

ICONSPADU 2021**International Conference on Sustainable Practices, Development and Urbanisation****HALAL COSMETICS USAGE AMONG MILLENNIALS: SOCIAL
INFLUENCE AS MEDIATOR**

Nor Azilah Husin (a)*, Eka Mariyanti (b), Mazni Saad (c), Hendra Lukito (d),
Aishah Maulad Hamzah (e)
*Corresponding author

(a) Faculty of Business and Accountancy, Universiti Selangor, 40000, Shah Alam, Selangor, Malaysia,
nor_azilah@unisel.edu.my, aishah.sunny22@gmail.com

(b) Faculty of Economics and Business, Dharma Andalas University, Padang, West Sumatra-Indonesia,
ekamariyanti@yahoo.com

(c) Kulliyah of Languages and Management, International Islamic University Islam Malaysia, Muar, 84600 Johor,
Malaysia, maznisaad@iium.edu.my

(d) Faculty of Economy, Universitas Andalas Padang, West Sumatra-Indonesia, hendralukito@eb.unand.ac.id

(e) Faculty of Business and Accountancy, Universiti Selangor, 40000, Shah Alam, Selangor, Malaysia,
aishah.sunny22@gmail.com

Abstract

These days cosmetics have gotten mainstream among all, including the millennials around the globe; however, the mindfulness for halal cosmetics agents is powerless. Inferable from the expanding interest for halal products on the world's market, numerous Muslim shoppers feel dubious and unconfident that the sold items are shariah compliant. Be that as it may, very few organizations in Malaysia can deliver beauty care products, causing Muslims who pick makeup to have constrained options. This study proposes using a mediation model that links individual factors, religiosity, and halal cosmetics usage via social influence. A quantitative method and probability sampling technique using random selection. A survey was conducted on 161 university students from both public and private universities. SmartPLS was used as the structural equation modelling approach to perform the analysis. The findings showed that religiosity has no significant influence on halal cosmetics usage among millennials. Interestingly, the social influence mediates the relation between religiosity and halal cosmetics usage. Though the individual factor directly affects halal cosmetics adoption, social influence's indirect effect has shown otherwise. The theory of self-determination among millennials prevails. The implication of this study will help shed light on the understanding of the present market circumstances of the cosmetics business in Malaysia, which is in line with Sustainable Development Goal 3 to ensure a healthy life and promote well-being for all at all ages.

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Keywords: Cosmetics, halal, SDG-3, social influence

1. Introduction

Industrialization drives economic growth, creates job opportunities, and thereby reduces income poverty. Islam is the world's quickest developing religion; <https://worldpopulationreview.com> announced around 1.9 billion Muslims in 2019, making it the second-biggest faith on the earth behind Christianity, coming about purchasers' interest for beauty care products and individual consideration is on the ascent. Department of Statistics Malaysia (2020) documented that the proportion of Malaysians by age range of millennials in 2021 will be between 39 and 21 years old, which will be 35% of the overall Malaysia population. Millennials also have a strong interest in repurchasing *halal* products (Fadholi et al., 2020). *Halal* cosmetics imply that a strictly mindful client will consistently utilize items carefully (Nasution et al., 2017). The developing number of Muslims around the globe and mindfulness raising among their ongoing ages are two significant explanations for the new pattern in Muslim shopper conduct change. The economy of *halal* products is in higher demand (AzilahHusin et al., 2015). Following the Malaysian government's exertion in making the nation a center, it has pushed the beauty care products industry to move similarly. *Halal* cosmetics can drive the economy. Although government endeavors started in 2006, in any case, there is still a ton to do in making Muslim purchasers mindful of what they use concerning and *Syariah* compliant. Today, makeup and individual consideration items are a fundamental component of our regular day-to-day existences. Subsequently, the motivation behind this investigation is to discover the determinants that impact the use of *halal* cosmetics among millennials. This study employed Self-determination Theory (SDT) perspective to show what motivates Malaysian millennials to use *halal* cosmetics. The usage of *halal* cosmetics allows millennials to consume cosmetics in their daily spending. Self-determination theory suggests that people must have certain predispositions to be attuned to new experiences (Deci & Ryan, 2000). SDT behavior is driven by two different motivators, viz. intrinsic or extrinsic, where the former is derived from inherent satisfaction with the activity. At the same time, the latter is related to external pressures or outcomes that are separate from the behavior. However, consumers' motives for employing *halal* cosmetics consumption are still unknown. Hence, it is appropriate to understand the factors that influence *halal* cosmetics among Malaysian millennials. The objective of this study is to determine the determinants of *halal* cosmetics usage, specifically among millennials. This scope of the study is in line with Sustainable Development Goals (SDGs), also known as the Global Goals, which the United Nations adopted in 2015 as a universal call to action to end poverty, protect the planet, and ensure that by 2030 all people enjoy peace and prosperity. As cosmetics are booming, this study aligns with Sustainable Development Goal 3 to strengthen the prevention and treatment of substance abuse of harmful products.

