

SUSTAINABLE PURCHASING DECISIONS FOR HALAL COSMETICS IN INDONESIA

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Abstract: Halal cosmetics have become a sustainable industry, particularly in Muslim countries such as Indonesia. This study analyses factors influencing consumer purchasing decisions for halal cosmetics in Indonesia through two samples: millennials and non-millennials. This quantitative study used a Partial Least squares structural equation modelling (PLS-SEM) analysis on 211 respondents' data. Of the 211 respondents, 109 are Millennials, and 102 are from the Boomer and Generation X generations. The variables used in this study are the halal label, price fairness, budget allocation, and perceived value. Halal labelling and price fairness are important factors in determining whether consumers buy halal cosmetics. The variable of price fairness has the most substantial influence. It has a greater impact on millennials than on non-millennials. Simultaneously, the importance of the halal label is more notable for the Boomers and Generation X than for the Millennials. This study confirms that the halal label influences the purchasing of halal cosmetics across different generations. The concern about halal cosmetics is more profound for Boomers and Generation X than Millennials. On the other hand, price fairness is more notable among millennials than in older generations.

Keywords: Halal cosmetics, halal market, Muslim consumer, Muslim consumption pattern, sustainable growth.

Introduction

Halal is not only about brands for Muslims but also a component of their moral code and religious system (Aziz *et al.*, 2009). All permissible for consumption is referred to as halal, whereas all prohibited by Islamic law is referred to as haram. Halal and haram concern all actions, including choosing cosmetics. According to the Holy Quran's chapters 2 verse 168, 5 verse 88, 8 verse 69, and 16 verse 114, Muslims are required to consume halal and respectable foodstuffs (*thayyib*).

Many international corporations now use halal branding as part of their corporate strategies, whether offensive or defensive (Wilson & Liu, 2010). The urge to buy and prioritise halal goods develops along with the overall number of Muslim populations. Over time, the Muslim community has experienced

growth. A quarter of all people on Earth are expected to be Muslims soon. In 2050, the Muslim population will number 2,588 million out of 9,322 million people on the globe or more than 25% of the population. This prediction comes from the United Nations Population Fund (UNFPA) (Table 1).

Numerous variables have an impact on the rising demand for halal goods. This rise has been prompted by religious considerations, an understanding of the value of using halal goods, and the dissemination of information about this (Lada *et al.*, 2009). As a result, Muslim consumers' use of halal products has changed (Hashim & Musa, 2014). In 2018, Muslims spent \$2.2 trillion in the food, pharmaceutical, and lifestyle industries due to ethical consumption requirements stemming from their religious

Table 1: Muslim and world population

Population (in million)/year	1950	2000	2015	2025	2050
World population	2.520	6.057	7.270	7.937	9.322
Muslim population	361	1.209	1.625	1.921	2.588

Source: United Nations Population Fund (UNFPA, 2012)

beliefs. This spending has increased by a solid 5.2% year over year and is anticipated to expand at a Cumulative Annual Growth Rate (CAGR) of 6.2% to reach \$3.2 trillion by 2024.

Due to rising consumer demand, the halal business has flourished, particularly in Muslim nations like Indonesia. The halal business is worth at least \$2.3 trillion annually (Izberk-Bilgin & Nakata, 2016). Due to the constant demand for halal goods, it was anticipated that the global halal market would be a viable industry. According to sharia law, Muslims are only permitted to consume halal goods. The demand for halal products will rise along with the number of Muslims around the globe, which is projected to reach 1.9 billion in 2022. As a result, the market will be encouraged to accept the newer product. This was also true with halal cosmetics, which emphasised the halal label to improve the perceptions of Muslim women. Empirical findings show that product image becomes the variable with the most substantial impact; hence, a result could happen because the image built by the halal cosmetic brand focuses on skin health and beauty and creates a positive attitude towards someone who uses it (Wisudanto *et al.*, 2023).

Compared to consumers in developed economies, Asian consumers have far less awareness of environmental sustainability (Ahamat *et al.*, 2018). The sustainability of the sector, shown through the industry's growth, maintained a constant pace and did not increase extremely quickly (Imran *et al.*, 2014). An industry that expands too quickly will run out of resources and experience a pause in growth. The prospect of enormous demand from the rising Muslim population would rapidly expand the halal business. Due to the halal industry's

adherence to the mutual benefit concept, it became viable (Pratiwi *et al.*, 2022).

One of the fastest-expanding sectors is halal cosmetics. New brands are entering the market, and e-commerce companies are increasing the selection of halal cosmetics they provide. SimplySiti intends to make its shares available to the public and list them on the Malaysian stock exchange, while Kuwaiti cosmetics business Boutiqaat doubled its valuation to \$500 million after getting money from a Middle Eastern investment firm. Cosmetics producers in South Korea are vying for halal certification. One of the halal-certified goods is called "Aekyung" (State of the Global Islamic Economy Report, 2020).

The growth of the halal cosmetics sector has been hampered by the lack of knowledge of halal in a global society. Halal cosmetics labelling is less known and trusted in several European nations than organic, vegan, or natural cosmetics, including the United Kingdom, Germany, France, and Italy. This has made it difficult for these nations' halal cosmetics industries to grow (State of the Global Islamic Economy Report, 2020). In 2010, holistic halal language was not used nearly enough, as discovered by Annabi and Ibidapo-Obe (2010). This indicates that producers in the UK's halal cosmetics sector may not abide by established guidelines for maintaining the integrity of halal goods.

