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The Effect of Religiosity, Halal Knowledge, Subjective Norm on Purchase Intention of Halal Cosmetic Mediated by Attitude Among Millennials in West Sumatera

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Abstract: This study examines the impact of Religiosity, Halal knowledge, and Subjective norm on Purchase Intention mediated by Attitude among millennials in West Sumatera. This study uses quantitative methods with purposive sampling of 168 respondents who know and are interested in buying halal cosmetics. Data collection was conducted using Google Forms, distributed online, and analyzed using SmartPLS 4.0. This study explores the impact of religiosity, subjective norm, and halal knowledge on attitude and purchase intention. The results reveal that religiosity and subjective norm positively and significantly influence attitude and purchase intention. Meanwhile, halal knowledge positively and significantly affects attitude but does not significantly affect purchase intention. Additionally, attitude has a positive and significant influence on purchase intention. Furthermore, religiosity, halal knowledge, and subjective norm positively and significantly affect purchase intention through the mediating role of attitude. These findings emphasize the crucial role of consumer attitudes in shaping purchase intention, particularly in contexts influenced by religious, knowledge, and subjective norm.

Keyword: Religiosity, Halal Knowledge, Subjective Norm, Attitude, Purchase Intention, Millennials, Halal Cosmetic

INTRODUCTION

According to Dewi et al. (2022), the population of Muslims worldwide is expected to surpass 2.2 billion by 2030, making it the largest religious group (Ngah et al., 2023). By 2050, it is projected that the global Muslim population will be increased by 80%. In total, this represents 26.4% of the global population. In countries with a predominantly Muslim population or a significant Muslim population, consumers frequently make decisions with greater confidence, anticipating that manufacturers who are also Muslim will from producing items that are in contradiction to Islamic teachings.

Muslims are required to consume only halal and tayyib goods in their daily lives. Throughout the Quran, the terms "halal" and "tayyiban" are used frequently, especially in the verse of Surah al-Baqarah 168; "*O mankind, eat from whatever is on earth [that is] halal (lawful) and tayyiban (good) and do not follow the footsteps of Satan. Indeed, he is to you a*

clear enemy". According to al-Kafawi, al-tayyib has three meanings: al-tahir (pure and clean), al-halal (halal), and al-mustalidh (goodness). Some scholars say the nature of tayyib itself contains halal meaning. Tayyiban should be defined by today's industry standards, encompassing manufacturing methods, hygiene protocols, safety measures, proper packing, appropriate transportation, and labelling. It also pertains to competitive prices and high-quality services (Mustafa, 2019). Halal and tayyib are fundamental principles in Islamic consumerism. Consumers who choose halal and tayyib goods and services deserve protection from questionable marketing practices and products. They have the right to anticipate a safe product from marketers and to expect that the products offered will meet the performance claims made by those marketers (Haque et al., 2017).

The Qur'an and the Sunnah of Prophet Muhammad provide the criteria that mandate all Muslims globally to consume halal items. Haram refers to what is prohibited in Islam. In contrast, halal represents permissible according to Islamic law, covering all aspects of life, including consumption, social interactions, transactions, and education, promoting well-being and health. Consequently, Muslims must ensure that goods, services, and lifestyles, such as cosmetics, medications, banking, travel, and more, adhere to halal standards. Halal products are those that comply with Islamic law and do not contain alcohol, blood, pork, or any ingredients derived from animals. The items are purified by Islamic principles (Shahid et al., 2018; Baran, 2020). In Islam, consuming things is not just about getting what you need or pleasing Allah. It also involves being moral and having spiritual goals (Aslan, 2023).

Cosmetics are an individual's treatment to cleanse, beautify, and change appearance, especially on their face (Shahid et al., 2018). A cosmetic is any product applied to the skin, eyes, lips, hair, or nails to clean, improve look, add fragrance, or provide protection. Cosmetics offer real help for women's problems. The people who utilize the items are the ones who develop different cosmetics (Derda & Szalaty, 2020). Plants, animals, and other resources can be used to make cosmetics (Fytianos et al., 2020; Sharmeen et al., 2021). Using naturally processed materials and chemicals is becoming more popular. The basis for this is a growing understanding of synthetic substances that can harm the environment and human health (Amberg & Fogarassy, 2019; Sadiq et al., 2021). Halal cosmetics support the provision of safe and suitable cosmetics.

Cosmetics labelled as halal are free of alcohol, gelatine derived from pork, pig byproducts, or other animal byproducts, as well as the slaughter of animals that Islam permits. Halal cosmetic products include anti-ageing creams, moisturizers, lipsticks, perfumes, shampoos, hair dyes, toothpaste, and deodorants (Aoun & Turnois, 2015). The term "halal" refers to cosmetics that do not contain alcohol or animal-derived substances, which Islamic law prohibits (Osman & Sulierman, 2023). Halal cosmetic products are an innovation and industrial revolution because they have high-quality standards by following established halal procedures (N. Khan et al., 2021).

In addition to being halal, cosmetic services should be Tayyib, which should be wholesome and beneficial. Halal and Tayyib in cosmetic services cover both methods and techniques used in aesthetic procedures, which should also be halal and Tayyib. It can be achieved by ensuring that the procedures are safe and do not cause harm to the consumer. This includes using anaesthesia, if any, which should be administered halal, and the safe conduct of aesthetic procedures is vital (Aghwan & Regenstein, 2019). The delivery technique, emergency precaution, and competence are also vital for safe procedure delivery besides minimizing the risk (J. V Wang et al., 2020).

Indonesia is the nation with the highest Muslim population worldwide, according to data from the Royal Islamic Strategic Studies Center (RISSC). Muslims made up 240.62 million of the population in 2023, or 86.7% of the overall population, according to the RISSC. With the world's largest Muslim majority, Indonesia is well-positioned to create trends in the halal sector

(Rafiki et al., 2023). This makes Indonesia one of the potential cosmetic markets, making it a promising business for manufacturers who want to develop it (Kadengkang & Linarti, 2020).

