

Islamic Lifestyle Orientation and Continuous Purchase Intention toward Halal Cosmetics: The Mediating Role of Perceived Value among Generation Z Consumers

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ABSTRACT

The halal cosmetics industry has experienced remarkable growth, yet consumer behaviour research remains predominantly focused on initial or one-time purchase decisions. This study addresses that gap by examining how Islamic Lifestyle Orientation (ILO) shapes Continuous Purchase Intention among Generation Z consumers, with Perceived Value as the mediating mechanism based on the Stimulus–Organism–Response framework. Using a quantitative mall-intercept survey of 390 Generation Z halal cosmetic users across four Indonesian cities, the proposed model was tested using Partial Least Squares Structural Equation Modelling (PLS-SEM) with Hierarchical Component Model. Results reveal that Islamic Lifestyle Orientation significantly and positively influences both perceived value and continuous purchase intention. Perceived value, in turn, positively predicts continuous purchase intention and partially mediates the relationship between Islamic Lifestyle Orientation and continuous purchase intention. These findings suggest that consumers who deeply integrate Islamic principles into their daily lives perceive greater value in halal cosmetic products, which sustains their long-term purchasing commitment. The study contributes to halal consumption literature by extending the understanding of Islamic values from abstract religiosity toward behaviourally grounded lifestyle orientation. Practically, the findings guide marketers to align brand communication, product positioning, and value propositions with lifestyle-oriented Islamic values to cultivate long-term customer loyalty among Generation Z.

Keywords: Islamic Lifestyle Orientation, perceived value, continuous purchase intention, halal cosmetics, Gen Z

INTRODUCTION

Islam is the world's second-largest religion, with approximately 1.9 billion adherents representing about 25% of the global population, a figure projected to reach two billion by 2030. Indonesia stands at the centre of this demographic reality as the world's largest Muslim-majority country, with approximately 240.62 million Muslims accounting for 86.7% of its population (Supriani et al., 2025). In Indonesia, religion functions not merely as a private belief system but also as a social institution shaping cultural norms, daily practices, and consumption behaviour (Briliana & Mursito, 2017).

Against this backdrop, the cosmetics industry has emerged as one of the fastest-growing consumer sectors globally (Handriana et al., 2021; Nugraha et al., 2023), with Indonesia representing a particularly important market for halal cosmetic products. Indonesian consumers are increasingly ingredient-conscious and value-oriented in their beauty purchasing decisions. According to the (*ZAP Beauty Index*, 2024), 66.4% of Indonesian women prioritise product ingredients over brand names, while 42.8% consider brand credibility an important purchasing criterion. These trends indicate a growing preference for consumption practices that align with consumers' ethical values, lifestyle orientations, and personal expectations, making halal cosmetics increasingly relevant within the Indonesian beauty market.

Religiosity has long been recognised as an important determinant of Muslim consumers' attitudes and purchasing behaviour toward halal products (Farah, 2021; Ibeabuchi et al., 2024; Nor Zaidi et al., 2022). However, existing

halal cosmetic studies have predominantly focused on purchase intention or repurchase intention (Hussain et al., 2024; Shahid et al., 2023; Singh Yadav & Kumar Kar, 2025), while limited attention has been given to continuous purchase intention, which reflects sustained and ongoing consumption commitment over time. This distinction is theoretically important because repurchase intention may capture isolated transactional repetition, whereas continuous purchase intention reflects enduring behavioural consistency and long-term relational commitment. In highly competitive halal cosmetic markets characterised by frequent product alternatives and rapid trend shifts, understanding continuous purchase intention may therefore provide stronger insight into consumer retention and sustainable brand engagement.

Another limitation concerns how Islamic values are conceptualised within halal consumption research. Existing studies frequently operationalise religiosity as a belief-based construct emphasising doctrinal commitment or ritual observance (Fiandari et al., 2023; Nuryakin et al., 2023; Suparno, 2021). While such approaches are useful in explaining religious commitment, they may insufficiently capture how Islamic values are translated into routine consumption practices. Compared with conventional religiosity constructs, Islamic Lifestyle Orientation may provide stronger explanatory relevance in consumption contexts because it reflects the enactment of Islamic values in everyday practices rather than solely cognitive belief commitment.

Accordingly, this study adopts the concept of Islamic Lifestyle Orientation, which reflects the extent to which individuals integrate Islamic principles into their daily activities and consumption behaviour. Lifestyle represents patterns of living expressed through activities, interests, and opinions that shape behavioural preferences (Kotler et al., 2022). In the halal cosmetics context, Islamic Lifestyle Orientation captures how Islamic values are consistently enacted through consumption practices, thereby shifting the analytical focus from what consumers believe to how those beliefs are manifested behaviourally in everyday life.

Central to this study is the concept of perceived value, which refers to consumers' overall evaluation of product benefits relative to the sacrifices incurred (Patterson & Spreng, 1997). In halal cosmetic consumption, products may be perceived as valuable not only because they provide functional and aesthetic benefits, but also because they align with Islamic principles and halal requirements (Handriana et al., 2021; Herjanto et al., 2023). Consequently, halal cosmetic consumption may involve broader evaluations associated with ethical appropriateness, emotional reassurance, and identity-related value.