In addition, the huge demand for cosmetics has allowed unscrupulous companies to take advantage of the situation, resulting in the widespread distribution of harmful cosmetic items. These dangerous goods are readily available, inexpensive, and nicely presented. Consumers were ignorant of the risks associated

with using illicit cosmetics since they lacked fundamental information about choosing the appropriate cosmetics and had no official oversight (Desmedt *et al.*, 2019).

Millennials, born between 1981 and 1996, differ significantly from earlier generations in several ways. Before millennials, there was Generation X, which included those born between 1965 and 1980. This generation has a propensity to accept risk and make mature decisions. The Baby Boom generation, born between 1946 and 1964, comes next. The Second World War, in which this generation was born, is now over. The Baby Boom Generation was so named because so many babies were born during that time. The veterans' generation born before 1946 is sometimes called the oldest of the oldest. This generation is sometimes referred to as the veteran, quiet, and mature (Rahulan *et al.*, 2015; Pew Research Centre, 2019).

By generational cohort, substantial disparities were discovered in status consumption (Eastman & Liu, 2012). Generation Y had the highest amount of status consumption on average, followed by Generation X and then Baby Boomers. These variations in consumption may result from variations in various factors, such as educational background, living situation, income level, or opinions of value and price.

The average millennial wage and income are lower than the average Generation X wage and income but higher than the average Baby Boomer wage and income, according to Indonesia's Ministry of Women's Empowerment and Child Protection (Budiati *et al.*, 2018). Customers with higher income levels and those older cohorts are more likely to pay higher costs for chocolate bars with sustainability labels (Vecchio and Annunziata, 2015). Furthermore, individuals from various generational cohorts concurred that not consuming halal items would make them feel morally wrong (Vanany *et al.*, 2019). Ahamat and Sin (2022) state that changes in the environment would lead to the innovation of business models, which would include changes to the product or service, target market,

customer connection, resource or competence, process or activity, external partner, distribution channel, revenue, and cost structure.

This study intends to validate the effect of labels on halal standardisation and customer decisions to purchase halal cosmetic goods in Indonesia. Another objective is to develop a comprehensive policy for halal product labelling and standards, especially for skincare and cosmetics. This study is a development of Briliana and Mursito (2017) and Handriana *et al.* (2020), which employed Khan *et al.* (2021) research on Malaysia and a sample survey of millennials in Indonesia. The expansion examines whether the factors influencing the buying of halal cosmetics vary across various generational cohorts. This study adds to the body of research by using two separate samples.

Generation Y makes up the first sample (Millennials). In addition, the second sample comprises non-millennials like Baby Boomers and Generation X. This study adds a budget allocation variable to see if halal cosmetics are considered standard or luxury items. The parties that will profit the most from the findings of this study are the government and cosmetics producers. This study uses partial least squares structural Equation Modelling (PLS-SEM) with data from 211 Millennials, Generation X, and Baby Boomers in this unique scenario.

For several reasons, it is crucial to look at what influences people to buy halal cosmetics in various generations. First, various marketing strategies are needed for different generations. Thus, it was important to draw attention to suitable marketing strategies. Since the marketing strategy will emphasise factors with higher sensitivity, comparing the sensitivity of various variables to the variations in generating criteria is vital.

Finally, when sustainability becomes a mainstream business practice and logical construct, the aforementioned social and environmental needs will transcend sustainability market niches and cascade from major companies to small and medium firms. Business

ecosystems are projected to shift due to the perceptible rise in “green” or sustainable venture capital companies and the explosion in start-ups focused on sustainability (Silva & Nunes, 2021). To address sustainability concerns, businesses will require straightforward strategies rather than overly simplified ones. Future research is required to develop it, employing evidence-based methodologies to address real-world issues based on sound theoretical foundations that are consistent.

Millennials are seen as one of the most intriguing generations in this regard, according to research that contends there are generational disparities in consumers’ sustainable purchase behaviours (Molinillo *et al.*, 2020). Compared to older generations, the younger generation seems to be more motivated to address social problems and environmental concerns (Valentine & Powers, 2013), making them a potential target for campaigns promoting these attitudes.

According to Siraj *et al.* (2022), the millennial generation is also seen to be driving the development of the marketing landscape and has a significant impact on the purchasing habits of other generations. Few studies have looked at this generation’s perspective despite the importance of this generation in determining sustainable marketing strategies and sustainable labelling being a newer approach to telling customers about sustainability (Cho & Baskin, 2018; Ates, 2021).

The following are some ways that this study adds to the body of literature: First, this study’s findings illuminate the advantages of the halal mark and its standardisation for cosmetics. Muslims will be certain that the items are produced following necessary Islamic principles and values if they have halal certification and adhere to its criteria. Second, the study demonstrates how the halal label and price fairness impact consumers’ choice of halal cosmetics. In the elderly, the halal label variable is more relevant, but in the younger generation, pricing fairness is more sensitive. Third, the research supports the notion that halal cosmetics constitute a typical or common good.

