase intentions, incorporating variables such as religiosity, ingredient safety, halal logos (N. Khan et al., 2020), and attitudes as mediators (Briliana & Mursito, 2017), the Stimulus-Organism-Response (S-O-R) model has seen limited application in this context. Most existing research has focused on online purchase intentions or other regional markets, leaving a gap in understanding the specific drivers behind halal cosmetic purchases within Malaysia. This study seeks to address that gap by (1) identifying the critical factors influencing halal cosmetic purchase intentions among millennial working women in Kuala Lumpur and (2) evaluating the applicability of the S-O-R model in this context. By applying the S-O-R framework, this paper aims to generate fresh insights into consumer behaviour, providing a deeper understanding of the motivations for halal cosmetic purchases in Malaysia's distinct market environment.

Despite the Stimulus-Organism-Response (SOR) model being utilised in various domains to understand consumer behaviour, its application to halal cosmetics remains underexplored (Suparno, 2020). Existing research often relies on traditional models, such as the Theory of Planned Behaviour (TPB) and the Theory of Reasoned Action (TRA), to explain

halal consumer behaviour (Aisyah, 2017; Fishbein & Ajzen, 1975). These models, however, do not adequately address the unique interplay of religiously motivated stimuli and internal psychological processes that influence purchasing decisions in halal markets. Specifically, the SOR model offers a valuable framework for investigating how external stimuli, such as religiosity, interact with internal cognitive mediators like perceived value and attitude to drive consumer responses (Ngah et al., 2019). In the context of halal cosmetics, religiosity as a stimulus is particularly significant, as it directly aligns with consumers' ethical and religious principles. However, gaps remain in understanding how religiosity functions as a dominant driver compared to traditional marketing stimuli, such as brand equity and promotion. Moreover, limited research investigates the mediating role of internal processes (e.g., attitude and perceived value) within the SOR framework in the halal cosmetics domain. This study addresses these gaps by applying the SOR model to halal cosmetics, a growing sector in Malaysia, to explore how religiosity-driven stimuli influence purchasing decisions. By examining the mediators and the direct effects of religiosity, this study extends the SOR model's theoretical application to contexts characterised by faith-based consumerism.

LITERATURE REVIEW

Stimulus-Organism-Response (S-O-R)

Precedent studies concentrating on the field of halal cosmetics widely use the Theory

of Reasoned Action (TRA) and Theory of Planned Behaviour (TPB; Aisyah, 2017; Suparno, 2020). The utilisation of the Stimulus-Organism-Response (S-O-R) model is very scarce in the context of the halal industry and general cosmetics. However, a study by Suparno (2020) has proven that applying this theory is possible and led to a substantial discovery, specifically in observing the factors of the online purchasing behaviour of halal cosmetics.

The theory of S-O-R is the revolutionary model of the Stimulus-Response (SR) theory that caters to three stages of consumer behaviour in making rational behavioural decisions, including stimulus, which refers to the element that influences one's internal state that eventually stimulates them into behaving favourably or unfavourably towards something; meanwhile, organism refers to the internal progression such as thinking, attitude, and, perception that links the external stimuli and the final action; lastly, response refers to the final decision of the consumer (Suparno, 2020). The introduction of the organisms in the latter development of the theory allows the framework to feasibly address human behaviour-related issues, including marketing and management (Ngah et al., 2019). This theory also signifies the need for a mediating variable positioned under an organism that may mediate the relationship between the stimulus and response.

Since halal cosmetics deal with religious matters, the organism component in this theory is practical in assessing the

internal process of the consumer, especially their attitude and perceived value when it comes to halal products. As the stimulus in this study, brand equity also allows the creation of consumer perception toward the brands, eventually leading to either positive or negative results (Keller, 2013). Promotion, another stimulus used, also proves how consumers decode information before making any purchasing decision (Krishna et al., 1991). If halal cosmetic brands have prominent brand equity, the consumer perceives them as having more excellent value and, in turn, chooses them over other brands. Thus, this paper claims the practicality of this framework in understanding consumers' purchase behaviour toward halal cosmetic products, as illustrated in Figure 1, which presents the research framework adopted in this study.

Purchase Intention

Purchase intention (PI) refers to the subjective probability that a consumer is willing to buy a particular product (Zhou et al., 2023). Intention is a significant indicator, as it allows for a reliable prediction of future actual purchases (Handriana et al., 2020; Schiffman & Wisenblit, 2015). It is also the integral driver in consumer behaviour theory, especially the Theory of Planned Behaviour (TPB) and Theory of Reasoned Action (TRA; Irfany et al., 2023). However, several studies incorporating the S-O-R model also use purchase intention as the dependent variable, such as in the context of halal cosmetics (Suparno, 2020), non-halal cosmetics (Ngah et al., 2021), and

live-streaming shopping environment (Lin et al., 2022). Thus, this paper will implement purchase intention as the response variable in the S-O-R framework.

Religiosity

Religiosity (RE) is a multidimensional theory that measures various elements that regulate one's daily activities (Nurhayati & Hendar, 2019). It reflects the individual's commitment to the teachings of the religion, mainly to appease God (Suparno, 2020). One of the most popular theories of religiosity was founded by Glock and Stark (1965) and comprises five dimensions: intellectual, ritualistic, experiential, ideological, and consequential. However, this paper addresses a slightly different dimension, as proposed by Said et al. (2014), which caters to four elements: self-identity, intellectual, ritual, and experiential, with a focus on the Islamic religion and halal products. Self-identity refers to how one perceives one's identity as belonging to or representing one's religion (Said et al., 2014). Intellectual refers to the knowledge regarding the religion, such as Islamic Law, to know the boundaries of what is permissible and forbidden to be performed by Muslims (Aruan & Wirdania, 2020). Ritual refers to the set of activities obligatory or encouraged to be performed according to Islamic Law, such as Salah and fasting during the month of Ramadhan, which shows their level of commitment to the religion by abiding by God's order (Aruan & Wirdania, 2020). Lastly, experiential refers to the feelings associated with the daily practices of the religion, such as fear

and guilt for committing sins or feelings of accomplishment for doing good deeds (Aruan & Wirdania, 2020).

Past studies have revealed various outcomes of how religiosity affects consumer behaviour. Several studies observing the purchase intention of halal cosmetics (Haque et al., 2018; Suparno, 2020) have stated that religiosity positively influences consumers' purchase of Halal cosmetics. A study on halal fashion by Aruan and Wirdania (2020) and halal detergent by Rizkitysha and Hananto (2022) also quotes a positive note. When strong religious convictions drive a consumer, every life decision, including consumption, would be based on the teachings. For Muslims, given choices of halal and non-halal products, they may opt for the halal one as it is parallel with what is suggested by the religion. However, a study by N. Khan et al. (2020) found no significant impact of religiosity on one's purchase intention for halal cosmetics. In line with this, the Department of Islamic Development Malaysia's (Jabatan Kemajuan Islam Malaysia [JAKIM]) regulations and fatwas governing halal cosmetics ensure that products adhere to religious standards, particularly regarding animal ingredients, which are crucial in shaping the purchasing decisions of Muslim consumers.