According to the Ministry of the Coordinator for Economic Development of the Republic of Indonesia, from 913 firms in 2022 to 1.010 companies in mid-2023, the number of cosmetics companies in Indonesia increased by 21.9%, indicating the spectacular growth of the country's cosmetics industry. As much as 83% of these new companies are small and medium-sized enterprises. According to Statista, revenue from Indonesia's cosmetics industry was estimated to be US\$7.23 billion in 2022 and is expected to grow to \$9.59 billion by 2027.

The Ministry of Industry states that by 2022, the market value of the national Halal Cosmetics Industry is recorded at 4.19 billion USD and is projected to grow at least 8% per year. In order to protect the interests of consumers, the Indonesian government mandates that cosmetics must have halal certification (Sugibayashi et al., 2019). The Indonesia National Agency of Drug and Food Control (BPOM) discovered that illegal cosmetics were still available on the domestic market despite numerous attempts to reduce their presence in the nation. Head of BPOM Regulation No. 13 of 2015, which exempts imported cosmetics from mandatory verification, is one of the legal justifications used by importers to bring in illegal and counterfeit cosmetics.

More importantly, Law Number 33 Year 2014 in Indonesia fulfils the need for halal cosmetics. The Institute for Foods, Drugs, and Cosmetics Indonesian Council of Ulama (LPPOM MUI) is an organisation in Indonesia that has Halal certification. This law aims to ensure that the community can use and consume halal products with comfort, safety, security, and certainty; it also aims to boost the value that companies offer when they manufacture and market halal goods. Additionally, this rule specifies that every customer has the right to a pleasant and safe product, such as halal or Sharia-permitted products (Nurhayati & Hendar, 2019). The Institute for Foods, Drugs, and Cosmetics Indonesian Council of Ulama (LPPOM MUI) reports that as of 2017, 794 cosmetics companies had already undergone halal certification, with 1.913 halal certificates and 75.385 halal-certified products.

The manufacturing process of halal cosmetics products also plays a crucial role in ensuring their compliance with halal and tayyib principles. Hygiene and purity must be maintained throughout halal cosmetic products' handling, processing, production, storage, and transport (Elgharrawy et al., 2022). It includes adhering to strict cleanliness standards and avoiding cross-contamination with non-halal substances. Additionally, the packing materials must meet halal quality requirements.

Following production, the goods will be kept in storage and given to customers with the guarantee that no haram or unholy materials will be present (Mohezar et al., 2016). The government carries out halal assurance in two phases Kasri et al. (2023), (1) regulate the product before its marketing, having the responsibility to complete the cosmetic declaration procedure, and (2) monitor production and distribution facilities and regular process disclosures once the product is marketed. It is anticipated that Muslims will have widespread access to halal items due to this halal cosmetics regulation.

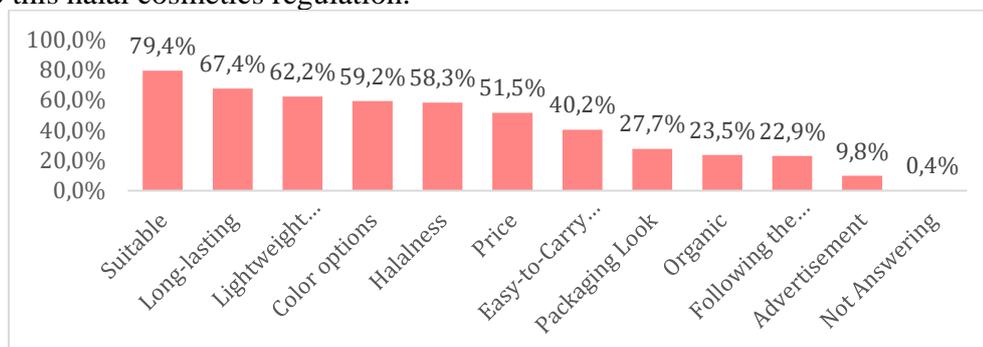


Figure 1. Factors Women Consider in Choosing Cosmetics

Source: Sigmaresearch, 2017

A Sigma Research Indonesia study involving 1200 Indonesian women aged 15 to 55 found several things that women consider when buying cosmetics. The suitability for the face was the most common factor (79.4%), followed by a long-lasting product (67.4%), a weightless formula (62.2%), a choice of colour (59.2%), and the halalness of the product (58.3%).

Currently, customers purchase cosmetic goods based only on celebrity endorsements, without regard for the product's safety (Juliana et al., 2022). So, this is something that has to be explored. Because cosmetic products have purposes, it is important to evaluate them, especially since the chemicals in cosmetics do not necessarily have the same effect on every customer (Rohmatun & Dewi, 2017). Furthermore, there is still a shortage of people paying attention to halal product labels. Indonesia has a large Muslim community, so it is important to raise knowledge about applying Islamic law principles in all activities, including consumption (Mansyuroh, 2020).

Based on previous studies, various factors can influence the purchase intention of halal cosmetics directly or through mediation, such as religiosity, halal knowledge, subjective norms, and attitude. There are many ways to describe religiosity, which includes ideas, practices, knowledge, experiences, and how it affects day-to-day living. However, the definitions directly relate to how much people adhere to their religious practices and beliefs (Abou-Youssef et al., 2015). Accordingly, individuals might be categorized as either highly or lowly religious. It also illustrates how religion can serve as a motivator or influence, encouraging individuals to act differently from their usual behaviour. In Islam, this means that an individual's direct or spontaneous actions are motivated by their greater belief in the religion's principles. Although it can sometimes be unstable, it directly influences the intended activity. Therefore, it is critical to examine how much religion influences consumer choices (Rafiki et al., 2023). Ashraf et al. (2017); Kizgin & Ozkan (2014), showed that, particularly in Muslim populations, religiosity had a significant impact on the buying of halal goods. While religion has a significant impact on consumers' intentions to buy (Kaur et al., 2023).