By offering fresh insights into the purchasing of halal cosmetics by various generational cohorts, the findings of this study complement those of recent studies (Briliana & Mursito, 2017; Handriana *et al.*, 2020; Suhartanto *et al.*, 2020; Khan *et al.*, 2021). The result of a recent study on switching intentions to use halal cosmetics in Indonesia indicates that the image of halal cosmetics influences customers’ attitudes towards switching to using halal cosmetics (Wisudanto *et al.*, 2023).

Literature Review

The Concept of Halal and Sustainability

Sustainability is the continuation of human activities. Because the company’s resources were constrained, its usage had to serve its goals efficiently. By performing an activity continuously over a long period, the notion of sustainability may truly be used in any industry, including business. The concept of sustainability may be extended to other areas or elements, such as ensuring that the usage of whatever resources we require is not excessive so that tasks requiring these resources can be completed constantly or sustainably. The industrial sector must be sustainable using its available resources to continue producing goods and services. Every shareholder wants their company to be there for a very long time so that it can keep making money. Many people are certain that their businesses will endure, expand, and flourish. Compared to SMEs, large corporations are often more resilient to market change (Juliansyah *et al.*, 2021).

The goal of halal in the sector was to safeguard solid businesses and SMEs so they could survive the fierce market competition. Each party conducting the transaction or economic activity will not incur severe losses by adhering to Islamic values, such as avoiding fraud, sabotage, conspiracy, and bribery (Idris *et al.*, 2022). To make the best business decisions and guarantee the firm’s existence for a long time, realising these expectations is possible by fully comprehending the notion of a sustainable business.

The halal concept ensures that the objectives of operating a sustainable business incorporate social and environmental considerations in addition to financial or economic rewards (Fauziana *et al.*, 2022). By putting the idea of a sustainable business into practice, business owners attempt to protect the environment so that current resources may be used long-term and maximise profit in the shortest amount of time or with the least amount of money. This action also benefits society by safeguarding the environment for those not involved in the economic process to obtain profit. The fundamental goal of the Sharia concept was sustainable business, which also involves social and environmental considerations (Ghifara *et al.*, 2022).

Consumption and the Concept of Halal

In addition to production and distribution, consumption is one of the main economic activities. In certain nations, more than two-thirds of people's income is set aside for spending (Islamaj & Kose, 2016). However, from Islamic economics and ethics standpoint, consumption is constrained since laws prohibit extravagant expenditure (Furqon, 2014). Islam has also established rules on what may be ingested and what cannot, including halal goods. Products that have been certified as following Islamic law are known as halal.

Islamic consumption is described as satisfying requirements for products and services using only those things that are halal and permitted by Islamic law. Consumption is considered necessary and cannot be disregarded, even when attempting to realise devotion to Allah SWT (Soesilowati, 2010). Even the Prophet Muhammad (PBUH) advised against excessive pleasure (Ghassan, 2015). This spending reflects the vainglory resulting in a loss in this life and the next.

Islam advises every Muslim to acquire goods that offer advantages (manfa'at) for themselves and others and to limit and avoid excessive consumption (ishraf) (Furqon, 2014). Islam has several fundamental rules

for consumption, including (a) those about the sharia; (b) the principle of quantity, which considers the ease and suitability of income, expenditure, and investment; (c) the principle of priority, which considers the order of interests that must be given priority so that no harm occurs; and (d) not wasting property (Baidhowi & Zaki, 2015). In Islam, dharuriyat (primary or necessities) consumption should be prioritised.

Halal Brand

Brands can ascertain some product features to be known as healthy, natural, and safe (Sukezi & Hidayat, 2017). Consumer expectations also exaggerate the power of cosmetics brands, so the more popular brands usually indicate better quality cosmetics (Ishak *et al.*, 2019). Halal brands influence consumer decisions about buying a particular product or going to a certain destination, especially for Muslims (Ratnasari *et al.*, 2020; Ali *et al.*, 2020).

Halal brands symbolise that such products are processed following Islamic norms and values (Ali *et al.*, 2020). This assumption influences consumers to purchase halal products (Jaiyeoba *et al.*, 2020), especially halal cosmetics (Handriana *et al.*, 2020). The current landscape of the halal industry has arrived at a crossroads, where debates consider whether halal offers opportunities for product and brand extensions, rendering it a niche marketing approach or if it presents the opportunity to create a new business paradigm (Wilson, 2014).

Halal products are recognised as a symbol of cleanliness, safety, and high quality, which may be cultivated among non-Muslim consumers in Malaysia. Halal product certification has provided strong recognition of the food product's quality, contributing to a healthier lifestyle for non-Muslims (Aziz & Chok, 2013).

Muslim and non-Muslim customers purchase halal cosmetics that are pure, safe, and free from harmful ingredients (Khan *et al.*, 2021). French non-Muslims strongly believe that halal foods are tastier and more hygienic and the best treatment for animals, as the Islamic

slaughtering system is much more effective for animals in terms of pain (Haque *et al.*, 2015). A study in Malaysia suggests that non-Muslims understand that Halal principles concern food safety issues and environmentally friendly ways of doing things (Rezai *et al.*, 2012).