Generation Z constitutes the focal consumer segment of this study because younger Muslim consumers tend to integrate personal values and identity into their consumption behaviour. This cohort is characterised by strong digital engagement, high exposure to social media, and increasing sensitivity toward ethical and value-oriented consumption (Yao et al., 2025). Within the halal cosmetics context, halal products are increasingly associated not only with religious compliance, but also with product safety, quality, and responsible consumption (Liew & Karia, 2024). Such characteristics align closely with Generation Z consumers' preference for brands that reflect their personal values and lifestyle orientations. Despite the growing literature on halal cosmetics, limited attention has been devoted to understanding how younger Muslim consumers develop sustained purchasing commitment toward halal cosmetic products (Bonang & Alimusa, 2025; Soliman et al., 2026).

This study is grounded in the Stimulus–Organism–Response (S-O-R) framework, which explains how external stimuli influence consumers' internal evaluations and subsequently shape behavioural responses (Mehrabian & Russell, 1974). In the present study, Islamic Lifestyle Orientation functions as a value-oriented stimulus reflecting the integration of Islamic principles into everyday life. Perceived value represents the organism component capturing consumers' internal evaluations toward halal cosmetic products, while continuous purchase intention reflects the behavioural response. The S-O-R framework therefore provides a suitable theoretical foundation for explaining how lifestyle-oriented Islamic values are translated into sustained halal cosmetic consumption behaviour through consumers' value evaluations.

Despite the growing literature on halal cosmetic consumption, limited studies have examined how Islamic Lifestyle Orientation influences continuous purchase intention through perceived value, particularly among Generation Z consumers. Existing studies have primarily focused on religiosity and repurchase intention while overlooking the behavioural manifestation of Islamic values and the evaluative mechanisms underlying sustained

purchasing behaviour. Therefore, this study aims to examine the direct effect of Islamic Lifestyle Orientation on continuous purchase intention and the mediating role of perceived value in the halal cosmetics context.

LITERATURE REVIEW

Islamic Lifestyle Orientation and Continuous Purchase Intention

In the halal cosmetics context, empirical evidence suggests that Islamic values influence purchasing behaviour and repurchase intention toward halal products (Hussain et al., 2024; Rachman & Amarullah, 2024). However, existing studies largely focus on discrete purchase decisions and short-term transactional behaviour rather than sustained consumption patterns over time.

Continuous purchase intention is conceptually distinct from repurchase intention in this regard. While repurchase intention generally refers to the likelihood of buying a product again following prior experience, continuous purchase intention reflects a more enduring form of behavioural commitment characterised by sustained engagement and long-term preference stability (Hewei & Youngsook, 2022; Liu et al., 2023). In dynamic markets such as halal cosmetics, where consumers are exposed to frequent product alternatives and rapidly changing beauty trends, understanding continuous purchase intention may therefore provide stronger insight into long-term consumer retention and sustainable brand engagement.

Another limitation concerns how Islamic values are conceptualised in halal consumption research. Existing studies frequently operationalise religiosity as a belief-based construct emphasising doctrinal commitment or ritual observance (Abd Rahman et al., 2015; Suhartanto et al., 2021). While useful in explaining religious commitment, such approaches may insufficiently capture how Islamic values are translated into routine consumption practices.

Islamic Lifestyle Orientation reflects the extent to which individuals integrate Islamic principles into their daily activities and consumption practices. Consumers with stronger Islamic Lifestyle Orientation are more likely to prefer products aligned with Islamic guidelines, including halal-certified cosmetics. In the halal cosmetics context, consumers who consistently incorporate Islamic values into daily life are therefore more likely to demonstrate sustained purchasing continuity toward halal cosmetic products.

Therefore, it is proposed that Islamic Lifestyle Orientation positively influences continuous purchase intention.

H1: Islamic Lifestyle Orientation positively influences continuous purchase intention.

Islamic Lifestyle Orientation and Perceived Value

Religion is widely recognised as an important social institution influencing individuals' values, attitudes, and behavioural patterns (Mokhlis, 2009). As part of broader cultural systems, religious values shape consumers' preferences, evaluations, and decision-making processes (Bukhari et al., 2019; Islam & Chandrasekaran, 2019). However, religiosity is frequently conceptualised as a broad and abstract construct that does not fully explain how Islamic values are enacted within everyday consumption behaviour.

To address this limitation, the present study adopts Islamic Lifestyle Orientation, which reflects the extent to which consumers incorporate Islamic principles into daily practices, including consumption decisions. Islamic Lifestyle Orientation therefore represents a lifestyle-based expression of Islamic values manifested through everyday behaviour.

Consumers with stronger Islamic Lifestyle Orientation are more likely to evaluate halal cosmetic products positively because such products align with their lifestyle preferences, ethical expectations, and Islamic value commitments. In this regard, Islamic Lifestyle Orientation may influence how consumers interpret product benefits and evaluate the overall value associated with halal cosmetics. Products perceived as compatible with Islamic-oriented lifestyles may therefore generate stronger perceptions of value among Muslim consumers.

Accordingly, Islamic Lifestyle Orientation is expected to positively influence perceived value.

H2: Islamic Lifestyle Orientation positively influences perceived value.

Perceived Value and Continuous Purchase Intention

Perceived value refers to consumers' overall evaluation of product benefits relative to the sacrifices incurred during consumption (Patterson & Spreng, 1997). Prior studies have demonstrated that perceived value significantly influences consumer adoption, continued usage, and purchasing behaviour across various consumption contexts, including digital platforms, mobile services, e-commerce, and online content environments (Chopdar & Balakrishnan, 2020; Karjaluoto et al., 2019; S. C. Lin et al., 2022; Shi et al., 2026).