In Malaysia, halal certification for cosmetics is governed by the Malaysian Halal Certification Procedure Manual-Domestic 2020 (JAKIM, 2020), which sets clear guidelines for the certification of critical raw materials, such as collagen and gelatine. Due to their potential

contamination with non-halal sources, these ingredients require additional scrutiny to ensure compliance with Islamic principles. As part of this effort, JAKIM introduced a DNA testing policy in January 2021 to verify the halal status of ingredients such as gelatin and collagen. This policy mandates that DNA testing be conducted by ISO 17025 SAMM-certified laboratories (JAKIM, 2020). These stringent measures are designed to align the certification process with religious expectations, as they help prevent the use of haram (forbidden) substances in cosmetic products. The MS 2634:2019 standard further mandates the exclusion of alcohol and animal derivatives in halal cosmetics, ensuring products are both religiously and legally compliant (Department of Standards Malaysia, 2019). This approach reflects the deep connection between halal certification and religiosity, where Muslim consumers seek products that fulfil both their practical needs and religious obligations. This intersection of religiosity and halal certification also influences purchasing behaviour, with consumers prioritising products that reflect their religious identity and commitment to Islamic law (Maifiah & Syahirah, 2023).

Despite their religious beliefs, some Muslim consumers view non-halal cosmetic products as acceptable due to the appeal of organic ingredients, hygiene benefits, and specific solutions that sometimes outweigh spiritual concerns. However, this perception shifts as halal certification standards become stricter, particularly in Malaysia and Indonesia. In Malaysia, halal cosmetics

must comply with MS 2634:2019, which sets stringent guidelines on permissible ingredients, prohibits the use of alcohol and animal derivatives, and mandates adherence to cleanliness in production, packaging, and distribution (Department of Standards Malaysia, 2019). Malaysia's JAKIM is globally recognised for its rigorous halal certification. Fatwas formerly accessible via Malaysia's Fatwa Management System (e-SMAF) have clarified distinctions regarding gelatin sources. For instance, porcine-derived gelatin is prohibited in food and cosmetics unless it undergoes *istihalah*, a complete chemical transformation that purifies the substance. This view is consistent with rulings endorsed by Malaysian halal authorities and Islamic jurists globally (Anuar, 2023). Similarly, the Fatwa on Animal-Derived Collagen in Cosmetics (Maifiah & Syahirah, 2023) prohibits collagen from non-halal sources but permits halal-certified alternatives. Ritual religiosity involves practices like *Salah* (prayer), influencing Muslims to prioritise wudu-friendly cosmetics, as highlighted in the Fatwa on Substances That Prevent Ablution (Pejabat Mufti Wilayah Persekutuan, 2017), which emphasises that cosmetics must not hinder wudu, further shaping consumer preferences toward halal and compliant products. Experiential religiosity, encompassing emotional connections like guilt or satisfaction from religious compliance, drives Muslims to avoid products with *Mashbooh* (doubtful) ingredients, such as synthetic alcohol or non-halal emulsifiers, as addressed in

the Fatwa on *Mashbooh* Ingredients in Cosmetics (Majdina & Jasimah, 2021).

This unease leads many to avoid products containing these substances, even when there is ambiguity about their permissibility, reflecting a deep spiritual commitment. Muslims derive emotional and spiritual fulfilment from using halal-certified cosmetics, aligning their actions with religious values. By incorporating specific fatwas on gelatine, collagen, and *Mashbooh* ingredients, this discussion comprehensively highlights the role of religiosity in governing halal consumption. These insights reinforce the hypothesis that religiosity significantly influences the purchase intention of halal cosmetic products. Likewise, Indonesia's Ulema Council (Majelis Ulama Indonesia [MUI]) adheres to the HAS 23000 standard, ensuring that halal cosmetics align with Islamic principles, verifying raw material sourcing, preventing contamination with haram substances, and maintaining purity throughout production Indonesian Ulema Council (MUI; 2023). This requirement aligns with Government Regulation (PP) No. 39 of 2021 on implementing Halal Product Assurance, which mandates halal certification for products entering, circulating, and trading in Indonesia. Under Law No. 33 of 2014 on Halal Product Assurance (UU JPH), cosmetics are included in the products requiring halal certification, and this regulation will come into full effect on 17 October 2026. Halal certification standards are also gaining recognition in other regions, such as the Middle East and Europe. The Gulf

Cooperation Council (GCC) countries follow guidelines that are aligned with Islamic law and international standards. European countries are increasingly adopting halal certification in response to rising demand from Muslim consumers, with organisations like Halal Certification Europe ensuring compliance with Islamic guidelines (GCC Standardization Organization, 2023). This paper hypothesises the evolving landscape of halal cosmetics and consumer acceptance.

H1. Religiosity has a significant relationship with the purchase intention of halal cosmetic products

Brand Equity

Generally, brand equity (BE) reflects the perception and desirability of a brand by the consumer, and it is influenced by various factors that incline the consumer to perceive the brand in certain ways. Loyalty, quality, awareness, and association are mainly the determinants of brand equity (Keller & Brexendorf, 2019). This is further strengthened by a study on the purchase intention of general products (Algharabat et al., 2020) that applies the same elements. According to J. E. Lee et al. (2019), loyalty refers to the inclination to repeat purchases of the brand's products in the future, despite any marketing strategy implemented by the brand or any stimulus or condition that may divert their purchase behaviour. Quality refers to the customer's general point of view towards the brands, either positively or negatively. Awareness refers to the likelihood that a customer

will recognise a certain product from a brand if they encounter it on any marketing channel. Lastly, association refers to positive or negative information that consumes the consumer's mind and leads to the development of notions towards the brands, either in a good or a bad way (J. E. Lee et al., 2019).

A study showed a significant and positive influence of brand equity towards the purchase intention of general products (Algharabat et al., 2020). Another study in the context of non-halal cosmetics in South Korea also showed a positive influence of brand equity on purchase intention (Choedon & Lee, 2020). Therefore, this paper deduces that if halal cosmetic brands have excellent brand equity, such as high-quality products, prominent brand names, and high consumer retention, consumers would perceive them as a better option and choose them among other brands in the market. Thus, this paper hypothesises as follows:

H2. Brand equity has a significant relationship with the purchase intention of halal cosmetic products

Promotion

Promotion (PR) is vital in creating product awareness (N. Khan et al., 2020). It may induce purchasing behaviour differently depending on the types of promotions, platforms used, and frequency (Tong et al., 2022). Different promotional activities include direct, quantity, bundle, coupon, and gift promotions, which can be implemented through various platforms, primarily offline

or online (Tong et al., 2022). The widespread use of social media has also given rise to new promotional strategies such as paid advertising, influencer marketing, and content marketing. Thus, promotion in this study refers to any activities that communicate the brands or products to the consumer, including sales promotion (giving discounts, coupons, gifts, etc.), advertising, public relations, personal selling, direct marketing, sponsorship marketing, and internet including social media and e-commerce platform as per suggested by Belch and Belch (2008).

