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Master's Thesis of Department of Textiles,  
Merchandising & Fashion Design

# Purchase Intentions toward Halal Cosmetics of Indonesian Generation Z

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# Abstract

For Muslims, halal is the main value in all product consumption contexts including cosmetics. So, this is a very important consumption consideration and makes halal cosmetics popular or in demand among Indonesian consumers.

Therefore, this research aims to identify the factors that influence purchase intentions toward halal cosmetics in Indonesia and seek to fill the existing research gaps, where the previous literature focusing on halal cosmetics, especially in Indonesia is still very limited. It has the following research questions: First, how do religious beliefs, halal knowledge, and halal brand image influence the attitudes of Indonesian Muslim women consumers of Generation Z towards halal cosmetics? Second, how does social media usage influence the subjective norms of Indonesian Muslim women consumers of Generation Z towards halal cosmetics? Third, how do attitudes and subjective norms influence the purchase intentions of Indonesian Muslim women consumers of Generation Z towards halal cosmetics?

The method used is quantitative through online questionnaires that are self-administered and shared through the three most used interactive social media platforms in Indonesia (Instagram, Facebook, WhatsApp). A total of 306 responses from Indonesian Muslim women participants aged 18-27 who used social media were analyzed using the IBM SPSS 25 program. Then, the regression analysis method was used to test all relationships between variables such as religious beliefs, halal knowledge, halal brand image, and social media usage that affect attitudes, subjective norms, and purchase intentions of Indonesian Muslim women consumers of Generation Z.

Furthermore, the results found from this research are that there is a relationship between variables that influence attitudes (religious belief, halal knowledge, halal brand image), where religious belief is the variable that most influences attitudes and purchase intention of Indonesian Muslim women consumers of Generation Z towards halal cosmetics. In addition, social media usage also has a very positive relationship with subjective norms and the intention to buy halal cosmetics among Indonesian consumers. So, it can be concluded that all the variables used in this research succeeded in influencing the purchase intention of Indonesian Muslim women consumers of Generation Z.

In addition, this research offers several theoretical implications. First, this research specifically focuses on identifying consumers intention to buy halal cosmetics. Second, previous research on halal products more often used religious belief, halal knowledge, and halal brand image to influence attitudes and intentions to buy halal cosmetics. However, in this research, the variable of social media usage that is rarely used is chosen because it is considered appropriate for Generation Z consumers. Third, because previous research discussing halal cosmetics in Indonesia was still very limited, this research focuses on Indonesian consumers and discusses the purchase intention of Generation Z.

**Keyword:** Purchase Intentions, Halal Cosmetics, Indonesia, Muslim, Generation Z

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# Chapter 1. Introduction

According to Islamic law, religion regulates everything consumed by its people and classifies it as halal (permitted) and haram (prohibited) (Alam & Sayuti, 2011; Wilson & Liu, 2010). Halal products emphasize production with permitted ingredients and must not be contaminated with blood, pork, or alcohol and livestock must even be slaughtered according to Islamic Sharia law ([www.halalmui.org](http://www.halalmui.org)). This is very important because in Indonesia, religion is the main guide that affects various aspects of life. After all, 86.7% or 231 million Indonesians are Muslims, making Indonesia the country with the largest Muslim population in the world ([www.bps.go.id](http://www.bps.go.id)). Thus, this large Muslim population is driving the growth of the halal market where the Muslim clothing sector and halal pharmaceuticals control 46% of the Indonesian halal market, while 54% are controlled by the halal food and beauty sector. In addition, according to data from the Ministry of Industry of Republic of Indonesia, the halal cosmetic industry especially has continued to increase by 20% since 2017 ([kemenperin.go.id](http://kemenperin.go.id)). The pioneer halal cosmetic brand in Indonesia “Wardah” is even known to have managed to earn US\$ 135.67 million in a short time ([wardahbeauty.com](http://wardahbeauty.com)). But the fact is that 31.7% of cosmetic brands sold in Indonesia do not have halal certification or a halal logo on the product packaging ([www.bps.go.id](http://www.bps.go.id)), which can raise Muslim consumers' doubts about the raw materials used.

This increasingly selective attitude in choosing these products can be driven by increasingly religious consumers (Akhtar et al, 2020). After that, consumers will try to gain more understanding of halal certification (Rajagopal et al., 2011) because better halal knowledge can influence consumer attitudes and purchase intentions. Then, it can also be driven by a strong halal brand image to influence consumer attitudes and increase attractiveness where positive consumer attitudes contribute to purchase intention (Suki, 2016). In addition, social media is used to obtain information and even enables the formation of social comparisons that make consumers feel social pressure from others. So, this can encourage prosocial behavior to influence subjective norms to act like the people around them (Allcott, 2011) based on what is considered good, interesting, and trending. In other words, the effect felt due to pressure from social-environment interaction can affect consumption (Ajzen & Fishbein, 1980).

However, further research by Abd Rahman et al. (2015) found that knowledge of the concept of halal affects attitudes toward halal food, but does not have a very strong effect on attitudes toward halal cosmetics in Malaysia, so sales of halal cosmetics only account for less than 1 percent of the total share of halal product. This means, the views on halal cosmetics are evaluated differently with halal food which tends to be similar in Muslim countries because sometimes some cosmetics without a halal certification but highlighting natural ingredients can attract Muslim consumers (Patton, 2009). Hence, research on halal cosmetics in other countries is needed, because the results obtained for various factors that influence halal cosmetics can differ due to differences in the values held by consumers in each country. In addition, the discussion about the halal cosmetic industry, especially in Indonesia is still very limited.

Thus, this research seeks to fill the existing gaps and aims to identify the factors that influence purchase intentions for halal cosmetics in Indonesia such as religious beliefs, halal knowledge, halal brand image, social media usage, attitudes, and subjective norms. This research also focuses on Indonesian Muslim women consumers of Generation Z where 86.7% of the population in Indonesia are Muslim ([www.bps.go.id](http://www.bps.go.id)), so they are familiar with the concept of halal in all products including cosmetics, and are expected to have better knowledge and accessibility to buy various halal cosmetics. In addition, Generation Z is the first generation that popularized halal cosmetics, especially on social media and is the main target market for Indonesian halal cosmetic brands, but this generation is easily influenced by information exposure and positive pressure around them, so this research wants to see how the intention to buy Indonesian halal cosmetics is in this generation.

Furthermore, this research is expected to contribute to the development of academic knowledge in the context of halal cosmetics such as proving whether the results and variables that exist in previous research on halal products (religious beliefs, halal knowledge, halal brand image, attitudes, subjective norms, purchase intentions) are the same as the results of this research by combining the variable that is rarely used in research on halal products (social media usage). This is also expected to contribute to practical development for halal cosmetics marketers, especially in Indonesia, to have a better marketing strategy by understanding the various values that influence the intention of Indonesian consumers to buy halal cosmetics.

## Chapter 2. Theoretical Background

### 1. Religious Consumer Behavior

Religion is the worship of God's power which represents belief systems and practices that express values and attitudes (Fam et al., 2004). These can differ based on religious affiliation and level of religiosity with divine principles such as beliefs about the afterlife (heaven and hell) which help individuals seek truth, and control over their personal lives (Cohen, 2015) through four dimensions: beliefs, rituals, values, and community (Mathras et al., 2016), so that it can influence lifestyles, eating habits, consumption choices, experiences, and public relations (Krause et al., 2019; Fam et al., 2004). For example, Jews and Muslims are not allowed to consume pork while eating beef is forbidden in Hinduism. Then, the consumption of alcohol is prohibited in Islam and by strict Protestant adherents (Deng et al., 1994; Secor, 2002).

Religion even underlies the preferences of identity, commitment and expression of its people where a Muslim woman usually wears a headscarf to cover their hair, and Jewish men also wear a yarmulke for religious expression. Other examples of religious expression include distinctive styles of dress and grooming such as necklaces with crosses, household decorations, and items such as candles and ornaments marking religious holidays. Sometimes a strong commitment is also marked by minimal consumption patterns, such as Buddhists (Coşgel & Minkler, 2004) and Muslims who are prohibited from wasteful and extravagance (Senadjki & Sulaiman, 2015).

## **(1) Muslim consumption**

Consumption according to Islam focuses on self-control which specifically dictates any consumption behavior by limiting choices, controlling selfish impulses, and focusing on long-term goals where goodness is the main goal and heaven is the ultimate goal (Baumeister et al., 2010). Muslims are guided by God's teachings by adhering to two consumption values: rationalism and utilitarianism. Rationalism interprets human behavior based on strict calculations, directed with foresight, and caution toward economic success (Alam et al., 2011), but Muslims will also forget (economic) satisfaction when it clashes with one of the Islamic demands (Siddiqi, 1992) and hinder the process of worshiping God in all aspects of consumption of services and products such as food, medicine, cosmetics, etc. It is also related to the positive value of human consumption because it serves as a means to achieve higher goals than a purposeful life (Alam et al., 2011).

Meanwhile, utilitarianism introduces a utility function consisting of secular utility, morals, and piety which emphasizes more on functions related to morality, and rewards in the afterlife in the form of voluntary social spending, so it is purely aimed at seeking God's blessings (El-Ashker, 1985; Al-Zarqa, 1992). For example, paying zakat which is the obligation of Muslims to share or directly buy functional products to be given to people who need it more. Thus, it is not only about worldly needs but also true happiness for oneself, the environment, the future, and God, which depends on one's beliefs and the balance of intentions and actions (Al-Zarqa, 1992).

## **(2) Halal cosmetic consumption**

Halal is a concept in Islam that refers to anything (object or action) that is permissible under Islamic principles and practices (Mumuni et al., 2018). For example, in the context of the financial system, Islamic aspects and the afterlife are important to implement (Rudnycky, 2014). In the context of halal food, medicines, and cosmetics, products must be made without pork, alcohol, and blood, and even have official certification from special institutions such as the Majelis Ulama Indonesia (MUI) which officially guarantees product halalness ([www.halalmui.org](http://www.halalmui.org); Hashim & Mat Hashim, 2013) thus making consumers feel safer choosing halal products and knowing that the application of halal is important for all contexts, even cosmetics.

Muslim consumers must also be aware that ordinary cosmetics generally contain alcohol which makes the product highly waterproof and can block the absorption of water into the skin which is considered not legitimate to carry out the obligations of ablution and prayer ([muikotamedan.or.id](http://muikotamedan.or.id)). But on the other hand, it is difficult to always touch up if the make-up used is easily washed off, so halal cosmetics are made with water-based ingredients that have a light texture and are safe to use for ablution because water can still be absorbed by pores even though the product is waterproof (breathable), so that many teenagers even use halal cosmetics because this is considered healthier for their skin. Where according to a survey of the brand "Wardah", its products are in great demand by consumers aged 18-30 years on average ([wardahbeauty.com](http://wardahbeauty.com)), while "Emina" is widely used by those aged 16-27 years ([eminacosmetics.com](http://eminacosmetics.com)).

### **(3) Generation Z consumption**

Generation Z is the post-millennial generation born between 1995 and early 2010 (Twenge, 2017) who are familiar with relevant technology and access social media more frequently (Priporas et al, 2017). They are a generation that is open to new experiences and ideas because of exposure to this online world (Fromm & Read, 2018) where their identity online has a big influence on their buying habits because they care about how they are perceived by others (Autumn Fair, 2019) which form the fear of missing out (FOMO) motivation (Blackwell et al., 2017). Sources of inspiration such as influencers are also considered to be able to influence their decision-making (Seemiller & Grace, 2016), especially for those who frequently access social media such as Indonesians.

So, this generation is generally more curious about various things (Bassiouni & Hackley, 2014) including the content of the products they consume. For example, in the context of halal products, Muslims in this generation will adopt these products after actively seeking detailed information about halal products. Then, in the context of Indonesian halal cosmetics, there is the brand "Wardah" whose products are increasingly recognized because of the role of social media where there are many positive reviews from young influencers of Generation Z who try this halal cosmetics (wardahbeauty.com), so this generation is the main target market for many Indonesian halal cosmetic brands by using young artists, models or influencers as brand ambassadors to influence the consumption of other consumers to try popular and quality halal cosmetics.



## 2. Theory of Reasoned Action (TRA)

Reasoned action theory (TRA) is a valid model for predicting behavioral intention to buy a product. Where the intention is the ultimate goal in the TRA model which provides a cognitively driven behavioral assessment and indirectly takes into account emotional commitment in predicting behavior (Eagly & Chaiken, 1993). This theory is based on the function of two determinants that a person has and feels: personal factors which are defined as feelings about something (attitudes) and a person's perception of social pressure where most people who are important to him/her think he/she should or should not perform the behavior (subjective norms) (Ajzen & Fishbein, 1980). Thus, TRA does not only measure various factors that influence individual attitudes toward objects but also takes into account the role of reference groups that influence them (Lada et al., 2009).

In addition, all the factors that influence consumer evaluation ultimately depend on mindsets, viewpoints, and emotions that can be formed from culture, society, psychology, and demographics. All of these involvements try to encourage the achievement of a goal that is associated with a strong commitment to pursuing one's goals and is significantly correlated with readiness to act (Cox et al, 2000), so that it will differ from one consumer to another. Several studies have adopted TRA to predict consumer purchase intentions. For example, research by Hussain et al. (2016) and Abd Rahman et al. (2015) analyzed the positive relationship between attitudes towards the intention to buy halal products and Lada et al. (2009) who even analyzed subjective norms on intentions.