Perceived value is increasingly understood as a multidimensional construct encompassing functional, emotional, and social evaluations (Micu et al., 2019). In halal cosmetics, consumers may perceive value not only through product quality and performance, but also through emotional reassurance, halal compliance, and compatibility with Islamic-oriented lifestyles. Consequently, halal cosmetic consumption may involve broader evaluations extending beyond utilitarian considerations alone.

Prior research further suggests that consumers who perceive higher value are more likely to develop stronger attachment and long-term commitment toward products and services (Hewei & Youngsook, 2022; Wu & Huang, 2023). In the halal cosmetics context, consumers who perceive halal cosmetic products as meaningful, reliable, and aligned with their expectations may therefore be more likely to sustain purchasing behaviour over time.

Accordingly, perceived value is expected to positively influence continuous purchase intention.

H3: Perceived value positively influences continuous purchase intention.

Mediating Role of Perceived Value

In addition to its direct influence, perceived value may function as an important evaluative mechanism linking Islamic Lifestyle Orientation and continuous purchase intention. Prior studies suggest that consumers do not automatically translate external values or product characteristics into behavioural responses. Instead, consumers first evaluate the relevance, usefulness, and meaning of products before forming sustained behavioural intentions (Hewei & Youngsook, 2022; J. Lin et al., 2021; Wu & Huang, 2023).

In the halal cosmetics context, consumers with stronger Islamic Lifestyle Orientation are more likely to perceive halal-certified products positively because such products align with their lifestyle values, ethical expectations, and consumption preferences. These positive evaluations may subsequently strengthen consumers' commitment toward continued halal cosmetic consumption. The influence of Islamic Lifestyle Orientation on continuous purchase intention may therefore occur indirectly through consumers' internal value evaluations.

This perspective is consistent with the Stimulus–Organism–Response (S-O-R) framework, which explains how value-oriented stimuli influence consumers' internal evaluations and subsequently shape behavioural responses (Mehrabian & Russell, 1974). In the present study, Islamic Lifestyle Orientation functions as a value-oriented stimulus, perceived value represents consumers' internal evaluative process, and continuous purchase intention reflects the behavioural response.

Despite the growing literature on halal cosmetic consumption, limited studies have examined perceived value as a mediating mechanism linking Islamic Lifestyle Orientation and continuous purchase intention. This gap is particularly relevant because halal cosmetic consumption involves not only functional product evaluation, but also ethical and lifestyle-oriented considerations associated with Islamic values.

Therefore, this study proposes that perceived value mediates the relationship between Islamic Lifestyle Orientation and continuous purchase intention.

H4: Perceived value mediates the relationship between Islamic Lifestyle Orientation and continuous purchase intention.

RESEARCH METHODOLOGY

Research Design and Data Collection

This study employed a quantitative research design to test the proposed hypotheses. A mall-intercept survey approach was adopted to obtain more accurate and complete responses, ensure respondents' understanding of the questionnaire, and capture diverse consumption patterns and lifestyles (Bush & Hair, 1985). The questionnaire was initially developed in English and subsequently translated into Bahasa Indonesia using a double back-translation procedure to ensure linguistic equivalence (Mai Chi et al., 2022).

Data were collected from shoppers at major shopping malls located in Surabaya, Jakarta, Malang, and Yogyakarta. These cities were selected to represent small, medium, and large urban clusters with significant Generation Z populations. A feasibility screening was conducted to ensure that each city had at least one modern shopping mall with sufficient foot traffic. Shopping malls provide access to diverse consumers with different demographic backgrounds, income levels, and lifestyles (Kotler & Armstrong, 2021).

A systematic random sampling technique was employed in conjunction with the mall-intercept method. Specifically, every fifth shopper entering or exiting the mall was approached and invited to participate in the survey, consistent with prior studies (Goh & Balaji, 2016; Nagaraj, 2021). If a selected respondent declined participation, the next fifth shopper was approached. The sampling interval ($i = 5$) was determined based on prior methodological recommendations and observations of shopper traffic flow (Duong et al., 2023).

Data collection was conducted by one researcher and two research assistants from December 16 to April 25, 2026, during both weekdays and weekends at different times of the day to minimise sampling bias and capture variations in shopping behaviour (Bruwer et al., 1996). Respondents were first screened to ensure that they (1) were residents of the selected cities and (2) had prior experience using halal cosmetic products. Eligible participants were invited to complete the questionnaire by scanning a QR code linked to an online survey. Upon completion, respondents received a small souvenir as a token of appreciation.

A total of 450 responses were collected. After removing incomplete and invalid responses, 427 usable questionnaires were retained for analysis. The minimum sample size was calculated using G*Power based on a linear multiple regression model with two predictors, a statistical power of 0.80, and a significance level of 0.05. Assuming a small effect size ($f^2 = 0.02$), the required minimum sample size was approximately 395 respondents (Cohen, 1988). The final sample size of 427 respondents therefore exceeds the minimum requirement and ensures adequate statistical power. This approach ensured that the sample was relevant to the study context and aligned with the research objectives.

Respondent Profile

Most participants were aged between 20 and 22 years (32.4%), and the majority were university students (47.2%). In terms of monthly income, 49.5% of respondents reported having no personal income, which is consistent with the high proportion of student participants. The detailed demographic characteristics of respondents are presented in Table 1.