1.1. Usage of Halal Cosmetics

The cosmetics business is becoming a worldwide concern now as Muslims feel harmony by expanding items in all aspects of their daily life. Naseri (2021) found that most of his respondents on online purchase intention of *halal* cosmetics products are female and millennials whose age range is 21 to 30 years. They are increasingly paying attention to beauty (Ali et al., 2016). Due to steady population growth, the Islamic population will be 2.6 billion or 30% of the world's population by 2050 (Hackett &

Lipka, 2018). Consequently, there will be a new wave in the global cosmetics industry, resulting in increased demand for cosmetics that meet religious and cultural standards. Moreover, people all over the world will look for natural and safe cosmetics. This scenario helps explain why *halal* cosmetics are starting to penetrate people from all walks of life. Meanwhile, the younger Muslim generation is increasingly educated and aware, with many of them holding large amounts of cash, enabling many Muslims to buy *halal* goods containing *halal* ingredients (Zaidun & Hashim, 2018).

Sugibayashi et al. (2019) reason why the beauty care product industry has not been able to infiltrate Malaysian buyers is that the demands for *halal* cosmetics remain neglected. The creation of beauty care products is overwhelmed by non-restorative manufacturers whose creation strategies may not meet science requirements. For the most part, essential items in Malaysia are heavily influenced by the Drugs and Cosmetics Regulations and are officially approved for corrective control. The bureau is responsible for registering, authorizing, and staking all *halal* cosmetics (Jusoh et al., 2016). The Millennials look at the ingredients contained in the product packaging displayed by the cosmetics manufacturers. Hence, consumers feel safe that these products are harmless and environmentally friendly. Developing *halal* cosmetics requires carefully acquiring *halal* ingredients, using *halal* procedures throughout the production process, and verifying that product performance is consistent with Islamic rites. Herlina et al. (2020) postulated that Muslim millennials who are educated about *halal* cosmetics and shariah law would select *halal* cosmetics over non-*halal* products. We can conclude that millennials or generation Y understand the importance of *halal* cosmetics.

1.2. Individual Factors of Using Halal Cosmetics

As of late, inventive corrective and individual consideration items are popular since purchasers presently have more beauty consciousness. For example, environmental-friendly things are expanding, making this variable the most significant influencing factor on people's disposition toward purchasing products (Yeo et al., 2016). Consequently, it cannot substitute for corrective items to be acknowledged by Malaysian buyers. Awareness started to increase when the Muslims realized that the child's placenta was used to assemble makeup like lipstick and face cream. Individual factors influencing one's buying intention include attitudes, knowledge, skills, genetics, and personal characteristics. Educated millennial Muslim cosmetics buying behaviour falls under the "Limited Decision Making" category (Ishak et al., 2019). The group proactively looks out crucial data regarding cosmetics goods before purchasing them, such as ingredients, *halal* certification, place of origin, health safety assurance, and product advantages. Young Muslim cosmetics buyers have a strong sense of brand loyalty and are prepared to spend more for the brand they want. Khalid et al. (2021) reiterated that attitude and positioning factors might accurately predict customer purchase intent. Finally, the findings support the current study on consumer behavioral intention for *halal* cosmetics goods. The theoretical concepts of the fundamental customer's consumption were used as an instrument that might lead to actual behavior. Suparno's (2020) findings indicated that attitudes had a positive and significant influence on the online purchasing intention of *halal* cosmetics products. Ariffin et al. (2019) also found that a positive attitude is crucial to increase consumer purchase intention toward *halal* cosmetics. Suparno (2020) also explains that the individual factor in *halal*

cosmetics is more related to rational decisions than emotional ones. Overall, we can conclude that individual factors do influence the intention to purchase *halal* cosmetics.