Apart from religiosity, halal knowledge also affects a customer's purchase intention. Ishak et al. (2019), implicitly show that individual knowledge determines purchasing intention. It is formed by a sense of obligation, which is the knowledge of responsibility to other entities and the expectation of individuals always having a mechanism to calculate the consequences of their choices. In particular, the degree to which a Muslim comprehends the idea of halal is known as halal knowledge (Nurcahyo & Hudrasyah, 2017). By considering indications such as halal concerns, Islamic law, halal legality, and halal process, it is therefore regarded as one of the elements to anticipate consumer buy intention (Maichum et al., 2017). The findings of earlier research indicate that buying intention is significantly impacted by halal knowledge (Ateke & James, 2018).

Not only do religiosity and halal knowledge affect intention towards halal cosmetic products, but also subjective norms. Lada et al. (2009), explain that individual approval of particular acts by a group is determined by subjective norms, which are a function of beliefs. Subjective norms are the environmental factors that influence consumers' ability to make purchases. Subjective norms determine an individual's actions and behaviours. When assessing the customer's intention to buy, subjective norms are crucial (Garg & Joshi, 2018). Previous research has shown a significant relationship between subjective norms and purchase intention in millennials (Farhat et al., 2019; Elseidi, 2018). Subjective norms are presented in this study as a function of how much social pressure from others affects people's perceptions of their intention to use halal cosmetics.

Furthermore, attitude also affects a person's intention to make a purchase. This is because attitude reflects how Muslims carry out all their obligations (Rochmanto & Widiyanto, 2015). According to Vizano et al. (2021), a person's attitude is an overall assessment of his or her behaviour and indicates satisfaction. Attitude reflects whether favourable or unfavourable

consumers buy or do not buy a product (Schiffman & Kanuk, 2015). In addition, it also reflects consumers' beliefs about various product attributes and benefits, as well as their awareness of the environment (Sumarwan, 2014). A person with a more positive attitude is likelier to purchase halal cosmetics (Briliana & Mursito, 2017). This is supported by research conducted by Mukhtar & Butt, (2012); A. Rahman et al. (2015), found a positive relationship between attitude and intention to buy halal products.

Cosmetics represent beauty for women. For today's women, beauty is an integral aspect of their lives. For certain women, cosmetics, as do the times, seem to be a need. In addition to enhancing their facial beauty, women use makeup to increase their self-confidence.

This research focuses on West Sumatera Women Millennials consumers born between 1980 and 2000 (Handriana et al., 2020). The Governor of West Sumatra, Mahyeldi, believes that West Sumatra has the potential to become the centre of the halal industry in Indonesia and the world due to a number of supporting factors. In 2022, the Indonesian Ministry of Religious Affairs reported that 5.528.423 West Sumatera residents were Muslim. West Sumatra, as a Province by the provisions of Article 5 letter c of Law Number 17 of 2022, has the characteristics of Minangkabau customs and culture based on the philosophical values of *Adat Basandi Syara', Syara' Basandi kitabullah* (ABS-SBK) in accordance with the applicable customary rules of *salangka nagari*. The new law, passed by the national legislature (DPR) in July 2022, formally recognises that the culture and customs of the Minangkabau (the dominant ethnic group in West Sumatra) are based on the philosophy of "*adat basandi syara', syara' basandi kitabullah*". This can be loosely translated as "customs/traditions are based on Islamic Law or shari'a, and shari'a is based on the Qur'an". Additionally, Minangkabau society is rich in cultural traditions and strongly adheres to Islamic principles.

According to Juliana et al. (2022), a group of millennial Muslims who changed from a religious standpoint started a recent movement that has grown in popularity. Hijrah is a popular religious movement. Changing one's religious behaviour in group events is one way to implement hijrah, a religious transformation. The Islamic hijrah phenomenon is increasingly prevalent in Indonesia's millennial society. This phenomenon results from people's or groups' desire to improve themselves by Islam. The millennial generation's participation in the hijrah movement has helped them establish a new identity as religious adherents to Islamic principles (Zahara et al., 2020). The Muslim millennials value the truth of Islam and its impact on various parts of life (Saputra et al., 2020).

According to the West Sumatera Central Statistics Organization, 24.25% of the population are millennials. Millennials are growing into a lucrative consumer group as they have reached an economically productive age (Suhartanto et al., 2019; Pomarici & Vecchio, 2014), and their numbers are three times larger than those of Generation X (Reuters & Standard, 2017; Bucic et al., 2012). It is important to understand the behaviour of Millennials as consumers because generations differ from each other in terms of value systems, perceptions, and attitudes. In addition, the Millennial generation is known as a trend-oriented generation, has a high level of consumption, and the most prominent characteristic is technology literacy (Marmaya et al., 2019). Living in a technology-rich environment, they are highly dependent on technology and tend to get information instantly due to the fast and precise exchange of information (Valentine & Powers, 2013; Bucic et al., 2012; Solka et al., 2011). This then unconsciously influences their decision-making process.

Millennials are a sizable market for cosmetic purchases. Millennials are also typically more tech-savvy and informed than earlier generations (D. K. Sari et al., 2020). Halal cosmetics products are becoming more popular due to their healthier and simpler habits (Thomson Reuters, 2018). These features make it simple for them to find all the required information, including details about halal cosmetics.

METHOD

This research uses a quantitative approach and tests hypotheses to explain the relationship between variables. Answers to research questions were obtained through data collection in the form of a cross-sectional time horizon by distributing questionnaires at a certain time via online form. This research has a type of investigation in the form of a causal study where the author finds the cause of the problem (Sekaran & Bougie, 2016).

This study will examine the variables of Religiosity, Halal Knowledge, and Subjective Norm on Purchase Intention of Cosmetic Halal Mediated by Attitude Among Millennials in West Sumatera. In the research process, the researcher is not directly involved. Only survey data provided by respondents will be analyzed by researchers. The unit of analysis in this study is an individual, namely Millennial Generation consumers in West Sumatera who intend to make halal cosmetic purchases. This research establishes a non-contrived study that applies at any time and does not have to occur during certain events towards data sources in the field.