Table 1. Demographic Profile of Respondents

Demographic Variable	Category	Frequency	Percentage (%)
Age Category	14–16 years	20	5.1
	17–19 years	67	17.2
	20–22 years	133	34.1
	23–25 years	100	25.6
	26–28 years	62	15.9

	Above 29 years	8	2.1
City	Jakarta	151	38.7
	Malang	64	16.4
	Surabaya	142	36.4
	Yogyakarta	33	8.5
Occupation	Housewife	21	5.4
	University student	184	47.2
	Government employee	19	4.9
	Private employee	102	26.2
	School student	36	9.2
	Entrepreneur	28	7.2
Monthly Income	< Rp 5,000,000	111	28.5
	> Rp 5,000,000	55	14.1
	Not yet employed	224	57.4
Monthly Expenses	< Rp 250,000	96	24.6
	Rp 250,000–500,000	188	48.2
	Rp 500,000–750,000	68	17.4
	> Rp 750,000	38	9.7
Buying Frequency	Once every two months	1	0.3
	Twice a month	84	21.5
	More than three times a month	6	1.5
	Once a month	161	41.3
	Unplanned purchase	117	30.0
	Three times a month	21	5.4

Measurement Instrument

The measurement instruments used in this study were adapted from established scales in prior research to ensure content validity and reliability. Islamic Lifestyle Orientation was modelled as a second-order construct and measured using fifteen items adapted from the *Pedoman Hidup Islami Warga Muhammadiyah* (PHIWM). The PHIWM framework represents Islamic behavioural guidelines developed by Muhammadiyah, the biggest Islamic organization in Indonesia, encompassing dimensions of *aqidah*, *akhlaq*, *ibadah*, and *muamalah* as reflections of Islamic-oriented daily life practices. Perceived value was measured using a nine-item scale adapted from (Wu & Huang, 2023), capturing the multidimensional nature of value, including utilitarian, hedonic, and social aspects. Continuous purchase intention was assessed using a four-item scale adapted from (Qi et al., 2023), reflecting consumers' intention to continue purchasing the product over time.

All measurement items were assessed using a six-point Likert scale ranging from 1 = “strongly disagree” to 6 = “strongly agree.” The use of a six-point scale eliminates the neutral midpoint and encourages respondents to express a clear evaluative position, thereby reducing central tendency bias (Nadler et al., 2015).

RESULTS AND DISCUSSION

Data screening

Given that this study employed a self-reported questionnaire, common method bias (CMB) was assessed using multiple approaches. Harman's single-factor test indicated that the first factor accounted for 51.431% of the total variance. Although this value marginally exceeds the commonly referenced 50% threshold, Harman's single-factor test is generally regarded as a preliminary diagnostic technique with limited sensitivity in detecting common method bias (Podsakoff, 2003).

Therefore, full collinearity assessment was additionally conducted using variance inflation factor (VIF) values. Following (Kock, 2015), all VIF values were below the critical threshold of 5.0, suggesting that common method bias is unlikely to threaten the validity of the findings. Furthermore, all inner VIF values ranged between 1.7 and 3.4, indicating the absence of severe multicollinearity and confirming the statistical stability of the structural model.

The dataset was also screened for careless responses. Respondents exhibiting straight-lining behaviour, defined as providing identical responses across all items in the questionnaire matrix, were identified and removed from the dataset (Fortunato et al., 2022). A total of 37 straight-lining responses were excluded, resulting in 390 valid responses retained for further analysis.

Measurement Model and Structural Model Assessment

Lower-Order Construct Assessment

Measurement Model Evaluation

The measurement model was evaluated by examining indicator reliability (outer loadings), internal consistency reliability, and convergent validity. As shown in Table 2, most indicator loadings exceed the recommended threshold of 0.70, indicating satisfactory indicator reliability (Hair et al., 2022). Following model refinement, all indicators demonstrate acceptable loadings. Although a few items (e.g., AQ3 and MUA3) exhibit slightly lower loadings, they remain within acceptable limits in PLS-SEM and were retained to preserve the content validity of the constructs.

Internal consistency reliability was assessed using Cronbach's alpha and composite reliability (CR). All constructs exhibit CR values above the recommended threshold of 0.70, indicating satisfactory reliability. Although the Cronbach's alpha value for continuous purchase intention (CPI) is slightly below 0.70 (0.686), it is considered acceptable in PLS-SEM due to the limited number of indicators, and its CR value (0.808) confirms adequate reliability.

Convergent validity was evaluated using the average variance extracted (AVE). All constructs demonstrate AVE values above the recommended threshold of 0.50, indicating that each construct explains more than half of the variance of its indicators. Notably, the perceived value dimensions (PHV, PSV, and PUV) exhibit strong AVE values, reinforcing their measurement quality.

Overall, the results confirm that the measurement model exhibits adequate indicator reliability, internal consistency, and convergent validity.

Table 2. Assessment of Lower-Order Measurement Model

Construct	Indicator	Outer Loading	Cronbach's Alpha	Composite Reliability	AVE
Akhlq (AKH)	AKH3	0.867	0.868	0.910	0.716
	AKH4	0.874			

	AKH5	0.830			
	AKH6	0.813			
Aqidah (AQ)	AQ2	0.863	0.810	0.888	0.726
	AQ3	0.882			
	AQ5	0.809			
Ibadah (IB)	IB1	0.833	0.853	0.901	0.694
	IB2	0.831			
	IB3	0.837			
	IB5	0.831			
Muamalah (MUA)	MUA1	0.804	0.839	0.892	0.675
	MUA2	0.839			
	MUA3	0.794			
	MUA5	0.847			
Perceived Hedonic Value (PHV)	PHV1	0.895	0.746	0.887	0.797
	PHV3	0.891			
Perceived Social Value (PSV)	PSV1	0.894	0.710	0.873	0.775
	PSV3	0.866			
Perceived Utilitarian Value (PUV)	PUV2	0.888	0.756	0.891	0.803
	PUV3	0.905			

Discriminant validity was assessed using the heterotrait–monotrait (HTMT) ratio. As shown in Table 3, most HTMT values are below the recommended threshold of 0.90 (Henseler et al., 2015), indicating acceptable discriminant validity.

