

Modelling Halal Cosmetics Purchase Intention among Millennial Female Consumers

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DOI: <https://dx.doi.org/10.47772/IJRISS.2024.802040>

Received: 04 January 2024; Accepted: 08 January 2024; Published: 04 March 2024

ABSTRACT

Thai millennial female Muslims' Halal cosmetic purchase intentions are examined in this study. A quantitative research approach was used. A self-administered survey questionnaire was used for purposive sampling. This research utilized the diffusion of innovation theory (DOI), theory of planned behavior (TPB), and theory of reasoned action (TRA) to explain millennial female Muslims' Halal cosmetics purchasing intention. The research results suggest that PV, PU, innovativeness, attitude, and Halal awareness influence Halal cosmetic purchase intent. An independent samples test was also given to Islamic studies or other disciplines. Both groups were reflective of millennial female Muslims' cosmetic spending habits and had similar Halal cosmetic purchase goals. This research provides evidence-based knowledge to enable Halal cosmetics policymakers and practitioners to choose features and functions that users will completely embrace. This study's findings may also help Halal cosmetics companies choose product types, designs, and features. This study improves Halal product marketing with two unique focuses. Cosmetics are less studied than Halal food, so it starts there. Second, it considers millennial female Muslims, who are likely to buy more specifically than other millennials. This study's novelty is in considering these two aspects, which are pertinent to contemporary business marketing arguments.

Keywords: Halal cosmetics, Purchase intention, Millennial, DOI, TPB, TRA, Thailand.

INTRODUCTION

Formerly, Halal was only a religious issue, but consumers later considered it a global symbol of good health and quality (Suparno, 2020). Using the phrase "Halal" means "legal," lawful," or "permissible for Muslims to do or eat; using the term "Haram" means "illegal" or "prohibited" for Muslims to do or eat (Alam, Mohd, & Hisham, 2011; Ramli, 2020). Although many people only think of food when they hear the word "Halal," the term can really refer to a wide range of items, including personal care items, makeup, and even medications (Lada, Tanakinjal, & Amin, 2009). Innovative Halal personal care and cosmetics have recently seen a surge in popularity (Suparno, 2020). A study by the Global Islamic Economic Council found that as long as cosmetics are recognized as Halal, the market for them keeps growing. Spending on cosmetics by Muslims is projected to soar from \$61 billion in 2017 to \$90 billion by 2023, according to statistics (Khan, Sarwar, & Tan, 2020). Cosmetics sold with the Halal label cannot include any alcohol or pork by-products or derivatives, unlike conventional personal care goods. In addition, Sharia law must be followed during production, storage, packaging, and distribution (Hashim & Mat Hashim, 2013).

Because they provide high-quality goods that adhere to Halal compliance, Halal cosmetics have been a game-changer in the cosmetics industry (Khan, Sarwar, & Tan, 2020). To be called Halal, cosmetics must

adhere to Sharia law, which states that they must not contain any alcohol or animal-derived components and must be completely free of these elements. In order to be considered Halal, a cosmetic product must adhere to stringent scientific testing to ensure that it is free of harmful substances and made with only the finest natural components (Lada, Tanakinjal, & Amin, 2009). Therefore, Halal is now more than simply a Muslim-approved product; it has become a worldwide symbol of quality assurance and a way of life (Wilson & Liu, 2010). This is why Halal cosmetics can appeal to non-Muslim consumers.

The use of cosmetics is no longer confined to women alone; according to Khan, Sarwar and Tan (2020), 95% of millennials enjoy using them. Millennial males show nearly the same level of interest in cosmetics products as millennial females, according to a recent survey. Millennials are more likely to spend their money on safe, high-quality cosmetics (Mukhtar & Butt, 2012). Many modern cosmetics include alcohol, collagen, gelatin, and lactic acid, all of which can accumulate in the bloodstream and cause harm to the body over time (Khan, Sarwar, & Tan, 2020). Cosmetics have long been seen as an integral aspect of many women's daily lives around the globe (Khalid, Che Wel, & Mokhtaruddin, 2021). It may be considered a socially essential product in the opinion of Ahmad, Abd Rahman and Ab Rahman (2015). The demand for Halal personal care and cosmetic goods is expected to rise massively in the next years, driven by a growing awareness of the prohibition of alcohol, pork, and other associated products. Numerous well-known companies around the world are worried that their products include those dangerous substances (Khan, Sarwar, & Tan, 2020). Thus, cosmetics that adhere to Islamic regulations and are safe to use are necessary.

Due to their high quality, adherence to scientific standards, and Halal compliance, Halal cosmetics products are a game-changer in the cosmetics sector. Yet, as Khan, Sarwar and Tan (2020) point out, Halal cosmetics firms struggle with positioning and do not know how to entice buyers. There is a growing understanding of Halal cosmetics among millennials, but what exactly motivates them to buy them is unclear. On top of that, there is a dearth of high-quality research that examines how religious belief influences the buying behavior of millennials. This study fills that void by proposing a model to identify significant factors impacting millennials' intentions to purchase Halal cosmetics.

