

## UNDERSTANDING YOUTH CONSUMERS OF HALAL COSMETICS: A CROSS-COUNTRY STUDY OF MALAYSIA AND INDONESIA

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### Abstract

The halal cosmetics industry is an expanding sector within Southeast Asia's economy, fuelled by consumer demand for products that align with both religious values and contemporary lifestyle preferences. This study examines the purchasing behaviour of young consumers in Malaysia and Indonesia – two prominent Muslim-majority countries that play a significant role in the halal cosmetics market. The research aims to explore the social, cultural, and psychological factors influencing young people's choices of halal cosmetic products, thereby contributing to a deeper understanding of consumer behaviour in the region. A quantitative descriptive approach was used, with data collected from 400 university students – 200 from each country – using a structured questionnaire. The survey assessed purchasing behaviour, attitudes, personality traits, perceived environmental concern, price, shopper psychology, and religiosity. The findings reveal distinct differences between the two countries. In Malaysia, purchasing behaviour is primarily influenced by personality and attitude, underscoring the importance of personal identity and lifestyle. Conversely, in Indonesia, religiosity and environmental concern exert the strongest influence, reflecting collective values and ethical awareness. These contrasts highlight the cultural and institutional contexts that shape consumption patterns in Southeast Asia. This study enhances our understanding of youth consumer behaviour in the region and offers valuable insights for those developing halal cosmetic products that cater to the values and needs of young Southeast Asian consumers.

**Keywords:** *halal cosmetics, purchase behaviour, Indonesia, Malaysia, youth*

## **INTRODUCTION**

The global halal economy is undergoing rapid expansion, driven by growing consumer awareness and demand for products that comply with Islamic principles. In 2021, it was estimated that Muslim consumers worldwide spent approximately US\$2 trillion across sectors such as food, pharmaceuticals, cosmetics, modest fashion, travel, and media. This figure is projected to rise to US\$2.8 trillion by 2025 (Shafaki, 2022). Within this landscape, the halal cosmetics sector has emerged as a dynamic and promising market segment, with expenditure expected to increase from US\$65 billion in 2021 to US\$93 billion by 2025 (Shafaki, 2022). This upward trajectory not only highlights the sector's market potential but also reflects broader shifts in consumer behaviour, where the pursuit of health, hygiene, and physical attractiveness increasingly intersects with ethical and religious considerations (Khuong & Duyen, 2016).

While considerable research has explored general consumer behaviour within the cosmetics industry, scholarly attention specifically devoted to halal cosmetics remains relatively limited. Previous studies have investigated various aspects of cosmetics consumption, including hedonic and utilitarian motivations (Ho et al., 2020) and brand loyalty (Choi & Lee, 2019). Although several studies have focused on halal cosmetics (Ngah et al., 2021; Naseri et al., 2021), a significant number of recent contributions have examined the related field of green cosmetics (Bui et al., 2021; Hieu et al., 2021; Dlamini & Mahowa, 2024). Lee et al. (2019) noted that much of the existing literature remains general in nature, often overlooking the specific characteristics of halal-certified cosmetic products. In response, this study adopts a targeted approach to examining halal cosmetics as a distinct domain within the broader cosmetics industry.

The demographic focus of previous research also reveals notable gaps. Much of the literature has concentrated on female consumers (Haro, 2018; Senavirathne & Kumaradeepan, 2020; Bui et al., 2021), while some studies have included both genders (Rani & Krishnan, 2018; Lee et al., 2019; Boon et al., 2020; Sudarsono et al., 2024). A smaller but growing body of work has considered male consumers, with findings indicating that men's desire for attractiveness, aesthetics, vigour, and fitness challenges traditional gender norms centred solely on hygiene (Sanny et al., 2020; Choudhari, 2020). In terms of population segments, research has focused variously on working adults (Osman et al., 2022), young adults in emerging markets (Mohezar et al., 2016), and university students (Sapir & Ambo, 2021; Rahmah, 2025). However, there remains a lack of comparative studies examining specific population cohorts, such as university-enrolled youth across different national contexts.

The youth population is a crucial and influential demographic segment within the halal cosmetics market. In Malaysia, individuals aged 15 to 30 make up over 28 per cent of the total population (Department of Statistics Malaysia, 2023), while in Indonesia, youth aged 16 to 30 account for more than 64 million people – approximately 24 per cent of the national population (Badan Pusat Statistik, 2023). This cohort not only represents a substantial current market but also shapes the trajectory of future consumer trends. Young people are typically early adopters of beauty and wellness innovations and are more likely to demand transparency, ethical sourcing, and strict adherence to halal principles (Abd. Rahman et al., 2015; Shaari & Arifin, 2010). Their influence extends from purchasing decisions to product development and marketing narratives, particularly through active engagement on social media and within peer networks (Almarzoqi et al., 2025). Therefore, understanding how youth interact with halal cosmetics is essential not only for reaching an emerging market segment but also for promoting safer, value-aligned products that appeal to the next generation of consumers.

Geographically, the existing literature on halal cosmetics remains predominantly focused on single-country analyses. For example, Briliana and Mursito (2017) and Ristiyana et al. (2025) have examined Indonesia; Wei et al. (2020), Ambo and Sapir (2020), and Kamaruddin et al. (2023) have investigated Malaysia; Konety et al. (2021) explored Japan; Bhutto et al. (2024) studied Pakistan; and Al-Daqaf (2021) focused on the Middle East, specifically Yemen. While these studies have enhanced understanding of local consumer behaviour, comparative research between countries – especially those with similar religious and cultural backgrounds – remains relatively limited.

In response to this gap, the present study conducts a comparative analysis of halal cosmetics purchasing behaviour among youth in Malaysia and Indonesia. These countries were selected due to their status as Muslim-majority nations and their exposure to similar halal-certified cosmetic brands, such as Wardah, Safi, and Huda Beauty. While both countries share religious and cultural commonalities, research has identified important cultural distinctions. For instance, drawing on Hofstede's cultural dimensions framework, Su (2022) noted differences in long-term orientation and indulgence. Indonesians tend to adopt a pragmatic and restrained cultural outlook, while Malaysians exhibit a more normative and indulgent orientation. These cultural nuances may influence consumer attitudes and purchasing decisions, highlighting the need for comparative research in this area.