1.3. Religiosity

Religiosity is an individual's strict level and the degree to which they apply their rigid qualities daily. Putri et al. (2019) found that the higher the degree of strictness of an individual, at that point, they ought to have comprehended the significance of shariah-compliant items in regular day-to-day existence. The use of non-compliance cosmetics products and personal care resulting in the disapproved prayer. Briliana and Mursito (2017) documented that religiosity is an individual's commitment to their religion and how that commitment is represented in the individual's attitudes and behavior. They discovered that religiosity affects the attitude of using *halal* products that higher religiosity will be healthier and live longer. The results of this study also prove that in Indonesia today has begun, consumer awareness of *halal* products is increasing where variables such as external socio-demographics such as length of study and consumer religious education have a strong relationship with the use of *halal* cosmetics. Consumers with high religiosity and high education are very concerned about *halal* labels used to identify products. Suparno (2020) also emphasized that religiosity influences both Muslim women's cognitive and affective attitudes regarding cosmetics. Meanwhile, Suhartanto et al. (2020) stated that religion does not significantly influence consumer satisfaction and loyalty to *halal* cosmetics. Memon et al. (2019) have the same opinion as Suhartanto et al. (2020) that religion has no moderating influence on the connection between the theory of planned behavior components and *halal* purchasing intention. Overall, the previous research shows religiosity has inconclusive results on the effect on *halal* cosmetics purchase intention.

1.4. Social Influence in Using Halal Cosmetics

Social influence is crucial to some human behavior. The beauty care products advertise in Asia seem, by all accounts, to be one of the quickest developing markets (Mohezar et al., 2016) reported that buyers' selection of makeup is also formed by social weight and the assessment of their reference gathering, such as loved ones. Mohamed and Li (2017) proposed social factor as the impact control of item information towards purchasing goal. Be that as it may, a social factor cannot direct the clients' purchase intention (Nora & Minarti, 2017). Social factor named emotional standard is the apparent social strain to conform to assumptions regarding participating in the conduct, which should impact the person's expectation to perform or not to the behavior (Shah Alam & Mohamed Sayuti, 2011). Their investigations show the cosmetics industry that Muslims are affected by social control that will have high buy aim toward cosmetics products. Dewi and Zalzal (2020) asserted that the emotional response strongly impacts customer buying intention. They also stated that successful advertising (emotional reaction and environmental response) has a beneficial influence on customer purchasing behavior. Shahid et al. (2018) pointed out that rising knowledge among Muslim consumers about *halal* cosmetics goods and components is a precursor to their consumption pattern, influencing their perception of alternatives and ultimate choice. Moreover, Briliana and Mursito (2017) discovered that subjective norm is connected to intention, with the personal standard being the more significant predictor. Subjective norm was also associated with an attitude toward purchasing *halal* products. Overall, the previous study suggests that

social influence does affect the intention to acquire *halal* cosmetics. Respondents' attitudes towards *halal* cosmetics products are strongly influenced by subjective (social) norms such as friends, colleagues, and family members, indicating the role of the Muslim community in dictating such attitudes. The possibility of the presence of social norms in influencing attitudes and intentions to choose *halal* products can help explain the role of reference groups and society in general, in shaping these attitudes (Briliana & Mursito, 2017). Based on the above literature, we formulate these hypotheses;

H1: Individual factor has a significant influence on halal cosmetics usage among Malaysian millennials.

H2: Individual factor has a significant influence on Social Influence among Malaysian millennials.

H3: Religiosity has a significant influence on halal cosmetics usage among Malaysian millennials.

H4: Religiosity has a significant influence on social influence among Malaysian millennials.

H5: Social factor has a significant influence on halal cosmetics usage among Malaysian millennials.

H6: Social influence mediates the relationship between individual factors and halal cosmetics usage among Malaysian millennials.

H7: Social influence mediates the relationship between religiosity and halal cosmetics usage among Malaysian millennials.

2. Problem Statement

In the context of Malaysia's population, Millennial or Gen Y – those aged 24 to 38 — constitute the most significant cohort, accounting for 26 percent. Millennials are persons born between 1982 and 2000. Then, Gen X (39 to 53 years old, 17%), baby boomers (54 to 72 years old, 12%), and the silent generation (73-year-olds and above, 2 percent). Meanwhile, Gen Alpha (that aged one to five years old, accounting for 8% of the population) and Gen Z (those aged six to ten years old, accounting for 8% of the population) (6 to 23 years of age, 35 percent) (Department of Statistics Malaysia, 2020). Thus, the age range of millennials in 2021 will be between 21 and 39 years old and 26% of the overall Malaysian population. The big question is, what are the factors that determine *halal* cosmetics usage among millennials?