Halal Cosmetics

For Muslims, the halalness of a product is a crucial source of security (Sari *et al.*, 2018). According to Quran Chapter 5, Verse 3, when ingredients and manufacturing practices contain compounds prohibited in Islam, cosmetic items are deemed haram or not halal (Abd Rahman *et al.*, 2015; Asrina & Bulutoding, 2017). The halal label authorises the use of the term “halal” on product packaging. The Assessment Institute for Foods, Drugs, and Cosmetics of Majelis Ulama Indonesia is the organisation that grants permission for the use of the “Halal Label” on product packaging (LPPOM MUI). This institution investigates, analyses, evaluates, and determines if such items are halal and safe to consume from a health standpoint. Law Number 33 of 2014 Concerning the Guarantee of Halal Products governs halal standardisation (www.halalmui.org).

Muslim customers are more likely to prefer cosmetics that have been declared halal than those that have not been by the appropriate authority when making cosmetic purchases (Sari *et al.*, 2018). A thorough grasp of religion leads to awareness of the consequences that eating halal products has on Muslim customers. Because many customers are now pickier and more knowledgeable about products before making a purchase choice, it will increase the number of consumers concerned about halal label certificates on the items they buy (Rusmita & Cahyono, 2016).

Consumer Purchase Decision and its Behaviors

The purchase decision is defined as the procedure of locating all feasible possibilities and evaluating them methodically and objectively to acquire a certain product (Kotler *et al.*, 2005). Purchasing choices are the steps customers

take to purchase a product (Awan *et al.*, 2015). Quality, price, and a well-known and reputable brand are just a few variables buyers consider when deciding which product or service to buy. According to the aforementioned definitions, a buy decision is an action the customer takes to make a product or service purchase.

Consumers’ decisions to purchase halal cosmetics are influenced by several variables, including perceived behavioural control, attitude, moral duty, and halal awareness (Aziz & Chok, 2013; Vanany *et al.*, 2019; Handriana *et al.*, 2020; Muffih & Juliana, 2021). The purchase behaviour of halal cosmetics products is also influenced by factors such as trust, satisfaction (Suhartanto *et al.*, 2020; Derasit *et al.*, 2020), promotion, and religious aspects such as religious belief and religious self-identity (Rios *et al.*, 2014; Handriana *et al.*, 2020; Suhartanto *et al.*, 2020; Khan *et al.*, 2021). The development of a marketing plan by manufacturers to appeal to young Indonesian Muslim women will be aided by several variables influencing the purchase of halal cosmetics. As a result, the halal cosmetics sector and government should focus more on generating consumer interest. Additionally, Indonesian consumers only see halal certificates on cosmetic products after switching to halal cosmetics. However, Indonesian consumers are aware of halal cosmetics (Wisudanto *et al.*, 2023).

The Impact of Halal Label on the Purchase Decision of Halal Cosmetics

Several studies look into what influences people to buy halal goods and cosmetics. The impacts on attitudes towards halal cosmetic goods in Jakarta are examined by Briliana and Mursito (2017). Consumers’ opinions of the validity of halal certificates issued by different Muslim and non-Muslim nations were studied by Asnawi *et al.* (2018). According to the survey, the perceived credibility of the halal certification influences a product’s preference in the Islamic world the most. The survey says that not all halal national certificates are viewed as equally reliable. They should thus look to form

partnerships with institutions in the markets they are trying to enter. The factors that influence the consumption of halal items in worldwide chain restaurants are examined by Shahid *et al.* (2018). The findings show that religion and perceived behavioural control are important determinants of the desire to use halal items in multinational chain restaurants.

To get a deeper understanding of the variables that influence halal cosmetic purchases in Delhi, Mumbai, and Hyderabad, a qualitative study (focus group discussions and in-depth interviews) was conducted by Ali *et al.* (2018). Religion, rising halal product awareness, halal certification, and Muslim consumers' rising education levels all impact how much halal food they consume. The influences of knowledge and religion on attitudes about halal cosmetics and consumers' intentions to buy halal products were evaluated by Abdul Rahman *et al.* (2015). It also looks into whether consumer views regarding halal food and cosmetics differ.

A total of 110 surveys from Muslim respondents over the age of 18 were analysed using the Structural Equation Modelling (SEM) method. The results demonstrate a considerable positive link between attitude and religion. This study shows a favourable association between attitude and intention to buy halal cosmetic items, according to the Theory of Reasoned Action (TRA). Additionally, this survey discovered a substantial difference in Malaysian consumers' views about halal cosmetics, attitudes towards halal food goods, and their plans to choose halal cosmetics and halal food products.

The findings also show that Malaysian consumers have more favourable opinions and intentions towards halal food goods than halal cosmetics. Similar findings revealed a favourable brand image for halal products and the intention to buy them, as Ali *et al.* (2020) and Semuel and Chandra (2014) examined. The Indonesian millennial generation's shopping habits for halal cosmetics were examined in 2020 (Handriana *et al.*, 2020). The study reveals that halal awareness influences the inclination to

buy halal cosmetics after applying the SEM to 206 Muslim female millennials.

H1: Halal labelling or halal standards affect the purchase decision for halal cosmetics.

The Impact of Price Fairness on Purchase Decisions

Consumers must consider the price in addition to the halal label when making a purchase. Product cost is a key factor in shaping customer purchasing behaviour (Sari *et al.*, 2018). The cost of acquiring something or service is referred to as the price, or more specifically, the value that customers trade for the advantages of having or utilising the good or service (Awan *et al.*, 2015). When a price is deemed excessive, contemplation of purchasing becomes more difficult.