To sum up, the literature on the topic of Halal cosmetics is somewhat limited. Also, most of the research explained factors influencing buyers to choose Halal food alternatives. Unfortunately, the research has failed to provide a sufficient explanation of the Halal cosmetics setting, particularly on the Halal cosmetics adoption. To fill the gaps left by the existing literature, this study integrated the DOI, TPB, and TRA theories to examine a model of Halal cosmetics purchase intention among millennial female Muslims. Therefore, this study's primary research question is: what are the significant factors impacting the purchase intention of Halal cosmetics among millennial female Muslims in Thailand?

LITERATURE REVIEW

In terms of cosmetics, the business has expanded swiftly and become one of the most prominent in the world (Ishak et al., 2019). There has been a lot of research looking at what makes people buy cosmetics and how often they use them (Handriana et al., 2020; Haque et al., 2018; Khan, Sarwar, & Tan, 2020; Mohezar, Zailani, & Zainuddin, 2016; Suparno, 2020). Eze, Tan and Yeo (2012), for instance, looked at four factors that can affect the intention to buy cosmetics among Malaysian Generation Y females. Factors such as product image perception, knowledge, quality, and price promotion were considered. Their research shows that among the factors affecting consumers' propensity to buy, product quality ranks highest. A higher-quality cosmetics product would often command a premium price from most buyers. Consumers' perceptions of the brand are the second major factor in their decision to buy cosmetics. When it comes to cosmetics, consumers prefer to choose name brands over store brands. The reason behind this finding is that people often associate higher-priced cosmetics with better quality. Consequently, cosmetics purchases were less impacted by price promotions (Eze, Tan, & Yeo, 2012).

In addition, Ahmad, Yunus and Rose (2015) sought to address the correlation between religious affiliation and awareness of Halal cosmetics consumption in their study. The problem of developing a brand for Halal cosmetics has been investigated by Aoun and Tournois (2015). In their qualitative study, Shahid, Ahmed, and Hasan investigate the topic of Halal cosmetics items sold in India. The results showed that customers' awareness and religiosity could be the variables influencing their choice of Halal cosmetics products. An exploratory study on Halal cosmetics certification in the UK was carried out by Annabi and Ibidapo-Obe (2017).

Using the Stimulus-Organism-Response (SOR) theoretical framework, Suparno (2020) presented the Halal cosmetics consumption framework for Muslim women who shop for cosmetics online. By combining the religiosity variable into the Diffusion of Innovation theory, Mohezar, Zailani and Zainuddin (2016) provided an explanation for the antecedents of young Muslim consumers adopting Halal cosmetics. Millennials' spending habits on Indonesian Halal cosmetics were studied by Handriana et al. (2020). The cosmetics purchasing habits of educated young Muslim women in Malaysia were detailed by Ishak et al. (2019). In order to understand what motivates Malaysian millennials to buy Halal cosmetics, Khan, Sarwar and Tan (2020) put out a model.

THEORETICAL FOUNDATION

Diffusion of Innovation (DOI) Theory aims to provide an explanation for the phenomenon of cultural diffusion of novel ideas. According to the theory, people's propensity to embrace innovations depends on their innovativeness, the qualities of innovations they observe, and the extent to which they are influenced by society (Rogers, 2003). Because of the stringent hygiene requirements placed on the production of Halal cosmetics by Good Manufacturing Practice (GMP) and Public Health Legislations, previous studies have linked these products to purity, security, and excellent quality (Hashim & Mat Hashim, 2013). Many people, not just Muslims, may be interested in purchasing Halal cosmetics due to the fact that they are cruelty-free and made with all-natural ingredients that are gentle on the hair and skin (Mohezar, Zailani, & Zainuddin, 2016).

When it comes to Halal cosmetics, Muslim customers are more likely to buy again if the product meets their cultural needs and tastes in terms of ingredients, texture, and performance (Khraim, 2011). Cultural conflicts and ethical issues could arise if product attributes do not align with Islamic principles. In addition to meeting all applicable safety standards, cosmetics and personal care items sold to Muslims must also be certified as Halal (Mohezar, Zailani, & Zainuddin, 2016). As an example, traditional cosmetics often employ keratin (hair ingredient), albumin (human serum), and placenta (womb), however these components cannot be used in Halal cosmetics production because they are derived from human parts. Because they have an impact on Muslim prayer and worship, questions over whether these things are Halal are relevant. Customers will be dissatisfied if their religiously informed expectations are not sufficiently met by the products.

The theory of planned behavior (TPB) deduced that the most accurate way to forecast someone's behavior is to ask if they intend to pursue a specific objective. Behavioral intention is predicted by three factors: attitude, perceived behavioral control, and subjective norm (Ajzen, 1991). According to this view, a character's determination to act in a given way stems from the strength of their intention to do so. While this theory is being utilized to study customer behavior, it cannot be assumed that it applies universally to Halal cosmetics items, especially among millennials. Purchase behavior varies with the target market segment and the situation, according to researchers like Ali et al. (2018). In their opinion, the generalizability of the TPB model's application depends on more empirical support and extensions. As an example, Pratiwi (2018) found that among young Muslim customers in Papua, consumer attitude and perceived behavioral control

had a substantial impact on purchase intention, whereas subjective norms had no effect.