This study addresses a significant gap in the literature by focusing on youth consumer segments in two Muslim-majority countries and by further exploring their halal cosmetics purchasing behaviour. Understanding the

motivations and preferences of this demographic offers valuable insights for both academic research and industry practice. The findings are expected to inform product innovation, marketing strategies, and policy initiatives aimed at enhancing halal product standards and consumer trust. Moreover, this research contributes to the broader discourse on halal consumer behaviour and supports the long-term development and sustainability of the halal cosmetics industry.

This article forms part of a larger research initiative and provides a descriptive, exploratory analysis of youth consumer behaviour. The paper is structured as follows: it begins with a review of relevant literature, followed by an outline of the research methodology, presentation of empirical findings, and a discussion of the implications and conclusions.

## **LITERATURE REVIEW**

### **Halal Cosmetics**

Cosmetics are widely used on a daily basis by a significant proportion of the population today (Tengli & Srinivasan, 2022). Cosmetics are defined as any substance or preparation intended to be applied to the various external parts of the human body – including the epidermis, hair, nails, lips, and external genital organs – or to the teeth and the mucous membranes of the oral cavity, with the primary or exclusive purpose of cleaning, perfuming, altering appearance, correcting body odours, protecting, or maintaining these areas in good condition (Department of Standards Malaysia, 2019).

Due to globalisation and technological advancement, the increasing preoccupation with beauty among women has led to enormous growth in the cosmetics industry, resulting in a vast array of cosmetic products available on the market (Ishak et al., 2020). However, cosmetics were originally used primarily for hygiene and health reasons (Tengli & Srinivasan, 2022). According to Masood (2021), halal cosmetics are body and skincare products made exclusively with permissible ingredients that comply with halal standards and Shariah law, with their production and distribution processes carefully managed throughout the entire supply chain (Nawaz et al., 2021).

The global halal cosmetics market has experienced substantial growth, valued at approximately US\$47.76 billion in 2024 and projected to reach US\$115.03 billion by 2032, reflecting a compound annual growth rate (CAGR) of 11.67 per cent during the forecast period (Koswara & Herlina, 2025). This robust expansion highlights rising consumer demand for halal-certified products, particularly halal beauty and skincare items, and the broadening of these products beyond traditional majority-Muslim markets (Ahmed, 2024).

Shafaki (2022) notes that the top five countries with the highest halal cosmetics expenditure are currently India, Indonesia, Bangladesh, Russia, and Malaysia – with India and Russia being Muslim-minority countries. While the majority of the Muslim population shows a preference for halal products, halal cosmetics also appeal to non-Muslim consumers, as they are associated with stringent quality assurance standards in production and ethical consumerism. According to the International Market Analysis Research and Consulting Group (IMARC Group, 2025), in 2024, the Asia-Pacific region held the largest market share, exceeding 62.8 per cent, primarily driven by its substantial Muslim population, especially in countries such as Indonesia and Malaysia. During the same year, the global halal cosmetics market was valued at US\$36.25 billion and is estimated to reach US\$72.33 billion by 2033.

Masood (2021) highlights that the growing demand for halal cosmetics among Muslim Millennials is a key driver of the strongest global growth in cosmetics sales over the past decade. Muslim consumer spending on cosmetics is projected to increase at an annual rate of 6.8 per cent, reaching approximately US\$94 billion. This trend signals substantial investment opportunities within the halal cosmetics sector, particularly for stakeholders who strategically employ Industry 4.0 technologies such as blockchain, artificial intelligence, and virtual reality, alongside smart global partnerships and proactive government support.

### **Consumer Behaviour towards Halal Cosmetics**

Understanding consumer behaviour in the halal cosmetics sector is increasingly important given the rising market demand, especially among younger and religiously conscious consumers. Rani (2014) defines purchasing behaviour as the process by which consumers make decisions to acquire products or services. This definition continues to inform recent studies on cosmetics consumption (Rubiyanti et al., 2022; Ishak et al., 2020; Haque et al., 2019; Haque et al., 2018). In the context of halal cosmetics, this decision-making process is further shaped by perceptions of religious permissibility, ethical values, and personal care preferences. In this sector, consumer behaviour is influenced by a range of psychological, sociocultural, and economic factors.

Previous literature has emphasised that both actual and perceived product attributes play a significant role in influencing purchase decisions (Ishak et al., 2020; Haque et al., 2018; Desai, 2014). For instance, Ishak et al. (2020) noted that distinctive packaging can shape consumer perceptions and prompt purchase decisions, often independently of the product's intrinsic quality. In the halal cosmetics domain, several studies have explored factors such as product safety, halal certification, brand trust, and ethical concerns as core influences on consumer