3. Research Questions

What are the factors that determine *halal* cosmetics usage among millennials? The two-fold objectives were to identify factors that influence *halal* cosmetics usage and the role of social influence as the mediator.

4. Purpose of the Study

This study focuses on the determinants of *halal* cosmetics usage among Malaysian millennials and social influence as a mediator in the relation of individual factors, religiosity, and *halal* cosmetics usage.

5. Research Methods

5.1. Population and Sampling

We chose a quantitative technique for this study since it was determined to be the optimal strategy because it emphasizes numbers and figures in data collecting and analysis. According to the Department of Statistics of Malaysia (2020), around 35% of the whole Malaysian population (32.7 million) in 2021 will be millennials. The estimated number would be 11.4 million. As a result, the estimated sample size is 384 based on the given population (Krejcie & Morgan, 1970). The population of this study was the Malaysian millennials who have used *halal* cosmetics for various reasons. Using a random sampling approach, by distributing an online questionnaire to the specific group who are millennials, we gathered 161 respondents who fit the criteria specified. The details of the respondents are tabulated in the results section.

5.2. Instrument and Data Collection

We utilized a quantitative research technique to distinguish the connections between the individual factor, social influence, religiosity, and *halal* cosmetics usage. A total of 200 surveys were given to different respondents from the public (*IPTA*) and private (*IPTS*) university students, and just 161 sets are usable, coming about the response rate of 80.5%. The questionnaire was adapted from past writing; individual factor (Ariffin et al., 2019), social influence (Ali et al., 2019), religiosity (Mohezar et al., 2016), and *halal* use (Ali et al., 2016). The instrument comprises five (5) sections. The initial segment contains a segment foundation including gender, age, university type, education level, and reason for using *halal* cosmetics. The later parts comprise five items each for *halal* cosmetics usage, individual factor, social influence, and religiosity. A 7-point *Likert* scale was utilized to quantify all the factors.

5.3. Data Analysis

To analyse the data, we conducted several analyses. First, the study computed the descriptive statistics to evaluate the respondents' profiles. The information was examined using Structural Equation Modeling (SEM-PLS) to carry out the confirmatory factor analysis, path analysis, and measurement model.

6. Findings

6.1. Measurement Model Analysis

Next, we performed a convergent validity analysis on the model. The results are presented in Table 1 below, showing the loading indicators, Composite Reliability - CR (γ) and AVE for each reflective construct. The loading value of an item must be greater than or equal to 0.5 to ensure the AVE reaches a score greater than 0.5 and a minimum CR value of 0.70 (Hair & Hampson, 2006). The results of examining the external loading value for each of the four constructs of the 20 statement items found that one item had a loading of 0.90 or higher. Figure 1 illustrates PLS-SEM analysis.

Table 1. Reliability Test

Indicators	Loading	AVE	γ	α
Usage of <i>Halal</i> Cosmetics		0.713	0.908	0.866
I prefer <i>halal</i> cosmetics to conventional products.	0.847			
I prefer using <i>halal</i> cosmetics even it is more expensive.	0.815			
I like <i>halal</i> cosmetics products better than others.	0.900			
<i>Halal</i> cosmetics products are more attractive.	0.812			
Individual Factor		0.713	0.922	0.894
I am aware of <i>halal</i> cosmetics and personal care products.	0.743			
I have an intention to use <i>halal</i> cosmetics and personal care products.	0.821			
I prefer <i>halal</i> cosmetics because it comforts my religious values.	0.880			
It is important for me to choose <i>halal</i> cosmetics products.	0.883			
<i>Halal</i> cosmetics/personal care are free from banned ingredients.	0.860			
Social Influence		0.652	0.882	0.823
Most people around me use <i>halal</i> cosmetics products.	0.824			
I choose <i>halal</i> cosmetics products based on the recommendations.	0.813			
I choose it because I like to be like my peers.	0.781			
My family motivates me to use <i>halal</i> products.	0.813			
Religiosity		0.695	0.901	0.852
I need <i>halal</i> cosmetics for my daily use.	0.874			
I care about <i>halal</i> ingredient existence.	0.865			
I follow shariah-compliant on choosing personal care.	0.858			
I pray five times a day.	0.728			

Note: AVE = Average Variance Explained; γ = Composite Reliability; α = Cronbach's Alpha; *p < 0.05