RESULTS AND DISCUSSION

Hypothesis Testing

Hypothesis testing uses bootstrapping calculations to obtain statistical t values and p values. This bootstrapping test aims to determine the direction of the relationship and the significance of the relationship between each latent variable. The hypothesis can be accepted if the t value > 1.96 and the p value < 0.05 (Hair et al., 2017). The following figure shows the results of the bootstrapping calculation:

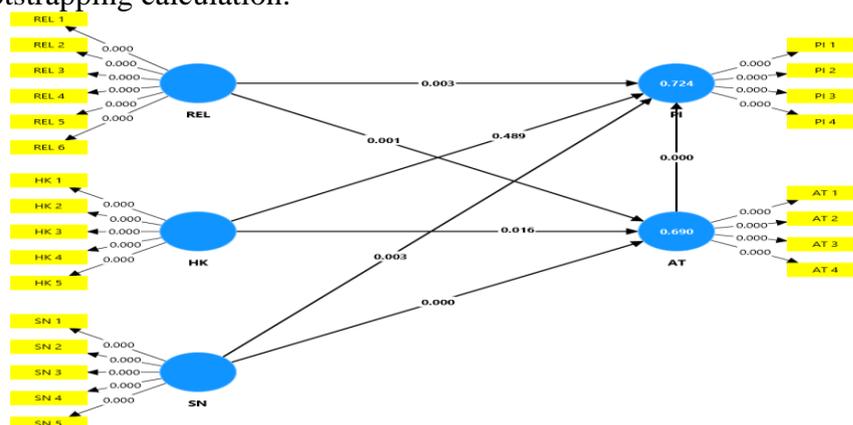


Figure 1. Output Bootstrapping
Source: Output SmartPLS 4.0 (2025)

The hypothesis will be accepted if the t-statistics value > 1.96 and the p-value < 0.05. The t-statistics value can be used to determine the significance level of each variable. The following table shows the results of the bootstrapping values that indicate the relationship between the research variables:

Table 1. Path Coefficients

	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (O/STDEV)	P values
Religiosity (X1) → Attitude (Z)	0,283	0,283	0,091	3,118	0,001
Religiosity (X1) → Purchase Intention (Y)	0,234	0,227	0,084	2,781	0,003
Halal Knowledge (X2) → Attitude (Z)	0,174	0,174	0,082	2,135	0,016
Halal Knowledge (X2) → Purchase Intention (Y)	0,003	0,014	0,098	0,027	0,489
Subjective Norm (X3) → Attitude (Z)	0,428	0,425	0,073	5,837	0,000
Subjective Norm (X3) → Purchase Intention (Y)	0,257	0,251	0,092	2,782	0,003
Attitude (Z) → Purchase Intention (Y)	0,421	0,420	0,072	5,846	0,000

Source: Output SmartPLS 4.0 (2025)

Table 1 shows one rejected hypothesis and seven accepted hypotheses, according to the results of bootstrapping calculations that produce path coefficient values. The research can be significant if the t-statistic value is > 1.96 and the p-value < 0.05. The following is an explanation of each hypothesis in this study:

1. Religiosity (X1) has a positive and significant effect on Attitude (Z) because the p-value obtained is 0.001 or < 0.05. The original sample value obtained was 0.283, which means that the influence of the variable relationship is positive.
2. Religiosity (X1) has a positive and significant effect on Purchase Intention (Y) because the p-value obtained is 0.003 or < 0.05. The original sample value obtained was 0.234, which means that the influence of the variable relationship is positive.
3. Halal Knowledge (X2) has a positive and significant effect on Attitude (Z) because the p-value obtained is 0.016 or < 0.05. At the same time, the original sample value obtained was 0.174, which means that the influence of the variable relationship is positive.
4. Halal Knowledge (X2) has a positive and insignificant effect on Purchase Intention (Y) because the p-value obtained is 0.489 or > 0.05. The original sample value obtained was 0.003, which means that the influence of the variable relationship is positive.
5. Subjective Norm (X3) has a positive and significant effect on Attitude (Z) because the p-value obtained is 0.000 or < 0.05. The original sample value obtained was 0.428, which means that the influence of the variable relationship is positive.
6. Subjective Norm (X3) has a positive and significant effect on Purchase Intention (Y) because the p-value obtained is 0.003 or < 0.05. At the same time, the original sample value obtained was 0.257, which means that the influence of the variable relationship is positive.
7. Attitude (Z) has a positive and significant effect on Purchase Intention (Y) because the p-value obtained is 0.000 or < 0.05. The original sample value obtained was 0.421, which means that the influence of the variable relationship is positive.

Table 2. Specific Indirect Effect

	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (O/STDEV)	P values
Religiosity (X1) → Attitude (Z) → Purchase Intention (Y)	0,119	0,119	0,045	2,633	0,004
Halal Knowledge (X2) → Attitude (Z) → Purchase Intention (Y)	0,073	0,073	0,037	1,981	0,024

Subjective Norm (X3) → Attitude (Z) →	0,180	0,178	0,043	4,230	0,000
Purchase Intention (Y)					

Source: Output SmartPLS 4.0 (2025)

The table above shows the indirect effect of Religiosity (X1), Halal Knowledge (X2) and Subjective Norm (X3) on purchase intention (Y). Based on the table, it is concluded that religiosity (X1) has a positive and significant effect on purchase intention (Y), with Attitude (Z) as a mediating variable. This is because the original sample value obtained is 0.119, which has a positive effect. Then, the p-value obtained is 0.004 or < 0.05, meaning the effect is significant.

Halal Knowledge (X2) has a positive and significant effect on purchase intention (Y), with attitude (Z) as a mediating variable. This is because the original sample value obtained is 0.073, which has a positive effect. Then, the p-value obtained is 0.024 or < 0.05, meaning that the effect is significant.

In addition, Subjective Norm (X3) has a positive and insignificant effect on purchase intention (Y), with attitude (Z) as a mediating variable. This is because the original sample value obtained is 0.180, which has a positive effect. Then, the p-value obtained is 0.000 or < 0.05, meaning that the effect is significant.