Table 3. HTMT Matrix (Lower-Order Constructs)

Construct	AKH	AQ	CPI	IB	MUA	PHV	PSV	PUV
AKH								
AQ	0.767							
CPI	0.704	0.681						
IB	0.890	0.631	0.673					
MUA	0.762	0.623	0.768	0.788				
PHV	0.690	0.685	0.819	0.678	0.692			
PSV	0.770	0.710	0.773	0.786	0.816	0.864		
PUV	0.717	0.640	0.752	0.724	0.810	0.739	0.840	

However, a relatively high HTMT value was observed between AKH and IB (0.890), suggesting a strong relationship between these constructs. Several other construct pairs, such as PSV–PHV and MUA–PSV, also exhibit moderately high HTMT values, indicating conceptual proximity among related dimensions.

Despite these elevated values, all HTMT ratios remain below the threshold of 0.90, and therefore discriminant validity is considered acceptable. The high correlations are theoretically justifiable, as the constructs represent closely related aspects of Islamic Lifestyle Orientation and perceived value.

Overall, the results suggest that discriminant validity is established, although some constructs demonstrate strong conceptual relationships.

Higher-Order Construct Assessment (Formative Measurement Model)

Islamic Lifestyle Orientation was conceptualised as a formative higher-order construct because its dimensions represent distinct but complementary aspects of Islamic-oriented daily life practices. As shown in Table 4, all dimensions contribute to the formation of ILO, although with varying levels of importance.

Among the dimensions, MUA exhibits the highest weight (0.493), indicating that it is the most influential component in shaping Islamic Lifestyle Orientation. This is followed by AQ (0.282) and IB (0.226), which demonstrate moderate contributions. AKH shows the lowest weight (0.165), suggesting a relatively smaller contribution compared to the other dimensions.

Despite the variation in weights, all dimensions were retained due to their theoretical relevance in representing Islamic Lifestyle Orientation. In formative measurement models, indicators may be retained even with lower weights, provided they are conceptually important.

Overall, the results confirm that the formative higher-order construct is adequately specified.

Table 4. Outer Weights of Higher-Order Constructs

Construct	Dimension	Weight
ILO	AKH	0.165
	AQ	0.282
	IB	0.226
	MUA	0.493

Collinearity Assessment

Collinearity among indicators was assessed using the variance inflation factor (VIF). As shown in Table 5, most VIF values are well below the recommended threshold of 3.3, indicating no serious multicollinearity issues.

Table 5. Collinearity Assessment (VIF)

Indicator	VIF
AKH	3.681
AQ	1.755
IB	3.235
MUA	2.159

However, slightly higher VIF values were observed for AKH (3.681) and IB (3.235), suggesting a moderate level of collinearity between these dimensions. This is consistent with their conceptual similarity and the relatively high correlation observed in previous analyses.

Despite this, all VIF values remain below the critical threshold of 5.0, indicating that multicollinearity does not pose a significant concern and that the formative measurement model is statistically acceptable.

Perceived value (PV) was modelled as a reflective–reflective higher-order construct and evaluated using standard criteria for reflective measurement models. The results indicate that all lower-order dimensions load strongly on PV, with loadings ranging from 0.840 to 0.873, exceeding the recommended threshold of 0.70 (Hair et al., 2019). This confirms that the dimensions adequately represent the higher-order construct.

Table 6. Higher-Order Construct Assessment (Reflective–Reflective: Perceived Value)

Construct	Dimension	Loading	Cronbach's Alpha	CR	AVE
PV	PHV	0.840	0.815	0.890	0.730
	PSV	0.873			
	PUV	0.850			

In terms of internal consistency, PV demonstrates strong reliability, with a composite reliability (CR) value of 0.890 and Cronbach's alpha of 0.815, both exceeding the recommended threshold of 0.70. Convergent validity is also established, as the average variance extracted (AVE) for PV is 0.730, indicating that the construct explains a substantial proportion of the variance of its indicators.

Discriminant validity was further confirmed using the HTMT ratio and the Fornell–Larcker criterion, with results indicating that PV is empirically distinct from other constructs.

Overall, these findings confirm that perceived value is a well-specified and robust higher-order reflective construct.

Structural Model Assessment

The structural model was evaluated using path coefficients (β), t-statistics, and p-values obtained through bootstrapping. As presented in Table 7, all hypothesised relationships are positive and statistically significant.

Islamic Lifestyle Orientation (ILO) has a significant positive effect on continuous purchase intention (CPI) ($\beta = 0.358$, $t = 5.084$, $p < 0.001$), supporting H1. This indicates that individuals with stronger Islamic Lifestyle Orientation are more likely to exhibit sustained purchasing behaviour toward halal cosmetic products.

Furthermore, ILO has a strong positive effect on perceived value (PV) ($\beta = 0.799$, $t = 33.462$, $p < 0.001$), supporting H2. This suggests that Islamic Lifestyle Orientation plays a crucial role in shaping consumers' value perceptions, particularly in the context of halal consumption.

Perceived value (PV) also has a significant positive effect on continuous purchase intention (CPI) ($\beta = 0.370$, $t = 5.529$, $p < 0.001$), supporting H3. This finding highlights the importance of perceived value as a key determinant of sustained purchasing behaviour.