## **(1) Religious beliefs to attitudes toward halal cosmetics**

Religious belief refers to one's beliefs about the absolute definitiveness and inherent truth qualities of a religion's teachings and scriptures (Moschis & Ong, 2011). Where this is embedded in the heart and mind so that it can control a person or institution to show obedience to God's teachings. Its function can be perceived differently by each person such as giving meaning to one's life resulting in a sense of fulfillment, security, and interpersonal relationships to offer a set of standards that guide one's attitudes and actions (Rohrbaugh & Jessor, 1975). In other words, religiosity is defined as one's religious orientation or commitment to a religion and its teachings as manifested by an individual's behavior (Johnson et al., 2001), so consumers with higher levels of religiosity should have an understanding of the importance of halal and pay attention to the halal products they consume. Then, related to halal products that are consumed, some examples of research that has been done by O'Cass et al. (2013), Majid et al. (2015), and Abd Rahman et al. (2015) found a relationship between religious beliefs and several variables that influence consumer attitudes toward consumption of Muslim clothing, general halal products, and halal cosmetics. Religiosity is also known to affect consumers' willingness to pay premium prices to get various halal products that they need or want.

## **(2) Halal knowledge to attitudes toward halal cosmetics**

In general, knowledge refers to facts and feelings that are known by a person or group of people and can also be defined as awareness or familiarity that is acquired through experience or learning (Abd Rahman et al., 2015). This can even be obtained by advertisements, television shows, and social media, so that it is always perceived differently by someone who can influence intentions through their attitude. More precisely, this forms attitudes through expertise and skills based on a theoretical or practical understanding of a subject (Che Ahmat et al., 2011; Sinclair, 1993). Consumer knowledge is also clarified by the existence of knowledge related to product attributes, product benefits, product value, and product clarity. For example, knowledge of the concept of halal makes consumers more aware of what is best in making consumption decisions according to religion, where there are several indicators used to measure halal knowledge such as knowledge of halal and haram laws, knowledge of prohibited ingredients, and halal certification (Abd Rahman et al., 2015). Research by Eid et al. (2022) and Aziz & Chok (2013) added that knowledge of halal has a positive relationship with attitudes toward halal food and halal pharmaceuticals. Research by Shahid et al. (2018) even finds results that are more specific and follow this research where increased knowledge of halal and haram ingredients in cosmetics affects attitudes before making purchases and intentions to consume halal cosmetics.

### **(3) Halal brand image to attitudes toward halal cosmetics**

Brand image refers to the total accumulations that differentiate from competing brands (Rahi et al., 2020) and is also defined as an impression that is embedded in the minds and memories of consumers. Factors that can build brand image are product quality, product interaction, product accessibility, and even product marketing image which can influence attitudes and attract consumer purchase intentions. But this is very subjective and can be seen differently by different people in different places. Furthermore, in the context of halal, a good halal brand image is closely related to religion such as using an advertising model that is known to have a strong religious image, highlighting a halal logo on product packaging, and emphasizing the introduction of halal ingredients used which can be an advantage when consumers have many choices. The research of Septiarini et al. (2022) and Handriana et al. (2020) found that a positive halal brand image with good product quality makes consumers have a positive attitude toward halal cosmetics. Where if consumers recognize a halal brand with a positive and strong religious image, this will lead to a good attitude and interest in deciding to make a purchase, especially if the product is familiar and easily obtained by consumers in the market.

#### **(4) Social media usage to subjective norms toward halal cosmetics**

93.5% of Indonesians are social media users and the majority are from the age group of 20–29 years (dataindonesia.id). What makes the use of social media so popular is that it enables consumers to interact and share information (Papazolomou & Melanthiou, 2012) so that users can post, share their original content and viewpoints on social media. It is perceived as more credible, can be adopted more quickly, and can serve as marketing that contains value for entertainment, interaction, trendiness, customization, and EWOM (Sun & Wang, 2019; Cheung et al, 2020). Communication features through social media usage even allow the formation of social comparisons which cause consumers to feel social pressure from other people when social media is used to compare individual behavior with others. In other words, it can encourage prosocial behavior using the impact of social comparison to influence subjective norms to act like those around them (Allcott, 2011) based on what is considered good, attractive, and trending. For example, in the context of halal cosmetics, social media usage popularizes the advantages of halal products by emphasizing the trendy halal concept (wardahbeauty.com). Where many consumers share reviews about their new experience of trying halal cosmetics, thereby encouraging the interest of other consumers to follow the religious context when choosing popular and quality halal cosmetics.

## **(5) Attitudes to purchase intentions toward halal cosmetics**

According to Fishbein & Ajzen (1975), attitude is one of the variables included in the Theory of Reasoned Action (TRA), which is defined as a person's psychology that forms feelings towards certain objects related to the intention to act in the future. More specifically, everyone has different judgments to form attitudes, involving three interrelated dimensions such as affective related to emotions (Antonak & Livneh, 1988), cognitive related to an individual's ideas, thoughts, perceptions, beliefs, opinions, or mental conceptualization of the referent, then the behavior is related to the tendency to act towards the object of the individual's intention or willingness to behave in a certain way towards the reference, or actual behavioral response (Findler et al., 2007). Hussain et al. (2016) used TRA in their research and found that there was a significant relationship between attitudes and intentions to buy halal products in general. But not only for halal products in general, TRA is also adopted in the research by Abd Rahman et al. (2015) which shows that there is a positive relationship between attitudes and intentions toward halal cosmetics based on various stimuli that generate interest in trying the product and personal desire to buy, even own it. Therefore, if consumers already have good attitudes and feelings, they will also have high purchase intentions.

## **(6) Subjective norms to purchase intentions toward halal cosmetics**

External factors play an important role in shaping perceptions that influence individual behavior. One example of external power is subjective norms (Ajzen, 1991). This subjective norm is also included in TRA which is defined as the pressure one feels to act or behave in a certain way because of pressure from significant people around them, such as close friends, family, and even role models (Fishbein and Ajzen, 1975). So indirectly, a person is expected to be compelled to adapt to what is demanded by a social group even though sometimes the behavior is unusual for him/her because the social influence will generally be different in every place. Therefore, people who actively interact socially and have strong collective values tend to prioritize other people's references and easily adopt new lifestyles around them. Then specifically, the research conducted by Lada et al. (2009), and Ngah et al. (2021) found that subjective norms often influence Muslim consumers' intentions to buy general halal products and even halal cosmetics. For example, some halal cosmetics have a higher price than ordinary cosmetics, but consumers still choose halal products based on the influence of the values held by people in the country, following recommendations from family, friends, role models, and the belief that the price guarantees the product's halal value and better quality.

## Chapter 3. Research Questions and Methods

There are three parts to this chapter. The first part contains research questions based on theoretical background and research objectives, followed by hypotheses. The second part discusses the instruments of all the questionnaire items that measure each variable of the proposed model. The last part includes data collection and statistical test methods for research analysis.

### 1. Conceptual Framework and Hypothesis

#### (1) Attitudes toward halal cosmetics

This research aims to identify the factors that influence the purchase intentions of Indonesian Muslim women consumers of Generation Z towards halal cosmetics. As previously mentioned, religious beliefs are reflected in individual attitudes and behavior (Johnson et al., 2001), so consumers with higher levels of religiosity should have understood the importance of halal and pay attention to the halal products they consume. The research conducted by Abd Rahman et al. (2015) explained that consumers' religious beliefs affect attitudes and intentions toward halal cosmetics in Malaysia. However, research investigating the relationship between religiosity and attitudes toward halal cosmetics in Indonesia is still very limited. Thus, because religion is also very important in Indonesia, a similar theory is used and is expected to give the same results as consumers in Malaysia. Then, knowledge of the halal concept can make consumers more aware of what is best in making consumption decisions according to religion. This is evidenced by the results of



research by Aziz & Chok (2013) where awareness of halal knowledge is positively related to the intention to buy halal food. Thus, because cosmetics are one of the things that are most consumed daily such as food, halal knowledge is also expected to show positive results in the context of halal cosmetics in Indonesia. In addition, the research of Handriana et al. (2020) added that a brand image that is following Islamic religious norms with good product ingredients makes consumers have a positive attitude towards halal cosmetics. Thus, if Indonesian consumers recognize a halal brand with a positive and familiar image, it is expected that this will generate trust to form good attitudes and interest in deciding to buy halal cosmetics, especially if these products are easy to obtain by consumers in the market. Based on this discussion, the first research question and hypotheses were created.

Research Questions 1. How do religious beliefs, halal knowledge, and halal brand image influence the attitudes of Indonesian Muslim women consumers of Generation Z towards halal cosmetics?

H1. Religious beliefs are positively related to attitudes toward halal cosmetics.

H2. Halal knowledge is positively related to attitudes toward halal cosmetics.

H3. Halal brand image is positively related to attitudes toward halal cosmetics.

## **(2) Subjective norms toward halal cosmetics**

To influence young Muslim consumers, the use of social media such as reviewing consumer experiences in trying halal cosmetics can make the product famous and encourage other consumers to choose popular and quality halal cosmetics. That is because more than half of consumers seek information through social media and make purchasing decisions based on the information they obtain (Froehlich, 2009). Social media usage can even encourage prosocial behavior using the impact of social comparisons to influence individual subjective norms to act like those around them (Allcott, 2011). Research by Sun & Wang (2019) says that social media usage functions as marketing that influences subjective norms and the intention to consume green products. Thus, in the context of halal cosmetics, it is expected that social media usage can also be used as a form of persuasion that influences subjective norms by stimulating the tendency of Indonesian consumers to participate in using popular and quality halal cosmetics like other consumers. Based on this discussion, the second research question and hypotheses were created.

Research Questions 2. How does social media usage influence the subjective norms of Indonesian Muslim women consumers of Generation Z towards halal cosmetics?

H4. Social media usage is positively related to the subjective norms toward halal cosmetics.

### **(3) Purchase intentions toward halal cosmetics**

Finally, regarding purchase intention, research by Abd Rahman et al. (2015) found positive results from attitudes on consumer purchase intentions toward halal cosmetics in Malaysia. Thus, if Indonesian consumers also have a good attitude due to various influencing factors, it is expected that they will have an interest in trying halal cosmetics until the desire to have the product arises. Then, research by Lada et al. (2009) and Ngah et al. (2021) adds that subjective norms can affect the intention of Muslim consumers to buy halal products based on recommendations from family members, friends, or even following trends adopted by role models and the people of that country. Thus, it is expected to be appropriate for Indonesian consumers because they uphold Islamic values and social values where references from friends, family, or the community can be considered as a more reliable source of information to influence the purchase intention of halal cosmetics. Based on this discussion, the third research question and hypotheses were created.

Research Questions 3. How do attitudes and subjective norms influence the purchase intentions of Indonesian Muslim women consumers of Generation Z towards halal cosmetics?

H5. Attitudes are positively related to the purchase intentions toward halal cosmetics.

H6. Subjective norms are positively related to the purchase intentions toward halal cosmetics.

## 2. Research Framework

Based on all hypotheses, the research framework is described as follows:

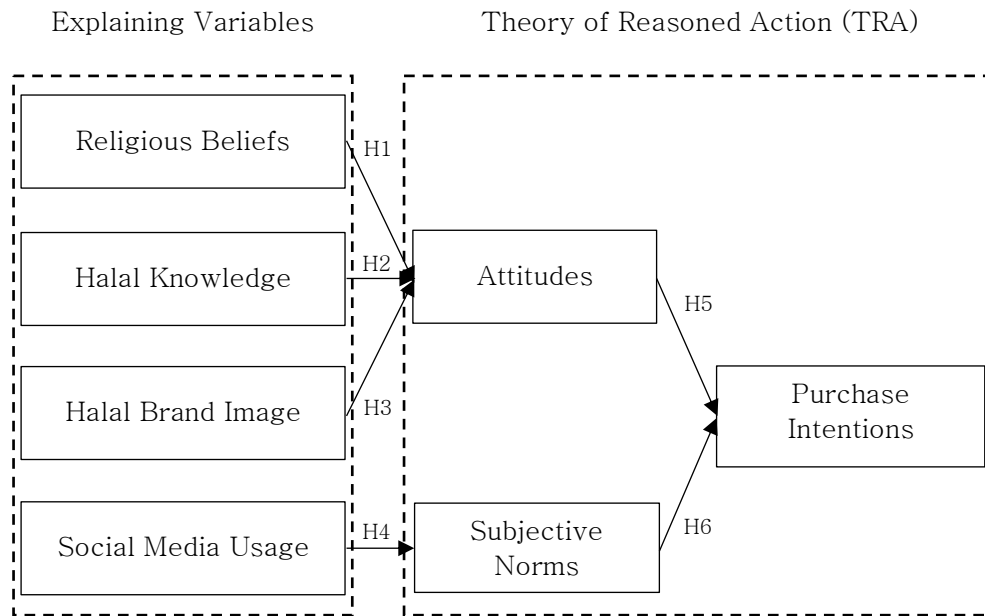


Figure 1. Research Framework

### 3. Instruments

The first part of the questionnaire contains screening questions to check the research requirements (Indonesian Muslim women aged 18–27 years who use social media). Second are questions to measure the variables of religious beliefs, halal knowledge, halal brand image, and social media usage that can influence attitudes, subjective norms, and purchase intentions whose items adapted from previous research. Details of measurement item sources are presented in [Table 3-1].

In this part, examples of halal cosmetic brands are given as stimulus information which is also used as a basis for answering questions related to halal brand image. Examples of Indonesian halal cosmetic brand used is the top familiar brands for Indonesian consumers according to the Indonesian Statistics Center in 2020 ([kemenperin.go.id](http://kemenperin.go.id); [statista.com](http://statista.com)). These brands even have the most hashtag posts on Instagram and have top sales rankings on Indonesian online selling platforms in 2022. For the accessibility of these halal cosmetics, their products can be found easily throughout Indonesia and have various prices.