Researchers cautioned against jumping to conclusions when interpreting the TPB model's components based on prior research. Additionally, these results were ill-suited to draw broad conclusions about consumers' behavior processes since they relied on the TPB model's biased determinants of behavior intention. In addition, the factors that determine TPB are too general to be meaningfully understood (Mohezar, Zailani, & Zainuddin, 2016). Therefore, the purpose of this research is to update the TPB model's determinants by expanding previous findings to include other elements that are relevant to the Halal context. The application of TPB to the Halal context provides a more substantial explanation for the purchase intention. Nevertheless, TPB's limitations lie in its reliance on cognitive processing alone, disregarding the importance of considering one's needs and motivations prior to acting in a particular way. As a result, one of the important factors that determines TPB is Halal awareness, which is why this study investigates it.

The theory of reasoned action (TRA) by Ajzen and Fishbein (1980) refers to the idea that the connection between one's attitude and their actions hinges on one's intention. The purpose of TRA is to help people comprehend the connection between their thoughts, intentions, and actions. Individuals' attitudes, subjective norms, and peer groups all play a role in whether or not they comply with TRA regulations. Behavioral beliefs, in the context of the TRA, are an individual's internal assumptions about how their actions will play out in the world (Handriana et al., 2020).

Overall, according to the literature surveyed, there is a dearth of knowledge regarding the Integrated TPB, TRA, and DOI to investigate the intention to adopt Halal cosmetics products. Therefore, this study contributes to the existing literature by proposing an integrated model to predict individual intention to adopt Halal cosmetics products through the combination of the DOI, TPB, and TRA.

Conceptual Framework and Hypotheses Development

This study develops the research model by integrating DOI, TPB, and TRA. Halal cosmetics adoption is an individual's motivation in his/her mind to perform a behavior. It is a procedure to predict consumer behavior toward their availability in buying a product (Mohezar, Zailani, & Zainuddin, 2016). Fig. 1 depicts the developed research framework.

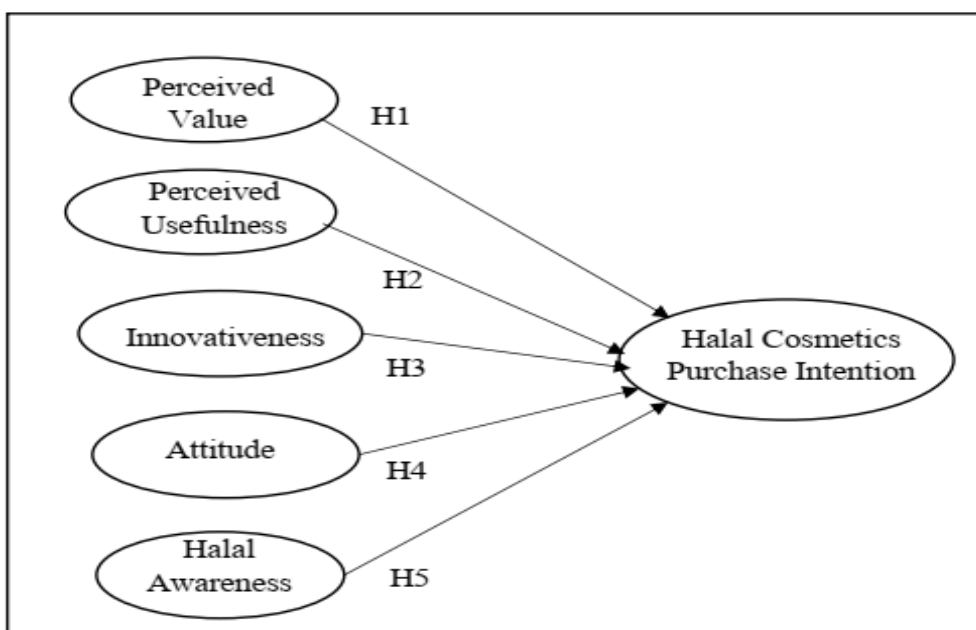


Figure 1. the proposed research framework

Consumer's cosmetic purchase intention (CPI)

According to this research, the purchase intention variable is defined as the likelihood that a respondent will make a purchase of cosmetics that are Halal. An informed consumer's purchase intention is the total of their product-related thoughts, feelings, and interests that motivates them to take the next step and buy the product. Consumers' interest in and propensity to buy a certain brand can be better understood using the purchase intention construct. The purchase intention approach analyzes and forecasts how consumers will act in relation to a specific brand and whether or not they will actually buy the product (Handriana et al., 2020).

Moreover, recent Halal research has made strides in investigating Halal concerns with cosmetics and other consumer goods. For instance, Mohezar, Zailani and Zainuddin (2016) looked at what makes young Muslim women in Malaysia buy Halal cosmetics. They investigated how Halal cosmetic usage was correlated with product features, societal impact, and customer innovation. Also, they tested religiosity as a moderating variable for the predicted correlations. Their research shows that among devout members of Generation Y who identify as Muslims, religiosity acts as a moderator in the adoption of Halal cosmetics. The cosmetics purchasing behavior of Muslims are also investigated by Haque et al. (2018). There was a statistically significant association between cosmetic purchase intention and religiosity, attitude, and perceived behavioral control. There is a favorable relationship between purchasing intention and actual purchase behavior.