Customers' perceptions and assessments of pricing injustice will result in negative emotional reactions, including inaction, self-protection, and retaliation (Beneke *et al.*, 2013). When customers believe a product's pricing is unreasonable, they frequently respond negatively to it, forgo purchasing it, and even despise it. This study shows that purchasing an Oriflame brand product favourably and significantly affects price fairness. A significant correlation between perceived relative pricing, perceived product value, and perceived product value and readiness to buy was discovered in 2013 (Berraies *et al.*, 2017).

H2: Price fairness affects the purchase decision for halal cosmetics.

The Impact of Perceived Value on Purchase Decisions

Customer finds value by weighing the price paid for products and services against the rewards they will get. The utilitarian and behavioural methods are the two main ways that perceived value is explored. According to the utilitarian approach, consumers judge the worth of goods and services by weighing their utility against the disutility associated with their pricing. The social

connections between consumers and businesses are highlighted from a behavioural viewpoint, and perceived value is mostly derived from how customers consume goods and services (Ponte *et al.*, 2015).

Perceived value is the consumer's evaluation of the advantages and disadvantages of doing business with an online vendor (Chen *et al.*, 2018). As a result, the net benefit received from the item or service becomes the perceived value of a transaction with an online vendor. The study also discovered that the intention to make an online purchase relied on perceived value. Customers' purchasing decisions and intents are influenced by perceived value through a social commerce platform, according to Gan and Wang (2017) and De Medeiros *et al.* (2016). In Brazil, perceived value greatly impacts whether people choose to buy eco-friendly goods. Consumers' willingness to pay rises when they consider the perceived value of green items (Kuo *et al.*, 2009). Perceived value favours post-purchase intention and customer satisfaction (Shaikh *et al.*, 2018).

H3: Perceived Value affects the purchase decision for halal cosmetics.

The Impact of Budget Allocation on Purchase Decisions

Islamic economics does not support raising consumption levels because income and consumer spending correlate positively. Each incremental rise must be under Muslim control by determining if it belongs within an ethical consumption range delineated by a limit for overconsumption and a threshold for underconsumption (Ghassan, 2015). Variable degrees of consumption reactions to unanticipated and anticipated income changes are statistically and economically significant (Zakaria *et al.*, 2021). Additionally, customers in Malaysia, particularly working women with high incomes, are frequently interested in buying luxury personal care items. To improve their look and beauty, consumers are eager to purchase cosmetics from reputable companies (Ishak *et al.*, 2019).

Due to financial constraints, people with limited resources frequently purchase counterfeit goods but place a higher value on the prestige associated with luxury brands (Chin, 1998). Investigating if women's cosmetic purchases require a specific budget allocation for halal goods would be interesting. Before purchasing luxury or expensive things, consumers typically need to manage their money carefully, but this is not the case with common goods.

H4: Budget allocation affects the purchase decision for halal cosmetics.

Methodology

Research Framework

This study uses partial least squares structural equation modelling as a quantitative method (PLS-SEM). The integrated structural model is tested, the data are interpreted, and the overall model fit is evaluated. When the Covariance-Based Structural Equation Modelling (CB-SEM) distributional assumptions cannot be satisfied, PLS-SEM is a backup technique. The goal of the research is to make predictions using a less-established theory. Due to its prediction orientation towards a less defined theory in the marketing of halal cosmetic items, PLS-SEM is thus the recommended approach for this investigation. Examining the path coefficient and testing the theories comes last (Field, 2005; Briliana & Mursito, 2017).

Measures and Assessment of the Research Variables

Table 2 summarises the types of variables used in the model, the measurement item, and other characteristics. This study used a 4-point Likert scale, ranging from 1-which represents a statement of strongly disagree to 4 (strongly agree).

The variables used in this study are the halal label, the fairness of the cosmetics price, budget allocation, and product quality and benefit. The model is written as Equation 1 and illustrated in Figure 1.

Table 2: Characteristics of Variable

Model Construct	Measurement item	Count
Price Fairness (PF)	PF1: I buy a halal cosmetic product as the price matches the benefits offered	3
	PF2: I chose halal cosmetics that were affordable	
	PF3: The quality of halal cosmetics that I bought competes with products that have higher prices	
Budget Allocation (BA)	BA: I split my income to buy halal cosmetic products (I use special funds to buy halal cosmetics)	1
Halal Label (HL)	HL1: Buying a halal cosmetic product is a necessity	4
	HL2: The existence of the halal logo can outperform the sales of competitors	
	HL3: The halal logo's existence indicates that the ingredients used are not prohibited by Islamic Sharia rules and are not dangerous	
	HL4: The halal logo is an essential aspect of purchasing cosmetics	
Perceived Value (PV)	PV1: Halal cosmetic products are a solution for the skin problems of Muslim women	4
	PV2: Halal cosmetic products support the daily appearance of Muslim women	
	PV3: Halal cosmetics do not cause allergies as they are made from natural ingredients and according to Islamic Sharia processes	
	PV4: Halal cosmetics are propitious for the long-term use	
Purchase Decision (Y)	Y: I realise the need to use cosmetic products made from natural ingredients, harmless and through a process that is following Islamic law	1

$$= \alpha + \beta_1 HL + \beta_2 PF + \beta_3 PV + \beta_4 BA + \epsilon \quad (1)$$

PD Note: PD = Purchase Decision. HL= halal label and standardisation. PF = Price Fairness. PV = Perceived Value. BA = Budget Allocation. ϵ = Error Term.