The third is demographic characteristics with additional information related to social media usage. All items were measured using a 7-point Likert scale (1: strongly disagree, 2: disagree, 3: somewhat disagree, 4: neutral, 5: somewhat agree, 6: agree, 7: strongly agree). Details of the structure of the questions are presented in [Appendix 3].

[Table 3-1] Sources of Measurement Items

Constructs	Items	Sources
Religious Beliefs	I pray to God regularly	(O'Cass et al., 2013)
	I always seek a closeness to God	
	Religious beliefs influence all my dealings in life	
Halal Knowledge	I understand Islamic laws of halal and haram for products	(Abd Rahman et al., 2015; Nurhayati & Hendar, 2019)
	I know about the latest issues regarding material that is prohibited by Islam because it harms the body	
	I know the difference between halal certification for products	
Halal Brand Image	I can reliably predict how this brand will perform	(Cheung et al, 2020)
	In comparison to other brand, this brand has high quality	
	This brand has a rich history	
Social Media Usage	I find interesting contents shown in social media about the brand I am considering to buy	(Sun & Wang, 2019; Kim & Ko, 2012)
	Using social media to find information about the brand I'm considering buying is very trendy	
	I would like to share information about a brand from social media to my friends about halal cosmetics	

Attitudes	Using halal cosmetics is a good idea	(Nghah et al., 2021)
	Using halal cosmetics is a wise idea	
	Using halal cosmetics is pleasant	
Subjective Norms	My family thinks that I should consume halal cosmetics rather than non-halal cosmetics	(Garg & Joshi, 2018; Iranmanesh et al., 2019)
	Most of the people who are important to me think I should consume halal cosmetics	
	My friends would think that I should consume halal cosmetics	
Purchase Intentions	I will buy products from this brand rather than any other brands available	(Ajzen, 1991; Jalilvand & Samiei, 2012)
	I intend to purchase halal cosmetic products in the future	
	I am willing to recommend others to buy products from this brand	

## 4. Data Analysis Methods

### (1) Data collection

Information of stimuli in the questionnaire served to help participants answer questions about brands. Examples of halal cosmetic brands consisting of "Wardah" which is an Indonesian halal cosmetic brand that was founded in 1995 by using the ambassador brand of the most famous Indonesian artists who have a very strong Islamic image with a target market aged 18–30 years and are ranked the top sales of halal cosmetics in Indonesia and even in Malaysia (wardahbeauty.com), "Emina" is an Indonesian halal cosmetic brand that was also founded in 1995 under the same company as "Wardah" but uses a younger and fresher brand ambassador because it is more intent on targeting a younger market such as teenagers aged 16–27 years (eminacosmetics.com), "Somethinc" is an Indonesian halal cosmetic brand that was just founded in 2019, using YouTube influencers as a method of promoting its brand and has a target market aged 20–30 years (somethinc.com), "MakeOver" is an Indonesian halal cosmetic brand that was founded in 2010 by focusing on using influencers on Instagram in its marketing, where Instagram was first used in Indonesia that year so that it has a more up-to-date image and targets the market for modern women aged 25–35 years (makeoverforall.com), and "Oriflame" is a natural cosmetics brand that originally came from Sweden but in Indonesia the license was purchased to be developed into the halal category and officially received a halal certificate in 1996 so that the new image of this brand is not only natural but also halal by using artist and targeting consumers aged 20–30 years (id.oriflame.com).



These brands are used because are the most familiar to Indonesian consumers according to the Indonesian Statistics Center in 2020 (kemenperin.go.id; statista.com), have high popularity on social media with the most hashtag posts on Instagram, and have top sales rankings on Indonesian online selling platforms in 2022. Products from these brands can be found easily in every region of Indonesia at various prices. “Wardah” and “Emina” brands have more affordable prices while “Somethinc”, “MakeOver”, and “Oriflame” brands have higher prices.

Information about ingredients from halal cosmetic brands has also been provided in a questionnaire, where cosmetics with halal ingredients are called wudhu friendly (safe to use for ablution) because this follows Islamic values, are considered lighter, healthier for the skin, and more hygienic, so it is safer for everyday use by Muslims, even by the younger generation. Detailed information about the stimuli provided in the questionnaire are presented in [Table 3-2].

Furthermore, several specific questions were given regarding stimulus information on halal cosmetic brands to find out the extent of the real response and shopping behavior related to halal cosmetics, where participants were asked to choose the brand that is most familiar and most widely used, the reasons for choosing the brand used and the reasons for not choosing other brands. Then regarding the halal brand image, participants were also asked to answer questions based on the brand that was most widely used. Details of the structure of the questions are presented in [Appendix 3].

[Table 3-2] Information of Stimuli

No.	Brand Name	Information
1	Wardah	<p><b>Top Product List:</b> Minerlight BB Cushion, Intense Matte Lipstick.</p> <p><b>Product Main Ingredients:</b> Aqua, Niacinamide, Edelweiss Extract, Sunflower Oil.</p> <p><b>Claims:</b> Always Halal, Alcohol Free, Cruelty Free.</p>
2	Emina	<p><b>Top Product List:</b> Mineral Matte Foundation, Creamatte Liquid Lipstick.</p> <p><b>Base Ingredients:</b> Mineral, Hyaluronic Acid, Summer Plum Extract.</p> <p><b>Claim:</b> Halal, Natural, Lightweight, Alcohol Free.</p>
3	Somethinc	<p><b>Top Product List:</b> Breathable UV Cushion, Lip Totem Tint.</p> <p><b>Base Ingredients:</b> Water, Isododecane, Hyaluronic Acid.</p> <p><b>Claim:</b> Halal, Alcohol Free, Durable, and Breathable.</p>
4	MakeOver	<p><b>Top Product List:</b> Powerstay Weightless Liquid Foundation, Powerstay Transferproof Matte Lipcream.</p> <p><b>Base Ingredients:</b> Aqua, Dimethicone, Ethylhexyl Methoxycinnamate.</p> <p><b>Claim:</b> Halal, Alcohol Free, and Weightless.</p>
5	Oriflame	<p><b>Top Product List:</b> Illuskin Aquaboost Foundation, Color Unlimited Matte Lipstick.</p> <p><b>Base Ingredients:</b> Aqua, Hyaluronic Acid, Cranberry Extract.</p> <p><b>Claim:</b> Halal, Alcohol Free, Everlasting, and Breathable.</p>

The survey instrument was prepared in English first and translated into Indonesian to make it easier for participants to understand. This questionnaire is self-administered by sharing participation links through social media (Instagram, WhatsApp, Facebook) which are the three most used interactive social media platforms in Indonesia.

Specifically, Indonesian Muslim women consumers of Generation Z aged 18-27 years are involved as subjects in this research. Considering they are the generation with the most social media users in Indonesia and the main target market for Indonesian halal cosmetic brands where many influencers in this generation have popularized the value and advantages of halal cosmetics by emphasizing the seriousness of the trendy halal concept to other consumers. In the questionnaire, various recruitment information is also provided and attached such as the research objectives, recruitment qualifications, method of participation, duration of time, procedures for participation, and contact information for the research director. Finally, the initial data obtained in this research were 339, but only 306 participant data could be used for further analysis because they had met the requirements to participate.

## (2) Analysis methods

This research was conducted using quantitative methods through online survey questionnaires and the data were collected or analyzed using the IBM SPSS 25 program. To analyze the demographic characteristics of the sample, a statistical frequency analysis was performed. Afterward, the consistency of internal reliability was carried out to prove the multi-item of each variable by using the criteria of Cronbach's alpha value. Further exploratory factor analysis was carried out for the content validity of the measurements. Lastly, the path analysis method of regression was used to test all hypotheses. The analysis structure and methods are presented in [Table 3-3].

[Table 3-3] Analysis Methods

Analysis	Method
Demographic Characteristics of Sample	Frequency Analysis
Construct Reliability of measurements	Cronbach's Alpha ( $\alpha$ )
Content Validity of measurements	Exploratory Factor Analysis
Hypotheses Test	Regression

## Chapter 4. Results

In this chapter, the results of the statistical analysis of demographic characteristics, the results of reliability & validity measurements and the results of the analysis of hypothesis testing are described.

### 1. Demographic Characteristics

Screening questions were provided as a prerequisite, and data from 306 participants were appropriate. 73.9% were aged 23–27 years and 26.1% were aged 18–22 years. 53.3% were employed, 23.9% were students, 14.7% were self-employed, and 8.2% were unemployed. 73.5% were unmarried, 25.5% were married and 1% were divorced. 53.3 % have an undergraduate degree, 23.9% people have a diploma, 13.7% people graduate from senior high school, and 9.2% people have a graduate degree. 30.4% have a moderate income ranging from IDR 4,100,000 – 6,000,000 (US\$ 269.52 – US\$ 394.42), 27.8% have a low income < IDR 2,000,000 (< US\$ 131.48), 21.6% have income around Rp 2,000,000 – 4,000,000 (US\$ 131.48 – US\$ 262.95), 14.1% have income around Rp 6,100,000 – 8,000,000 (US\$ 400.98 – US\$ 525.88), and 6.2% have a high-income ranging > IDR 8,000,000 (> US\$ 525.88). Where 35% spend around IDR 500,000 – 1,000,000 (US\$ – US\$ 65.74) to buy cosmetics per month, 32% spend around IDR 1,100 .000 – 2,000,000 (US\$ 72.31 – US\$ 131.48), 29.4% spend around > Rp 2,000,000 (> US\$ 131.48), and 3.6% spend around < IDR 500,000 (< US\$ 32.87). Detailed results are presented in [Table 4–1].

[Table 4-1] Demographic Profile of the Participants

Characteristic		Frequency	Percent
Age	18 – 22	80	26.1
	23 – 27	226	73.9
Occupation	Student	73	23.9
	Employed	163	53.3
	Self-employed	45	14.7
	Unemployed	25	8.2
Marital Status	Unmarried	225	73.5
	Married	78	25.5
	Divorced	3	1
Education	Senior High School	42	13.7
	Diploma	73	23.9
	Undergraduate Degree	163	53.3
	Graduate Degree	28	9.2
Household Monthly Income	< Rp 2.000.000 (< US\$ 131.48)	85	27.8
	Rp 2.000.000 – 4.000.000 (US\$ 131.48 – US\$ 262.95)	66	21.6
	Rp 4.100.000 – 6.000.000 (US\$ 269.52 – US\$ 394.42)	93	30.4
	Rp 6.100.000 – 8.000.000 (US\$ 400.98 – US\$ 525.88)	43	14.1
	> Rp 8.000.000 (> US\$ 525.88)	19	6.2

<b>Monthly Expenses for Cosmetics</b>	< Rp 500.000 (< US\$ 32.87)	11	3.6
	Rp 500.000 – 1.000.000 (US\$ – US\$ 65.74)	107	35
	Rp 1.100.000 – 2.000.000 (US\$ 72.31 – US\$ 131.48)	98	32
	> Rp 2.000.000 (> US\$ 131.48)	90	29.4
n = 306			

Furthermore, in additional participant profiles from the information stimulus regarding shopping behavior related to halal cosmetics, the five Indonesian halal cosmetic brands used in this research show the brands that are most familiar to the participants were “Wardah” (23.2%), “MakeOver” (22.5%), “Somethinc” (20.3%), “Emina” (18.3%), and “Oriflame” (15.7%). Then, the brand that is most chosen were “Wardah” (36.9%), “MakeOver” (25.2%), and “Emina” (24.5%), followed by “Somethinc” (8.8%), and “Oriflame” (4.6%) for reasons of the halal value of the brand (33%), the popularity of the brand (29.1%), quality of the brand (26.1%), accessibility of the brand (9.8%), and price of the brand (2%). They also stated that their reasons for not choosing other brands were because the halal value of other brands was not guaranteed (35%), the popularity of other brands is lower (30.7%), the quality of other brands is worse (27.1%), accessibility of other brands is lower (3.9%), and prices of other brands are more expensive (3.3%). Where in Indonesia, “Wardah”, and “Emina” are pioneer brands that lead the sale of halal cosmetics in Indonesia for a long time with affordable selling prices, while “Somethinc”, “MakeOver”, and “Oriflame” are brands that are currently popular and have higher selling prices. Regarding the participants' social media, the frequency of accessing social media is every day (68%), 2-3 days (2.8%), and 4-6 days (1.2%). The social media most used daily basis is Instagram (27.4%), followed by Youtube (25.7%), WhatsApp (23.5%), Facebook (14.3%), and Other (9.1%). Lastly, the social media most used to see trends & information are Instagram (28.4%), Youtube (27.5%), Facebook (20.3%), Other (12.4%), and WhatsApp (11.4%). Detailed results are presented in [Table 4-2].