Mediation Testing

In this study, mediation testing was also carried out to see whether there is an indirect effect between Religiosity (X1) on purchase intention (Y), Halal Knowledge (X2) on purchase intention (Y), and Subjective Norm (X3) on purchase intention (Y). As explained in the previous chapter, there are three stages to measure whether there is influence exerted by the mediating variable and how big the influence is (Hair et al., 2017)—testing the direct effect of the independent variable on the dependent variable without including mediation. The first stage in this process is to test the significance of the direct effect of the independent variables on the dependent variable without involving mediating variables. In this stage, if the results are significant, it can proceed to the next stage. Here are the test results:

1. Perform a significance test without entering the mediating variable into the PLS path model; if the results are significant, proceed to the next step.

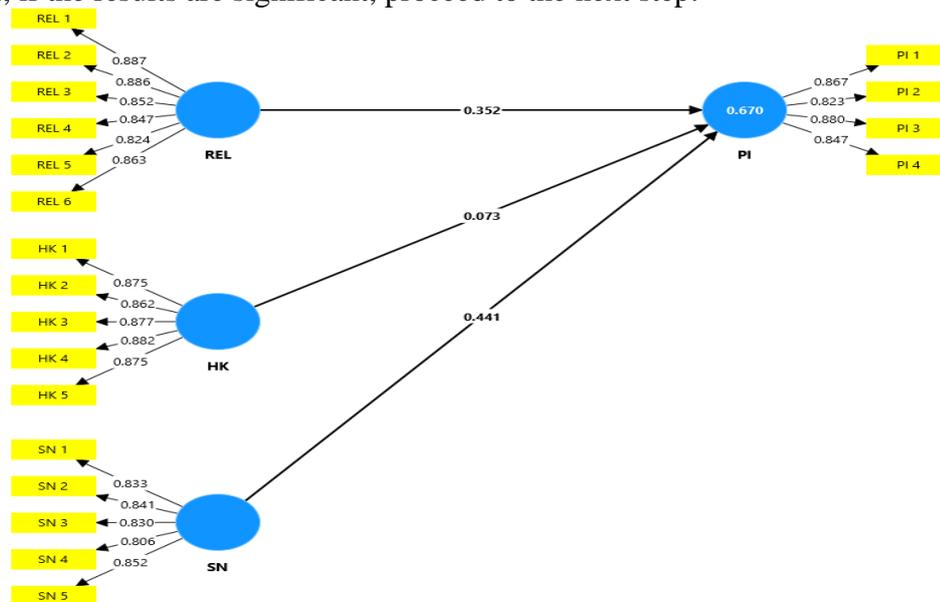


Figure 3. Path Coefficient Without Mediating Variable

Source: Output SmartPLS 4.0 (2025)

Figure 3 above is an image that performs a direct significance test with Religiosity (X1), Halal Knowledge (X2), and Subjective Norm (X3) variables on purchase intention (Y) without

including the mediating variable, namely attitude (Z). The results obtained are described in the table below.

Table 3. Path Coefficient Without Mediating Variable

	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (O/STDEV)	P values
Religiosity (X1) → Purchase Intention (Y)	0,352	0,346	0,092	3,818	0,000
Halal knowledge (X2) → Purchase Intention (Y)	0,073	0,084	0,104	0,706	0,240
Subjective Norm (X3) → Purchase Intention (Y)	0,441	0,434	0,088	5,019	0,000

Source: Output SmartPLS 4.0 (2025)

Based on the table above, it can be seen that religiosity (X1) has a t-statistic value of 3.818, which is greater than 1.96, and its p-value results are 0.000, which is lower than 0.05, which means that religiosity (X1) has a direct effect on purchase intention (Y). Then, halal knowledge (X2) has a t-statistic value of 0.706, which is lower than 1.96, and its p-value results in 0.240, which is greater than 0.05, which means that halal knowledge (X2) has an indirect effect on purchase intention (Y). In addition, subjective norm (X3) has a t-statistic value of 5.019, which is greater than 1.96, and its p-value result is 0.000, which is lower than 0.05, which means that subjective norm (X3) has a direct effect on purchase intention (Y).

Based on the results of the calculation of the variance accounted for (VAF) in the total mediating effect provided by attitude in the relationship between subjective norm and purchase intention, which is equal to 41%, it is considered a partial mediation category. This means that subjective norm have created attitudes that will increase purchase intention through the mediating effect of attitude. In this study, the attitude as a mediating variable can influence the independent variable (subjective norm) and the dependent variable (purchase intention) in a partial mediation. Therefore, attitude mediates the relationship between subjective norm and purchase intention.

Table 4. Path Coefficient Results

Hypothesis	Relationship	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (O/STDEV)	P values
H1	Religiosity (X1) → Attitude (Z)	0,283	0,283	0,091	3,118	0,001
H2	Religiosity (X1) → Purchase Intention (Y)	0,234	0,227	0,084	2,781	0,003
H3	Halal Knowledge (X2) → Attitude (Z)	0,174	0,174	0,082	2,135	0,016
H4	Halal Knowledge (X2) → Purchase Intention (Y)	0,003	0,014	0,098	0,027	0,489
H5	Subjective Norm (X3) → Attitude (Z)	0,428	0,425	0,073	5,837	0,000
H6	Subjective Norm (X3) → Purchase Intention (Y)	0,257	0,251	0,092	2,782	0,003
H7	Attitude (Z) → Purchase Intention (Y)	0,421	0,420	0,072	5,846	0,000
H8	Religiosity (X1) → Attitude (Z) → Purchase Intention (Y)	0,119	0,119	0,045	2,633	0,004
H9	Halal Knowledge (X2) → Attitude (Z) → Purchase Intention (Y)	0,073	0,073	0,037	1,981	0,024