Perceived value

The perceived value is the gap between the total cost and benefit analysis of an offering and the perceived alternatives in the eyes of potential customers (Kotler & Keller, 2016). Product benefits, service benefits, personal benefits, and image are all part of the equation, whereas time, labor, psychological, and monetary charges make up the cost components. The term "perceived value" refers to how customers rate the overall advantages of a product (Chen & Chang, 2012). Behavioral and utilitarian approaches are the two main methods of thought when it comes to how we measure value (Boksberger & Melsen, 2011). Perceived value is defined as how much people think Halal cosmetics items are worth in this research (Handriana et al., 2020). Therefore, the following hypothesis is proposed:

H1: Perceived value has a positive effect on consumer purchase intention of Halal cosmetics.

Perceived usefulness

It can be said that Muslim shoppers have the belief that purchasing cosmetics with the Halal label will make their shopping experience better. (Jamal & Sharifuddin, 2015). That is to say, Muslims are not immune to the emotional and psychological advantages of signaling by the Halal logo on the consumption of their Halal products.

Perceived usefulness is a reflection of one's cognitive views, according to Jamal and Sharifuddin (2015). Therefore, it could affect how people feel about things that say "Halal" on the label. The perceived utility or advantages of the cue may determine its relevance in affecting attitude and intention to adopt. Very few models that attempt to explain why people buy products with the Halal designation take perceived usefulness into account (Rizkitysha & Hananto, 2020). Therefore, the following hypothesis has been proposed:

H2: Perceived usefulness positively affects consumer purchase intention of Halal cosmetics.

Innovativeness

The propensity to embrace novel concepts at a faster rate than the general population is what we mean when we talk about innovativeness (Rogers, 2003). According to consumer and marketing studies, this aspect is heavily studied (Mohezar, Zailani, & Zainuddin, 2016). This is because innovators are seen as crucial in the distribution and acceptance of new products (Bhate & Lawler, 1997). It may not be too difficult for consumers who are more receptive to new ideas to switch from using non-Halal personal care goods to Halal ones within the Halal business. They may habitually enjoy searching for information about the potential benefits of Halal cosmetics brands and may also influence other shoppers' product choices by sharing their knowledge (Mohezar, Zailani, & Zainuddin, 2016). As most consumers do not know about the potential benefits of new cosmetics goods such as Halal cosmetics, more innovative and only bold individuals will be more willing to invest time and money and take risks to try out different products. Therefore, the following hypotheses have been proposed:

H3: Innovativeness positively affects consumer purchase intention of Halal cosmetics.

Attitude

It is the definition of the respondents' preference for cosmetics that are Halal. Consumers' positive or negative feelings about a brand are called attitudes. One of the most important factors in consumers' decision to buy is their disposition toward the brand. This concern stems from the fact that customers will ideally have a good attitude about a brand to make purchases of that brand, but a negative attitude would obstruct any such purchases. Handriana et al. (2020) define the attitude variable in this study. Based on these, the following hypothesis is proposed:

H4: Attitude has a positive effect on Halal cosmetics purchase intention.

Halal awareness

Having a genuine interest in Halal food, Halal beverages, and other Halal items, as well as staying up-to-date on current events, is what the word "awareness" means in a Halal context (Ambali & Bakar, 2014). Being knowledgeable about Halal items means being familiar with and comprehending the information that is available about them (Shahid, Ahmed, & Hasan, 2018). Muslims who practice a high degree of religion are likely to be cognizant of whether or not the goods they buy are Halal. People who are well-versed in Islamic Sharia law and who are able to discern whether a product is truly Halal demonstrate a profound respect for religious precepts and regulations (Handriana et al., 2020). Respondents' knowledge of the significance of Halal cosmetic goods is referred to as the Halal awareness variable in this study. Consumption of Halal items demonstrates a profound familiarity with religious duties, restrictions, and regulations, as they are absolute and conform to Islamic Sharia law. Being conversant with and knowledgeable about Halal items is often referred to as "Halal awareness" (Shahid, Ahmed, & Hasan, 2018). Muslims who are really devout will be cognizant of whether or not the things they buy are Halal (Handriana et al., 2020). Hence, the following hypothesis has been proposed:

H5: Halal awareness has a positive effect on consumer purchase intention of Halal cosmetics.

RESEARCH METHODOLOGY

Sampling Frame and Population

Cosmetics of higher quality and safety are more likely to be purchased by the young generation. The

concern that alcohol, collagen gelatin, and lactic acid—ingredients in numerous modern cosmetics—can accumulate in the bloodstream and cause harm to the body led to this conclusion (Khan, Sarwar, & Tan, 2020). These days, young groups have the means to buy their own cosmetics, thanks to their higher levels of education and increased independence. The most essential thing is that cosmetics offer a plethora of advantages to buyers, including a boost to self-esteem, a completely different appearance, and many more (Khraim, 2011). An uptick in cosmetics is a direct result of this direction.