[Table 4-2] Shopping Behavior Related to Halal Cosmetics

Characteristic		Frequency	Percent
Most Familiar Halal Cosmetic Brands	Wardah	71	23.2
	Emina	56	18.3
	Somethinc	62	20.3
	Make Over	69	22.5
	Oriflame	48	15.7
Most Widely Used Halal Cosmetic Brands	Wardah	113	36.9
	Emina	75	24.5
	Somethinc	27	8.8
	Make Over	77	25.2
	Oriflame	14	4.6
Reasons for Choosing This Brand	Halal value of the brand	101	33
	Quality of the brand	80	26.1
	Popularity of the brand	89	29.1
	Price of the brand	6	2
	Accessibility of the brand	30	9.8

<b>Reasons for Not Choosing Other Brands</b>	Halal value of other brands that are not guaranteed	107	35
	The quality of other brands is worse	83	27.1
	The popularity of other brands is lower	94	30.7
	Prices of other brands are more expensive	10	3.3
	Accessibility of other brands is lower	12	3.9
<b>Frequency of Accessing Social Media</b>	Every day	289	68
	Once 2 – 3 days	12	2.8
	Once 4 – 6 days	5	1.2
	Once a week	0	0
<b>Social Media Most Used Daily</b>	Instagram	84	27.4
	Facebook	43	14.3
	WhatsApp	72	23.5
	Youtube	79	25.7
	Other	28	9.1
<b>Social Media Most Used to See Trends &amp; Information</b>	Instagram	87	28.4
	Facebook	62	20.3
	WhatsApp	35	11.4
	Youtube	84	27.5
	Other	38	12.4

n = 306

## 2. Reliability and Validity

Reliability and validity can prove a feasible multi-item to be used before testing the hypothesis, and is used to determine whether all the questions in the questionnaire were following the research objectives.

The reliability was verified using the consistency of Cronbach's alpha value with a threshold of more than or equal to 0.7 (Nunnally, 1978; Nunnally & Bernstein, 1994). Exploratory factor analysis using the principle of varimax rotational component extraction is conducted to test validity. The factor loadings of each item must exceed 0.5 and the Kaiser-Meyer-Olkin Measure of Sampling Adequacy value which also exceed 0.5, while the significance value of the Bartlett test must be less than 0.05. If the item value does not match, the item is considered invalid (Hair et al., 2010).

Then, based on the results of the initial analysis, each variable has three extraction factor items. The reliability analysis of the variables shows Cronbach's alpha is 0.704 – 0.842 which confirmed the reliability value is consistent and reliable. Detailed results are presented in [Table 4-3]. In addition, based on the factor analysis to test the validity, the factor loading value for each variable item has exceeded 0.5 = 0.781 – 0.910 with a significance value of Bartlett's Test < 0.05 = 0.000, so it is declared valid. The eigenvalue is 1.889 – 2.300 which is greater than 1, and the total variance accounts for 62.955% – 76.670%. Furthermore, the varimax rotation shows that the KMO MSA analysis factor measurement is > 0.50 = 0.675 – 0.728. This means that all items in all these variables have met the requirements. Detailed results are presented in [Table 4-4].

[Table 4–3] Reliability Analysis of Variables

Variable	Items	Cronbach's $\alpha$
Religious Beliefs	I pray to God regularly	0.842
	I always seek a closeness to God	
	Religious beliefs influence all my dealings in life	
Halal Knowledge	I understand Islamic laws of halal and haram for products	0.704
	I know about the latest issues regarding material that is prohibited by Islam because it harms the body	
	I know the difference between halal certification for products	
Halal Brand Image	I can reliably predict how this brand will perform	0.786
	In comparison to other brand, this brand has high quality	
	This brand has a rich history	
Social Media Usage	I find interesting contents shown in social media about the brand I am considering to buy	0.830
	Using social media to find information about the brand I'm considering buying is very trendy	
	I would like to share information about a brand from social media to my friends about halal cosmetics	

Attitudes	Using halal cosmetics is a good idea	0.815
	Using halal cosmetics is a wise idea	
	Using halal cosmetics is pleasant	
Subjective Norms	My family thinks that I should consume halal cosmetics rather than non-halal cosmetics	0.819
	Most of the people who are important to me think I should consume halal cosmetics	
	My friends would think that I should consume halal cosmetics	
Purchase Intentions	I will buy products from this brand rather than any other brands available	0.839
	I intend to purchase halal cosmetic products in the future	
	I am willing to recommend others to buy products from this brand	
n = 306		

[Table 4-4] Factor Analysis of Variables

Variable	Items	Factor Loading	Eigen Values	% of Variance (Cumulative %)
Religious Beliefs	RB 1	0.884	2.300	76.670%
	RB 2	0.860		
	RB 3	0.882		
	KMO Measure of Sampling Adequacy = 0.728			
	Bartlett's test = 0.000; Chi-Square = 387.022			
Halal Knowledge	KN 1	0.800	1.889	62.955%
	KN 2	0.799		
	KN 3	0.781		
	KMO Measure of Sampling Adequacy = 0.675			
	Bartlett's test = 0.000; Chi-Square = 163.914			
Halal Brand Image	BI 1	0.812	2.104	70.126%
	BI 2	0.841		
	BI 3	0.859		
	KMO Measure of Sampling Adequacy = 0.699			
	Bartlett's test = 0.000; Chi-Square = 265.651			
Social Media Usage	SM 1	0.829	2.252	75.077%
	SM 2	0.899		
	SM 3	0.870		
	KMO Measure of Sampling Adequacy = 0.703			
	Bartlett's test = 0.000; Chi-Square = 367.091			
Attitudes	ATT 1	0.837	2.197	73.230%
	ATT 2	0.871		
	ATT 3	0.859		
	KMO Measure of Sampling Adequacy = 0.714			
	Bartlett's test = 0.000; Chi-Square = 317.778			

Subjective Norms	SN 1	0.827	2.209	73.642%
	SN 2	0.884		
	SN 3	0.862		
	KMO Measure of Sampling Adequacy = 0.707			
	Bartlett's test = 0.000; Chi-Square = 331.760			
Purchase Intentions	PI 1	0.833	2.288	76.282%
	PI 2	0.910		
	PI 3	0.876		
	KMO Measure of Sampling Adequacy = 0.699			
	Bartlett's test = 0.000; Chi-Square = 399.868			
n = 306				

**Note:** RB = Religious beliefs, KN = Halal knowledge, BI = Halal brand image, SM = Social media usage, ATT = Attitudes, SN = Subjective norms, PI = Purchase Intentions

### 3. Hypothesis Testing

This is the last stage after confirming the structure through the stages of testing the reliability and validity of the instrument model. Testing of all variables was carried out to analyze hypotheses using IBM SPSS and regression methods.

Referring to the output path analysis of model 1 which tests hypothesis 1, hypothesis 2, and hypothesis 3, it can be seen that the combination of all independent variables explains the magnitude of the total variance of attitudes ( $R^2 = 0.486$ ,  $p < 0.001$ ), with a value of religious beliefs ( $\beta = 0.548$ ,  $p < 0.01$ ), halal knowledge ( $\beta = 0.173$ ,  $p < 0.01$ ), and halal brand image ( $\beta = 0.102$ ,  $p < 0.01$ ). The significance value of the coefficient of religious beliefs, halal knowledge, and halal brand image  $< 0.05 = 0.000 - 0.023$  which explains that all independent variables have a positive effect on attitudes. So, hypothesis 1, hypothesis 2, and hypothesis 3 are supported. More precisely, religious beliefs have the most significant impact on attitudes. Details of the results are presented in [Table 4-5].



[Table 4-5] Result of Regression with Attitudes as Dependent Variable

Variable		R <sup>2</sup>	B	β	t	Sig.
RB	ATT	0.486	0.516	0.548	10.897	0.000
KN			0.184	0.173	3.608	0.000
BI			0.105	0.102	2.288	0.023
Correlations						
Variable		RB	KN	BI	ATT	
RB		1				
KN		0.504**	1			
BI		0.377**	0.232**	1		
ATT		0.673**	0.472**	0.349**	1	

\*  $p < .05$ , \*\*  $p < .01$ , \*\*\*  $p < .001$

**Notes:** RB = Religious beliefs, KN = Halal knowledge, BI = Halal brand image, ATT = Attitudes

Then, referring to the output path analysis of model 2 which tests hypothesis 4, it can be seen that the independent variable explains the magnitude of the total variance of subjective norms ( $R^2 = 0.627$ ,  $p < 0.001$ ), with a value of social media usage ( $\beta = 0.792$ ,  $p < 0.01$ ). The significance value of the social media usage coefficient  $< 0.05 = 0.000$  which explains that the independent variable has a very positive effect on subjective norms. So, hypothesis 4 is supported. Details of the results are presented in [Table 4-6].

[Table 4-6] Result of Regression with Subjective Norms as Dependent Variable

Variable		$R^2$	B	$\beta$	t	Sig.
SM	SN	0.627	0.806	0.792	22.610	0.000
Correlations						
Variable		SM		SN		
SM		1				
SN		0.792**		1		

\*  $p < .05$ , \*\*  $p < .01$ , \*\*\*  $p < .001$

Notes: SM = Social media usage, SN = Subjective norms

Furthermore, referring to the output path analysis model 3 which tests hypotheses 5 and 6, it can be seen that the attitude variable and subjective norms explain the magnitude of the total variance of purchase intention ( $R^2 = 0.936$ ,  $p < 0.001$ ), with attitude value ( $\beta = 0.553$ ,  $p < 0.01$ ) and subjective norms ( $\beta = 0.449$ ,  $p < 0.01$ ). The significance value of the coefficient of attitude and subjective norms  $< 0.05 = 0.000$  which explains that the two variables have a positive effect on purchase intentions. So, hypothesis 5 and hypothesis 6 are supported. Details of the results are presented in [Table 4-7].

[Table 4-7] Result of Regression with Purchase Intentions as Dependent Variable

Variable		R <sup>2</sup>	B	β	t	Sig.
ATT	PI	0.936	0.551	0.553	19.174	0.000
SN			0.441	0.449	15.595	0.000
Correlations						
Variable		ATT	SN		PI	
ATT		1				
SN		0.864**	1			
PI		0.941**	0.927**		1	

\*  $p < .05$ , \*\*  $p < .01$ , \*\*\*  $p < .001$

**Notes:** ATT = Attitudes, SN = Subjective norms, PI = Purchase Intentions

This is a summary of the overall results of the path analysis or the relationship between variables obtained in this research.

[Table 4-8] Result of Hypothesis Testing

Hypothesis		Result
H1.	Religious beliefs → attitudes toward halal cosmetics	Supported
H2.	Halal knowledge → attitudes toward halal cosmetics	Supported
H3.	Halal brand image → attitude towards halal cosmetics	Supported
H4.	Social media usage → subjective norms toward halal cosmetics	Supported
H5.	Attitudes → purchase intentions toward halal cosmetics	Supported
H6.	Subjective norms → purchase intentions toward halal cosmetics	Supported

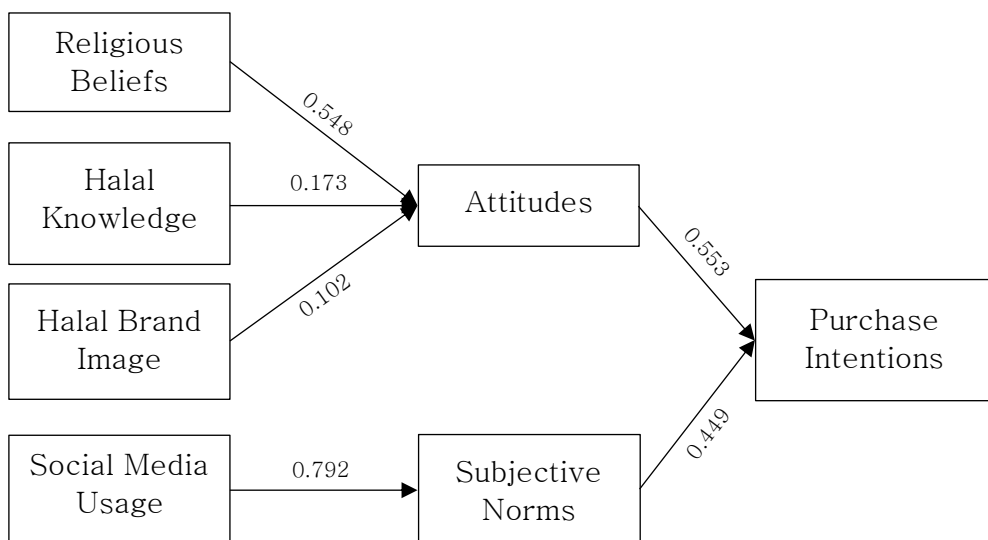


Figure 2. Research Framework Results

# Chapter 5. Discussion and Implications

## 1. Discussion

Previous research on halal cosmetics in Indonesia is still limited, so this research aims to fill the gaps and develop research directions to determine the effect of the variables of religious beliefs, halal knowledge, halal brand image, and social media usage on consumer attitudes, subjective norms, and purchase intentions of Muslim women consumers of Generation Z toward halal cosmetics in Indonesia.

Considering the first research question, several relationships between variables that influence attitude (religious beliefs, halal knowledge, halal brand image) show positive results, with the religious belief being the most influential variable on the attitude of Indonesian Muslim women consumers of Generation Z towards halal cosmetics. These findings are consistent with previous research conducted by Abd Rahman et al. (2015) in Malaysia. Based on the participants' shopping behavior related to halal cosmetics, it is even seen that the strongest reason for Indonesian consumers to choose products from halal cosmetic brands is the halal value, so it is assumed that this is related to the value of religious beliefs.

Halal knowledge also influences the attitudes of Indonesian Muslim women consumers of Generation Z toward halal cosmetics. These results prove the theory used in this research where cosmetics are considered as important as halal food by Indonesian consumers because these are widely used in everyday life. This also follows the research by Shahid et al. (2018) in India where the value of understanding in the form of a person's halal knowledge in a country affects attitudes and intentions differently. However, these results contradict the research of Abd Rahman et al. (2015) where this knowledge is not strong enough to make Malaysian consumers choose halal cosmetics.