Past studies have shown the positive influence of promotion on the purchase intention of halal cosmetics among millennials in Malaysia (N. Khan et al., 2020; Ishak et al., 2019). Another study observing the effect of social media promotion on online purchase intention of general products also indicates a positive influence (Khaleeli, 2020). When halal cosmetic brands offer attractive promotions, such as price discounts, it entices consumers to choose their brands over others that do not offer similar deals. This delimits competition with other brands as consumers focus on higher-value offerings and pick the best deal. Thus, this paper hypothesises:

H3. Promotion has a significant relationship with the purchase intention of halal cosmetic products

Perceived Value

Perceived value (PV) refers to the customer's general evaluation of a product based on the value it receives and the price it pays

(Sodawan & Hsu, 2022). It stems from the equity theory, which compares the output that the customer receives against the input they offer to acquire the goods (Natarajan & Raghavan, 2024; Oliver & DeSarbo, 1998). Customers who perceive the value of the products as higher than that of other substitutes in the market are likely to engage and exhibit positive behaviour toward those products (Chen et al., 2022). Natarajan and Raghavan (2024) postulate that it involves both emotional factors, such as the good feeling of using the products, and functional value, such as the reliability of the products to meet customer needs. This study posits that the higher the perceived value of halal cosmetics, the more likely customers are to engage with the products.

A previous study shows that perceived value mediates the impact of halal-friendly attributes on Muslims' intention to visit non-Islamic countries (Sodawan & Hsu, 2022). In fact, perceived value has been widely used as a mediator, especially in the halal tourism sector (Abror et al., 2023; Lestari et al., 2022; Mursid & Anoraga, 2021), as Muslims are more attracted to destinations or countries that could provide them with great emotional and functional value. Some of these studies also incorporate the S-O-R model with perceived value as the organism (mediator; Sodawan & Hsu, 2022). Another study related to halal cosmetics indicates that perceived value has a direct positive influence on switching intention from non-halal to halal cosmetic products (Al-Banna & Jannah, 2022). Thus, this study hypothesises:

H4. Perceived value mediates the relationship between religiosity and the purchase intention of halal cosmetic products

H5. Perceived value mediates the relationship between brand equity and the purchase intention of halal cosmetic products

H6. Perceived value mediates the relationship between the promotion and purchase intention of halal cosmetic products

Attitude

Attitude (ATT) could be defined as the feeling or perception toward something, either positive or negative (Haque et al., 2018). It was first theorised by Fishbein and Ajzen (1975), describing attitude as an evaluative response to act either favourably or unfavourably towards performing certain behaviour and is most commonly used in the Theory of Planned Behaviour (TPB) and Theory of Reasoned Action (TRA). Hence, if the customer has a positive attitude toward the products, they are more inclined to engage with or even purchase them. Attitude could be categorised into cognitive and affective attitude; cognitive attitude refers to evaluation based on thinking or cognition (Eagly et al., 1994; Kwon & Ahn, 2023), whereas affective attitude is solely based on feeling or emotion (Kwon & Ahn, 2023; Zajonc, 1980).

Precedent studies show that attitude mediates the purchase intention of halal cosmetic products (Anubha, 2021; Septiarini

et al., 2022). Another study adopting the S-O-R model also stated that both affective and cognitive attitudes mediate halal cosmetics purchase intention (Suparno, 2020). Despite external stimuli that may influence consumers' intentions to purchase halal cosmetic products, consumers' positive or negative attitudes toward the brands ultimately define their actual intentions. Therefore, consumers with a bad attitude towards the brands may not intend to purchase them despite the heavy promotion offered and vice versa. This attests to the relevance of attitude as a mediating factor that induces purchase intention of halal cosmetic products irrespective of the exogenous factor. This relationship is also reflected in Figure 1, which depicts the research framework of this study. Thus, this study hypothesises:

H7. Attitude mediates the relationship between religiosity and the purchase intention of halal cosmetic products

H8. Attitude mediates the relationship between brand equity and the purchase intention of halal cosmetic products

H9. Attitude mediates the relationship between the promotion and purchase intention of halal cosmetic products

METHODOLOGY

Sample and Procedure

The population of this study consists of Muslim working women aged 27 to 42 years old in the year 2023, residing in Kuala Lumpur, Malaysia. An online

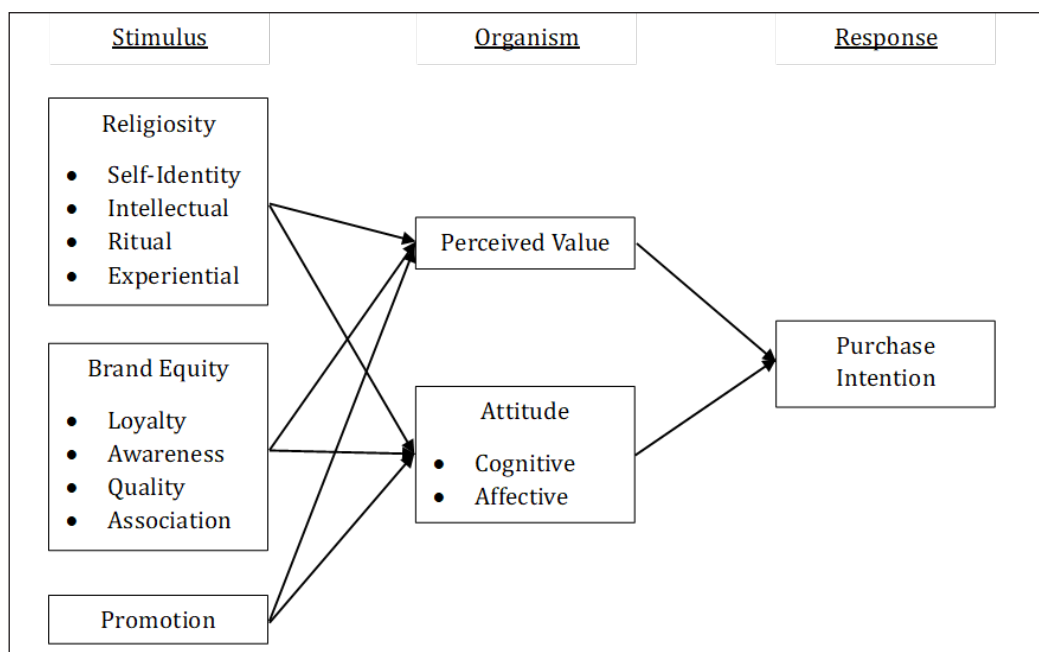


Figure 1. S-O-R framework

questionnaire, distributed via Google Forms, was administered using a convenience random sampling method. Two hundred sixty-seven responses were gathered. Upon data tabulation and cleaning to filter damaged data and outliers, 251 responses were obtained for data analysis (94.01%). The respondents represented a diverse age range, with 25% in their late twenties (27–30 years), 30% in their early thirties (31–35 years), 28% in their late thirties (36–40 years), and 17% in their early forties (41–42 years). Most participants were employed full-time (72%), while 20% held part-time positions, and 8% were self-employed. Nearly half (45%) held a bachelor's degree, 25% had completed a diploma, 20% possessed a master's degree or higher, and 10% had only a high school education. Regarding marital status, 35%

were single, 55% married, and 10% divorced or widowed. Income levels varied, with 10% earning less than RM3,000, 40% earning between RM3,000 and RM5,000, 30% making between RM5,001 and RM7,000, and 20% earning over RM7,000. Finally, regarding employment sectors, 40% worked in the public sector, 50% in the private sector, and 10% in non-governmental organisations.