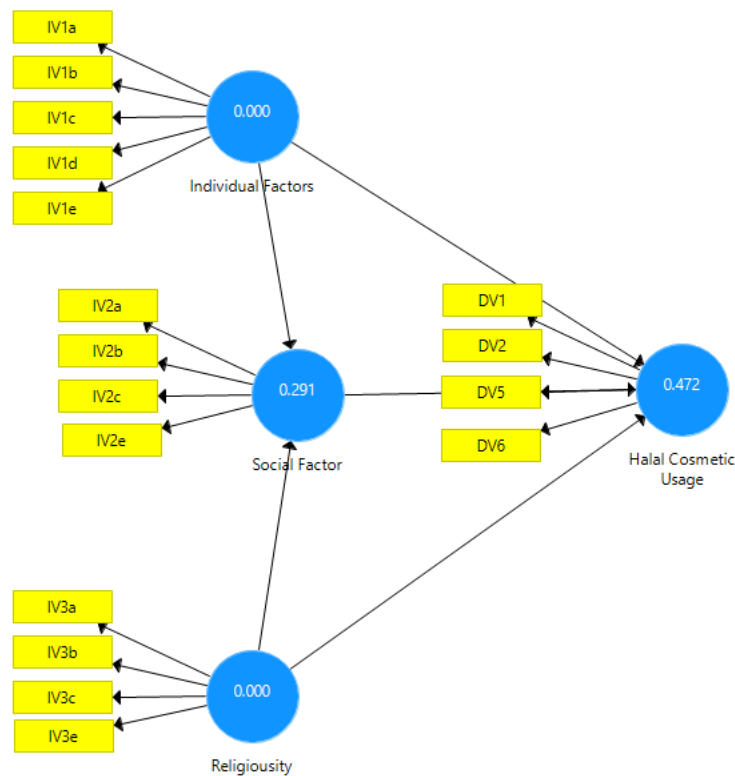


Figure 1. Initial Broad Model

6.2. Discriminant Validity

The Fornell-Larcker criterion is one of the most essential assessments for testing the validity of discrimination. The Fornell-Larcker criterion suggests that each AVE construct must be compared with a discriminant between constructs of the same construct and all other constructs measured reflectively in the structural model. The common variance for all model constructions must be no greater than their AVE (Hair et al., 2019). Table 2 shows that the model results meet the Fornell-Larcker criteria.

Table 2. Fornell-Larcker Criterion

	H Cosmetic Usage	Individual Factors	Religiosity	Social Factor
H Cosmetic Usage	0.844			
Individual Factors	0.787	0.839		
Religiosity	0.726	0.780	0.833	
Social Factor	0.687	0.627	0.666	0.808

6.3. The Structural Model

Next, we run a Path-based model analysis to test the five direct hypotheses generated in this study. To test the level of importance, *t* statistics for all paths were generated using the Smart PLS 3.0 bootstrap function. The *t*-statistic conducted on a sample size of 161 respondents and five main direct hypotheses brought a result of ≥ 1.96 and showed a significant level of 0.05. The following Table 3 shows the evaluation of path coefficients. Based on the evaluation results, four relationships were found to have a

value of ≥ 1.96 , thus showing significance at the alpha level of 5% or 0.05 (this was not the case for hypothesis H3).

Table 3. Structural Model Assessment

Path	β	<i>t</i> -statistic	<i>p</i> -value	Q^2	f^2	Effect size	Decision
H1: IF \rightarrow HCU	0.489	5.536	0.000	0.472	0.286	Medium	Supported
H2: IF \rightarrow SI	0.274	2.297	0.022	0.291	0.056	Small	Supported
H3: R \rightarrow HCU	0.163	1.728	0.085	0.472	0.029	Small	Not Supported
H4: R \rightarrow SI	0.452	3.908	0.000	0.291	0.152	Medium	Supported
H5: SI \rightarrow HCU	0.272	3.301	0.001	0.472	0.126	Small	Supported

Note: IF = Individual Factor; HCU = *halal* cosmetics usage; SI = Social Influence; R = Religiosity; S= Significant; NS = Not Significant; β , Coefficient; f^2 = Effect Size; q^2 = Predictive Relevance; $p < 0.05$.