Hypothesis	Relationship	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (O/STDEV)	P values
H1	Religiosity (X1) → Attitude (Z)	0,283	0,283	0,091	3,118	0,001
H2	Religiosity (X1) → Purchase Intention (Y)	0,234	0,227	0,084	2,781	0,003
H3	Halal Knowledge (X2) → Attitude (Z)	0,174	0,174	0,082	2,135	0,016
H4	Halal Knowledge (X2) → Purchase Intention (Y)	0,003	0,014	0,098	0,027	0,489
H5	Subjective Norm (X3) → Attitude (Z)	0,428	0,425	0,073	5,837	0,000
H6	Subjective Norm (X3) → Purchase Intention (Y)	0,257	0,251	0,092	2,782	0,003
H10	Subjective Norm (X3) → Attitude (Z) → Purchase Intention (Y)	0,180	0,178	0,043	4,230	0,000

Source: Output SmartPLS 4.0 (2025)

Based on the table above, the relationship between halal knowledge and purchase intention has a t-statistics value below 1.96, which means that these variables do not have a significant influence. On the other hand, the relationships between religiosity and purchase intention, subjective norm and purchase intention, attitude and purchase intention, as well as religiosity (X1) → attitude (Z) → purchase intention (Y), halal knowledge (X2) → attitude (Z) → purchase intention (Y), and subjective norm (X3) → attitude (Z) → purchase intention (Y), all have a t-statistics value above 1.96 indicating that these variables significantly influence one with another. This study examines the indirect effects of religiosity on purchase intention, halal knowledge on purchase intention, and subjective norm on purchase intention. Therefore, the results of the hypothesis testing summarized in the table can be explained as follows:

Table 5. Summary of Hypothesis Testing Results

No.	Hypothesis	Results	Conclusion
H1	Religiosity has a positive effect on Attitude	Religiosity positively and significantly affects attitude	Supported
H2	Religiosity has a positive effect on purchase intention	Religiosity positively and significantly affects purchase intention	Supported
H3	Halal knowledge has a positive effect on Attitude	Halal knowledge positively and significantly affects attitude	Supported
H4	Halal knowledge has a positive effect on purchase intention	Halal knowledge positively and insignificantly affects purchase intention	Not Supported

H5	Subjective norm has a positive effect on Attitude	Subjective norm positively and significantly affects attitude	Supported
H6	Subjective norm has a positive effect on purchase intention	Subjective norm positively and significantly affects purchase intention	Supported
H7	Attitude has a positive effect on purchase intention	Attitude positively and significantly affects purchase intention	Supported
H8	Religiosity has a positive effect on purchase intention mediated by attitude	Religiosity positively and significantly affects purchase intention mediated by attitude	Supported
H9	Halal knowledge has a positive effect on purchase intention mediated by attitude	Halal knowledge positively and significantly affects purchase intention mediated by attitude	Supported
H10	Subjective norm has a positive effect on purchase intention mediated by attitude	Subjective norm positively and significantly affects purchase intention mediated by attitude	Supported

Source: Output SmartPLS 4.0 (2025)

Discussion of Hypothesis Testing Results

Impact of Religiosity on Attitude

The test results showed a significant relationship between religiosity and attitude, with an Original Sample (O) value of 0.283, a T-statistic value of 3.118 and a P-value of 0.001. This indicates that the relationship between the two variables is significant because the T-statistic value is greater than 1.96, and the P-value is lower than 0.05. These results demonstrate that religiosity positively and significantly affects attitudes among West Sumatra millennials. Therefore, the first hypothesis (H1) is **supported**, showing a direct relationship between Religiosity and Attitude.

Given that the path coefficient is positive, the higher the religiosity, the more positive the attitude is. The results of this study are relevant to the characteristics of women respondents (100%), and they use cosmetics because it is halal (19%). Halal cosmetics are very important for women. Halal cosmetics are preferable since they can improve women's looks while being safe. Halal cosmetics are manufactured from ingredients appropriate for women's needs (Kasri et al., 2023). Halal cosmetics are widely accepted in society and are supported by government regulations that require cosmetics to be certified as halal (Kemenag, 2021) to assure users of safety. The halal label on the cosmetics packaging indicates that the products are halal.

Impact of Religiosity on Purchase Intention

The test results showed a significant relationship between religiosity and purchase intention, with an Original Sample (O) value of 0.234, a T-Statistic value of 2.781 and a P-Value of 0.003. This indicates that the relationship between the two variables does significant because the T-Statistic value is greater than 1.96 and the P-Value is lower than 0.05. These results demonstrate that religiosity has a positive and significant effect on purchase intention

among millennials in West Sumatera. Therefore, the second hypothesis (H2) is **supported**, showing a direct relationship between Religiosity and purchase intention.

Given that the path coefficient is positive, the higher a person's religiosity, the higher the purchase intention on halal cosmetic products. The results of this study are relevant to the characteristics of respondents, where the Wardah product is dominated by respondents as the most used brand. Brands like Wardah have obtained halal certification from MUI, which provides a sense of security for Muslim consumers. Wardah has succeeded in building a strong image among Muslimah, especially in West Sumatra. Wardah Cosmetics is a cosmetic brand that first carried the halal concept. Wardah carries a simple vision: to fulfil the need for halal cosmetics. 2011 Wardah Cosmetics received the Halal Award 2011 for the Halal Cosmetics Brand category. World Halal Council has named Wardah the pioneer of Indonesian halal cosmetic brands since 1999 (Maulidiah et al., 2023). Also, collaborations with Muslimah influencers and hijab communities strengthen Wardah's image as a trusted halal cosmetic product. Consumers with a high religiosity tend to be more careful in choosing products, including cosmetics, to comply with Islamic teachings. Respondents identified an intention to choose halal cosmetics products and acquire halal cosmetics in the future.

Impact of Halal Knowledge on Attitude

The test results showed a significant relationship between halal knowledge and attitude, with an Original Sample (O) value of 0.174, a T-statistic value of 2.135 and a P-value of 0.016. This indicates that the relationship between the two variables is significant because the T-statistic value is greater than 1.96, and the P-value is lower than 0.05. These results demonstrate that halal knowledge has a positive and significant effect on attitude among West Sumatera millennials. Therefore, the third hypothesis (H3) is **supported**, showing a direct relationship between halal knowledge and attitude.