Ishak et al. (2019) and Moreno et al. (2017) defined millennials or Gen Y as anyone were born between 1980 and 2000. They have some distinguishing features. For example, their preference for reading on smartphones has diminished their interest in reading in a more traditional way. They can't function as a hub for information and conversation without a social media account.

Having a smartphone is more important to them than watching television, and they prioritize their family when making decisions (Handriana et al., 2020).

Having these qualities makes it easy for them to gather all the necessary information, including details about cosmetics that are Halal. This generation of buyers is living through a period of tremendous technological advancement. They are more linked to social networks than previous generations; they are able to enhance psychological features through interactions with buddies online, and they have a large number of online acquaintances (Fromm & Garton, 2013). For many millennials, social networking has become an important decision-making tool. Marketers can take advantage of this generation's receptivity to fresh information and news updates by implementing social media marketing methods (McCormick, 2016).

Moreno et al. (2017) claims that millennials can make purchase decisions more quickly than previous generations due to the ease and accessibility of electronic information as well as the influence of peer reviews and other user reviews found on social media. Their purchasing habits are constantly reshaping in response to shifts in politics, culture, economy, and social norms. The study of Krbová (2016) referred to Generation Y's early familiarity with technology and the internet. They utilize them on a daily basis and see modern technology as an unavoidable part of their lives. Members of Generation Y are known for their extensive use of technology and their penchant for online purchasing. Many consumer companies see the millennial generation as a promising market due to their size and spending power (Ishak et al., 2019). Thus, millennials are intriguing to research because they behave differently from older generations, as suggested by Moreno et al. (2017).

The research setting of Thailand's Southern Border Provinces (i.e., Pattani, Yala, Narathiwat) is appropriate for two reasons. First is a growing Halal cosmetics market in Thailand's Southern Border Provinces, with a significant population of Muslims, especially young generations. Second, there has been minimal research on Halal cosmetics adoption among millennials in Thailand's Southern Border Provinces. Accordingly, this study investigates the key factors that influence the adoption intention of Halal cosmetics among millennial female Muslims in Thailand's Southern Border Provinces.

Variables Measures

A combination of existing validated measurements based on the extensive review of the literature was utilized to develop the instrument for this research. The selected validated measurements were then tailored slightly to accommodate the sample of this research. The initial version of the current research instrument was rigorously pre-tested by a group of two academics (in the field of operations and Halal industry) and one cosmetics expert (working as Halal cosmetics vendor). That is due to establish tentative scale reliability and validity, as well as to assess the potential problems with the unidimensional constructs (Cooper & Schindler, 2003). Items to measure PV, Halal awareness, and Attitude were adopted from Handriana et al. (2020). To measure PU, items were adopted from Rizkitysha and Hananto (2020). Innovativeness items

were adopted from Mohezar, Zailani and Zainuddin (2016). Items of Halal cosmetics purchase intention were adopted from Ishak et al. (2019). As far as findings by Ahmad, Abd Rahman and Ab Rahman (2015) and Ishak et al. (2019) are concerned, we posited a positive relationship between religiosity and attitude to choose Halal cosmetic products. Therefore, this study indirectly considers perceived religiosity among millennial consumers. A seven-point Likert scale anchored at “strongly disagree” (1), “strongly agree” (7), and “neither agree nor disagree” (4) was used to collect the data (Eutsler & Lang, 2015).

Sampling Size and Data Collection

A self-administered questionnaire was used to gather relevant information from the respondents through purposive sampling. The current study involved a sample of young Muslim females in Thailand’s Southern Border Provinces (i.e., Pattani, Yala, Narathiwat). The inclusion criteria for the sample selection comprised (1) Muslims; (2) millennials; (3) females; and (4) consumers of Thailand’s Southern Border Provinces. The millennial demographic, specifically “Muslim female cosmetics consumers from Thai Southern Border Provinces,” must meet certain standards in order for the study to be considered representative. We used the G*Power tool to find out how small of a sample we needed (Faul et al., 2009). The effect size, power, number of predictors, and error type (α) in the G*Power parameters are 0.15, 0.05, 0.80, and five, respectively. A sample size of at least 92 is necessary. The instrument used was a web-based survey developed with Google Form. The questions have mandatory answers to avoid missing data; 167 respondents completed the online survey. However, 44 responses were discarded because of violating inclusion criteria (i.e., male, non-Muslims, or outside Thai Southern Border Provinces). Therefore, a total of 123 responses were used as a study sample.

RESULTS

This study used the Statistical Package for Social Science (SPSS) version 26 to code and analyze the collected data.

Reliability test

The coefficient of internal consistency dependability can be calculated with the use of the indicator of Cronbach’s alpha. In most contexts, a Cronbach’s alpha of 0.70 or higher is considered adequate (Nunnally, 1978; Tavakol & Dennick, 2011). Table 1 displays the outcomes of the reliability analysis. The questionnaire components are valid indicators of survey responses.