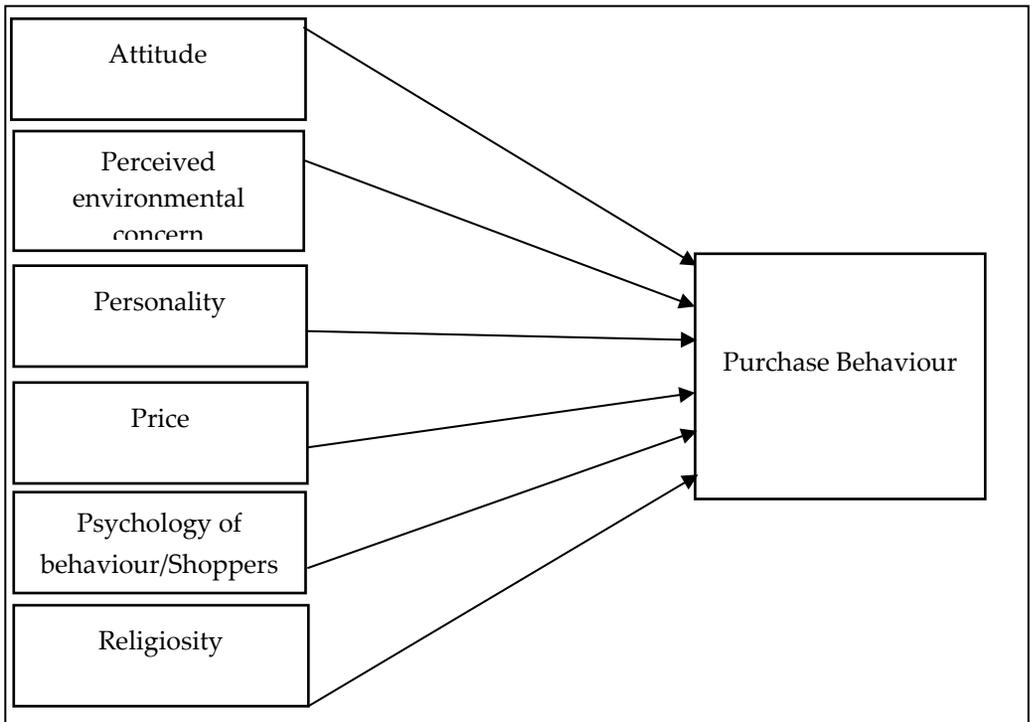
behaviour (Awan et al., 2015; Golnaz et al., 2010; Ismaeel & Blaim, 2012; Joshi & Rahman, 2016; Majid et al., 2015; Yener, 2015).

The theoretical foundation of this study is the Theory of Planned Behaviour (TPB) proposed by Ajzen (1991), which posits that intention to perform a behaviour is predicted by three constructs: attitude, subjective norms, and perceived behavioural control. However, it is important to clarify that this study does not fully operationalise TPB in its original form, as it does not measure purchase intention nor incorporate subjective norms or perceived behavioural control as variables. Instead, TPB is used as a guiding framework to inform the selection of key psychological and behavioural constructs. This selective application reflects an interest in identifying direct influences on actual purchase behaviour rather than the mediating role of intention.

The study identifies six key variables – attitude, perceived environmental concern, personality, price, shopper psychology, and religiosity – as potentially influential in shaping consumer purchase behaviour towards halal cosmetics. These variables are derived from prior research and conceptualised in line with the behavioural dimensions suggested by TPB, though adapted to better suit the research context and empirical scope of this study (Sulaiman et al., 2020).

Attitude remains a cornerstone construct in consumer behaviour research, reflecting individuals' positive or negative evaluations of performing a given behaviour. Prior studies (Abd. Rahman et al., 2015; Haque et al., 2018; Che Mohd. Hashim & Musa, 2014) consistently show that a favourable attitude significantly influences halal product consumption. The inclusion of perceived environmental concern reflects consumers' growing awareness of sustainability and ethical sourcing, with research indicating that environmentally conscious individuals are more inclined to purchase products aligned with their values (Nezakati, 2014; Ottman, 2017). While personality traits have been associated with general consumer behaviour (Tajeddini & Nikdavoodi, 2014), their application in halal cosmetics remains underexplored, representing a gap that this study seeks to address.

Price is another well-established determinant, not only as an economic consideration but also as a signal of quality and social status (Baron et al., 2022). Similarly, the psychology of shoppers – including emotional states and shopping motivations – has been identified as a significant driver of purchasing behaviour (Quintal et al., 2016). Lastly, religiosity is central to halal consumption, with numerous studies confirming its relevance in shaping halal purchase decisions (Abd. Rahman et al., 2015; Garg & Joshi, 2018). Figure 1 presents the theoretical framework formulated for this study.



**Figure 1: Research Model Adapted from Lada et al. (2009), Briliana and Mursito (2017), Jawahar and Tamizhjothi (2013), Bailey (2011b), Tajeddini and Nikdavoodi (2014), Chin et al. (2018), and Shen and Khalifa (2012)**

Recent studies have provided further nuance regarding the role of TPB components in the context of halal cosmetics. For example, Hidayah and Shelina (2024) found that subjective norms and halal labelling significantly influence online purchase decisions, whereas attitude, perceived behavioural control, and religiosity did not demonstrate significant effects in that setting. Meanwhile, Ummah et al. (2025) reported that both subjective norms and religiosity positively influence attitudes and purchase intentions among Muslim millennials. These findings highlight the complexity and context-dependence of TPB variables in halal consumer research, further justifying the adapted application of the theory in the present study.

By focusing on actual purchase behaviour and selecting variables grounded in psychological and religious dimensions, this study seeks to extend the literature on halal cosmetics consumption. While grounded in the TPB framework, the study offers a modified approach that is more suitable for understanding direct behavioural outcomes rather than behavioural intentions alone.

## **METHODOLOGY**

### **Research Design and Data Collection**

This study adopted a quantitative approach, using survey questionnaires to collect empirical data. The questionnaires were distributed via convenience sampling to youths at two universities in Malaysia and Indonesia. The questionnaire was administered through Google Forms, with the link disseminated via researcher contacts using WhatsApp, Instagram, and Facebook. This method was chosen for its advantages over conventional mail or face-to-face questionnaires, as discussed by Babbie (2017), including cost-effectiveness, ease of completion, and seamless data entry.

Initially, a database of potential respondents was compiled, consisting of youths from both universities. The list was obtained during classes from the respective universities, where participants indicated their willingness to take part in the survey. They were also briefed on the aim of the survey and asked to complete a declaration form to confirm their voluntary participation. At the end of the process, 200 respondents were identified from each country.

### **Questionnaire Structure**

The questionnaire comprised three main sections. Section 1 required respondents to provide their demographic profile, based on Chin and Harizan (2017). Section 2 focused on the reasons for purchasing and the types of skincare products bought, since skincare products are the most popular type of cosmetics (Lee et al., 2019). Section 3 asked respondents to state their perceptions regarding halal cosmetics purchases.