Instrument

Three exogenous variables are used in this study, namely, Religiosity (RE), Brand Equity (BE), and Promotion (PR). Perceived Value (PV) and Attitude (ATT) become the mediating variables, and Purchase Intention (PI) becomes the dependent variable. The measurement of each variable is adapted from previous studies. RE is adapted from

Iranmanesh et al. (2019) and Said et al. (2014). BE is adapted from Ali et al. (2017), and G. C. Lee and Leh (2011). PR is adapted from Al-Dmour et al. (2022) and Kara and Yaprakli (2017). Meanwhile, PV is adapted from Handriana et al. (2020) and ATT from Suparno (2020). Ultimately, PI is adapted from Handriana et al. (2020). Three question items were utilised for each variable, as shown in Table 1.

Table 1
Questionnaire items and measurement model

Variable and Indicator	Outer Loading	Cronbach Alpha	Composite Reliability	AVE
<i>Purchase Intention</i>				
I intend to buy halal cosmetic products in the future	0.946	0.964	0.977	0.934
I will choose halal cosmetic products in the future	0.985			
I will fulfil my cosmetic needs by buying halal cosmetic products	0.967			
<i>Religiosity</i>				
I think of myself as a user of halal cosmetic products	0.783	0.926	0.939	0.578
Using halal cosmetic products is an important part of my life as a Muslim	0.775			
Using halal cosmetic products fit with the kind of Muslim	0.870			
I want to be	0.167			
I am moderately religious	0.807			
I consume halal food for my religion	0.561			
I pray more than five times a day	0.768			
I read the products' labels to ensure the products are halal	0.813			
I look for the Halal logo when buying halal cosmetic products	0.793			
I seek advice from others to buy Halal cosmetic products	0.789			
Islam answers many questions about the meaning of life				
I alert my family and friends to the halalness of any cosmetic products	0.842			
I use halal cosmetic products that many Muslim customers use	0.871			
<i>Brand Equity</i>				
I prefer halal cosmetic products to other cosmetic products	0.851	0.969	0.972	0.746
I recommend halal cosmetic products to others	0.895			
I intend to pay even more for halal cosmetic products than for other cosmetic products	0.794			
I am aware of halal cosmetic products	0.891			
I can recognise halal cosmetic products among other cosmetic products	0.774			
I can quickly recall the logo of halal cosmetic products	0.826			
I think halal cosmetic products are of very good quality	0.923			
I think halal cosmetic products have consistent quality	0.931			
I think the features of halal cosmetic products are excellent	0.923			
I consider the company and people behind halal cosmetic products to be experts in producing the products	0.913			
I believe halal cosmetic products are safe to be used	0.851			
I believe halal cosmetic products are well-priced	0.772			

Table 1 (continue)

Variable and Indicator	Outer Loading	Cronbach Alpha	Composite Reliability	AVE
<i>Promotion</i>				
I am willing to buy halal cosmetic products when discounts are given	0.882	0.828	0.896	0.743
I am willing to buy halal cosmetic products when they are advertised in mass media (TV, radio, social media)	0.886			
I am willing to buy halal cosmetic products if there is a celebrity in the advertisement	0.816			
<i>Perceived Value</i>				
I think halal cosmetic products are reliable	0.953	0.958	0.973	0.923
I think halal cosmetic products have good functions	0.971			
I think halal cosmetic products fulfil my needs well	0.958			
<i>Attitude</i>				
I think halal cosmetic products are practical	0.881	0.960	0.968	0.834
I think halal cosmetic products are necessary	0.891			
I think halal cosmetic products are functional	0.909			
I think halal cosmetic products are fun	0.899			
I think halal cosmetic products are exciting	0.946			
I think halal cosmetic products are enjoyable	0.951			

Analysis Technique

This study conducted data analysis using partial least squares (PLS) based on structural equation modelling (SEM) with SmartPLS 4.0. PLS-SEM technique offers significant value to this study as it allows the understanding of the constructs of the latent variable, either reflective or formative; processes multivariate data to comprehend the relationship between latent variables within a complex model; and makes it possible to run small data size through bootstrapping method (Ramayah et al., 2018). Thus, considering the complex model, PLS-SEM is very appropriate for this study.

Under PLS-SEM, there are two major steps: (1) measurement model and (2) structural model (Hassan et al., 2020). The measurement model verifies the presented

model involving reliability, convergent validity, and discriminant validity, whereas the structural model tests the relationship between the latent variables (Ramayah et al., 2018). In the structural model, this study would test the direct relationship between RE, BE, and PR with PI of halal cosmetics. A mediation test is also conducted to measure the mediating impact of PV and ATT on the relationship between the independent and dependent variables.

RESULTS AND DISCUSSION

Measurement Model

The results of the measurement model in Table 1 show that all variables have good internal consistency with Cronbach's Alpha (CA) above 0.7 as suggested by Hair et al. (2010) and Composite Reliability

(CR) above 0.7 as suggested by Gefen et al. (2000). The convergent validity of all variables also shows that the measurement items used is valid with the Average Variance Extracted (AVE) above 0.5 as suggested by Hair et al. (2017). Questionnaire items with factor loadings below 0.7 are discarded before proceeding with structural analysis, as suggested by Hair et al. (2017). The VIF of all variables is also below 5, indicating no multicollinearity issue. The discriminant validity of all variables passes Fornell and Larcker's (1981) criteria and cross-loading criteria and Ramayah et al. (2018).

Structural Model

Five thousand sub-samples are bootstrapped for structural model analysis, according to Ramayah et al. (2018). Referring to Table 2, there is a significant and positive influence of RE on PI, as the *t*-value equals 2.273 (above 1.96), as suggested by Hair et al. (2017). The *F*², however, equals 0.137, denoting that RE has a small effect size if it is to be discarded from the model. The beta coefficient equals 0.366, indicating that a change in RE accounts for 36.6% of the variation in purchase intention for halal cosmetic products. Thus, H1 is accepted.

However, the results show that BE has no significant influence on PI as the *t*-value is 0.075 (below 1.96). The *F*² accounts for 0.000, denoting no effect size at all. The beta coefficient equals 0.015, showing that a change in BE only affects a 1.5% change in the purchase intention of halal cosmetic products. Thus, H2 is rejected.

Lastly, PR is found to have an insignificant negative relationship with PI. The *t*-value equals 0.896 (below 1.96). Meanwhile, the beta coefficient is -0.156, indicating that promotion has an adverse effect on the purchase intention of halal cosmetic products. The *F*² is also only 0.031, indicating a small effect size. Thus, H3 is rejected.