Table 1 Reliability of Measurements

Factor	Number of items	Cronbach’s alpha
CPI	9	0.890
PV	4	0.971
PU	4	0.960
Attitude	4	0.970
Innovativeness	4	0.938
Halal awareness	3	0.968

Demographic Information

The involved respondents adequately represent the targeted population, which are millennials female Muslims in Thailand’s Southern Border Provinces (inclusion criteria). Most of them have a bachelor-level (77.2 per cent), 11.4 per cent are enrolled in diploma or associate degree and the rest (11.4 per cent) have graduate programs. 60.2 per cent of respondents work in the public sector, the private sector (10.6 per cent), and students represent 15.4 per cent. The rest can be self-employed (8.1 per cent), housewife (3.3 per cent),

or unemployed (2.4 per cent). Most respondents (74.8 per cent) are selected from non-Islamic studies (i.e., social science, business studies, etc.), while respondents with Islamic studies backgrounds are (25.2 per cent).

About 76.4 per cent of the sample buys cosmetics at least once a month, according to trends in cosmetic purchase frequency. Nevertheless, 13.8 per cent make purchases at vague intervals. There are no set buying deadlines for them; they just buy more cosmetics when they run out. When it comes to finding out more about cosmetic items, there are a lot of resources available. Clearly, younger customers have more exposure to technology when making decisions about cosmetics. In order to find information about cosmetic products, 48.8% mostly used social media channels such as Facebook, Instagram, blogs, and relevant websites. Some have also gotten the data from friends and family (20.3 per cent), ads (28.5 per cent), or even coworkers (1.6 per cent). Only 0.8 per cent relied on secondary sources, such as going to beauty supply stores, to compile their data.

About location, 55.3 per cent of respondents buy cosmetics from beauty supply stores or outlets, while 40.7 per cent shop online. That young females still shop for cosmetics at brick-and-mortar stores is evidence of their continued relevance in this demographic. As for “others,” those who took the survey said they get their cosmetics sent to them straight from authorized dealers. In terms of the average amount spent every purchase cycle, the majority of respondents (54.5 per cent) spent 1000 baht or less on cosmetics. Another 31.7 per cent spent between 1001 baht and 2000 baht. 9.8 per cent reached an average of 2001 baht and 3000 baht, while a residue of 4 per cent spent above 3000 baht.

Common method bias (CMB)

Since both the predictor and outcome variables were obtained using the same instrument, we can test for the presence of CMB (Podsakoff et al., 2003). In the beginning, we used Harman’s single-factor analysis, which, according to the results, only explains 19.53% of the total variance. The problem with CMB does not arise since it is less than 50% (Harman, 1970).

The Independent Samples t-Test

Table 2 Independent samples t-test result between Islamic studies and non-Islamic studies samples

Education background	No.	Mean	Std. Deviation	Levene's Test for Equality of Variances		t-test for Equality of Means	
				Sig.	t-value	Significance	
Islamic studies	31	5.43	1.06	0.971	-0.720	0.473	
Non-Islamic studies	92	5.60	1.09				

In Table 2, we can see the outcomes of the two-sample independent samples test comparing the means of the cosmetics purchase intentions. A mean of 5.43 ($d = 1.06$) is found in the first group, whereas a mean of 5.60 ($d = 1.09$) is found in the second. The first set of responses are those majoring in Islamic studies, while the second set are those majoring in other fields (such as social science, business studies, etc.). With a t-value of -0.720 and a p-value of 0.473 ($p > 0.05$), the t-test found no statistically significant differences between the groups’ means ($t = -0.720$; $p = 0.473$, $p > 0.05$).

The results of Levene’s test, which checks for homogeneity of variance, show that the two groups’ means are not significantly different ($p = 0.473$, $p > 0.05$), thus we may safely infer that their variances are also identical. Therefore, there were no changes in the desire to purchase Halal cosmetics based on the academic orientation of the samples. In other words, there were no discernible changes in the cosmetics buying behavior when a substantially higher religiosity group, thought to be connected with responders from Islamic studies, was involved. The results show that the groups are representative of the cosmetic

purchasing habits of Muslim female millennials in Thailand and that they have comparable intentions to purchase Halal cosmetics.

Inferential Statistics

We used two tests—the Kolmogorov-Smirnov and the Shapiro-Wilk tests—to ensure that our data was normal. The data are normally distributed; this is the null hypothesis of the Shapiro-Wilk test. With a p-value smaller than 0.05, we can reject the null hypothesis that the data follow a normal distribution. The null hypothesis is not rejected if the p-value is greater than 0.05. Overall, both tests’ results were insignificant, suggesting that the data are normally distributed.

Correlation Analysis

Table 3 above depicts the result of Pearson correlation analysis. From the result, it can be concluded that there are significant and positive associations between the five independent variables and CPI as dependent variable. Therefore, the results showed that all hypotheses are supported with positive relationships at 1 per cent significant level. In other words, these results attempt to imply that PV, PU, Innovativeness, Attitude, and Halal Awareness form essential factors that could influence the Halal cosmetic purchase intention. Attitude ($r = 0.589$; $p = 0.000$) and Halal awareness ($r = 0.562$; $p = 0.000$) exhibit the highest correlation. This indicates that educated millennial female consumers emphasize their attitude in making their cosmetic purchase and describe them as individuals with very high Halal awareness. This result is consistent with the findings of Suparno (2020), Handriana et al. (2020), and Rizkitysha and Hananto (2020).