In Section 2, the first question addressed the reasons for purchasing skincare products, with response options adapted from Khuong and Duyen (2016), Ojala et al. (2014), Ridwan et al. (2017), Khalaffathin and Saputri (2019), and Shamsudin et al. (2020). The second question in this section asked about the specific skincare products purchased, with choices adapted from Rani and Krishnan (2018) and the Pastels Shop website (n.d.). Respondents were also given the option to specify other products they purchased in the 'other' column. For these two questions, reliability or validity tests were not performed, as respondents were instructed to answer 'Yes' or 'No' for each option. The analysis conducted was descriptive in nature.

Next, Table 1 below presents the measurement items and their sources used in Section 3. There are 59 items in total, measuring seven constructs using a Likert scale ranging from 1 (Strongly Disagree) to 5 (Strongly Agree), as shown in

Table 1. While the TPB underpins the conceptual orientation of this study, only attitude – among the three core constructs of TPB – was measured. Subjective norms and perceived behavioural control were deliberately excluded to focus on direct determinants of purchase behaviour; thus, TPB was not fully operationalised. This selective adaptation aligns with the study's objective of identifying influential factors directly associated with actual purchasing decisions, rather than behavioural intention.

Purchasing behaviour in this study was assessed using five items adapted from Lada et al. (2009), designed to capture actual consumer practices when buying halal cosmetic products. These items addressed vigilance against counterfeit goods, attentiveness to product origin, compliance with regulatory approvals, proactive engagement with sales personnel for product information, and willingness to invest in premium branded items. The items under this construct reflect safety consciousness and brand perception as integral components of consumer purchasing decisions.

To understand consumer attitude towards halal cosmetics, six items were drawn from Jawahar and Tamizhjothi (2013). These items were designed to assess both cognitive and affective dimensions of attitude by exploring perceived benefits of skincare use; preferred purchasing channels such as drugstores, online, and agents; information-seeking behaviour prior to purchase; and beliefs about self-image enhancement through product use. This construct provides insights into consumers' evaluative and behavioural predispositions towards halal cosmetic products.

In assessing perceived environmental concern, 12 items adapted from Chin et al. (2018) were used to investigate consumers' environmental awareness and its impact on their skincare choices. The items encompass a broad range of environmentally conscious behaviours, including preference for cruelty-free, vegan, recyclable, and eco-labelled products, as well as willingness to reduce consumption and demand transparency in production processes. This construct reflects the growing integration of sustainability considerations in halal cosmetic consumption.

The personality construct, comprising 10 items from Tajeddini and Nikdavoodi (2014), was employed to explore individual traits that may influence cosmetic purchase decisions. These items examined openness to experimentation with new products, emotional satisfaction derived from skincare efficacy, proactive product recommendations, and the influence of peer validation. Collectively, these indicators reflect consumer tendencies shaped by personality dimensions such as innovativeness, involvement, and confidence.

To examine the role of price in influencing halal cosmetic purchases, seven items were adopted from Shen and Khalifa (2012). These items explored respondents' sensitivity to pricing, perceived value-for-money, clarity of pricing information, price fairness, and willingness to pay more for higher quality or halal-certified products. The items highlight how both economic and psychological responses to pricing affect consumer decision-making in this product category.

Shopper psychology was measured using nine items based on R. L. Bailey (2011), aiming to capture the internal and external psychological drivers that influence consumer choices. These items considered emotional responses to promotional content; social influence from peers and celebrities; and the impact of music, media, and family on purchasing decisions. This construct underscores the multifaceted nature of consumer engagement, particularly how personal emotions and social environments interact in shaping halal cosmetic consumption.

Finally, religiosity was assessed through 10 items adapted from Briliana and Mursito (2017), which sought to evaluate the extent to which religious beliefs guide cosmetic purchase decisions. The items covered behaviours such as seeking halal certification, scrutinising ingredients, verifying product permissibility, paying a premium for religious assurance, and acting in accordance with Islamic consumption ethics. This construct is fundamental in understanding the moral and faith-based motivations behind halal cosmetic choices.

**Table 1: Sources of Measurement Items**

Construct	Code	Measurement Items	Source
Purchasing behaviour	C55	I am always prudent to purchase skincare products because of the abundance of fake products in the market	Lada et al. (2009)
	C56	I will observe the country of origin the skincare products prior to any purchase decision	
	C57	I will make sure the skincare products that I purchase has been approved by the relevant authorities.	
	C58	I always ask the sales assistant about the benefit and advantages before making purchase	
	C59	I buy branded skincare products although the price is expensive	
Attitude	C11	Purchasing skincare products is a good idea	

	C12	I prefer to purchase skincare products in drugstore (Caring, Guardian, Watsons, etc.)	Jawahar and Tamizhhyothi (2013)
	C13	I prefer to purchase skincare products via online platform (Instagram, website, etc.)	
	C14	I prefer to purchase skincare products through agent or personal shopper	
	C15	I will always collect information before purchasing skincare products	
	C16	I purchase skincare products to improve my self-image	
Perceived environmental concern	C17	Environmental awareness influence me in choosing my skincare products	Chin et al. (2018)
	C18	I will definitely consider environment-friendly skincare products	
	C19	I will recommend environment-friendly skincare products to people around me	
	C20	I will prioritise to buy environment-friendly skincare products when shopping	
	C21	I will choose the skincare products that do not carry any animal testing	
	C22	I am ready to switch to vegan skincare products	
	C23	I am ready to switch to cruelty-free skincare products	
	C24	I prefer to use skincare products that are packaged using recyclable material	
	C47	I am willing to reduce my skincare products consumption to help protect the environment	
	C48	I prefer to check the eco-labels and certifications on the skincare products before purchase	
	C49	I want to have a deeper insight of the inputs, processes and impacts of skincare products before purchase	
	C50	I would prefer to gain substantial information on skincare products before purchase	
Personality	C1	Generally, I spend little time exploring how to use new skincare products	Tajeddini and Nikdavoodi (2014)
	C2	I am hesitant to try out new skincare products	