Characteristics of the Sample

Millennials and non-millennials are two separate samples to whom the model is applicable. The millennial generation, born between 1981 and 1996, comprises the first group. The Boomers and Generation X are the owners of the second model. Generation X were born between 1965 and 1980, whereas Baby Boomers were born between 1946 and 1964. The PEW Research Centre's taxonomy of generations is used.

The model uses raw data collected from 247 respondents in online questionnaires. There were 211 respondents from the Baby Boomer, Generation X, and Generation Y generations among the 247 total answers. 36 respondents

were excluded from the sample group because they did not match the requirements. 109 of the 211 respondents are from the Millennial generation, while 102 are from the Boomer and Generation X eras. Purposive sampling is used to choose the respondents, and several requirements must be followed, including (1) Boomers, Generation X, and Generation Y respondents are separated into three groups (millennials). (2) The respondents had used cosmetics at least once in their lives. (3) The respondents used cosmetics at least once in the previous six months.

Results and Analysis

Confirmatory factor analysis is used to begin the model analysis. It evaluates the model's constructs for validity. The Cronbach Alpha and Average Variance Constructed are then examined to assess both models' internal consistency and dependability. The factor loadings of each item

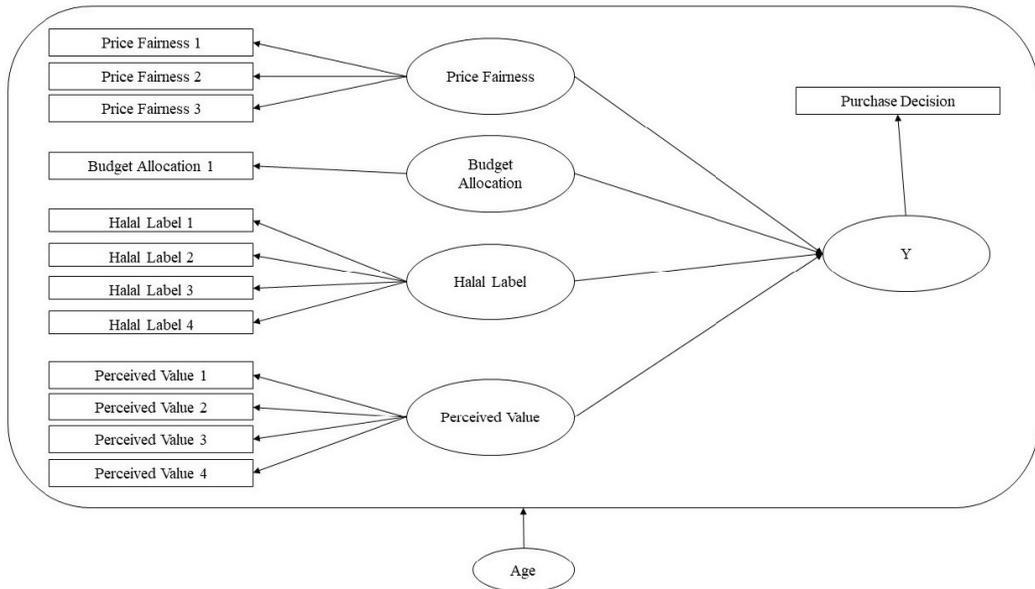


Figure 1: Conceptual framework

on a build for all models are displayed in Table 3. All loadings must be greater than 0.7 to be considered (Salehudin & Luthfi, 2010). Every construct’s elements are over 0.7 in Table 3 for both model 1 and model 2. As a result, the hypothesised model’s whole set of constructs is valid.

Reliability analysis of the constructs was used to assess the internal consistency and reliability of the model. Table 4 shows the Cronbach’s Alpha for each component. The Cronbach’s Alpha in each example was significantly higher than the threshold of 0.7 (Salehudin & Luthfi, 2010), indicating that

Table 3: The cross-loading output

	Model 1 Millennials	Model 2 Boomers and Generation X
Benefit 1	0.927	0.852
Benefit 2	0.861	0.915
Benefit 3	0.919	0.866
Benefit 4	0.916	0.913
Halal 1	0.877	0.852
Halal 2	0.788	0.803
Halal 3	0.886	0.884
Halal 4	0.911	0.896
Budget Allocation	1.000	1.000
Price Fairness 1	0.920	0.891
Price Fairness 2	0.920	0.880
Price Fairness 3	0.774	-
Purchase Decision	1.000	1.000

all constructs were trustworthy and internally consistent.

Next, R-squared (R2) measures how much influence independent latent variables have on the dependent variable.

According to Table 5 above, the adjusted R square for model 1 is 0.562 and for model 2 is 0.423. This article shows how factors such as perceived value, budgetary constraints, and halal certification affect the decision to purchase halal cosmetics. This suggests that for millennials, the variation of an independent latent variable may account for 56.2% of the choice to buy halal cosmetics, while other variables not included in the model can account for the remaining percentage. 42.3% of the buying decisions for a group of Baby Boomers and Generation X are

predicted by the model. The model created falls under the category of a powerful model.