Mediation Test

Referring to Table 3, there is no significant indirect effect of PV as the mediator between all exogenous variables (RE, BE, and PR) and endogenous variables (PI). PV is found to have no mediation effect between RE and PI as the *t*-value equals 0.070 (below 1.96). The confidence interval also shows that the lower and upper limits straddle between 0, indicating no significant mediation effect (Preacher & Hayes, 2008). The VAF of 0.9%

Table 2
Structural model

Hypothesis	Relationship	Beta Coefficient	Standard Deviation	<i>T</i> -Value	<i>F</i> ²	Result
H1	RE → PI	0.366	0.161	2.273**	0.137	Accepted
H2	BE → PI	0.015	0.206	0.075	0.000	Rejected
H3	PR → PI	-0.156	0.174	0.896	0.031	Rejected

Table 3
Mediation test

Hypothesis	Relationship	Beta Coefficient	T-Value	Confidence Interval (Bias Corrected)		Result	VAF
				Lower limit	Upper limit		
H4	RE → PV → PI	0.003	0.070	-0.070	0.138	Rejected	0.009
H5	BE → PV → PI	0.185	0.819	-0.213	0.665	Rejected	0.925
H6	PR → PV → PI	0.026	0.484	-0.035	0.236	Rejected	-0.198
H7	RE → ATT → PI	0.106	0.898	-0.032	0.433	Rejected	0.225
H8	BE → ATT → PI	0.122	1.264	-0.003	0.429	Rejected	0.891
H9	PR → ATT → PI	0.202	1.508	-0.020	0.533	Rejected	4.421

also indicates there is no mediation effect (Hair et al., 2011).

The indirect relationship of BE and PI also shows no significant mediation effect of PV as the *t*-value equals 0.819 (below 1.96) and the confidence interval straddles 0. However, the VAF value of 92.5% indicates a full mediation effect. The same goes for the indirect relationship of PR and PI, as the *t*-value equals 0.484 (below 1.96), and the confidence interval straddles 0. The VAF value of -19.8% also shows no PV mediation effect between PR and PI. Thus, H4, H5, and H6 are rejected.

Besides, the results also show no significant mediation effect of ATT. First, there is no significant indirect effect between RE and PI as the *t*-value equals 0.898 (below 1.96) and the confidence interval straddles 0. However, the VAF value of 22.5% indicates a partial mediation effect. The same goes for the relationship between BE and PI; the *t*-value equals 1.264 (below 1.96), and the confidence interval straddles 0. However, the VAF value of 89.1% indicates a full mediation effect. Lastly, there is no

significant indirect effect of ATT between PR and PI as the *t*-value equals 1.508 (below 1.96) and the confidence interval straddles 0. The VAF value of 442.1%, however, indicates full mediation impact. Thus, H7, H8, and H9 are rejected.

CONCLUSION

The empirical findings indicate that religiosity has a significant and positive impact on the purchase intention of halal cosmetic products. Indeed, religiosity causes customers to opt for halal-certified cosmetic products, as evidenced by Haque et al. (2018) and Suparno (2020). This indicates that religion may reflect one's lifestyle, including consumption behaviour. Therefore, to encourage more purchases of halal cosmetic products, cosmetics must incorporate religious elements into their marketing efforts, such as highlighting the religious benefits of choosing halal cosmetic products.

Nurraysa, a Malaysian halal cosmetic brand, attracts Muslim attention by stating that the products incorporate only halal

ingredients and, thus, could be applied during prayer. It also emphasises that the products could be removed easily with water (without makeup remover), easing Muslim cosmetics users to remove them in the absence of makeup remover if they prefer to be bare-faced for prayer. Wardah Beauty, an Indonesian halal cosmetic brand, has also demonstrated this idea through the appointment of majority-Muslim and hijab-wearing ambassadors, such as Ayana Jihye Moon (South Korea), Dinda Haw (Indonesia), Zainab Al-Eqabi (Iraq), and many more. This has successfully positioned these brands as a cosmetic brand for Muslims that advocates the empowerment of the Muslim community through halal products and brand messages. Thus, halal cosmetic companies can properly disseminate the value proposition of being a halal product that satisfies the needs of Muslims. This highlights the competitive advantage that halal cosmetic products have over the countless non-halal certified products to induce Muslims to choose them.

On the other hand, brand equity and promotion are found to have no significant impact on the purchase intention of halal cosmetic products. Since religiosity significantly contributes to consumers' intention to purchase halal cosmetic products, the religious value offered may outweigh the other factors affecting their consumption. Consumers tend to overlook brand awareness, loyalty, association, and product quality associated with brand equity, as the religious value proposed by the products could influence the overall consumer's perception of the products

(Liu & Minton, 2018). This goes by the signalling theory in marketing wherein the quality perception of the products could be signalled through communicating the core value, which, in this case, the halal branding of the cosmetic brands could manipulate the impression of the brands for having good quality products (Connelly et al., 2011, as cited in Liu & Minton, 2018). The same applies to promotion, as consumers seeking halal cosmetics to fulfil their religious commitments would dismiss the discount and marketing factors related to promotion, as the benefits gained from the halal products surpass the price paid, and the marketing means to induce the purchase of the products. This parallels the study by Syukur and Nimsai (2018), which found that promotion and price do not significantly affect the purchase intention of halal food in Thailand.

Besides, attitude is found not to have any significant mediation impact between the exogenous and endogenous variables. This defies the findings of the previous studies on halal cosmetics' purchase intention by Septiarini et al. (2022) and Anubha (2021) but confirms the findings by Devani and Puspawati (2023). This denotes that a good attitude toward halal cosmetic products does not indirectly induce the intention to purchase the products. For religiosity, if halal cosmetic products could fulfil their religious needs, they might automatically have a good attitude toward the products. Thus, attitude is not a matter of mediation that can manipulate the effect of external factors on purchase intention, as the impact of religiosity outweighs the other factors.

The same goes with perceived value, as consumers with high religiosity tend to automatically have positive perceived value when it comes to halal cosmetics through the expected benefit they would be receiving.

Implications of the Study

This study provides several significant theoretical and practical contributions by extending the applicability of the Stimulus-Organism-Response (SOR) model to the halal cosmetics market. From a theoretical perspective, the findings illustrate how religiosity functions as a dominant stimulus, directly influencing purchase intention without requiring mediation through internal processes like attitude or perceived value. This finding enhances the SOR model by demonstrating its adaptability to contexts where religious and ethical considerations override conventional marketing stimuli, such as brand equity and promotion. Traditional marketing theories often emphasise the importance of brand image, loyalty, and promotional strategies in influencing consumer behaviour (Hayes, 2024; N. Khan et al., 2020). However, the results of this study suggest that in religiously sensitive markets like halal cosmetics, these conventional stimuli may be secondary to the faith-based values driving consumer choices. This observation supports the need to revise the SOR framework to incorporate faith-driven stimuli as primary drivers, especially in markets where religious adherence shapes consumer identity and behaviour.

Practically, the study highlights the importance of leveraging religiosity as a core component of marketing strategies. It offers actionable insights for marketers and policymakers aiming to enhance consumer engagement and trust in halal products. The research findings show that religiosity only has a significant impact on the purchase intention of halal cosmetic products; meanwhile, brand equity and promotion have proven to have none. The same goes for attitude and perceived quality, which shows no mediation impact between the exogenous and endogenous variables. This presses the idea that religious elements should be included within the marketing strategy as it highlights the core value proposition of the products for being halal-certified to garner the right market and boost sales growth. For halal cosmetic brands, prioritising halal certification, transparent, ethical sourcing, and strict adherence to Islamic principles are essential for building emotional resonance and cognitive trust with consumers. These strategies not only enhance brand credibility but also align with the deeply held values of the target demographic, fostering greater loyalty and purchase intention. This research underscores the important role of religiosity as a critical driver in consumer decision-making, offering valuable insights for Malaysian halal cosmetic brands to navigate an ethically conscious and competitive market. By leveraging religiosity as a signalling mechanism, brands can differentiate themselves by demonstrating authenticity, ethical commitment, and alignment with Islamic principles.