The last variable that is still included in the first research question is halal brand image, which influences the attitude of Indonesian Muslim women consumers of Generation Z towards halal cosmetics. This result is consistent with the research findings of Ngah et al. (2021), Septiarini et al. (2022), and Handriana et al. (2020). Handriana et al. (2020) explained in more detail that a good halal brand image in the eyes of consumers makes them interested, then having a good attitude towards halal cosmetics can even be a reason for young consumers to "show off" halal cosmetics with a positive brand image that they consume to their friends, and colleagues are generally done through social media. Then, based on the participants' shopping behavior related to halal cosmetics, it can be seen that the intention to buy halal cosmetics is high with the halal cosmetic brand that the most familiar and most widely used by Indonesian Muslim consumers Generation Z is "Wardah" because it is a pioneer and the largest halal cosmetic brand in Indonesia, so has the strongest and most familiar halal image compared to other halal cosmetic brands.

Furthermore, based on the second research question, it can be seen that social media usage has a very positive effect on the subjective norms of Indonesian Muslim women consumers towards halal cosmetics, especially Generation Z. These results are consistent with the research findings of Sun & Wang, (2019) in the context of green products where social media used as marketing that can influence subjective norms and consumer intentions in China. Based on the shopping behavior of the participants toward halal cosmetics, it was also seen that Indonesians access social media very frequently, especially Instagram, where this platform is most used daily to interact and see trends & information. This additional result even shows that the second most chosen brand is "MakeOver" with another strong reason for choosing halal cosmetics is popularity.

Subsequently, considering the third research question, attitudes, and subjective norms have a positive influence on the purchase intention of Indonesian Muslim women consumers of Generation Z towards halal cosmetics. The results of this research provide further support for TRA and are consistent with the results of previous research by Abd Rahman et al. (2015) which discusses attitudes toward purchase intentions. These results are also consistent with the research findings of Lada et al. (2009), and Ngah et al. (2021) which discuss subjective norms toward purchase intentions. Then, this is explained by the shopping behavior of the participants toward halal cosmetics where the second brand they chose is "Make Over" which is very popular but has a higher price.

## 2. Implications

### (1) Theory implication

This research offers several theoretical implications. First, previous research such as that conducted by Aziz & Chok (2013), O'Cass et al. (2013), Majid et al. (2015), and Pepper et al. (2009) focuses more on Muslim clothing, halal food, and halal products in general, but this research specifically focuses on identifying the purchase intention of halal cosmetics.

Second, previous research on halal products more often used religious variables and halal knowledge to influence attitudes and purchase intentions (Abd Rahman et al., 2015). Then, the use of halal brand image variables was added to influence attitudes and intentions to buy halal cosmetics in the research of Handriana et al. (2020). In addition, different from previous research on halal products, social media usage variables that are rarely used on this topic were chosen and used in this research because it is considered appropriate for generation Z consumers who are closely related to the online world.

Third, because previous research discussing halal cosmetics in Indonesia is still very limited, this research fills the research gap by focusing on Indonesian consumers, who are mostly Muslim, and discussing the purchase intentions of Generation Z, which is the first generation to popularize halal cosmetics on social media and is the main target market for halal cosmetic brands in Indonesia.



## **(2) Practical implication**

This research offers several practical implications. First, because there is a positive relationship between religious beliefs, halal knowledge, and halal brand image on attitudes, marketers can advertise their halal cosmetic products by highlighting the high religious value of using halal cosmetics and informatively explaining the benefit values of halal cosmetics to attract intentions as well as educate their consumers with a good image.

Second, because social media usage was found to have a very positive relationship with subjective norms, marketers can actively follow the times and trends of their consumers by using social media such as Instagram, Youtube and using influencers to promote their products and influence the subjective norms of Indonesian Muslim women consumers of Generation Z more effectively. Because people in this generation are more critical and active in seeking information through various social media about halal products including cosmetics.

### 3. Limitations and Recommendations for Future Research

Three main limitations in this research must be considered for further research development. First, the sample data used in this research came from general participants throughout Indonesia, so future research can try to focus on examining samples from participants in more specific regions such as several big cities because it might be able to produce different results.

Second, this research only uses samples from Muslim participants, so further research can expand the sample by using non-Muslim participants because halal cosmetics in Indonesia are currently very popular, so many non-Muslim consumers are interested in using these products. This can even be used to compare the interest of Muslim vs. non-Muslim consumers in purchasing halal cosmetics.

Third, this research uses a sample of participants aged 18–27 years to generalize to the Generation Z group, so that future research can use different age groups to find out the enthusiasm and purchase intentions of consumers from various generations.

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# Appendix

## [Appendix 1] Seoul National University Bioethics Committee Deliberation Result Notification

### 심의결과 통보서

#### 수신

연구책임자	이름: 레트나벨라	소속: 생활과학대학 의류학과	직위: 석사과정
지원기관	해당없음		

#### 과제정보

승인번호	IRB No. 2209/003-011		
연구과제명	인도네시아 할랄 화장품에 대한 소비자 구매 의도		
연구종류	학위 논문 연구, 설문조사		
심의종류	재심의		
심의일자	2022-09-26		
심의대상	설명문 및 동의서 또는 서면동의 면제사유서, 재심의 답변서, 모집문건		
심의결과	승인		
승인일자	2022-09-26	승인유효기간	2023-09-25
정기보고주기	12개월		
심의의견	1. 심의결과 제출하신 연구계획에 대해 승인합니다. 2. 연구자께서는 승인된 문서를 사용하여 연구를 진행하시기 바라며, 만일 연구진행 과정에서 계획상에 변경사항 (연구자 변경, 연구내용 변경 등)이 발생할 경우 본 위원회에 변경신청을 하여 승인 받은 후 연구를 진행하여 주십시오. 3. 유효기간 내 연구가 끝났을 경우 종료 보고서를 제출하여야 하며, 승인유효기간 이후에도 연구를 계속하고자 할 경우, 2023-08-25까지 지속심의를 받도록 하여 주십시오.		
검토의견	계획서 검토의견		
	동의서 검토의견		
	기타 검토의견		

2022년 09월 26일

서울대학교 생명윤리위원회 위원장



본 위원회가 승인한 연구를 수행하는 연구자들은 다음의 사항을 준수해야 합니다.

1. 반드시 계획서에 따라 연구를 수행해야 합니다.
2. 위원회의 승인을 받은 연구참여자 동의서를 사용해야 합니다.
3. 모국어가 한국어가 아닌 연구참여자에게는 승인된 동의서를 연구참여자의 모국어로 번역하여 사용해야 하며 번역본은 인종 및 위원회의 승인을 거쳐야 합니다.
4. 연구참여자 보호를 위해 불가피한 경우를 제외하고는 연구 진행중의 변경에 대해서는 위원회의 사전 승인을 받아야 합니다. 연구참여자의 보호를 위해 취해진 응급상황에서의 변경에 대해서는 즉각 위원회에 보고해야 합니다.
5. 위원회에서 승인 받은 계획서에 따라 등록된 연구참여자의 사망, 입원, 심각한 질병에 대하여는 위원회에 서면으로 보고해야 합니다.
6. 임상시험 또는 연구참여자의 안전에 대해 유해한 영향을 미칠 수 있는 새로운 정보는 즉각 위원회에 보고해야 합니다.
7. 위원회의 요구가 있을 때에는 연구의 진행과 관련된 사항에 관하여 위원회에 보고해야 합니다.
8. 연구참여자 모집광고는 사용 전에 위원회로부터 승인을 받아야 합니다.
9. 강제 혹은 부당한 영향력이 없는 상태에서 충분한 설명에 근거하여 연구참여자로부터 동의를 받아야 하며, 잠재적인 연구참여자에 대해서 연구 참여 여부를 숙려할 수 있도록 충분한 기회를 제공해야 합니다.

## [Appendix 2] Instruction and Consent Form for a Research Participant (English)

### Instruction for a Research Participant

Title of the research: Purchase Intentions toward Halal Cosmetics of Indonesian Generation Z

Principal Investigator: Retnabella Mitasari (Fashion Marketing Lab, Department of Textiles, Merchandising and Fashion Design, Seoul National University)

This research is about analyzing the purchase intentions of Indonesian Muslim women consumers towards halal cosmetics. You are asked to participate in this research because you are an Indonesian Muslim woman who is familiar with the halal concept in all products including cosmetics. A researcher at Seoul National University Retnabella Mitasari (+82-10-5943-3996, retnabella@snu.ac.kr) will explain the research to you. The research will be conducted on a voluntary basis, so before your decision is made it is important to understand the content and purpose of the research. Please read the following carefully and discuss it with your family or friends if necessary. If you have any questions, the researcher in charge will explain them in detail.

### **1. Why is this research being conducted?**

The purpose of this research is to investigate whether the variables used such as religious beliefs, halal knowledge, halal brand image, and social media usage can affect attitudes, subjective norms, and purchase intentions of Muslim consumers' Generation Z towards halal cosmetics in Indonesia.

### **2. How many people will participate in the research?**

Approximately, 300 Indonesian Muslim women of Generation Z who use social media within the age range of 18-27.

### **3. How will the research proceed?**

The research will be conducted as follows:

- 1) After reading the research description, participants will be asked to answer and fill out an online questionnaire once about religious beliefs, halal knowledge, halal brand image, and social media usage that can influence attitudes, subjective norms, and purchase intentions of Generation Z Muslim consumers towards halal cosmetics in Indonesia.
- 2) The duration in this participation will take about 5 minutes.
- 3) Participants will answer the questions prepared in Indonesian.
- 4) Each answer to the questionnaire that has been filled in will be collected and used as research material.
- 5) Participant can also choose to end the response at any time during the participation period without any penalty. They can withdraw from the research by stopping answering or closing the survey website. If they choose to quit, the collected materials will be destroyed immediately and will not be stored in any way.

**4. What is the duration of participation in the research?**

This research will take about 5 minutes.

**5. Once participation in the research has begun, is it possible to stop participating?**

Yes, you can withdraw from participation at any time and without penalty of any kind. If you wish to stop participating in the research, you can either stop responding to the survey immediately or close the survey window. In case of withdrawal, the collected material will be destroyed immediately and will not be stored or collected in any way.

**6. Are there any side effects or risks involved in participation in this research?**

This is a survey that may feel a bit long depending on the individual. If you feel uncomfortable because of the lengthy feeling, you can stop responding to the survey immediately. In addition, all participants were asked to answer each question according to personal choice or point of view without providing any personal information such as name, address or phone number. Personal information related responses such as age, occupation, marital status, education, household monthly income, and monthly expenses for cosmetics. The research participants learned during the survey participation process are exposed by assigning codes (eg numbers) to each research participant during the coding process. In addition, since all numerical data answered by the research participants in the survey will be used only for statistical analysis, there are no side effects or risk factors to the research participants. The research data is stored on the research director's computer for security and

can only be accessed by the research director Retnabella Mitasari (+82-10-5943-3996, retnabella@snu.ac.kr), and Choo Ho Jung, the professor of Fashion Marketing Department of Textiles, Merchandising and Fashion Design, Seoul National University.

**7. Are there any advantages to participating in the research?**

You will not receive any direct advantage. However, the information you provide will contribute to the development of academic or practical knowledge by understanding the intentions of Indonesian Muslim women consumers in buying halal cosmetics.

**8. Are there any disadvantages to participating in the research?**

You are free to agree or decline to participate in the research. Also, if you don't participate, there will be no disadvantage.

**9. Is the information gathered during the participation secure?**

The person in charge of managing the personal information collected for this research is Retnabella Mitasari. The personal information collected in this research is age, occupation, marital status, education, household monthly income, and monthly expenses for cosmetics. Such personal information is only allowed to be accessed by (the research director Retnabella Mitasari, and Choo Ho Jung, the professor of Fashion Marketing Department of Textiles, Merchandising and Fashion Design, Seoul National University), and all data or answers to online questionnaire questions will be stored on a personal computer to ensure the security of participant data. The consent form will be stored for three years in accordance with the relevant laws and then discarded. The research data will be kept as permanent as possible by the Seoul National University Research

Ethics Guidelines. All possible measures will be taken to secure and protect all personal information gathered while proceeding with this research. When the research is reported in an academic journal or presented at a conference, your name and other personal information will not be presented. However, if required by law, your personal information may be provided. In addition, the Seoul National University Institutional Review Board may directly access the research results within the scope of the relevant regulations to inspect whether the research has been conducted without the participant's personal information security and verify the reliability of the research data.

**10. How much will participants be paid for participation?**

Sorry, we do not have any actual expense for the participants.

**11. If I have any questions about the research, whom can I contact?**

If you have any questions related to the research, or if there are any problems or concerns related to the research, please contact the investigator below.

Name : Retnabella Mitasari

Contact: + 82-10-5943-3996

E-mail : retnabella@snu.ac.kr

If you have any questions related to your rights as a research participant, please contact Seoul National University Institutional Review Board as shown below.

Seoul National University Institutional Review Board (SNUIRB)

Phone : + 82-2-880-5153

E-mail: irb@snu.ac.kr



## Consent Form

Title of the research: Purchase Intentions toward Halal Cosmetics of Indonesian Generation Z

Principal Investigator: Retnabella Mitasari (Fashion Marketing Lab, Department of Textiles, Merchandising and Fashion Design, Seoul National University)

1. I have read this manual and have given it plenty of thought.
2. I have read about the risks and benefits and have received satisfactory answers to my questions.
3. I voluntarily consent to participate in this research.
4. I agree to the researcher's collection and processing of the information about me obtained in this research to the extent permitted by current laws and regulations of the Bioethics Committee.
5. When the researcher in charge or an authorized representative conducts research or manages the results, and when a national institution stipulated by law or the Seoul National University Bioethics Committee conducts an investigation, I am responsible for verifying my personal information that is kept confidential. I agree to that.
6. I may withdraw from this research at any time and I understand that this decision will not harm me in any way.