The Path Coefficient’s results are shown in Table 6. The dependent variable is most significantly influenced by price fairness, which also benefits consumers’ decisions to buy halal cosmetics. All models exhibit the same effect. This result implies that price fairness is a deciding factor for the purchase of halal cosmetics across all generations, including millennials, Generation X, and baby boomers. Price fairness is more prevalent among millennials than among boomers and Generation X, which is an intriguing fact to consider. The budgetary differences between Millennials and Generation X may help to explain this.

Table 4: Cronbach Alpha and AVE values

	Model 1 Millennials		Model 2 Boomers and Gen. X	
	Cronbach Alpha	AVE	Cronbach Alpha	AVE
Benefit	0.927	0.821	0.911	0.787
Halal Label	0.889	0.751	0.882	0.739
Budget Allocation	1.000	1.000	1.000	1.000
Price Fairness	0.846	0.764	0.725	0.784
Purchase Decision	1.000	1.000	1.000	1.000

Table 5: R Square result

	Model 1 Millennials	Model 2 Boomers and Generation X
R Square	0.578	0.446
Adjusted R Square	0.562	0.423

Table 6: Path coefficient regression model

Variable/Statistics	Model 1 Millennial	Model 2 Boomers and Gen. X
Price Fairness → Purchasing Decision	0.525***	0.437***
Halal Label → Purchasing Decision	0.260**	0.283**
Quality and Benefit → Purchasing Decision	0.104	0.145
Budget Allocation → Purchasing Decision	-0.061	-0.107

Note: * Significant at the 10% confidence level (less than $\alpha = 0.10$), ** Significant at 5% confidence level (less than $\alpha = 0.05$), *** Significant at 1% confidence level (less than $\alpha = 0.01$)

The average millennial wage and income are less than the average Generation X wage and income, according to Budiani *et al.* (2018). Millennials and Generation X's average monthly salary in 2017 was around IDR2.15 million and IDR2.52 million, respectively. However, the average pay for the millennial generation is greater than for veterans and baby boomers. With the high degree of education in the industry, the income gap between millennials and Generation X is growing. The average pay of the millennial generation is 13.44% less than that of Generation X for employees with a junior high school diploma or an equivalent education.

The average wage or income for employees with a bachelor's degree or above is 42.22% lower for the millennial generation than for Generation X. The difference in work experience between millennials and Generation X is the main factor contributing to the growing average wage and income gap. Generation X has more experience than millennials, who have only recently entered the workforce. Additionally, millennials do not have the same status as Generation X. However, millennials may be able to position themselves and earn as much as members of Generation X because of their ingenuity and invention. For the millennial generation, self-improvement and technological proficiency will be assets in the job market.

Cosmetics and skincare products are becoming essential items for women. As part of her everyday demands, every woman will purchase at least basic cosmetics and skin care items. Fairness in price will, therefore, be a key factor. According to empirical findings, pricing fairness consistently and significantly influences consumers' buying decisions. Price fairness had a favourable and substantial impact on consumers' decisions to purchase Oriflame brand items (Beneke *et al.*, 2013). Young, educated female customers enjoy branded cosmetic products and show a readiness to tolerate higher costs for branded items, which also highlights the crucial significance of pricing fairness (Ishak *et al.*, 2019).

Additionally, all models agree that the halal label is crucial in deciding whether to buy halal cosmetics. This research reveals that the halal label is a deciding factor for the purchase of halal cosmetics by all generations, including millennials, Generation X, and Generation Y. The intriguing conclusion that the halal label influences Boomers and Generation X more than Millennials is noteworthy. People are becoming more conscious and focusing their concerns on religion as time goes on. In Islam, people are urged to enhance their devotion as they age. The most honourable individuals live long lives and carry out numerous good deeds.

The Prophet Muhammad (PBUH) is claimed to have stated: "O Messenger of Allah, who of the people is best?" One whose life is long and whose acts are excellent, the Prophet PBUH replied. Which of the folks is the worst? The man asked. One whose life is lengthy and whose acts are bad, the Prophet retorted (Sunan al-Tirmidh: 2330). This outcome is predicated on the idea that as individuals age, they become more conscious of their consumption and make sure they do not challenge Islamic beliefs and practices.

This finding backs up the Islamic consumption theory, which claims that all Muslims must purchase halal and thayiban goods following verses in the Holy Quran found in chapters 2, 5, 88, 69, and 114. Islam exhorts all Muslims to use their money in ways consistent with Islamic morals and values. This result defies the Vanany *et al.* (2019) study, which examined the purchase behaviours of various age groups for halal goods. The practices of buying halal foods across the various age groups did not differ much, and all age groups concurred that they would feel morally wrong if they did not eat halal cuisine. The baby boomers, however, felt weaker than the younger generations.