From a policy perspective, this research advocates for establishing comprehensive guidelines that promote the integration of religious values in marketing practices for halal cosmetics. Policymakers, specifically JAKIM and the Ministry of Health should prioritise developing frameworks to ensure that Halal cosmetics ingredients comply with Halal standards. JAKIM, alongside the Ministry of Health, must establish clear regulations for halal certification and enhance awareness of the importance of halal compliance among manufacturers and consumers. By fostering collaboration between these entities and supporting initiatives that educate brands on halal certification and the significance of religiosity in consumer behaviour, they can encourage marketing campaigns that emphasise halal compliance. This approach will build trust and confidence among Muslim consumers and position halal cosmetics as a credible choice for a wider audience. It will give brands a significant marketing advantage in differentiating their products in a competitive marketplace.

Limitations and Recommendations

The research findings open several potential discussions to be addressed in the future. First, this research is carried out in Malaysia's halal cosmetic sector, specifically on Kuala Lumpur residents; thus, later research could integrate the same model in the context of different areas and regions to obtain new outcomes. Second, the respondents in this study were Muslim working women aged 27 to 42 years old; hence, it would be interesting

to obtain the responses of different age groups with varying employment statuses to observe their reactions toward halal cosmetic products. Third, since attitude and perceived value show no significant mediation impact, future research might apply the moderating effect instead of mediation to prove the relevance of these variables in halal cosmetics' purchase intention.

ACKNOWLEDGEMENTS

This research was supported by Universiti Tun Hussein Onn Malaysia (UTHM) through Tier 1 (Vot Q364). We extend our deepest gratitude to the Research Management Centre of Universiti Tun Hussein Onn Malaysia for their indispensable assistance and unwavering support throughout the publication. Their collective support has been instrumental in advancing our work, and we are profoundly grateful for their contributions.

REFERENCES

- Abror, A., Aimon, H., & Zulvianti, N. (2023). Perceived environmental value, destination image, and tourist loyalty: The role of tourist satisfaction and religiosity. *Sustainability*, 15(10), Article 8038. <https://doi.org/10.3390/su15108038>
- Aisyah, M. (2017). Consumers' decision-making process in halal cosmetics: A study on Indonesian consumers. *Asian Academy of Management Journal*, 22(1), 73-101.
- Al-Banna, H., & Jannah, S. M. (2022). The push, pull, and mooring effects toward switching intention to halal cosmetic products. *Journal of*

- Islamic Marketing*, 14(9), 2149-2166. <https://doi.org/10.1108/JIMA-12-2021-0392>
- Al-Dmour, H., Al-Qawasmi, S., Al-Dmour, R., & Basheer Amin, E. (2022). The role of electronic word of mouth (eWOM) and the marketing mix on women's purchasing intention of children's dietary supplements. *International Journal of Pharmaceutical and Healthcare Marketing*, 16(3), 376-391. <https://doi.org/10.1108/IJPHM-08-2020-0066>
- Ali, I., Shrestha, S., Kim, D., Awan, U., & Ali, A. (2017). Antecedents of halal brand equity in Malaysia's halal food sector. *Journal of Islamic Marketing*. <https://doi.org/10.1108/JIMA-01-2021-0012>
- Algharabat, R., Rana, N. P., Alalwan, A. A., Baabdullah, A., & Gupta, A. (2020). Investigating the antecedents of customer brand engagement and consumer-based brand equity in social media. *Journal of Retailing and Consumer Services*, 53, Article 101767. <https://doi.org/10.1016/j.jretconser.2019.01.016>
- Anuar, N. A. A., Tukiran, N. A., & Jamaludin, M. A. J. (2023). Gelatin in halal pharmaceutical products. *Malaysian Journal of Syariah and Law*, 11(1), 64-78. <https://doi.org/10.33102/mjssl.vol11no1.344>
- Anubha. (2021). Mediating role of attitude in halal cosmetics purchase intention: An elm perspective. *Journal of Islamic Marketing*, 14(3), 645-679. <https://doi.org/10.1108/jima-04-2021-0112>
- Aruan, D. T., & Wirdania, I. (2020). You are what you wear: Examining the multidimensionality of religiosity and its influence on attitudes and intention to buy Muslim fashion clothing. *Journal of Fashion Marketing and Management: An International Journal*, 24(1), 121-136. <https://doi.org/10.1108/JFMM-04-2019-0069>
- Azhar, M. N., & Iqbal, S. (2023). Understanding millennial consumer behavior in halal cosmetics: Insights from social media engagement. *Journal of Islamic Marketing*, 14(1), 27-45.
- Belch, G. E., & Belch, M. A. (2008). *Advertising and promotion: An integrated marketing communications perspective* (8th ed.). McGraw-Hill/Irwin.
- Briliana, V., & Mursito, N. (2017). Exploring antecedents and consequences of Indonesian Muslim youths' attitude towards halal cosmetic products: A case study in Jakarta. *Asia Pacific Management Review*, 22(4), 176-184. <https://doi.org/10.1016/j.apmr.2017.07.012>
- Bora, D. (2023). *Halal Cosmetics Market Size* (Report no. SRHI763DR). Straits Research. <https://straitsresearch.com/report/halal-cosmetics-market#:~:text=Asia%2DPacific%20held%20the%20largest,cosmetic%20market%20in%20Asia%2DPacific.%20held%20the%20largest,cosmetic%20market%20in%20Asia%2DPacific>
- GCC Standardization Organization. (2023). *GSO 2055-1:2015 Halal food — Part 1: General requirements*. Standard Store. <https://www.gso.org.sa/store/standards/GSO%3A693304/GSO%202055-1%3A2015?lang=en>
- Chen, C.-Y., Huarng, K.-H., & González, V. I. (2022). How creative cute characters affect purchase intention. *Journal of Business Research*, 142, 211-220. <https://doi.org/10.1016/j.jbusres.2021.12.059>
- Choedon, T., & Lee, Y.-C. (2020). The effect of social media marketing activities on purchase intention with brand equity and social brand engagement: Empirical evidence from Korean cosmetic firms. *Knowledge Management Research*, 21(3), 141-160. <http://doi.org/10.15813/kmr.2020.21.3.008>
- Department of Standards Malaysia. (2019). *MS 2634:2019 – Halal cosmetics – General requirements*. <https://mysol.jsm.gov.my/getPdfFileForAdmin/eyJpdjI6ImVmL3VsRDJITUltaIFrQUYxUk>