Would you like to participate in this research?

Participate ☐ Not Participate ☐

## [Appendix 3] Survey

Hello,

Thank you very much for your valuable time for this research.

This questionnaire aims to identify the purchase intentions of Indonesian Muslim women consumers towards halal cosmetics. The research will be conducted only with the voluntary consent of the participants, and is conducted in private to keep your responses confidential.

We promise that the responses collected are for academic research purposes only. So, before you make a decision, it is important to understand the content and purpose of the research.

Since your survey data will be used as valuable data for research, we ask for honest and accurate responses.

If you have any questions about this research, the investigator at Seoul National University Retnabella Mitasari (+ 82-10-5943-3996, retnabella@snu.ac.kr) will explain the details of the research to you.

[PART 1]

The following are screening questions to determine the criteria that can participate in this research. Please check and choose the one that suits you.

1. Are you a woman?

① Yes

② No

2. Are you 18–27 years old?

① Yes

② No

3. Are you a Muslim?

① Yes

② No

4. Are you Indonesian?

① Yes

② No

5. Are you a social media user?

① Yes

② No

√ If you answered “NO” to No. 1 – No. 5, please close the survey. If you answered “YES”, please continue the survey.

The following is a brief explanation of halal cosmetics. Please read and check this brief explanation carefully before answering the question.

**What are halal cosmetics?**

**Halal cosmetics** are makeup products that already have a special logo and certificate from an institution that guarantees the halalness of a product such as the Majelis Ulama Indonesia (MUI) because it does not contain ingredients from pork, blood, or alcohol. The most common types of halal cosmetics are makeup made from natural minerals, no harsh chemicals, and no potential hazards such as parabens.

Halal cosmetics are also safe to use for ablution because the air can still be absorbed by the skin even though the product is waterproof and not easy to fade (breathable). For example, foundation products made by halal brands are generally water-based so that the texture is light, air can still absorb into the pores and is not too difficult to clean.

While ordinary cosmetics can use alcohol in the product to make it highly waterproof, and use oil-based ingredients which are more difficult to clean.

6. Based on this explanation, do you already know about the information on the meaning and importance of halal cosmetics?

① Yes

② No

[PART 2]

The following are questions related to the research variables. Please read and check carefully before answering questions.

7. The following questions are about religious beliefs. Considering this is a question related to subjective answers. Please tick or select the one that fits your personal opinion or thoughts.

Question Items	① Strongly Disagree ... ⑦ Strongly agree						
	①	②	③	④	⑤	⑥	⑦
I pray to God regularly	①	②	③	④	⑤	⑥	⑦
I always seek a closeness to God	①	②	③	④	⑤	⑥	⑦
Religious beliefs influence all my dealings in life	①	②	③	④	⑤	⑥	⑦

① Strongly disagree, ② Disagree, ③ Somewhat disagree, ④ Neutral, ⑤ Somewhat agree, ⑥ Agree, ⑦ Strongly agree

8. The following questions are about halal knowledge. Considering this is a question related to subjective answers. Please tick or select the one that fits your personal opinion or thoughts.

Question Items	① Strongly Disagree ... ⑦ Strongly agree						
	①	②	③	④	⑤	⑥	⑦
I understand Islamic laws of halal and haram for a product	①	②	③	④	⑤	⑥	⑦
I know about the current issues regarding material that is prohibited by Islam because it harms the body	①	②	③	④	⑤	⑥	⑦
I know the difference in halal certification for products	①	②	③	④	⑤	⑥	⑦

① Strongly disagree, ② Disagree, ③ Somewhat disagree, ④ Neutral, ⑤ Somewhat agree, ⑥ Agree, ⑦ Strongly agree

The following are examples of halal cosmetic brands referred to in the research, please use it as a basis for answering questions regarding the brand. All examples of these familiar brands were used in the research because they can be found anywhere in Indonesia.

No.	Brand Name	Information
1	Wardah	<b>Top Product List:</b> Minerlight BB Cushion, Intense Matte Lipstick. <b>Product Main Ingredients:</b> Aqua, Niacinamide, Edelweiss Extract. <b>Claims:</b> Always Halal, Alcohol Free, Cruelty Free.
2	Emina	<b>Top Product List:</b> Mineral Matte Foundation, Creamatte Liquid Lipstick. <b>Base Ingredients:</b> Mineral, Hyaluronic Acid, Summer Plum Extract. <b>Claim:</b> Halal, Natural, Lightweight, Alcohol Free.
3	Somethinc	<b>Top Product List:</b> Breathable UV Cushion, Lip Totem Tint. <b>Base Ingredients:</b> Water, Isododecane, Hyaluronic Acid. <b>Claim:</b> Halal, Alcohol Free, Durable, and Breathable.
4	MakeOver	<b>Top Product List:</b> Powerstay Weightless Liquid Foundation, Powerstay Transferproof Matte Lipcream. <b>Base Ingredients:</b> Aqua, Dimethicone, Ethylhexyl Methoxycinnamate. <b>Claim:</b> Halal, Alcohol Free, and Weightless.
5	Oriflame	<b>Top Product List:</b> Illuskin Aquaboost Foundation, Color Unlimited Matte Lipstick. <b>Base Ingredients:</b> Aqua, Hyaluronic Acid, Cranberry Extract. <b>Claim:</b> Halal, Alcohol Free, Everlasting, and Breathable.





13. The following questions are about halal brand image. Please answer this section with reference to the choice of brand that you use the most. Considering this is a question related to subjective answers. Please tick or select the one that fits your personal opinion or thoughts.

Question Items	① Strongly Disagree ... ⑦ Strongly agree						
	①	②	③	④	⑤	⑥	⑦
I can reliably predict how this brand will perform	①	②	③	④	⑤	⑥	⑦
In comparison to other brand, this brand has high quality	①	②	③	④	⑤	⑥	⑦
This brand has a rich history	①	②	③	④	⑤	⑥	⑦

① Strongly disagree, ② Disagree, ③ Somewhat disagree, ④ Neutral, ⑤ Somewhat agree, ⑥ Agree, ⑦ Strongly agree

14. The following questions are about the use of social media. Considering question no. 5, you have selected “YES” which indicates you are a social media user. So, how often do you access social media?

- ① Every day                      ③ Once 4-6 days
- ② Once 2-3 days              ④ Once a week

15. As a social media user, what social media do you use the most on a daily basis?

- ① Instagram                      ③ Facebook                      ⑤ Other
- ② Youtube                      ④ WhatsApp

16. What social media do you use most often to see trends & information?

- ① Instagram                      ③ Facebook                      ⑤ Other
- ② Youtube                      ④ WhatsApp

17. The following questions are about social media usage.  
Considering this is a question related to subjective answers.  
Please tick or select the one that fits your personal opinion or thoughts.

Question Items	① Strongly Disagree ... ⑦ Strongly agree						
	①	②	③	④	⑤	⑥	⑦
I find interesting contents shown in social media about the brand I am considering to buy	①	②	③	④	⑤	⑥	⑦
Using social media to find information about the brand I'm considering buying is very trendy	①	②	③	④	⑤	⑥	⑦
I would like to share information about a brand from social media to my friends about halal cosmetics	①	②	③	④	⑤	⑥	⑦

① Strongly disagree, ② Disagree, ③ Somewhat disagree, ④ Neutral, ⑤ Somewhat agree, ⑥ Agree, ⑦ Strongly agree

18. The following questions are about attitudes. Considering this is a question related to subjective answers. Please tick or select the one that fits your personal opinion or thoughts.

Question Items	① Strongly Disagree ...						
	⑦ Strongly agree						
Using halal cosmetics is a good idea	①	②	③	④	⑤	⑥	⑦
Using halal cosmetics is a wise idea	①	②	③	④	⑤	⑥	⑦
Using halal cosmetics is pleasant	①	②	③	④	⑤	⑥	⑦

① Strongly disagree, ② Disagree, ③ Somewhat disagree, ④ Neutral, ⑤ Somewhat agree, ⑥ Agree, ⑦ Strongly agree

19. The following questions are about subjective norms. Considering this is a question related to subjective answers. Please tick or select the one that fits your personal opinion or thoughts.

Question Items	① Strongly Disagree ...						
	⑦ Strongly agree						
My family thinks that I should consume halal cosmetics rather than non-halal cosmetics	①	②	③	④	⑤	⑥	⑦
Most of the people who are important to me think I should consume halal cosmetics	①	②	③	④	⑤	⑥	⑦
My friends would think that I should consume halal cosmetics	①	②	③	④	⑤	⑥	⑦

① Strongly disagree, ② Disagree, ③ Somewhat disagree, ④ Neutral, ⑤ Somewhat agree, ⑥ Agree, ⑦ Strongly agree

20. The following questions are about purchase intentions. Considering this is a question related to subjective answers. Please tick or select the one that fits your personal opinion or thoughts.

Question Items	① Strongly Disagree ... ⑦ Strongly agree						
	①	②	③	④	⑤	⑥	⑦
I will buy products from this brand rather than any other brands available	①	②	③	④	⑤	⑥	⑦
I intend to purchase halal cosmetic products in the future	①	②	③	④	⑤	⑥	⑦
I am willing to recommend others to buy products from this brand	①	②	③	④	⑤	⑥	⑦

①Strongly disagree, ②Disagree, ③Somewhat disagree, ④Neutral, ⑤ Somewhat agree, ⑥ Agree, ⑦ Strongly agree

**[PART 3]**

**21. This is the final question stage. The following questions are about your demographics. Please tick or select the one that suits you.**

**21-1. How old are you?**

① 18-22

② 23-27

**21-2. What is your job?**

① Student

③ Self-employed

② Employed

④ Unemployed

**21-3. What is your status?**

① Unmarried

③ Divorced

② Married

**21-4. What is your education?**

① Senior High School

② Diploma

③ Undergraduate Degree

④ Graduate Degree

**21-5. What is your household income/month?**

① < Rp 2.000.000 (< US\$ 131.48)

② Rp 2.000.000 – 4.000.000 (US\$ 131.48 – US\$ 262.95)

③ Rp 4.100.000 – 6.000.000 (US\$ 269.52 – US\$ 394.42)

④ Rp 6.100.000 – 8.000.000 (US\$ 400.98 – US\$ 525.88)

⑤ > Rp 8.000.000 (> US\$ 525.88)

21-6. How much do you spend on cosmetic products/month?

- ① < Rp 500.000 (< US\$ 32.87)
- ② Rp 500.000 – 1.000.000 (US\$ – US\$ 65.74)
- ③ Rp 1.100.000 – 2.000.000 (US\$ 72.31 – US\$ 131.48)
- ④ > Rp 2.000.000 (> US\$ 131.48)

The survey has been completed.

Thank you very much for taking the time to participate.



## [Appendix 4] Instruction and Consent Form for a Research Participant (Indonesian)

### Instruksi dan Persetujuan untuk Peserta Penelitian

**Judul Penelitian:** Niat Beli Kosmetik Halal dari Generasi Z Indonesia

**Principal Investigator:** Retnabella Mitasari (Fashion Marketing Lab, Department of Textiles, Merchandising and Fashion Design, Seoul National University)

Penelitian ini bertujuan untuk mengidentifikasi niat beli konsumen wanita Muslim Indonesia terhadap kosmetik halal. Anda diminta untuk berpartisipasi dalam penelitian ini karena Anda adalah seorang muslimah Indonesia yang sudah familiar dengan konsep halal di semua produk termasuk kosmetik. Seorang peneliti di Seoul National University Retnabella Mitasari (+82-10-5943-3996, retnabella@snu.ac.kr) akan menjelaskan penelitian ini kepada Anda. Penelitian akan dilakukan hanya dengan persetujuan sukarela dari para partisipan, jadi sebelum Anda membuat keputusan, penting untuk memahami isi dan tujuan penelitian. Harap baca dengan seksama dan teliti isi di bawah ini dan beri tahu kami niat Anda untuk terlibat. Jika perlu, tanyakan kepada anggota keluarga atau teman Anda. Jika Anda memiliki pertanyaan, penyidik akan menjelaskan secara rinci.

### **1. Mengapa penelitian ini dilakukan?**

Tujuan dari penelitian ini adalah untuk mengetahui apakah variabel yang digunakan seperti keyakinan agama, pengetahuan halal, halal brand image, dan penggunaan social media dapat mempengaruhi sikap, norma subjektif, dan niat beli konsumen muslim generasi Z terhadap produk kosmetik halal di Indonesia.

### **2. Berapa banyak orang yang akan berpartisipasi dalam penelitian?**

Sekitar 300 Muslimah Indonesia generasi Z yang menggunakan social media dalam rentang usia 18-27 tahun.

### **3. Bagaimana penelitian ini akan dilanjutkan?**

Penelitian akan dilakukan sebagai berikut:

- 1) Setelah membaca deskripsi penelitian, peserta akan diminta untuk menjawab dan mengisi kuesioner online satu kali tentang keyakinan agama, pengetahuan halal, halal brand image, dan penggunaan social media yang dapat mempengaruhi sikap, norma subjektif, dan niat beli konsumen Muslim Generasi Z terhadap produk kosmetik halal di Indonesia.
- 2) Durasi dalam partisipasi ini akan memakan waktu sekitar 5 menit.
- 3) Peserta akan menjawab pertanyaan yang disiapkan dalam bahasa Indonesia.
- 4) Setiap jawaban kuisisioner yang telah diisi akan dikumpulkan dan dijadikan bahan penelitian.
- 5) Peserta juga dapat memilih untuk mengakhiri respon kapan saja selama periode partisipasi tanpa penalti apapun. Mereka dapat

mengundurkan diri dari penelitian dengan berhenti menjawab atau menutup situs survei. Jika mereka memilih untuk berhenti, materi yang dikumpulkan akan segera dimusnahkan dan tidak akan disimpan dengan cara apa pun.