Perceived halal certification (halal label) plays a significant role in influencing customers' preferences for acquiring halal cosmetics and agrees with the positive and significant role of a halal label and standard (Asnawi *et al.*, 2018; Ali *et al.*, 2018). Halal awareness

influences consumers' inclination to buy halal cosmetics (Handriana *et al.*, 2020). This result lends credence to the first hypothesis, according to which the halal label or standard influences consumers' decisions to buy halal cosmetics. Attitudes towards halal goods have no discernible influence on intentions to eat halal products (Shahid *et al.*, 2018), contrary to the findings of Abd Rahman *et al.* (2015), who identified a favourable association between attitude and intention to buy halal cosmetic items.

The minimal influence perceived value has on customer decisions when purchasing halal cosmetics in Indonesia refutes the third premise. The results of this study contradict those of research by Kuo *et al.* (2009), Ponte *et al.* (2015), De Medeiros *et al.* (2016), Gan and Wang (2017), Chen *et al.* (2018), and Shaikh *et al.* (2018). According to this research, perceived value has a favourable and considerable impact on consumers' purchasing decisions. Muslim women of all generations did not view the perceived value of halal cosmetics as a crucial deciding factor when purchasing. Furthermore, the variable of budget allocation does not influence the choice to buy halal cosmetics, disproving the fourth hypothesis. This implies that females of all ages do not require a certain budget to purchase cosmetics.

The product's labelling was the most important element in helping customers incorporate the intended product into their everyday lives (EU-Indonesia Business Network, 2019). Because they combine halal as a designation with an inexpensive price, customers may perceive halal cosmetics as a "required" product rather than a "preferred" product. The same thing happened with Aqua, a brand of mineral water that has already become a "required" item in daily life around the globe.

Theoretical and Practical Implications

This study, which is the first to examine how various generational cohorts decide whether to buy halal cosmetics, indicates that younger generations are more sensitive to price fairness.

This is to be anticipated since the average Generation Y or Millennial wage or income is less than the average Generation X wage or income. Additionally, the results indicated that older generations, including Millennials, Generation X, and Baby Boomers, observe religion more. This shows that older generations are more concerned about religion than younger generations are. The results also demonstrate that purchasing a halal cosmetic does not require a particular budget or cash. This suggests halal cosmetics are not luxury items but basic or ordinary commodities. For Indonesian women, halal cosmetics have become a necessity.

Theoretical ramifications are explored in this empirical research. This study shows how several trajectories that might arise based on the research hypotheses offered can lead to sustainable logic. More research should examine these theoretical debates to learn more about the impact of purchasing decisions on sustainability. Using the sustainable buying choice framework to examine and choose measures that will lead to a greater degree of sustainability has practical ramifications. This is accomplished by keeping an eye on macro and micro factors and putting practises and structures relevant to sustainable concerns into place. This may occur if sustainability is viewed as a crucial component of competitiveness or survival, for instance, with quality and cost. It may be helpful for purchasing and supply managers to create tools for identifying events, creating frameworks, and evaluating their sustainable practices.

One of the criteria the Global Islamic Economy Index (GIEI) uses to assess a country's Sharia economic index is the use of halal cosmetics. This viewpoint sheds some light on how halal cosmetics influence the economy. Our study demonstrates the significance of the halal certification or standard in influencing customers' decisions to purchase halal cosmetics. The country's government must regulate the halal business to avoid using halal labelling as a cover for fraud. Only recognised businesses should use terms like Shariah, Islami, and Halal.

An Islamic business may be a cover for fraud and illicit behaviour since it is diverse. Halal cosmetics companies must follow the halal certification standard. This study also has important business management implications. As more research demonstrates the crucial significance of halal standards, more businesses should establish extra halal business lines to cater to Muslim clients and diversify revenue sources. Companies may consider allocating more funds and efforts to developing new halal product lines. Establishing halal e-commerce will provide enticing incentives for firms. To protect consumers, businesses that make cosmetics must adhere to halal legislation.

Conclusion

According to a study, exploring complex issues like recognition, discovery, and entrepreneurial opportunity development contributes to the variety of methodologies available that help researchers frame their studies methodically to achieve their intended research objectives (Ahamat & Chong, 2015). This study looks at halal, the reasonableness of halal cosmetic product prices, budgetary constraints, and the perceived benefit of buying halal cosmetics in Indonesia. All models provide the same results. Before purchasing halal cosmetics, young Indonesian Muslim women of all generations weigh the price and the product's halalness. A producer who wants to appeal to young Indonesian Muslim women should consider the pricing according to the influence of price fairness. Furthermore, producers may also consider a new approach to employing digital marketing for marketing halal products. The new digital marketing trends not only address the fundamental needs of marketing, creating, and producing sales for a firm, but they also aid in the development of new prospects for SMEs in the halal food industry to expand and thrive (Shahkat Ali, Ahamat, & Yas, 2021).

Additionally, halal labels influence customers' decisions to buy halal cosmetics, indicating that any producer that markets to Muslim women should be aware of the halal

label and its standards. Muslims require halal products since they can only use cosmetics if they are certain they are halal; hence, halal labels are also viable in the cosmetics industry. Consumers can choose halal items with government rules and requirements for halal certification. These restrictions force businesses to learn several factors that change consumers' consumption habits, particularly about cosmetics, from non-halal to halal. Additional research can use a variety of variables to investigate the influencing elements that influence the purchase of halal cosmetics. A comparison test employing cross-cultural research in nations with Muslims as a majority and a minority is expected because this study was only conducted in Indonesia.

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