	C3	Among my peer, usually I am the first to try out new skincare products	
	C4	New skincare products excite me	
	C5	I care deeply about the skincare products that I use	
	C6	I can inspire others to buy the skincare products that I recommend	
	C7	I am good at buying skincare products	
	C8	I feel very happy when the skincare products that I buy is suitable for my skin	
	C9	I believe that the skincare products recommended by many people are good	
	C10	The skincare products that I have bought so far is suitable for me	
Price	C40	Price is the most important factor when I purchase a brand of skincare products	Shen and Khalifa (2012)
	C41	When I am buying skincare products, I look for the cheapest brand available	
	C42	I am willing to pay more for a good skincare products	
	C43	The current price of skincare products are not too expensive	
	C44	The selling price of skincare products has not increased over the last two years	
	C45	The selling price of skincare products is consistent with the quality of the product	
	C46	The selling price of skincare products is clear for customers to refer to	
Psychology of shoppers	C31	Advertisements for skincare products strongly affect me emotionally	Bailey (2011)
	C32	Advertisements for skincare products depict my desired lifestyle	
	C33	Advertisements for skincare influence me to improve myself	
	C34	I am more likely to buy skincare products if I can personally relate to its advertisement	
	C35	I am more likely to buy skincare products based on the reviews from other consumers	

	C36	I am attracted to purchase skincare products promoted or reviewed by celebrity or social media influencers	
	C37	I tend to buy skincare products because the salesperson influences me to do so	
	C38	I tend to buy skincare products due to the influence of movies and music	
	C39	I tend to buy skincare products due to the influence of relatives and friends	
Religiosity	C25	I am willing to pay more for halal skincare products with an authentic halal logo	Briliana and Mursito (2017)
	C26	I always look for the halal label when I buy skincare products	
	C27	I intend to purchase halal skincare products in future	
	C28	Using halal skincare products is my own choice	
	C29	I am willing to shop around to buy skincare products with an authentic halal logo	
	C30	I prefer the skincare products that do not contain any animal derived ingredients	
	C51	I have no doubt to purchase skincare products manufactured by non-Muslims as long as the brands are famous	
	C52	I usually scrutinise the ingredients used in the skincare products	
	C53	If I have doubt with the halal status of any skincare products, I will find the information about it from the internet	
	C54	I will not use skincare products manufactured by non-Muslims if I feel doubt with its halal status	

Source: Author's compilation.

## **Data Analysis**

The data were analysed using IBM SPSS Statistics version 26. This study employed descriptive statistics to summarise the dataset and provide an overview of respondents' characteristics. Specifically, descriptive analysis in SPSS was used to report percentage distributions for the sociodemographic profiles of respondents from both Malaysia and Indonesia. Additionally, descriptive analysis was utilised to identify reasons for skincare product usage, categorise the types of skincare products purchased, and calculate the mean scores for each construct measured in

the study: purchasing behaviour, attitude, perceived environmental concern, personality, price, shopper psychology, and religiosity. To assess the internal consistency and reliability of the items within each construct from Section 3, Cronbach's alpha was calculated. Furthermore, Pearson correlation analysis was conducted to examine the strength and direction of the linear relationships between the study's constructs. Specifically, this analysis explored the associations between selected psychological and religious factors and halal cosmetics purchase behaviour to determine the significance and nature of these relationships.

## RESULTS AND DISCUSSION

This section presents the results and discussion of the data analysis conducted using IBM SPSS statistical software.

### Profile of Respondents

Table 2 shows that the study's respondents primarily consisted of young consumers from Malaysia and Indonesia. The majority were female (83.0 per cent in Malaysia and 96.7 per cent in Indonesia), with males representing a minority (17.0 per cent and 3.3 per cent, respectively). Most respondents were between 18 and 25 years old (96.0 per cent in Malaysia, 66.0 per cent in Indonesia).

**Table 2: Profile of Respondents**

Category	Item	Percentage (%)	
		Malaysia (n=200)	Indonesia (n=200)
Gender	Male	17.0	3.3
	Female	83.0	96.7
Age	18-25	96.0	66.0
	26-35	3.5	17.7
	36-50	0.5	15.3
	>50	0	1.0
Marital status	Single	96.0	5.3
	Married	1.5	70.8
	Others	2.5	28.2
Education	Secondary School	9.5	12.4
	Pre-university	3.0	0

	Diploma	12.0	10.5
	Bachelors	71.5	55.5
	Master/PhD	4.0	21.5
Income per month (RM)	0-1999	96.5	87.6
	2000-2999	2.5	6.2
	3000-3999	0.5	3.3
	> 4000	0.5	2.9
Yearly purchase frequency of skincare product	1-2 times	27.0	21.1
	3-4 times	45.0	40.2
	5-6 times	15.5	21.1
	> 6 times	12.5	17.7

Source: Author's calculation.

Regarding marital status, the majority of Malaysian respondents were single (96.0 per cent), whereas only 5.3 per cent of Indonesian respondents were single. A significant percentage of Indonesian respondents were married (70.8 per cent), compared to only 1.5 per cent of Malaysian respondents who were married. Most respondents held a bachelor's degree or were pursuing higher education (71.5 per cent in Malaysia, 55.5 per cent in Indonesia), whereas a significant proportion of Indonesian respondents (21.5 per cent) held a master's degree or a Ph.D.

In terms of monthly income measured in RM, which stands for Malaysian Ringgit, the currency of Malaysia, most respondents fell into the low-income category (RM 0–1999): 96.5 per cent of Malaysians and 87.6 per cent of Indonesians. Smaller percentages reported higher incomes (RM 2000–2999: 2.5 per cent Malaysia, 6.2 per cent Indonesia; RM 3000–3999: 0.5 per cent Malaysia, 3.3 per cent Indonesia). Regarding purchase frequency, most respondents purchased skincare products more than twice a year (73.0 per cent in Malaysia, 79.0 per cent in Indonesia), reflecting the regular consumption of these products. Frequent purchasing could also be influenced by the packaging or volume, as products were often sold in small quantities, such as 100 ml, thus requiring respondents to purchase more often.