**4. Apa durasi partisipasi dalam penelitian?**

Penelitian ini akan memakan waktu sekitar 5 menit.

**5. Setelah partisipasi dalam penelitian dimulai, apakah mungkin untuk berhenti berpartisipasi?**

Ya, Anda dapat menarik diri dari partisipasi kapan saja dan tanpa penalti dalam bentuk apa pun. Jika Anda ingin berhenti berpartisipasi dalam penelitian ini, Anda dapat segera berhenti menanggapi survei atau menutup jendela survei. Dalam hal penarikan, materi yang dikumpulkan akan segera dimusnahkan dan tidak akan disimpan atau diarsipkan dengan cara apa pun.

**6. Apakah ada efek samping atau risiko yang terlibat dalam partisipasi dalam penelitian ini?**

Ini adalah survei yang mungkin terasa agak lama tergantung pada individu. Jika Anda merasa tidak nyaman karena terasa terlalu panjang, Anda dapat segera berhenti menanggapi survei. Selain itu, semua peserta diminta untuk menjawab setiap pertanyaan sesuai dengan pilihan atau sudut pandang pribadi tanpa perlu memberikan informasi pribadi seperti nama, alamat atau nomor telepon. Respons terkait informasi pribadi seperti usia, pekerjaan, status perkawinan,

pendidikan, frekuensi penggunaan social media, dan pendapatan dari peserta penelitian yang dipelajari selama proses partisipasi survei hanya diekspos dengan memberikan kode (misalnya angka) selama pengkodean proses secara menyeluruh. Selain itu, karena semua data numerik yang dijawab oleh peserta penelitian dalam survei hanya akan digunakan untuk analisis statistik, tidak ada efek samping atau faktor risiko bagi peserta penelitian. Data penelitian disimpan di komputer direktur penelitian untuk keamanan dan hanya dapat diakses oleh direktur penelitian Retnabella Mitasari (+ 82-10-5943-3996, retnabella@snu.ac.kr), dan Choo Ho Jung, profesor dari Fashion Marketing Lab, Department of Textiles, Merchandising and Fashion Design, Seoul National University.

**7. Apakah ada keuntungan untuk berpartisipasi dalam penelitian?**

Anda tidak akan menerima keuntungan langsung. Namun, informasi yang Anda berikan akan berkontribusi pada pengembangan pengetahuan akademis atau praktis dengan memahami perilaku konsumen wanita Muslim Indonesia dalam membeli produk kosmetik halal.

**8. Apakah ada kerugian untuk berpartisipasi dalam penelitian?**

Anda bebas untuk setuju atau menolak untuk berpartisipasi dalam penelitian ini. Juga, jika Anda tidak berpartisipasi, tidak akan ada kerugian.

## 9. Apakah informasi yang dikumpulkan selama partisipasi aman?

Orang yang bertanggung jawab untuk mengelola informasi pribadi yang dikumpulkan untuk penelitian ini adalah Retnabella Mitasari (+ 82-10-5943-3996, retnabella@snu.ac.kr) di Seoul National University. Informasi pribadi yang dikumpulkan dalam penelitian ini adalah usia, pekerjaan, status perkawinan, pendidikan, pendapatan bulanan, dan pengeluaran bulanan untuk produk kosmetik. Informasi pribadi tersebut hanya boleh diakses oleh (direktur riset Retnabella Mitasari, + 82-10-5943-3996, retnabella@snu.ac.kr, dan Choo Ho Jung, Profesor dari Fashion Marketing Lab, Department of Textiles, Merchandising and Fashion Design, Seoul National University), dan semua data atau jawaban atas pertanyaan kuesioner online akan disimpan di komputer pribadi untuk menjamin keamanan data peserta. Formulir persetujuan akan disimpan selama tiga tahun sesuai dengan hukum yang relevan dan kemudian dibuang. Data penelitian akan disimpan sepermanen mungkin oleh Seoul National University Research Ethics Guidelines. Semua tindakan mungkin akan diambil untuk mengamankan dan melindungi semua informasi pribadi yang dikumpulkan saat melanjutkan penelitian ini. Ketika penelitian dilaporkan dalam jurnal akademik atau dipresentasikan pada konferensi, nama Anda dan informasi pribadi lainnya tidak akan ditampilkan. Namun, jika diwajibkan oleh hukum, informasi pribadi Anda dapat diberikan. Selain itu, Seoul National University Institutional Review Board dapat secara langsung mengakses hasil penelitian dalam lingkup peraturan yang relevan untuk memeriksa apakah penelitian telah dilakukan tanpa keamanan informasi pribadi peserta dan memverifikasi keandalan data penelitian.

**10. Berapa peserta akan dibayar untuk partisipasi?**

Maaf, kami tidak memiliki biaya aktual untuk para peserta.

**11. Jika saya memiliki pertanyaan tentang penelitian, siapa yang dapat saya hubungi?**

Jika Anda memiliki pertanyaan terkait dengan penelitian, atau jika ada masalah atau kendala terkait dengan penelitian, silakan hubungi peneliti di bawah ini.

Nama : Retnabella Mitasari

Kontak : + 82-10-5943-3996

E-mail : retnabella@snu.ac.kr

Jika Anda memiliki pertanyaan terkait hak Anda sebagai peserta penelitian, silakan hubungi Seoul National University Institutional Review Board seperti yang ditunjukkan di bawah ini.

Seoul National University Institutional Review Board (SNUIRB)

Telepon : + 82-2-880-5153

Email : irb@snu.ac.kr

## Consent Form

**Judul Penelitian:** Niat Beli Kosmetik Halal dari Generasi Z Indonesia

**Principal Investigator:** Retnabella Mitasari (Fashion Marketing Lab,  
Department of Textiles, Merchandising and Fashion Design, Seoul  
National University)

1. Saya telah membaca petunjuk manual ini dan telah banyak memikirkannya.
2. Saya telah membaca tentang risiko dan manfaat dan telah menerima jawaban yang memuaskan atas pertanyaan saya.
3. Saya secara sukarela menyetujui untuk berpartisipasi dalam penelitian ini.
4. Saya setuju peneliti mengumpulkan dan memproses informasi tentang saya yang diperoleh dalam penelitian ini sejauh diizinkan oleh undang-undang dan peraturan Komite Bioetika saat ini.
5. Ketika peneliti yang bertanggung jawab atau perwakilan resmi melakukan penelitian atau mengelola hasil, dan ketika lembaga nasional yang ditetapkan oleh undang-undang atau Komite Bioetika Seoul National University melakukan penyelidikan, saya bertanggung jawab untuk memverifikasi informasi pribadi saya yang dirahasiakan. Saya setuju untuk itu.
6. Saya dapat mengundurkan diri dari penelitian ini kapan saja dan saya mengerti bahwa keputusan ini tidak akan merugikan saya dengan cara apapun.

**Apakah Anda bersedia untuk berpartisipasi dalam penelitian ini?**

Berpartisipasi ☐ Tidak berpartisipasi ☐

## [Appendix 5] Survey

Halo,

Terima kasih banyak atas waktu Anda yang berharga untuk penelitian ini.

Kuesioner ini bertujuan untuk mengidentifikasi niat beli konsumen wanita Muslim Indonesia terhadap kosmetik halal. Penelitian akan dilakukan hanya dengan persetujuan sukarela dari para peserta, dan dilakukan secara pribadi untuk menjaga kerahasiaan tanggapan Anda.

Kami berjanji bahwa tanggapan yang dikumpulkan hanya untuk tujuan penelitian akademis. Jadi, sebelum Anda membuat keputusan, penting untuk memahami isi dan tujuan penelitian.

Karena data survei Anda akan digunakan sebagai data berharga untuk penelitian, kami meminta tanggapan yang jujur dan akurat.

Jika Anda memiliki pertanyaan tentang penelitian ini, peneliti di Seoul National University Retnabella Mitasari (+ 82-10-5943-3996, retnabella@snu.ac.kr) akan menjelaskan detail penelitian kepada Anda.



[PART 1]

Berikut ini adalah screening questions untuk menentukan kriteria yang dapat berpartisipasi dalam penelitian ini. Tolong periksa dan pilih salah satu yang sesuai dengan Anda.

- Apakah Anda seorang wanita?  
① Iya                      ② Tidak
- Apakah Anda berusia 18-27 tahun?  
① Iya                      ② Tidak
- Apakah Anda seorang Muslim?  
① Iya                      ② Tidak
- Apakah Anda orang Indonesia?  
① Iya                      ② Tidak
- Apakah Anda pengguna social media?  
① Iya                      ② Tidak

✓ Jika Anda menjawab “TIDAK” untuk No. 1 – No. 5, silakan tutup survei. Jika Anda menjawab “YA”, silakan lanjutkan survei.

Berikut ini adalah penjelasan singkat mengenai kosmetik halal. Tolong baca dan periksa penjelasan singkat ini dengan baik sebelum menjawab pertanyaan.

**Apa itu kosmetik halal?**

**Kosmetik halal** adalah produk makeup yang sudah memiliki logo dan sertifikat khusus dari lembaga yang menjamin kehalalan suatu produk seperti Majelis Ulama Indonesia (MUI) karena tidak mengandung bahan dari daging babi, darah, atau alkohol. Jenis kosmetik halal yang paling umum adalah riasan yang terbuat dari mineral alami, tidak mengandung bahan kimia keras dan tidak ada potensi bahaya seperti parabens.

Kosmetik halal juga aman digunakan untuk berwudhu karena air tetap dapat diserap oleh kulit meskipun produk tersebut tahan air dan tidak mudah luntur (breathable). Misalnya produk alas bedak yang dibuat oleh brand halal umumnya berberbahan dasar air sehingga teksturnya ringan, air tetap bisa menyerap ke dalam pori-pori dan tidak terlalu sulit untuk dibersihkan.

Sedangkan kosmetik biasa dapat menggunakan alkohol dalam produknya agar sangat tahan air, dan menggunakan bahan berbasis minyak yang membuatnya lebih sulit untuk dibersihkan.

**6. Berdasarkan penjelasan tersebut, apakah Anda sudah mengetahui informasi tentang pengertian dan pentingnya kosmetik halal?**

① Iya

② Tidak

[PART 2]

Berikut ini adalah pertanyaan yang terkait dengan variabel-variabel penelitian. Tolong baca dan periksa dengan baik sebelum menjawab pertanyaan.

7. Pertanyaan-pertanyaan berikut adalah tentang keyakinan agama. Mengingat ini adalah pertanyaan yang berkaitan dengan jawaban subjektif. Silakan centang atau pilih salah satu yang sesuai dengan pendapat atau pemikiran pribadi Anda.

Item Pertanyaan	① Sangat tidak setuju ... ⑦ Sangat setuju						
	①	②	③	④	⑤	⑥	⑦
Saya berdoa kepada Tuhan secara teratur	①	②	③	④	⑤	⑥	⑦
Saya selalu mencari kedekatan dengan Tuhan	①	②	③	④	⑤	⑥	⑦
Keyakinan agama mempengaruhi semua urusan saya dalam hidup	①	②	③	④	⑤	⑥	⑦

①Sangat tidak setuju, ②Tidak setuju, ③Agak tidak setuju, ④Netral, ⑤ Agak setuju, ⑥ Setuju, ⑦ Sangat setuju

8. Pertanyaan-pertanyaan berikut adalah tentang pengetahuan halal. Mengingat ini adalah pertanyaan yang berkaitan dengan jawaban subjektif. Silakan centang atau pilih salah satu yang sesuai dengan pendapat atau pemikiran pribadi Anda.

Item Pertanyaan	① Sangat tidak setuju ...						
	⑦ Sangat setuju						
Saya memahami hukum Islam tentang halal dan haram suatu produk	①	②	③	④	⑤	⑥	⑦
Saya tahu tentang isu-isu terkini tentang materi yang dilarang oleh Islam karena membahayakan tubuh	①	②	③	④	⑤	⑥	⑦
Saya tahu perbedaan sertifikasi halal untuk produk	①	②	③	④	⑤	⑥	⑦

①Sangat tidak setuju, ②Tidak setuju, ③Agak tidak setuju, ④Netral, ⑤ Agak setuju, ⑥ Setuju, ⑦ Sangat setuju

Berikut ini adalah contoh brand kosmetik halal yang dimaksud dalam penelitian, harap jadikan sebagai dasar untuk menjawab pertanyaan terkait merek. Semua contoh brand yang familiar ini digunakan dalam penelitian karena dapat ditemukan di daerah manapun di Indonesia.