This step is to assess the statistical significance and relationship of path coefficients. We run a bootstrap to determine the importance of path coefficients and evaluate their values which are usually in the range of $|1$ and $|p1$ (Hair et al., 2019). Table 4 shows the path coefficients (β); religiosity has no direct effect on *halal* cosmetics usage. The values for the direct influence of Religiosity on *halal* Cosmetics Usage are ($1.728 < 1.96$ and $0.085 > 0.05$). The results are not significant, which means that hypothesis H3 is rejected, proving that religiosity influences *halal* Cosmetics Usage. The effect size metric is f^2 and is somewhat redundant with the path coefficient size. As a practical rule, values are higher than 0.02. 0.15 and 0.35 describe small, medium, and large f^2 effect sizes (Hair et al., 2019), and the effect size for H1 and H3 are medium size, and the rest are small effects.

6.4. Mediation Analysis

The indirect analysis of the results shows that Social Influence simultaneously mediates the relationship between religiosity and *halal* Cosmetics Usage (IEC = 0.123, $t = 2.356 > 1.96$, $p (0.019 < 0.05)$); however, the indirect analysis also shows that social influence does not mediate the relationship between the individual factor and *halal* cosmetics usage because the indirect effect for this pathway is not statistically significant (IEC = 0.075, $t = 1.879 < 1.96$, $p = 0.061 > 0.05$) because the *p*-value is above the 5% significance level and the confidence interval 95% of these indirect paths include zero.

Table 4. Mediating analysis (Indirect Effect Assessment)

Indirect Path	IEC	<i>t</i> - statistic	<i>p</i> -value	Decision
IF \rightarrow SI \rightarrow HCU	0.075	1.879	0.061	Not Supported
R \rightarrow SI \rightarrow HCU	0.123	2.356	0.019	Supported

Note: IF = Individual Factor; HCU = *halal* cosmetics usage; SI = Social Influence; R = Religiosity; S= Significant; NS = Not Significant; IEC = Indirect Effect Coefficient.

7. Discussion and Conclusion

The research question led to seven hypotheses posited in this study, and all hypotheses are supported except hypotheses 3 and 6. Specifically, the individual factor is significantly related to *halal* cosmetics usage among Malaysian millennials. The individual factor ($\beta = 0.489$) had the most statistical

influence on *Halal* cosmetics usage. The results are consistent with Ishak et al. (2019) and Suparno (2020). The social influence in this study is also significantly related to the usage of *halal* cosmetics. Previous findings (Briliana & Mursito, 2017; Dewi & Zalzal, 2020; Shah Alam & Mohamed Sayuti, 2011) also regarded social influence as the underlying determinant of their references, such as close friends and relatives and any social influencers.

However, religiosity does not impact the usage of *halal* cosmetics among Malaysian millennials, which is inconsistent with findings from Nasution et al. (2017), and Suparno (2020). The mediation analysis also proves that social influence can influence the choice of *halal* cosmetics usage, which is impacted by religiosity. The higher a person's level of religiosity, the social environment will significantly influence the millennials in choosing and using the products they will consume. The values of religiosity teach Muslims to consume *halal* products.

The behavior of the millennial consumers who consume *halal* cosmetics in this study was not directly influenced by the religiosity factor. Mokhlis (2009) attested that individuals have their point of view, and they pick their item with their convictions which is in line with the self-determination theory. No peers or family influence their usage. These millennials have their perception, attitude, and behavior in using *halal* cosmetics in their daily routines. They are more pulled in to utilize an item when the item can positively impact them, and they feel progressively good utilizing it.

The educated and millennials Muslims are conscientious of *halal* cosmetics choices. The adoption of *halal* cosmetics in line with SDG 3 emphasizes healthy and safe products. Three predictors, individual factor, social influence, and religiosity factors, accounted for $R^2 = 47.2\%$ of *halal* cosmetics consumption, indicating that these variables are critical for the generation to which the individual factor contributed the most. Social influence has mediated the relationship between religiosity and *halal* cosmetics usage.

In a nutshell, social influence likewise impacts individuals' behavior in picking the correct item for their cosmetics. Being occupied with the university campus may affect their perception and behaviour towards *halal* cosmetics as they must guarantee the *halalness* and *thoyyiban* of the products. This study can enhance an empirical result on *halal* beauty care products utilization among Malaysian millennials, which could later be the potential long-haul clients for *halal* cosmetics, particularly once they have graduated and begun working later. This study is not free from any limitations. First, it is only limited to millennials studying in private and public universities in Klang Valley, Malaysia. Other than these four (4) variables investigated, future research could have been more interesting if other variables were analyzed, such as product quality and brand influencer. Different categories of respondents, e.g., Gen Z or baby boomers, are also good to know on the empirical finding regarding *halal* cosmetics usage.

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