Table 3 Pearson Correlation Analysis

	PV	PU	Innovativeness	Attitude	Halal Awareness	CPI
PV	1	.730**	.360**	.743**	.664**	.514**
		0.000	0.000	0.000	0.000	0.000
PU	.730**	1	.357**	.766**	.637**	.509**
	0.000		0.000	0.000	0.000	0.000
Innovativeness	.360**	.357**	1	.403**	.396**	.465**
	0.000	0.000		0.000	0.000	0.000
Attitude	.743**	.766**	.403**	1	.656**	.589**
	0.000	0.000	0.000		0.000	0.000
Halal Awareness	.664**	.637**	.396**	.656**	1	.562**
	0.000	0.000	0.000	0.000		0.000
CPI	.514**	.509**	.465**	.589**	.562**	1
	0.000	0.000	0.000	0.000	0.000	

** Correlation is significant at the 0.01 level (2-tailed).

DISCUSSION

The millennial demographic is known to spend a lot of money on beauty supplies, according to accounts of their shopping habits. All respondents buy cosmetics according to their needs and their ability to buy, as shown in Tables 2. According to the research, the pattern shows how often and how well millennials can afford cosmetics. As a result, the majority of respondents (76.4 per cent) buy cosmetics “once a month,” and (54.5 per cent) of them spend 1,000 baht or less per acquisition. Finding details about cosmetic products is possible through a variety of resources. Clearly, younger customers have more exposure to technology when making decisions about cosmetics. 48.8 per cent chose social media platforms (i.e., Facebook, Instagram, blogs and relevant websites) as a primary source to get relevant cosmetic product information. Many sorts of

advertising reach millennials, particularly on social media. Most Generation Y (48.8 per cent) spend their time on their cosmetics purchase decisions through various internet-based platforms (i.e., Facebook, Instagram, blogs and relevant websites). Consequently, people are subjected to numerous live commercials, which may naturally capture their interest. Young people are more susceptible to the persuasive power of advertisements when it comes to purchasing cosmetics, particularly when such ads address their immediate concerns about their appearance. The identified pattern reiterates the findings of Ishak et al. (2019) and Krishnan et al. (2017).

Moreover, the independent samples test was conducted among respondents enrolled in Islamic studies or other disciplines for their cosmetic purchase intention. The results show that both groups are representative of the cosmetic purchasing habits of millennials female Muslims in Thailand and have similar intentions to purchase Halal cosmetics. Table 3 shows the result of the correlation analysis, which shows that all the independent variables are significantly related to CPI. In other words, these results attempt to imply that PV, PU, Innovativeness, Attitude, and Halal Awareness form essential factors that could influence Halal cosmetic purchase intention. Attitude and Halal awareness exhibit the highest correlation.

This conclusion suggests that millennial females place a premium on their attitude while purchasing cosmetics and portray themselves as someone who is extremely ethically conscious. The purchasing habits of one group would be influenced differently by the availability of information and a relatively high level of cognitive ability. Moreover, millennial Muslim women make various cosmetics purchasing selections due to their Halal awareness regarding product function, components, side effects, and availability of substitute items. The results corroborate those of Suparno (2020), Handriana et al. (2020), and Rizkitysha and Hananto (2020). As far as consumer attitudes regarding Halal food and cosmetics are concerned, the results confirm those of Abd Rahman, Asrarhaghighi and Ab Rahman (2015) and Musa (2014). As a general rule, Muslim consumers pay more attention to the Halal status of food items than they do to cosmetics. The reason being, food is consumed within, whilst cosmetics are applied externally. Thus, things with an exterior direction of application, like credibility goods, are less likely to have Halal-ness difficulties than goods with an internal orientation of application, like food and drink.

Millennial female consumers emphasize their perceived value in making their cosmetic purchase by identifying their net benefits and values of Halal cosmetics products. Also, they may view the Halal label as a helpful informational indicator that improves their shopping experiences by cutting down on the wasted time, effort, and energy spent on searching for and evaluating products (Jamal & Sharifuddin, 2015). It may also suggest that consumers trust Halal-labeled items more when it comes to the safety, cleanliness, and authenticity of Halal ingredients (Azam, 2016). They explain their psychological and emotional benefits (perceived usefulness) on Halal consumption that reflect their cognitive beliefs to enhance their experience of cosmetics products. This is in line with Handriana et al. (2020). Millennial female consumers show that they are more innovative and can change their daily routine to Halal cosmetics products. They are willing to invest time and money and take risks to try out different Halal cosmetics products. This is in line with Mohezar, Zailani and Zainuddin (2016).

CONCLUSION

A new generation, the millennials are already making their imprint on the business world. The majority of research on the topic of Halal food consumption focuses on this specific issue. Nevertheless, there is an increasing movement toward acknowledging that Halal should encompass more than just food; it is relevant to other products and services utilized by Muslims. Also, there is a scanty body of knowledge on factors influencing consumer behavior regarding Halal cosmetics purchase intention, not only in Thailand but across the globe. As a result, this study explores Halal cosmetics purchasing intention among millennial

female Muslims to identify possible factors influencing their purchase intention in Thailand's Southern Border Provinces.