No.	Nama Brand	Information
1	Wardah	<p><b>Daftar Produk Teratas:</b> Minerlight BB Cushion, Intense Matte Lipstick.</p> <p><b>Ingredients Utama Produk:</b> Aqua, Niacinamide, Edelweiss Extract.</p> <p><b>Klaim:</b> Always Halal, Alcohol Free, Cruelty Free.</p>
2	Emina	<p><b>Daftar Produk Teratas:</b> Mineral Matte Foundation, Creamatte Liquid Lipstick.</p> <p><b>Ingredients Utama Produk:</b> Mineral, Hyaluronic Acid, Summer Plum Extract.</p> <p><b>Klaim:</b> Halal, Natural, Lightweight, Alcohol Free.</p>
3	Somethinc	<p><b>Daftar Produk Teratas:</b> Breathable UV Cushion, Lip Totem Tint.</p> <p><b>Ingredients Utama Produk:</b> Water, Isododecane, Hyaluronic Acid.</p> <p><b>Klaim:</b> Halal, Alcohol Free, Durable, and Breathable.</p>
4	Make Over	<p><b>Daftar Produk Teratas:</b> Powerstay Weightless Liquid Foundation, Powerstay Transferproof Matte Lipcream.</p> <p><b>Ingredients Utama Produk:</b> Aqua, Dimethicone, Ethylhexyl Methoxycinnamate.</p> <p><b>Klaim:</b> Halal, Alcohol Free, and Weightless.</p>
5	Oriflame	<p><b>Daftar Produk Teratas:</b> Illuskin Aquaboost Foundation, Color Unlimited Matte Lipstick.</p> <p><b>Ingredients Utama Produk:</b> Aqua, Hyaluronic Acid, Cranberry Extract.</p> <p><b>Klaim:</b> Halal, Alcohol Free, Everlasting, and Breathable.</p>

9. Berdasarkan contoh brand kosmetik halal yang dimaksud dalam penelitian, brand apa yang Anda rasa paling familiar?

- ① Wardah                      ③ Somethinc                      ⑤ Oriflame  
② Emina                      ④ MakeOver

10. Berdasarkan contoh brand kosmetik halal yang dimaksud dalam penelitian, brand apa yang Anda pilih atau yang paling sering Anda gunakan?

- ① Wardah                      ③ Somethinc                      ⑤ Oriflame  
② Emina                      ④ MakeOver

11. Apa alasan Anda memilih atau menggunakan brand tersebut?

- ① Nilai kehalalan brandnya
- ② Kualitas brandnya
- ③ Kepopuleran brandnya
- ④ Harga brandnya
- ⑤ Aksesibilitas brandnya

12. Apa alasan Anda tidak memilih atau menggunakan brand lain?

- ① Nilai kehalalan brand lain yang tidak terjamin
- ② Kualitas brand lain yang lebih buruk
- ③ Kepopuleran brand lain yang lebih rendah
- ④ Harga brand lain yang lebih mahal
- ⑤ Aksesibilitas brand lain yang lebih rendah

13. Pertanyaan-pertanyaan berikut adalah tentang halal brand image.

Harap jawab bagian ini dengan mengacu pada pilihan brand yang paling banyak Anda gunakan. Mengingat ini adalah pertanyaan yang berkaitan dengan jawaban subjektif. Silakan centang atau pilih salah satu yang sesuai dengan pendapat atau pemikiran pribadi Anda.

Item Pertanyaan	① Sangat tidak setuju ... ⑦ Sangat setuju						
	①	②	③	④	⑤	⑥	⑦
Saya dapat dengan andal memprediksi bagaimana kinerja brand ini	①	②	③	④	⑤	⑥	⑦
Dibandingkan dengan brand lain, brand ini memiliki kualitas yang tinggi	①	②	③	④	⑤	⑥	⑦
Brand ini memiliki sejarah yang kaya	①	②	③	④	⑤	⑥	⑦

①Sangat tidak setuju, ②Tidak setuju, ③Agak tidak setuju, ④Netral, ⑤ Agak setuju, ⑥ Setuju, ⑦ Sangat setuju

14. Pertanyaan berikut adalah tentang penggunaan social media.

Mengingat pada pertanyaan no. 5, Anda telah memilih “YA” yang menunjukkan bahwa Anda adalah pengguna social media. Maka seberapa sering Anda mengakses social media?

- ① Setiap hari                      ③ 4-6 hari sekali  
② 2-3 hari sekali                ④ Seminggu sekali

15. Sebagai pengguna social media, social media apa yang paling sering Anda gunakan untuk sehari-hari?

- ① Instagram                      ③ Facebook                      ⑤ Lainnya
- ② Youtube                      ④ WhatsApp

16. Social media apa yang paling sering Anda gunakan untuk melihat tren & informasi?

- ① Instagram                      ③ Facebook                      ⑤ Lainnya
- ② Youtube                      ④ WhatsApp



17. Pertanyaan-pertanyaan berikut adalah tentang social media usage. Mengingat ini adalah pertanyaan yang berkaitan dengan jawaban subjektif. Silakan centang atau pilih salah satu yang sesuai dengan pendapat atau pemikiran pribadi Anda.

Item Pertanyaan	① Sangat tidak setuju ... ⑦ Sangat setuju						
	①	②	③	④	⑤	⑥	⑦
Saya menemukan konten menarik yang ditampilkan di social media tentang brand yang saya pertimbangkan untuk dibeli	①	②	③	④	⑤	⑥	⑦
Menggunakan social media untuk mencari informasi tentang brand yang saya pertimbangkan untuk dibeli sangat trendi	①	②	③	④	⑤	⑥	⑦
Saya ingin berbagi informasi tentang brand dari social media kepada teman saya tentang kosmetik halal	①	②	③	④	⑤	⑥	⑦

①Sangat tidak setuju, ②Tidak setuju, ③Agak tidak setuju, ④Netral, ⑤ Agak setuju, ⑥ Setuju, ⑦ Sangat setuju

18. Pertanyaan-pertanyaan berikut adalah tentang sikap. Mengingat ini adalah pertanyaan yang berkaitan dengan jawaban subjektif. Silakan centang atau pilih salah satu yang sesuai dengan pendapat atau pemikiran pribadi Anda.

Item Pertanyaan	① Sangat tidak setuju ... ⑦ Sangat setuju						
	①	②	③	④	⑤	⑥	⑦
Menggunakan kosmetik halal adalah ide yang bagus	①	②	③	④	⑤	⑥	⑦
Menggunakan kosmetik halal adalah ide yang bijak	①	②	③	④	⑤	⑥	⑦
Menggunakan kosmetik halal itu menyenangkan	①	②	③	④	⑤	⑥	⑦

①Sangat tidak setuju, ②Tidak setuju, ③Agak tidak setuju, ④Netral, ⑤ Agak setuju, ⑥ Setuju, ⑦ Sangat setuju

19. Pertanyaan-pertanyaan berikut adalah tentang norma subjektif.  
Meningat ini adalah pertanyaan yang berkaitan dengan jawaban subjektif. Silakan centang atau pilih salah satu yang sesuai dengan pendapat atau pemikiran pribadi Anda.

Item Pertanyaan	① Sangat tidak setuju ... ⑦ Sangat setuju						
	①	②	③	④	⑤	⑥	⑦
Keluarga saya berpikir bahwa saya harus mengkonsumsi kosmetik halal daripada kosmetik non-halal	①	②	③	④	⑤	⑥	⑦
Sebagian besar orang yang penting bagi saya menganggap saya harus mengkonsumsi kosmetik halal	①	②	③	④	⑤	⑥	⑦
Teman-teman saya akan berpikir bahwa saya harus mengkonsumsi kosmetik halal	①	②	③	④	⑤	⑥	⑦

①Sangat tidak setuju, ②Tidak setuju, ③Agak tidak setuju, ④Netral, ⑤ Agak setuju, ⑥ Setuju, ⑦ Sangat setuju

20. Pertanyaan-pertanyaan berikut adalah tentang niat beli.  
 Mengingat ini adalah pertanyaan yang berkaitan dengan jawaban subjektif. Silakan centang atau pilih salah satu yang sesuai dengan pendapat atau pemikiran pribadi Anda.

Item Pertanyaan	① Sangat tidak setuju ...						
	⑦ Sangat setuju						
Saya akan membeli produk dari merek ini daripada merek lain yang tersedia	①	②	③	④	⑤	⑥	⑦
Saya berniat membeli produk kosmetik halal di masa mendatang	①	②	③	④	⑤	⑥	⑦
Saya bersedia merekomendasikan orang lain untuk membeli produk dari merek ini	①	②	③	④	⑤	⑥	⑦

①Sangat tidak setuju, ②Tidak setuju, ③Agak tidak setuju, ④Netral, ⑤ Agak setuju, ⑥ Setuju, ⑦ Sangat setuju

[PART 3]

21. Berikut ini adalah tahapan pertanyaan terakhir mengenai demografi Anda. Silakan centang atau pilih salah satu yang sesuai dengan Anda.

21-1. Berapakah umur Anda?

① 18-22

② 23-27

21-2. Apakah pekerjaan Anda?

① Pelajar

③ Wiraswasta

② Pegawai

④ Tidak Bekerja

21-3. Apakah status Anda?

① Belum Menikah

③ Bercerai

② Menikah

21-4. Apakah pendidikan Anda?

① Sekolah Menengah Atas

③ Sarjana

② Diploma

④ Pascasarjana

21-5. Berapa pendapatan Anda/bulan?

① < Rp 2.000.000 (< US\$ 131.48)

② Rp 2.000.000 - 4.000.000 (US\$ 131.48 - US\$ 262.95)

③ Rp 4.100.000 - 6.000.000 (US\$ 269.52 - US\$ 394.42)

④ Rp 6.100.000 - 8.000.000 (US\$ 400.98 - US\$ 525.88)

⑤ > Rp 8.000.000 (> US\$ 525.88)

20-6. Berapa pengeluaran Anda untuk membeli kosmetik/bulan?

- ① < Rp 500.000 (< US\$ 32.87)
- ② Rp 500.000 – 1.000.000 (US\$ – US\$ 65.74)
- ③ Rp 1.100.000 – 2.000.000 (US\$ 72.31 – US\$ 131.48)
- ④ > Rp 2.000.000 (> US\$ 131.48)

Survei telah selesai.

Terima kasih banyak telah meluangkan waktu untuk berpartisipasi.

# 국문초록

## 인도네시아 Z세대 할랄 화장품 구매의도

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무슬림들에게 할랄은 화장품을 포함한 제품 소비 맥락에서 주요한 가치이다. 그래서 이것은 매우 중요한 소비 고려 사항이며 인도네시아 소비자들 사이에서 인기가 있고 수요가 많은 할랄 화장품을 만든다.

따라서 본 연구는 인도네시아 할랄 화장품에 대한 구매의도에 영향을 미치는 요인을 파악 또는 분석하여 기존의 연구격차를 해소하고자 하는데, 특히 인도네시아에서 할랄 화장품을 중심으로 선행문헌들은 여전히 매우 제한적인 실정이다. 연구문제는 다음과 같다. 첫째, 종교적 신념, 할랄 지식, 할랄 브랜드 이미지가 할랄 화장품에 대한 Z세대 인도네시아 무슬림 여성 소비자의 태도에 어떤 영향을 미치는가? 둘째, 소셜 미디어 이용이 할랄 화장품에 대한 Z세대 인도네시아 무슬림 여성 소비자의 주관적 규범에 어떻게 영향을 미치는가? 셋째, 태도와 주관적 규범이 할랄 화장품에 대한 Z세대 인도네시아 무슬림 여성 소비자의 구매 의도에 어떤 영향을 미치는가?

사용되는 방법은 인도네시아에서 가장 많이 사용되는 세 가지 대화형 소셜 미디어 플랫폼 (Instagram, WhatsApp, Facebook)을 통해 자체 관리되고 공유되는 온라인 설문지를 통해 실시하였다. 소셜 미디어를 사용한 18-27세 인도네시아 무슬림 여성 참여자의 총 306개 응답을 IBM SPSS 25 프로그램을 이용하여 분석하였다. 회귀분석 방법은 Z세대 인도네시아 무슬림 여성 소비자의 태도, 주관적 규범, 구매의도에 영향을 미치는 종교적 신념, 할랄 지식, 할랄 브랜드 이미지 및 소셜

미디어 이용 등 변수 간의 관계를 모든 가설을 검정하거나 평가하기 위해 사용하였다.

본 연구의 결과는 태도에 영향을 미치는 변수(종교적 신념, 할랄 지식, 할랄 브랜드 이미지) 사이에는 관계가 있는데, 종교적 신념은 Z세대 인도네시아 무슬림 여성 소비자의 할랄 화장품에 대한 태도에 가장 큰 영향을 미치고 구매의도에 영향을 미치는 변수이다. 또한 소셜 미디어 사용은 인도네시아 소비자의 할랄 화장품에 대한 주관적 규범 및 구매의도와 매우 긍정적인 관계가 있는 것으로 나타났다. 따라서 본 연구에서 사용된 모든 변수는 Z세대 인도네시아 무슬림 여성 소비자의 구매의도에 영향을 미치는 데 성공했다고 결론지을 수 있다.

본 연구는 몇 가지 이론적 함의를 제공한다. 첫째, 본 연구는 특히 소비자의 할랄 화장품 구매의도를 파악하는데 초점을 맞추고 있다. 둘째, 할랄 제품에 대한 선행연구에서는 종교적 신념, 할랄 지식, 할랄 브랜드 이미지를 사용하여 할랄 화장품 구매 태도와 의도에 영향을 미치는 경우가 많았다. 그러나 본 연구에서는 Z세대 소비자에게 적합하다고 판단되어 거의 사용되지 않는 소셜 미디어 사용의 변수를 선택하였다. 셋째, 본 연구는 인도네시아에서 할랄 화장품에 대한 기존 연구가 아직 매우 제한적이었기 때문에 인도네시아 소비자를 중심으로 Z세대의 구매의도를 논의하였다.

**주요어** : 구매의도, 할랄 화장품, 인도네시아, 무슬림, Z세대

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