- NLRFE9PSIsInZhbHVIljoiK2ZjVTV4dGxqZmxmRU5heFISYtQrUT09IiwibWFjIjoiMwY5ZDg5OWQwNWEzZmMwZDYxMTYyNW M3NGVhNDhkNGI4N2YwOGYzYzU5Y2M5ZTEyODgwM2FjMTdhNzcyNDBhYyJ9
- NDBhYyJ9Devani, A. P., & Puspawati, D. (2023). Factors that influence the intention to purchase halal cosmetic products with attitude as an intervening variable. *International Journal of Latest Research in Humanities and Social Science*, 6(4), 382-392.
- Eagly, A. H., Mladinic, A., & Otto, S. (1994). Cognitive and affective bases of attitudes toward social groups and social policies. *Journal of Experimental Social Psychology*, 30(2), 113-137. <https://doi.org/10.1006/jesp.1994.1006>
- El-Assi, O. (2023). Middle East Halal cosmetics market trends. *Journal of Halal Industries*, 14(2), 45-59.
- Euromonitor International. (2023, November 28). "African Beauty" Trend Creates Opportunities for Beauty and Ingredient Players. <https://www.euromonitor.com/article/african-beauty-trend-creates-opportunities-for-beauty-and-ingredient-players>
- Fishbein, M., & Ajzen, I. (1975). *Belief, attitude, intention and behaviour: An introduction to theory and research*. Addison-Wesley.
- Fornell, C., & Larcker, D. F. (1981). Evaluating structural equation models with unobservable variables and measurement error. *Journal of Marketing Research*, 18(1), 39-50. <https://doi.org/10.2307/3151312>
- Gefen, D., Straub, D., & Boudreau, M.-C. (2000). Structural equation modeling and regression: Guidelines for research practice. *Communications of the Association for Information Systems*, 4. <https://doi.org/10.17705/1cais.00407>
- Glock, C. Y., & Stark, R. (1965). *Religion and society in tension*. Rand McNally.
- Halal Weekly. (2023, December 28). *Consumer spending in global Islamic economy sectors grew 9.5% YOY to US\$2.29 trillion in 2022*. <https://www.halalweekly.com/2023/12/28/consumer-spending-in-global-islamic-economy-sectors-grew-9-5-yoy-to-us2-29-trillion-in-2022/>
- Hair, J. F., Black, W. C., Babin, B. J., & Anderson, R. E. (2010). *Multivariate data analysis* (7th ed.). Pearson.
- Hair, J. F., Hult, G. T. M., Ringle, C. M., & Sarstedt, M. (2017). *A Primer on Partial Least Squares Structural Equation Modelling (PLS-SEM)*; 2nd ed.). Sage Publications.
- Hair, J., Ringle, C., & Sarstedt, M. (2011) PLS-SEM: Indeed a silver bullet. *Journal of Marketing Theory and Practice*, 19(2), 139-152. <https://doi.org/10.2753/MTP1069-6679190202>
- Handriana, T., Yulianti, P., Kurniawati, M., Arina, N. A., Aisyah, R. A., Ayu Aryani, M. G., & Wandira, R. K. (2020). Purchase behaviour of millennial female generation on halal cosmetic products. *Journal of Islamic Marketing*, 12(7), 1295-1315. <https://doi.org/10.1108/jima-11-2019-0235>
- Haque, A., Anwar, N., Tarofder, A. K., Ahmad, N. S., & Sharif, S. R. (2018). Muslim consumers' purchase behaviour towards halal cosmetic products in Malaysia. *Management Science Letters*, 8, 1305-1318. <https://doi.org/10.5267/j.msl.2018.9.009>
- Hassan, S., Buang, R. R., Wahab, M. I., Shamsudin, M. F., & Hasim, M. A. (2020). Exploring mediating role of corporate image between service quality and student loyalty using PLS-SEM. *International Journal of Innovative Technology and Exploring Engineering*, 9(3), 2726-2730. <https://doi.org/10.35940/ijitee.C9233.019320>
- Hayes, A. (2024, April 7). *Brand equity*. Investopedia. Retrieved July 13, 2024, from <https://www.investopedia.com/terms/b/brandequity.asp#:~:text=Elements%20>

- and%20Importance%20of%20Brand%20Equity&text=The%20perception%20that%20a%20consumer,and%20its%20financials%20can%20benefit
- Iranmanesh, M., Mirzaei, M., Parvin Hosseini, S. M., & Zailani, S. (2019). Muslims' willingness to pay for certified Halal Food: An extension of the theory of planned behaviour. *Journal of Islamic Marketing, 11*(1), 14-30. <https://doi.org/10.1108/JIMA-03-2018-0049>
- Irfany, M. I., Khairunnisa, Y., & Tieman, M. (2023). Factors influencing Muslim generation Z consumers' purchase intention of environmentally friendly halal cosmetic products. *Journal of Islamic Marketing, 15*(1), 221-243. <https://doi.org/10.1108/JIMA-07-2022-0202>
- Jabatan Kemajuan Islam Malaysia. (2020). *Malaysian Halal Management System manual (MHMS 2020)*. <https://myehalal.halal.gov.my/portal-halal/v1/pdf/panduan/MHMS2020.pdf>
- Kara, E., & Yaprakli, T. S. (2017). The effects of promotional activities on the intention to purchase: A field study in Kahramanmaras. *International Journal of Academic Research in Business and Social Sciences, 7*(5), 186-204. <https://doi.org/10.6007/ijarbss/v7-i5/2892>
- Keller, K. L. (2013). *Strategic brand management: Building, measuring, and managing brand equity* (4th ed.). Pearson Education.
- Keller, K. L., & Brexendorf, T. O. (2019). Measuring brand equity. *Handbuch Markenführung, 1409-1439*. https://doi.org/10.1007/978-3-658-13342-9_72
- Khaleeli, M. (2020). The effect of social media advertising and promotion on online purchase intention. *Journal of Critical Review, 7*(19), 7031-7039.
- Khan, N., Sarwar, A., & Tan, B. C. (2020). Determinants of purchase intention of *halal* cosmetic products among generation Y consumers. *Journal of Islamic Marketing, 12*(8), 1461-1476. <https://doi.org/10.1108/JIMA-11-2019-0248>
- Khan, A. A., Shah, A., & Khan, M. A. (2022). Millennial consumers' perceptions of halal cosmetics: A study of urban Pakistan. *Journal of Consumer Marketing, 39*(3), 281-291.
- Krishna, A., Currim, I. S., & Shoemaker, R. W. (1991). Consumer perceptions of promotional activity. *Journal of Marketing, 55*(2), 4-13. <https://doi.org/10.2307/1252233>
- Kwon, J., & Ahn, J. (2023). Effects of perceived values on affective and conative attitudes in cashierless store services. *International Journal of Quality and Service Sciences, 15*(3/4), 259-272. <https://doi.org/10.1108/IJQSS-11-2022-0118>
- Lee, G. C., & Leh, F. C. Y. (2011). Dimensions of customer-based brand equity: A study on Malaysian brands. *Journal of Marketing Research and Case Studies*. Article 821981. <https://doi.org/10.5171/2011.821981>
- Lee, J. E., Goh, M. L., & Mohd Noor, M. N. (2019). Understanding purchase intention of university students towards Skin Care Products. *PSU Research Review, 3*(3), 161-178. <https://doi.org/10.1108/pr-11-2018-0031>
- Lestari, Y. D., Saidah, F., & Aliya Putri, A. N. (2022). Effect of destination competitiveness attributes on tourists' intention to visit halal tourism destination in Indonesia. *Journal of Islamic Marketing, 14*(4), 937-965. <https://doi.org/10.1108/jima-12-2020-0368>
- Lin, S.-C., Tseng, H.-T., Shirazi, F., Hajli, N., & Tsai, P.-T. (2022). Exploring factors influencing impulse buying in live streaming shopping: A stimulus-organism-response (SOR) perspective. *Asia Pacific Journal of Marketing and Logistics, 35*(6), 1383-1403. <https://doi.org/10.1108/apjml-12-2021-0903>
- Lipka, M., & Hackett, C. (2017, April 6). *Why Muslims are the world's fastest-growing*