Given that the path coefficient is positive, the higher the knowledge, the more positive the attitude is. The results of this study are relevant to the characteristics of respondents based on their last education, which is dominated by undergraduate/S1 (48,8%). As stated by Suwaryo & Yuwono (2017), a person with higher education has greater experience and knowledge, and the ability to reason increases proportionally with their level of education. In the digital era like today, information about cosmetic products' halalness is easily accessible. Consumers have the right to obtain truthful information regarding a product or service, in this case, everything related to whether a product is halal or haram for consumption. LPPOM MUI has provided facilities that can be used to find information related to the halalness of a cosmetic product circulating in Indonesia through the MUI halal website.

Impact of Halal Knowledge on Purchase Intention

The test results showed no significant relationship between halal knowledge and purchase intention, with an Original Sample (O) value of 0.003, a T-statistic value of 0.027 and a P-value of 0.489. This indicates that the relationship between the two variables is insignificant because the T-statistic value is lower than 1.96, and the P-value is greater than 0.05. These results demonstrate that halal knowledge has a positive but insignificant effect on purchase intention among West Sumatera millennials. Therefore, the fourth hypothesis (H4) is **not supported**, showing a direct relationship between halal knowledge and purchase intention.

These results indicate that halal knowledge has a positive but insignificant effect on the purchase intention. The results of this study are relevant to the characteristics of female respondents (100%). Azzahra et al. (2020), state that women are more interested in cosmetics than men. In addition, women tend to be more interested in finding information about cosmetics to purchase or seeing beauty vlogger reviews about cosmetics than men.

Impact of Subjective Norm on Attitude

The test results showed a significant relationship between subjective norm and attitude, with an Original Sample (O) value of 0.428, a T-statistic value of 5.837 and a P-value of 0.000. This indicates that the relationship between the two variables is significant because the T-statistic value is greater than 1.96, and the P-value is lower than 0.05. These results demonstrate that subjective norms positively and significantly affect attitudes among millennials in West Sumatra. Therefore, the fifth hypothesis (H5) is **supported**, showing a direct relationship between subjective norms and attitude.

Given that the path coefficient is positive, the higher role of subjective norms will increase consumer attitudes when choosing halal cosmetic products. As stated in the indicator, "People who are important to me think that I should go for the halal cosmetic" that found in X3.5 emphasizes that, if a person sees that many people they value (e.g. influencers or religious figures) use and recommend halal cosmetics, they will be more likely to develop a positive attitude towards the product. Millennials are highly connected to social media and are often influenced by the opinions of figures they follow, such as Muslimah influencers or ulama who promote the halal lifestyle (Hartono et al., 2024; Z. Sari et al., 2022).

Impact of Subjective Norm on Purchase Intention

The test results showed a significant relationship between subjective norm and purchase intention with an Original Sample (O) value of 0.257, a T-statistic value of 2.782, and a P-value of 0.003. This indicates that the relationship between the two variables is significant because the T-statistic value is greater than 1.96, and the P-value is lower than 0.05. These results demonstrate that subjective norm has a positive and significant effect on purchase intention among the millennials in West Sumatera. Therefore, the sixth hypothesis (H6) is **supported**, showing a direct relationship between subjective norm and purchase intention.

Given that the path coefficient is positive, the higher role of subjective norms will increase consumer interest in buying halal cosmetic products. The results of this study are relevant to the characteristics of respondents who are mostly female (100%), aged 25-29 years (43.5%), with occupations dominated by SOEs (18.5%). According to Nugrahaeni et al. (2023), at that age, people tend to be more productive and interested in purchasing cosmetics to maintain their skin's attractiveness and health in daily activities. The productive age uses many cosmetics, mostly SOEs, to maintain their appearance and boost self-confidence. At the same time, the work culture tends to be more formal and professional. If peers support halal cosmetics, individuals will be more likely to have a positive attitude towards halal cosmetics. In addition, Generation Y consumers consider the opinions of their peers to be very important, making them susceptible to group influence. When shopping, women prefer social environments where they can interact with their peers (Dalziel & De Klerk, 2020).

Impact of Attitude on Purchase Intention

The test results showed a significant relationship between attitude and purchase intention, with an Original Sample (O) value of 0.421, a T-Statistic value of 5.846 and a P-Value of 0.000. This indicates that the relationship between the two variables does significant because the T-Statistic value is greater than 1.96 and the P-Value is lower than 0.05. These results demonstrate that attitude has a positive and significant effect on purchase intention among millennials in West Sumatera. Therefore, the seventh hypothesis (H7) is **supported**, showing a direct relationship between attitude and purchase intention.

Given that the path coefficient is positive, consumers with a positive attitude are more prone to purchase halal products. As stated in the indicator, "I think using for halal cosmetics is a good idea", describes that consumers have a positive perception of halal cosmetics. Consumers believe that the use of halal cosmetics is in line with their values, including health, hygiene, and compliance with religious teachings. Moreover, "I think using for halal cosmetics is a wise idea" shows that the decision to use halal cosmetics is based on rational and thoughtful

considerations. Consumers see practical benefits from using halal cosmetics, such as product safety, better quality ingredients, and halal assurance. When consumers believe that using halal cosmetics is a good and wise choice, they tend to more actively seek out halal cosmetic products, such as the Wardah (20,8%) brand.

Impact of Religiosity on Purchase Intention Mediated by Attitude

The test results showed a significant relationship between religiosity and purchase intention through attitude, with an Original Sample (O) value of 0.119, a T-Statistic value of 2.633 and a P-Value of 0.004. This indicates that the relationship between the two variables does significant because the T-Statistic value is greater than 1.96 and the P-Value is lower than 0.05. These results demonstrate that religiosity has a positive and significant effect on purchase intention through attitude among millennials in West Sumatera. In addition, based on the results of the mediation effect test, it is found that the type of mediation between religiosity on purchase intention through attitude is partial mediation. This means that attitude partially mediates the relationship between religiosity and purchase intention. Therefore, the eighth hypothesis (H8) is **supported**, showing a direct relationship between religiosity and purchase intention through attitude.