Table 7. Structural Model Results

Hypothesis	Relationship	β	t-value	p-value	Result
H1	ILO $\rightarrow$ CPI	0.358	5.084	0.000	Supported
H2	ILO $\rightarrow$ PV	0.799	33.462	0.000	Supported
H3	PV $\rightarrow$ CPI	0.370	5.529	0.000	Supported

Overall, the results confirm that all proposed hypotheses are supported.

The results of the structural model, including the estimated path coefficients and their significance levels, are presented in Figure 4.1

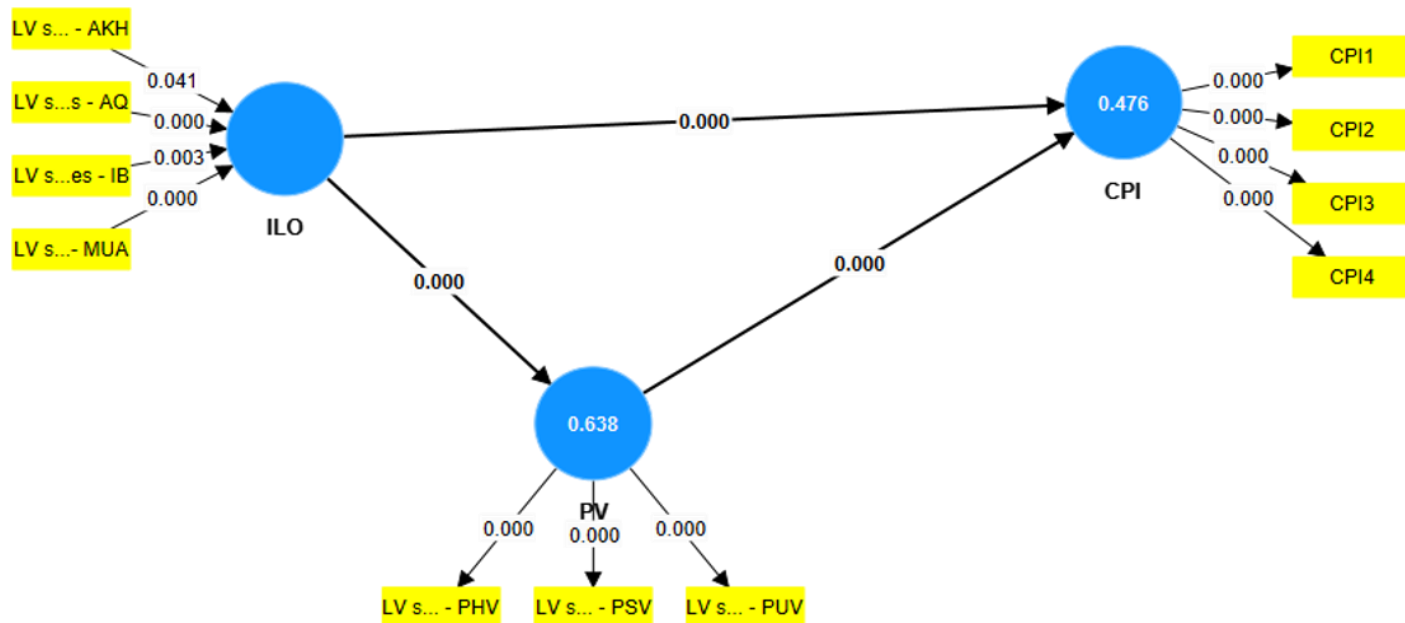


Figure 4.1.

*Structural Model Results (Bootstrapping, t-values) ***

Note: Values displayed on the structural paths represent **t-values** obtained from the bootstrapping procedure (5,000 resamples). AQ = Aqidah, AKH = Akhlaq, IB = Ibadah, MUA = Muamalah; ILO = Islamic Lifestyle Orientation (higher-order construct); PV = Perceived Value (higher-order construct) ; CPI = Continuous Purchase Intention.

Mediation Analysis

The mediating role of perceived value (PV) in the relationship between Islamic Lifestyle Orientation (ILO) and continuous purchase intention (CPI) was examined using bootstrapping. As shown in Table 8, the indirect effect of ILO on CPI through PV is positive and statistically significant ($\beta = 0.295$, $t = 5.468$, $p < 0.001$).

Given that both the direct effect (ILO → CPI) and the indirect effect (ILO → PV → CPI) are significant, the results indicate that perceived value partially mediates the relationship between Islamic Lifestyle Orientation and continuous purchase intention.

This finding suggests that Islamic Lifestyle Orientation influences continuous purchase intention both directly and indirectly through consumers' perceived value, highlighting the important role of perceived value as an underlying psychological mechanism.

Table 8. Indirect Effect (Mediation Test)

Hypothesis	Relationship	β	t-value	p-value	Result
H4	ILO → PV → CPI	0.295	5.468	0.000	Supported

Discussion

According to Maison et al. (Sudarsono et al., 2024), Indonesian Muslims' responses to halal products vary depending on the extent to which Islamic values are integrated into daily life. Similarly, a report by KNEKS (Akmaliah & Halimatusa'diyah, 2023) categorises Indonesian Muslims into three groups based on their attention toward halal considerations in everyday practices. These variations indicate that Islamic values are not uniformly translated into consumption behaviour. In this regard, Islamic Lifestyle Orientation provides a more behaviourally grounded perspective by capturing how individuals incorporate Islamic principles into everyday consumption practices.