### **Usage of Skincare Products**

Respondents were required to state their reasons for purchasing skincare products (Table 3), with the option to select multiple answers. More than 80 per cent indicated that their primary motivation was to achieve healthy skin.

**Table 3: Reasons for Usage of Skincare Products**

Reasons for usage of skincare products	Percentage (%)	
	Malaysia	Indonesia
To have a healthy skin	87.0	88.0
To reduce pimples (acne) or freckles	78.0	64.1
To have a good appearance	66.5	54.5
To enhance my self-image	56.0	49.8
To maintain a wrinkle-free skin (anti-aging)	15.5	45.0
To slow down aging process/ To stay young	18.0	38.8

Source: Author's calculation.

Table 3 shows that respondents used skincare products to maintain healthy skin, reduce pimples (acne) or freckles, enhance their appearance, and improve self-image. Healthy skin was also identified by Khalaffathin and Saputri (2019) and Shamsudin et al. (2020) as a key motivator for purchasing skincare products. Additionally, Indonesian respondents cited maintaining a wrinkle-free skin appearance or slowing the ageing process as a reason for using skincare products. This suggests that Indonesian respondents are more concerned with external appearance, whereas Malaysian respondents appeared more willing to age naturally.

### Skincare Products Purchased

Respondents were also asked which skincare products they had purchased, with the option to select as many products as applied to them, up to a maximum of 17). The results are shown in Table 4.

**Table 4: Skincare Products Purchased**

Skincare products purchased	Malaysia		Indonesia	
	Percentage (%)	Rank	Percentage (%)	Rank
Cleanser/facial soap/facial wash	92.0	1	92.3	1
Moisturiser	83.0	2	77.5	3
Mask (clay/peel off/sheet/sleeping/wash off)	66.5	3	73.2	4
Sunscreen/sunblock	66.0	4	78.9	2
Toner	65.5	5	70.3	7

Make up remover	50.0	6	58.9	8
Exfoliator	43.0	7	29.7	14
Face serum	40.5	8	71.3	5
Face scrub	39.0	9	36.8	10
Cleansing balm/milk/oil/powder/water	34.5	10	52.6	9
Blackhead & whitehead remover	31.5	11	33.5	11
Essence	29.0	12	32.1	12
Day cream/face cream/night cream	27.5	13	71.3	5
Spot treatment	26.5	14	17.2	16
Eye cream	25.0	15	19.6	15
Face mist	16.0	16	30.6	13
Ampoule	9.0	17	10.5	17

Source: Author's calculation.

As illustrated in Table 4, the most frequently purchased skincare product among both Malaysian and Indonesian respondents was cleanser (92.0 per cent and 92.3 per cent, respectively). This was followed by moisturiser, mask, and sunscreen/sunblock in Malaysia, and by sunscreen/sunblock, moisturiser, and mask in Indonesia. These top four products were consistently reported, though their ranking varied slightly between the two countries. By contrast, the least frequently purchased item in both countries was ampoule (9.0 per cent in Malaysia and 10.5 per cent in Indonesia).

The high prevalence of cleanser use is consistent with existing dermatological and cosmetic science literature, which highlights its fundamental role in daily skincare routines. Cleansing is considered the first and most critical step in maintaining skin health, as it removes dirt, excess sebum, environmental pollutants, and residual makeup that may lead to clogged pores, acne, or a dull skin appearance (Draelos, 2018; SkinVision, 2025). Cleansers are often marketed and perceived as essential and non-negotiable, making them highly accessible and affordable across different socioeconomic groups (Pinnell, 2003). This may explain their near-universal adoption among respondents in both countries.

By contrast, ampoules represent a more advanced and targeted category of skincare, often positioned as optional or 'booster' products in multi-step routines. Ampoules typically contain high concentrations of active ingredients such as peptides, antioxidants, or hyaluronic acid (Akulinina et al., 2022). They may also include a mix of skin growth factors, such as Epidermal Growth Factor (EGF), Fibroblast Growth Factor (FGF), and Insulin-like Growth Factor (IGF), which play a crucial role in skin regeneration and repair – particularly for concerns such as wrinkles and fine lines – and are marketed for specific skin issues (Hiroki,

2025). The low usage of ampoules in this study may reflect limited awareness, higher cost, or a perception of them as non-essential among youth populations. This aligns with consumer behaviour trends supported by Mintel (2024), which reports that 67 per cent of female skincare users prefer products that improve overall skin health, rather than those targeting specific issues, demonstrating a focus on general, basic skincare over specialty treatments.

Therefore, based on the findings from this subsection, young consumers prioritise functional and essential skincare products that support cleanliness, hydration, sun protection, and general maintenance of skin appearance. This preference aligns with the literature on youth skincare practices, which emphasises practicality, simplicity, and cost-effectiveness as dominant purchasing criteria (MarkWide Research Report, 2025; Sharma et al., 2025).

### Reliability Analysis by Cronbach’s Alpha

To ensure the consistent measurement of the model’s constructs across items, reliability analysis was conducted using Cronbach’s alpha, as shown in Table 5.

**Table 5: Reliability Analysis by Cronbach’s Alpha**

Construct	No. of items	Cronbach's alpha	
		Malaysia	Indonesia
Purchasing behaviour	5	0.575	0.663
Attitude	6	0.447	0.354
Perceived environmental concern	12	0.878	0.832
Personality	10	0.708	0.676
Price	7	0.546	0.489
Psychology of shoppers	9	0.799	0.663
Religiosity	10	0.827	0.878

Source: Author’s calculation.

Nunnally (1978) recommends a minimum Cronbach’s alpha level of 0.7, although the required level may vary depending on the nature and purpose of the scale. Only two constructs – perceived environmental concern and religiosity – achieved Cronbach’s alpha values between 0.8 and 0.9 for both Malaysia and Indonesia. For Malaysia, the constructs of personality and shopper psychology also yielded values between 0.7 and 0.8; however, none of the constructs for Indonesia reached this threshold. According to Pallant (2011), for constructs with fewer than 10 items,

Cronbach’s alpha values may be relatively small. Therefore, all constructs were retained for further analysis.