- religious group*. Pew Research Center. <https://www.pewresearch.org/short-reads/2017/04/06/why-muslims-are-the-worlds-fastest-growing-religious-group/#:~:text=While%20the%20world's%20population%20is,24.1%25%20of%20the%20global%20population>
- Liu, R. L., & Minton, E. A. (2018). Faith-filled brands: The interplay of religious branding and brand engagement in the self-concept. *Journal of Retailing and Consumer Services*, 44, 305-314. <https://doi.org/10.1016/j.jretconser.2018.07.022>
- Majdina, F. N. N., & Jasimah, C. W. (2021). Religion and cosmetics: Guidelines for preparing products aimed at the Muslim world based on the interpretation of halal cosmetics in Malaysia. *Journal of Cosmetic Science*, 72(2), 139-154.
- Islamic Religious Council of Singapore. (2023). *Halal*. MUIS. Retrieved August 2, 2025, from <https://www.muis.gov.sg/halal/>
- Maximize Market Research Pvt. Ltd. (2023). *Global Halal Food Market* (Report ID. 28343). <https://www.maximizemarketresearch.com/market-report/global-halal-food-market/28343/>
- Mordor Intelligence. (n.d.). *Halal cosmetic products market: Market size, growth, share & trends*. <https://www.mordorintelligence.com/industry-reports/halal-cosmetic-products-market>
- Indonesian Ulema Council. (2023). *HAS 23000 Halal Assurance System*. <https://www.halalmui.org/en/halal-assurance-system-criteria-in-has23000/>
- Natarajan, T., & Raghavan, D. R. V. (2024). How integrated store-service quality promotes omnichannel shoppers' word-of-mouth behaviours: The moderating role of perceived relationship investment and the shopper's perceived value. *The TQM Journal*, 36(4), 1113-1144. <https://doi.org/10.1108/TQM-12-2022-0364>
- Ngah, A. H., Gabarre, S., Han, H., Rahi, S., Al-Gasawneh, J. A., & Park, S.-H. (2021). Intention to purchase halal cosmetics: Do males and females differ? A multigroup analysis. *Cosmetics*, 8(1), Article 19. <https://doi.org/10.3390/cosmetics8010019>
- Ngah, A. H., Kim, H. D., Hanafiah, R. M., Salleh, N. H., Jeevan, J., & Asri, N. M. (2019). Willingness to pay for Halal transportation cost: The Stimulus-organism-response model. *International Journal of E-Navigation and Maritime Economy*, 12, 011-021.
- Nik Amiruddin, N. N. (2023). *Industry incentive for sustainability*. Revon Media. <https://revonmedia.com/2023/01/26/industry-incentive-for-sustainability>
- Nurhayati, T., & Hendar, H. (2019). Personal intrinsic religiosity and product knowledge on halal product purchase intention. *Journal of Islamic Marketing*, 11(3), 603-620. <https://doi.org/10.1108/JIMA-11-2018-0220>
- Oliver, R. L., & DeSarbo, W. S. (1988). Response determinants in satisfaction judgments. *Journal of Consumer Research*, 14(4), 495-507. <https://doi.org/10.1086/209131>
- Pejabat Mufti Wilayah Persekutuan. (2017, March 29). *Bayan Linnas Siri ke-88: Isu kosmetik mesra wuduk*. Jabatan Perdana Menteri Malaysia. <https://www.muftiwp.gov.my/en/artikel/bayan-linnas/903-bayan-linnas-series-88-the-issue-of-wudhuk-friendly-cosmetic>
- Preacher, K. J., & Hayes, A. F. (2008). Asymptotic and resampling strategies for assessing and comparing indirect effects in multiple mediator models. *Behaviour Research Methods*, 40, 879-891. <https://doi.org/10.3758/BRM.40.3.879>
- Ramayah, T., Cheah, J., Chuah, F., Ting, H., & Memon, M. A. (2018). *Partial Least Squares Structural Equation Modeling (PLS-SEM) using SmartPLS 3.0* (2nd ed.). Pearson.
- Rizkitysha, T. L., & Hananto, A. (2022). Do knowledge, perceived usefulness of halal label and religiosity affect attitude and intention to buy halal-labeled detergent? *Journal of*

- Islamic Marketing*, 13(3), 649-670. <https://doi.org/10.1108/JIMA-03-2020-0070>
- Salaam Gateway. (2023). *The State of the Global Islamic Economy 2023/24 Report*. <https://salaamgateway.com/reports/state-of-the-global-islamic-economy-2023-report>
- Said, M., Hassan, F., & Hasim, M. A. (2014). Assessing consumers' perception, knowledge and religiosity on Malaysia's halal food products. *Procedia – Social and Behavioral Sciences*, 130, 120-128. <https://doi.org/10.1016/j.sbspro.2014.04.015>
- Schiffman, L. G., & Wisenblit, J. L. (2015). *Consumer behavior* (11th ed.). Pearson Education.
- Septiarini, D. F., Ratnasari, R. T., Salleh, M. C., Herianingrum, S., & Sedianingsih, S. (2022). Drivers of behavioural intention among non-Muslims toward halal cosmetics: Evidence from Indonesia, Malaysia, and Singapore. *Journal of Islamic Accounting and Business Research*, 14(2), 230-248. <https://doi.org/10.1108/JIABR-02-2021-0064>
- Sodawan, A., & Hsu, R. L.-W. (2022). Halal-friendly attributes and Muslims' visit intention: Exploring the roles of perceived value and destination trust. *Sustainability*, 14(19), Article 12002. <https://doi.org/10.3390/su141912002>
- Maifiah, M. H. M., & Syahirah, W. N. E. W. (2023). Porcine and bovine-derived ingredients: Islamic rules in halal pharmaceutical products. *Journal of Fatwa Research & Training*, 28(3). <https://doi.org/10.33102/jfatwa.vol28no3.549>
- Suparno, C. (2020). Online purchase intention of halal cosmetics: S-O-R framework application. *Journal of Islamic Marketing*, 12(9), 1665-1681. <https://doi.org/10.1108/jima-09-2019-0192>
- Syukur, M., & Nimsai, S. (2018). Factors influencing the purchase intention of halal packaged food in Thailand. *International Journal of Supply Chain Management*, 7(4), 1-6.
- Tong, T., Xu, X., Yan, N., & Xu, J. (2022). Impact of different platform promotions on online sales and conversion rate: The role of business model and product line length. *Decision Support Systems*, 156, Article 113746. <https://doi.org/10.1016/j.dss.2022.113746>
- Zajonc, R. B. (1980). Feeling and thinking: Preferences need no inferences. *American Psychologist*, 35(2), 151-175. <https://doi.org/10.1037/0003-066X.35.2.151>
- Zhou, T., Lu, Y., & Wang, B. (2023). Integrating task-technology fit and UTAUT to explain mobile banking user adoption. *Computers in Human Behavior*, 26(4), 760-777. <https://doi.org/10.1016/j.chb.2010.01.013>