The significant effect of Islamic Lifestyle Orientation suggests that sustained halal cosmetic consumption is shaped by an integrated Islamic value system encompassing *aqidah*, *ibadah*, *akhlaq*, and *mu'amalah*. Collectively, these dimensions reflect a holistic lifestyle orientation that shapes consumers' halal consumption behaviour and reinforces long-term purchasing commitment. Rather than functioning merely as an abstract belief orientation, Islamic Lifestyle Orientation operates as a behavioural value system guiding consumers' everyday purchasing decisions.

Consumers with stronger Islamic Lifestyle Orientation are therefore more likely to maintain behavioural consistency in halal cosmetic consumption because product choices are evaluated not only on functional attributes, but also on their congruence with Islamic values and personal identity. In the halal cosmetics context, consumption behaviour extends beyond transactional purchasing and becomes embedded within broader lifestyle enactments associated with religiously appropriate self-presentation.

Importantly, the present study extends prior halal consumption literature by focusing on continuous purchase intention rather than repurchase intention. While previous studies primarily examined repeated purchasing behaviour following prior product experience (Hussain et al., 2024; Shahid et al., 2023), continuous purchase intention reflects a more enduring and future-oriented behavioural commitment characterised by sustained engagement and long-term preference stability (Wu & Huang, 2023). This distinction is theoretically important because continuous purchase intention captures consumers' ongoing commitment to maintaining halal-oriented consumption patterns over time rather than isolated repeat transactions. The findings therefore provide stronger evidence that Islamic Lifestyle Orientation contributes not only to repeated purchasing behaviour, but also to sustained halal consumption behaviour.

The positive and significant effect of Islamic Lifestyle Orientation on perceived value suggests that consumers evaluate halal cosmetic products through broader lifestyle-oriented Islamic values rather than solely through functional product attributes. Consumers with stronger Islamic Lifestyle Orientation are more likely to perceive halal cosmetics as products that fulfil practical, emotional, and personal expectations. Consequently, perceived value is constructed not only from product performance, but also from the extent to which products align with consumers' lifestyle orientations and Islamic value commitments grounded in PHIWM principles.

The findings further indicate that Islamic Lifestyle Orientation shapes multidimensional value perceptions. Halal compliance, safety, and product reliability may strengthen utilitarian value, while emotional reassurance associated with religiously appropriate consumption may reinforce hedonic value. Social value may also emerge through identity affirmation and socially accepted consumption practices within Muslim communities. Consequently, halal cosmetic products are evaluated not merely as beauty products, but also as representations of Islamic-oriented consumption.

The findings support the evaluative-process perspective, which posits that consumers interpret product benefits through internal value systems and personal beliefs (Delener, 1994; Hirschman, 1983). In halal consumption contexts, Islamic Lifestyle Orientation influences not only what consumers consider permissible, but also what they perceive as meaningful and valuable. Similarly, (Rachman & Amarullah, 2024) identified multidimensional perceived value as an important determinant of repurchase intention toward halal cosmetics. Products aligned with Islamic principles therefore carry additional meaning by reinforcing consumers' personal and ethical expectations.

The present study further extends prior literature by positioning Islamic Lifestyle Orientation as a direct antecedent of perceived value formation rather than merely as a contextual moderator. Previous halal consumption studies frequently treated religiosity as a variable that strengthens or weakens existing relationships (Al-Banna & Jannah, 2023; Jamal & Sharifuddin, 2015; Rahayu et al., 2020; Rosyad et al., 2025). In halal cosmetic consumption, Islamic Lifestyle Orientation provides moral guidance, emotional meaning, and identity-related reference points that directly influence value construction.

The significant effect of perceived value suggests that consumers are more likely to sustain purchasing continuity when halal cosmetic products are perceived as meaningful, beneficial, and aligned with their expectations and lifestyle orientations. This indicates that long-term halal cosmetic consumption is influenced not only by product

functionality, but also by consumers' broader evaluations regarding the relevance and significance of halal products in everyday life.

From a theoretical perspective, perceived value reflects consumers' overall evaluation of product benefits relative to sacrifices incurred, expectations, and underlying value systems. Within the evaluative-process perspective, consumers are more likely to maintain sustained purchasing behaviour when products continuously deliver value relevant to their broader consumption expectations. Perceived value therefore functions not merely as a transactional assessment, but as an ongoing evaluative mechanism reinforcing long-term consumer commitment.

The findings are consistent with prior studies demonstrating that perceived value positively influences continuous purchasing behaviour across various consumption contexts, particularly in digital and service environments (Hewei & Youngsook, 2022; J. Lin et al., 2021). However, the present study extends this perspective into the halal cosmetics context, where value evaluation incorporates not only economic and functional considerations, but also ethical and symbolic dimensions associated with halal-oriented consumption.

The findings further indicate that perceived value significantly mediates the relationship between Islamic Lifestyle Orientation and continuous purchase intention among Generation Z consumers. This suggests that Islamic Lifestyle Orientation influences sustained purchasing behaviour both directly and indirectly through consumers' value evaluations toward halal cosmetic products. Consumers with stronger Islamic value orientations are more likely to perceive halal cosmetics as products that fulfil practical expectations while reinforcing emotional reassurance and identity-related congruence. These positive value evaluations subsequently strengthen long-term purchasing commitment.

The mediating role of perceived value highlights the importance of evaluative processes in translating lifestyle-oriented Islamic values into sustained consumption behaviour. Rather than influencing purchasing behaviour automatically, Islamic Lifestyle Orientation shapes the criteria consumers use to interpret product benefits and assign meaning to consumption experiences. This suggests that continuous purchase intention emerges not solely from transactional satisfaction, but from the sustained perception that halal cosmetic products remain personally meaningful and aligned with consumers' values over time.