### **Descriptive Analysis of the Constructs**

This study includes a total of seven constructs: purchasing behaviour, attitude, perceived environmental concern, personality, price, shopper psychology, and religiosity. Descriptive analysis was conducted for all seven constructs by calculating the mean values for each. The average mean score for each construct is interpreted using the interval classifications for a five-point Likert scale (Pimental, 2019), as shown in Table 6. This descriptive analysis provides insight into the current state of halal cosmetics purchasing behaviour.

**Table 6: Five-Point Likert Scale Intervals**

<b>Likert Scale</b>	<b>Interval</b>	<b>Description</b>
1	1.00-1.79	Strongly Disagree
2	1.80-2.59	Disagree
3	2.60-3.39	Neutral
4	3.40-4.19	Agree
5	4.20-5.00	Strongly Agree

Source: Pimental (2019).

The descriptive analysis investigates variations in responses across the constructs. Table 7 offers a summary of these constructs, whereas Tables 8 to 14 present comprehensive item-wise statistics for each construct.

**Table 7: Descriptive Statistics of the Constructs**

<b>Construct</b>	<b>N</b>	<b>Minimum</b>	<b>Maximum</b>	<b>Mean</b>	
				<b>Malaysia</b>	<b>Indonesia</b>
Purchasing behaviour	200	1	5	3.55	4.09
Attitude	200	1	5	3.52	3.68
Perceived environmental concern	200	1	5	3.94	3.97
Personality	200	1	5	3.41	3.68
Price	200	1	5	3.17	3.60
Psychology of shoppers	200	1	5	2.70	4.09
Religiosity	200	1	5	2.92	3.97

Source: Author’s calculation.

Based on the descriptive results presented in Table 7 and interpreted using the mean interval scale from Table 6, several key observations can be made.

### **Malaysia**

The constructs of perceived environmental concern (mean = 3.94), purchasing behaviour (mean = 3.55), and attitude (mean = 3.52) fall within the 'agree' category. This suggests that Malaysian youth exhibit positive dispositions towards environmental responsibility, halal cosmetic consumption, and general attitudes towards these products. These findings reflect a relatively strong alignment with core behavioural and value-based dimensions of halal consumption.

By contrast, the constructs of personality (mean = 3.41), price (mean = 3.17), shopper psychology (mean = 2.70), and religiosity (mean = 2.92) display a more varied pattern. While personality is on the threshold of the 'agree' range, price and religiosity fall into the 'neutral' category, indicating a more moderate stance. The shopper psychology construct, with the lowest mean, approaches the lower end of neutrality, suggesting a relatively weaker influence of emotional, peer, or media-related factors on Malaysian youth purchasing decisions. These trends imply that while Malaysian consumers are engaged and value-aligned in their consumption, external influences and religious commitment may not be primary drivers of halal cosmetic choices.

### **Indonesia**

The mean scores for all seven constructs are above 3.60, with most nearing or surpassing 4.00. This indicates consistent agreement across all domains. In particular, constructs such as shopper psychology (mean = 4.09), purchasing behaviour (mean = 4.09), and religiosity (mean = 3.97) demonstrate notably high levels of agreement. This suggests a more holistic and culturally embedded engagement with halal cosmetics among Indonesian youth, where behaviour, belief, and emotional triggers converge more powerfully to shape purchasing decisions. The consistently high scores across all constructs in Indonesia point towards a more integrated consumer profile, possibly driven by stronger halal branding, institutional support, and cultural expectations.

### **Attitude**

The mean scores in Table 8 for the attitude construct indicate that both Malaysian (mean = 3.52) and Indonesian (mean = 3.68) youth generally agreed with positive statements regarding halal cosmetic purchases. Items such as C11 ('Purchasing

skincare products is a good idea'), C15 ('I collect information before purchasing skincare products'), and C16 ('I purchase skincare products to improve my self-image') scored above 4.0 in both countries, suggesting that young consumers are proactive, information-seeking, and image-conscious. However, lower mean scores for C13 and C14, where both items focus on online and agent-based purchasing, highlight possible preferences for more conventional retail channels or unfamiliarity with certain platforms, particularly in Malaysia.

**Table 8: Mean Score of Statements on Attitude**

Item	N	Minimum	Maximum	Mean	
				Malaysia	Indonesia
C11	200	1	5	4.23	4.41
C12	200	1	5	3.78	3.00
C13	200	1	5	2.70	3.27
C14	200	1	5	2.11	2.68
C15	200	1	5	4.31	4.67
C16	200	1	5	4.01	4.06
Overall mean				3.52	3.68

Source: Author's calculation.

This finding aligns with the attitude component of the TPB, which posits that favourable evaluations of behaviour increase the likelihood of its performance (Ajzen, 1991). Prior studies confirm that attitude is a strong predictor of halal product adoption (Lada et al., 2009; Alam & Sayuti, 2011). The strong scores for information-seeking and self-image motivations further support evidence from Jawahar and Tamizhhyothi (2013), who found that affective and cognitive components of attitude – such as trust and self-perception – strongly influence cosmetic consumption. These findings underscore the relevance of TPB, even when applied partially, to understanding halal cosmetic purchasing behaviour.

### **Perceived Environmental Concern**

From Table 9, both Malaysian (mean = 3.94) and Indonesian (mean = 3.97) respondents reported high levels of agreement with items in the perceived environmental concern construct. Statements such as C18 ('I will consider environmentally friendly skincare products') and C23 ('I am ready to switch to cruelty-free skincare products') scored above 4.0, indicating strong environmental awareness. Notably, C50 ('I would prefer to gain substantial information on skincare products before purchase') had the highest score among Indonesian

respondents, suggesting deeper engagement with ethical and environmental aspects.