Moreover, this study has proposed a research framework that tests the effect of the DOI, TPB, and TRA constructs extended by introducing Halal awareness and innovativeness constructs. Extending this model is to improve predictive power and the understanding of the proposed model. The findings indicate a significant Halal cosmetic purchase intention among millennial female Muslims. As a proactive consumer, they research cosmetics thoroughly before buying them, looking for information on ingredients, Halal certification, place of origin, health safety assurance, and product benefits. They clearly know what Halal is and are prepared to pay more for the name brand they want. Concurrently, when there is uncertainty regarding the cosmetics' Halal-ness, most of them are rather concerned about it and would not compromise the Halal component, even for the sake of the brand.

Overall, due to two distinct emphases, this study contributes to the marketing of Halal products. It starts with the cosmetics market, which has received less research attention than Halal food. Second, it takes into account the viewpoints of millennial female Muslims, who are likely to show more nuanced purchasing habits than the typical millennials. Because of their relevance to modern business marketing conversations, these two factors constitute the study's novelty. The study will be interesting for scholars, policy-makers, and practitioners from the Halal cosmetics industry.

RESEARCH IMPLICATIONS

Practical Implications

This research provides evidence-based knowledge to help policy-makers and practitioners from the Halal cosmetics industry determine the features and functionalities to consider when producing them so that users can fully embrace them. The insights gained from this study also help organizations intending to introduce Halal cosmetics products in making prudent decisions concerning the type, design, and functionality of these products to adopt. This study shows that millennials' cosmetic buying habits are distinct from those of earlier generations. Millennial Muslim women also differ in their cosmetics purchasing habits due to their identity. The proliferation of social media has not eliminated the widespread availability of illicit cosmetics in developing nations; thus, it is imperative that the appropriate authorities (the government) maintain their efforts to inform the public about the significance of purchasing legitimate cosmetics, including Halal cosmetics. This study's findings should be considered by policy-makers as they create a framework for Halal cosmetics, which would require these businesses to adhere to stringent regulations regarding the cosmetics' ingredients, labeling, and advertising.

Furthermore, with the millennial Muslim females' sample being such a massive market opportunity, cosmetics businessmen who haven't employed Halal production procedures and materials are likely to start using Halal ingredients and processing in their products. Businessmen who have used Halal materials and conducted Halal production procedures should step up their social media marketing and public education efforts to raise awareness among consumers about the importance of consuming Halal products, including food, drinks, and cosmetics. Cosmetics companies that haven't targeted Muslim women of the millennial generation as a target market should start by offering Halal cosmetics goods, given the enormous potential of the Halal cosmetics market. Marketers can also employ influential Muslims and Thai government officials to highlight the significance of using cosmetics with the Halal label in countries with a collectivist society.

Theoretical Implications

Our study adds to the existing body of knowledge in multiple ways. Originally, an alternate model was

proposed in this study that improves consumer purchasing intention of Halal cosmetics items. In an effort to break new ground, this study seeks to determine what factors influence consumers' intentions to buy Halal cosmetics and how those aspects relate to the context in which these products are sold. It can be concluded that the intention of consumers to purchase Halal cosmetic products is determined by PV, Attitude, and PU, followed by Halal awareness, and finally by Innovativeness. Second, this research contributes to the Halal product literature by integrating the theories of DOI, TPB, and TRA. Finally, this study introduces several key findings about the factors affecting consumer purchase intention of Halal cosmetics in Thailand.

LIMITATIONS AND SUGGESTIONS FOR FUTURE RESEARCH

This work has a few limitations that should be acknowledged. The participants in this study will be taken through purposive sampling. Therefore, the results of this study cannot be generalized to all consumers in Thailand. Future work can utilize probability sampling techniques to understand people's needs and generalize the findings. Another limitation is that the sample size may not be representative of the whole country since this research has been conducted only in the southern provinces of Thailand. Therefore, we recommend a bigger sample size to test the research model further. Also, this research is limited to only five variables, which are supported by the literature. For further study, we recommend including other factors such as knowledge, trust, product characteristics, Halal certification, and religiosity to enrich the research model further. The current study was only performed among females. Therefore, different respondents, such as males, should be considered to get a better understanding of the acceptance of Halal cosmetics. Also, other advanced statistical techniques are required in future research to reflect different interpretations of the data.

Due to the limited scope of this study to Southern Thailand, future research should compare results in nations with and without a Muslim majority or minority population by recruiting non-Muslim consumers. The information we have is limited to the opinions of Muslim customers from Generation Y. It is possible that a more diverse sample of people from different age groups, educational backgrounds, and levels of discretionary money would provide more accurate results. Thus, it is possible that the results don't apply to a broader context. However, this study provides a preliminary step toward a more complete understanding of the Halal cosmetics beliefs and requirements of Muslim customers. More in-depth study results about the intention to purchase Halal cosmetic items can be obtained in future research by using qualitative methodologies. Research on the millennial generation's devotion to Halal cosmetics could also be considered for inclusion in further studies.

ACKNOWLEDGMENT

The authors would like to express their gratitude to the Prince of Songkla University for funding this research project under the research fund of the Faculty of Islamic Sciences Year 2022 (Reference code X650419, Project Code: ISL6504083S).

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