These findings further support the Stimulus–Organism–Response (S-O-R) framework, where Islamic Lifestyle Orientation functions as a value-oriented stimulus shaping consumers' internal value evaluations, reflected through perceived value, which subsequently influence sustained behavioural responses toward halal cosmetic products. The findings therefore reinforce the argument that long-term halal cosmetic consumption is driven not only by external product attributes, but also by the internal meaning consumers attach to halal-oriented consumption practices.

Furthermore, the findings may be particularly relevant among Muslim female consumers within the halal cosmetics market. Prior studies suggest that female consumers, particularly Generation Z Muslim females, demonstrate greater concern toward product permissibility, ingredient transparency, and ethical suitability in personal care consumption (Saeed & Mohy-ud-din, 2026; Suparno, 2021). Such concerns may strengthen the role of Islamic value orientation in shaping sustained halal cosmetic consumption, as cosmetic products are closely associated with self-presentation, personal identity, and religious appropriateness.

Managerial Implications

The findings of this study provide several important managerial implications for halal cosmetic marketers targeting Generation Z consumers. The significant role of Islamic Lifestyle Orientation suggests that halal cosmetic consumption is influenced not only by product functionality, but also by consumers' broader ethical, religious, and lifestyle orientations. Therefore, marketers should position halal cosmetic products not merely as certified halal products, but as products that reflect Islamic values, ethical responsibility, and Islamic-oriented lifestyles.

The significant effect of perceived value further indicates that consumers are more likely to maintain long-term purchasing behaviour when halal cosmetic products deliver multidimensional value. Halal cosmetic companies should therefore strengthen utilitarian value by ensuring product quality, safety, ingredient transparency, and credible halal certification. At the same time, marketers should enhance hedonic value by creating emotionally reassuring and psychologically comforting consumption experiences associated with halal-oriented beauty practices.

The findings also highlight the importance of social and identity-related value among Generation Z consumers. As younger consumers increasingly integrate personal identity and ethical values into consumption behaviour, halal cosmetic brands should adopt lifestyle-oriented marketing strategies that emphasise authenticity, ethically aligned beauty consumption, modest self-expression, and socially responsible consumption. Digital campaigns, influencer collaborations, and social media storytelling that reflect Islamic lifestyle values may therefore be particularly effective in strengthening long-term consumer engagement.

Furthermore, the mediating role of perceived value suggests that marketers should focus not only on promoting halal compliance, but also on communicating the broader personal and emotional benefits associated with halal cosmetic consumption. Marketing communication strategies should therefore emphasise how halal cosmetic products support consumers' ethical values, emotional comfort, and confidence in everyday life.

Overall, the findings suggest that sustainable competitive advantage in the halal cosmetics market may depend less on transactional promotion strategies and more on firms' ability to cultivate value-based consumer relationships grounded in Islamic lifestyle orientation and meaningful consumption experiences.

Limitations and Future Research

The present findings should be interpreted within several contextual considerations that may provide opportunities for future research development. First, the study employed a cross-sectional research design, which captures consumers' perceptions and sustained intentions at a single point in time. Although the design is appropriate for examining the proposed relationships within the S-O-R framework, future studies may adopt longitudinal approaches to provide deeper insight into how Islamic Lifestyle Orientation, perceived value, and continuous purchase intention evolve over time.

Second, the study focused specifically on Muslim Generation Z consumers in Indonesia, with a substantial proportion of respondents consisting of university students. This demographic focus is particularly relevant given the increasing importance of younger Muslim consumers in the halal cosmetics market. Nevertheless, future research may expand the respondent profile by incorporating broader occupational and demographic groups to further enrich understanding of halal cosmetic consumption across different consumer segments.

Third, the present study examined continuous purchase intention within the halal cosmetics context, where consumption behaviour is closely associated with ethical, religious, and identity-related considerations. Future studies may therefore extend the proposed framework into other halal product categories, such as halal skincare, halal pharmaceuticals, modest fashion, or halal food services, in order to examine whether similar value-based cognitive mechanisms operate across different halal consumption contexts.

Finally, the present study focused primarily on perceived value as the underlying evaluative mechanism linking Islamic Lifestyle Orientation and continuous purchase intention. Future research may incorporate additional psychological or contextual variables, such as brand trust, perceived authenticity, social influence, or digital engagement, to provide a broader understanding of sustained halal consumption behaviour among younger consumers.

CONCLUSION

This study demonstrates that Islamic Lifestyle Orientation is a significant determinant of continuous purchase intention, both directly and indirectly through perceived value. The findings highlight that consumers who integrate Islamic principles into their daily lives are more likely to perceive higher value in halal cosmetic

products, which in turn strengthens their long-term purchasing behaviour. By emphasising the role of perceived value as a key mediating mechanism, this study provides a deeper understanding of how value-based consumption is shaped in the halal cosmetics context, particularly among Generation Z. The study further contributes to halal consumption literature by extending the understanding of Islamic values from abstract religiosity toward behaviourally grounded lifestyle orientation.

The study further extends the S-O-R framework by demonstrating how lifestyle-oriented Islamic values shape sustained halal consumption behaviour through consumers' internal value evaluations. These findings provide important insight for halal cosmetic marketers seeking to cultivate long-term consumer relationships through value-oriented and lifestyle-based branding strategies.

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