For Muslims, Islam guides people along the right road in life, with one of its teachings about the concept of halal, which is concerned with the living environment. Halal products like cosmetics will encourage piety, gratitude, and goodness. Thus, the higher a Muslim's level of religiosity, as mediated by a favourable attitude, the greater the Muslim's inclination to purchase halal cosmetics. High-religious consumers will increasingly understand the meaning and function of halal; therefore, if an attitude towards the halal label mediates it, Muslims will be more selective when purchasing halal products, considering the raw materials and processing techniques used. Besides, Muslims with a high level of religiosity will carry out Islamic law, which one of the teachings is to prioritize needs over desires (Astuti & Asih, 2021).

Impact of Halal Knowledge on Purchase Intention Mediated by Attitude

The test results showed a significant relationship between halal knowledge and purchase intention through attitude, with an Original Sample (O) value of 0.073, a T-Statistic value of 1.981 and a P-Value of 0.024. This indicates that the relationship between the two variables does significant because the T-Statistic value is greater than 1.96 and the P-Value is lower than 0.05. These results demonstrate that halal knowledge has a positive and significant effect on purchase intention through attitude among millennials in West Sumatera.

This research is significant after the existence of attitude (mediating variable). In addition, based on the results of the mediation effect test, it is found that the type of mediation between halal knowledge and purchase intention through attitude is full mediation. This means that attitude partially mediates the relationship between halal knowledge and purchase intention. Therefore, the ninth hypothesis (H9) is **supported**, showing a direct relationship between halal knowledge and purchase intention through attitude. This finding shows that millennial customers' knowledge of halal products alone is insufficient to shape their intention to buy them. On the other hand, they must have a positive attitude towards halal cosmetic products before developing an intention to buy.

Impact of Subjective Norm on Purchase Intention Mediated by Attitude

The test results showed a significant relationship between subjective norm and purchase intention through attitude, with an Original Sample (O) value of 0.180, a T-Statistic value of 4.230 and a P-Value of 0.000. This indicates that the relationship between the two variables does significant because the T-Statistic value is greater than 1.96 and the P-Value is lower than 0.05. These results demonstrate that subjective norm has a positive and significant effect on purchase intention through attitude among millennials in West Sumatera. In addition, based on

the results of the mediation effect test, it is found that the type of mediation between subjective norm on purchase intention through attitude is partial mediation. This means that attitude partially mediates the relationship between subjective norm and purchase intention.

The results of this study are supported by Pang et al. (2021); Sumarlah et al. (2021), which show a positive and significant relationship between subjective norm and purchase intention of halal cosmetics through attitude as mediating variable. According to Wang & Chou (2020); Darley & Lim (2018), individual attitudes do not occur only because of the individual's personal experience but also the experience of his or her social group. When people feel that people around them (family, friends, coworkers) support the use of halal cosmetics, they will develop a positive attitude towards the product, increasing the intention to purchase.

CONCLUSION

The purpose of this study was to examine how religiosity (X1), halal knowledge (X2), and subjective norm (X3) could affect purchase intention (Y) mediated by attitude (Z) among Millennials in West Sumatera. This research was conducted using a quantitative approach that included primary data collection. Questionnaires were distributed using Google Forms through social media like WhatsApp and Instagram.

There were 168 respondents in this research. In the 10 research hypothesis formulations, various tests such as descriptive analysis, evaluation of measurement models (convergent validity, discriminant validity, and reliability tests), evaluation of structural model (r-square and q-square), second order, and hypothesis testing were carried out using SmartPLS 4.0. After all, the data was successfully collected and processed using SmartPLS 4.0 and Microsoft Excel. The following conclusions from this study are based on the results of the data processing that has been done:

1. Religiosity positively significant affects on attitude. These results demonstrate that religiosity has a positive and significant effect on attitude among millennial generation in West Sumatera. It may be concluded that the higher the religiosity, the more positive the attitude.
2. Religiosity positively significant affects on purchase intention. These results demonstrate that religiosity has a positive and significant effect on purchase intention among millennial generation in West Sumatera. it may be concluded that the higher a person's religiosity, the higher the purchase intention on halal cosmetic products.
3. Halal Knowledge positively significant affects on attitude. These results demonstrate that halal knowledge has a positive and significant effect on attitude among millennial generation in West Sumatera. It may be concluded that the higher the knowledge, the more positive the attitude.
4. Halal Knowledge positively insignificant affects on purchase intention. These results demonstrate that halal knowledge has a positive and insignificant effect on purchase intention among millennial generation in West Sumatera. A consumer could have a positive attitude towards halal cosmetics, but that does not mean they will immediately buy the product.
5. Subjective Norm positively significant affects on attitude. These results demonstrate that subjective norm has a positive and significant effect on attitude among millennial generation in West Sumatera. It may be concluded that the higher role of subjective norms will increase consumer attitudes when choosing halal cosmetic products.
6. Subjective Norm positively significant affects on purchase intention. These results demonstrate that subjective norm has a positive and significant effect on purchase intention among millennial generation in West Sumatera. It may be concluded that the higher role of subjective norms will increase consumer interest to buy halal cosmetic products.

7. Attitude positively significant affects on purchase intention. These results demonstrate that attitude has a positive and significant effect on purchase intention among millennial generation in West Sumatera. It may be concluded that the consumers with a positive attitude are more prone to purchase halal products.
8. Religiosity positively significant effects on purchase intention through attitude among millennial generation in West Sumatera. Thus, the higher a Muslim's level of religiosity, as mediated by a favourable attitude, the greater the Muslim's inclination to purchase halal cosmetics.
9. Halal knowledge positively significant effects on purchase intention through attitude among millennial generation in West Sumatera. This finding shows that millennial customers' knowledge of halal products alone is not enough to shape their intention to buy these products. On the other hand, they must have a positive attitude towards halal cosmetic products first before they start to develop an intention to buy.
10. Subjective norm positively significant effects on purchase intention through attitude among millennial generation in West Sumatera. When consumer have a positive attitude about halal cosmetics through the behavior and thoughts of people around them, it will increase their consumer purchase intention.

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