**Table 9: Mean Score of Statements on Perceived Environmental Concern**

Item	N	Minimum	Maximum	Mean	
				Malaysia	Indonesia
C17	200	1	5	3.65	4.09
C18	200	1	5	4.25	4.18
C19	200	1	5	4.00	4.14
C20	200	1	5	3.75	3.94
C21	200	1	5	4.06	3.37
C22	200	1	5	3.76	3.46
C23	200	1	5	4.37	4.46
C24	200	1	5	4.20	3.86
C47	200	1	5	3.61	3.60
C48	200	1	5	3.53	3.66
C49	200	1	5	3.94	4.36
C50	200	1	5	4.22	4.57
Overall mean				3.94	3.97

Source: Author's calculation.

This pattern is consistent with growing environmental consciousness among youth consumers globally, particularly when environmentally friendly attributes are combined with halal certification. Irfany, Khairunnisa, and Tieman (2023) found that halal and eco-friendly labels together increase halal-green awareness, which leads to positive attitudes and stronger intentions to buy eco-friendly halal cosmetics. The integration of environmental concern into halal consumption behaviour also reflects value-based decision-making, as discussed by Ottman (2017), where sustainability and religious ethics intersect. Furthermore, the emphasis on cruelty-free and recyclable packaging supports previous findings that link environmental knowledge and perceived consumer effectiveness to positive purchase attitudes (Yadav & Pathak, 2017).

### Personality

Based on the results in Table 10, the personality construct showed a moderate-to-high level of agreement in both Malaysia (mean = 3.41) and Indonesia (mean = 3.68). Indonesian respondents consistently reported higher means across all items. Notably, C5 ('I care deeply about the skincare products I use') and C8 ('I feel very happy when the skincare products that I buy are suitable for my skin') scored

above 4.0 in both countries. However, lower scores for C3 and C9, particularly in Malaysia, suggest hesitance to be early adopters or to rely on peer recommendations.

**Table 10: Mean Score of Statements on Personality**

Item	N	Minimum	Maximum	Mean	
				Malaysia	Indonesia
C1	200	1	5	3.18	3.32
C2	200	1	5	3.29	3.63
C3	200	1	5	2.29	2.55
C4	200	1	5	3.23	3.22
C5	200	1	5	4.09	4.48
C6	200	1	5	3.33	3.85
C7	200	1	5	3.13	3.56
C8	200	1	5	4.65	4.84
C9	200	1	5	2.91	3.17
C10	200	1	5	4.05	4.18
C1	200	1	5	3.18	3.32
C2	200	1	5	3.29	3.63
Overall mean				3.41	3.68

Source: Author’s calculation.

These findings reflect the role of individual personality traits – such as openness to experience, conscientiousness, and confidence – in shaping consumer behaviour. Tajeddini and Nikdavoodi (2014) found that personality traits are influential when consumers evaluate unfamiliar products, such as new cosmetic formulations. The variation in scores may also reflect differences in self-monitoring tendencies, where some consumers are more attuned to social influence while others rely on personal preferences. In halal cosmetics, personality may affect consumers’ willingness to explore products aligned with both personal values and external endorsements.

### **Price**

The price construct in Table 11 revealed a notable difference between the two groups. Whereas Malaysia’s overall mean was 3.17 (neutral), Indonesia’s was 3.60 (agree). High scores were observed for C42 (‘I am willing to pay more for a good skincare product’) and C46 (‘The selling price is clear for customers’), indicating

that Indonesian respondents are more price-aware and possibly more trusting of price transparency. Conversely, low scores for C41 and C44 suggest that affordability and price stability remain ongoing concerns, particularly among Malaysian youth.

**Table 11: Mean Score of Statements on Price**

Item	N	Minimum	Maximum	Mean	
				Malaysia	Indonesia
C40	200	1	5	3.80	3.90
C41	200	1	5	2.40	2.45
C42	200	1	5	4.21	4.15
C43	200	1	5	2.89	3.44
C44	200	1	5	2.42	3.14
C45	200	1	5	3.08	4.16
C46	200	1	5	3.44	3.97
Overall mean				3.17	3.60

Source: Author’s calculation.

These results underscore the economic dimension of halal consumer behaviour. Shen and Khalifa (2012) emphasised that price acts not only as a cost factor but also as a signal of quality in cosmetic purchases. Moreover, research by Mukhtar and Butt (2012) found that consumers are more willing to pay a premium for halal products if they perceive the products to be of higher value or authenticity. The Indonesian respondents’ higher tolerance for price may be linked to greater awareness of product quality or higher brand trust in halal-certified offerings. These findings also reinforce the multidimensional nature of price sensitivity, which includes perceived fairness, transparency, and symbolic value.

### **Shopper Psychology**

The construct of shopper psychology in Table 12 showed the largest contrast, with Malaysia recording a low mean of 2.70 (neutral), whereas Indonesia recorded a high mean of 4.09 (agree). Indonesian respondents were particularly influenced by advertisements (C33, C34), peer reviews (C35), and emotional appeal (C31). Meanwhile, Malaysian respondents showed lower agreement across these items (except item C35), especially on items related to celebrity influence (C36) and media sources (C38), indicating lower psychological responsiveness to marketing.

Item	N	Minimum	Maximum	Mean	
				Malaysia	Indonesia
C31	200	1	5	2.47	3.46
C32	200	1	5	2.49	3.32
C33	200	1	5	2.83	3.76
C34	200	1	5	2.88	3.48
C35	200	1	5	4.11	4.11
C36	200	1	5	2.40	3.08
C37	200	1	5	2.16	2.48
C38	200	1	5	1.85	2.37
C39	200	1	5	3.17	3.30
Overall mean				2.70	4.09

**Table 12: Mean Score of Statements on Shopper Psychology**

Source: Author’s calculation.

This difference may reflect cultural variations in media consumption and peer influence, as captured in Hofstede’s framework. Indonesians’ higher scores align with collectivist and high-context cultures, where social proof and community opinions strongly shape behaviour (BINUS University, 2021). A. A. Bailey (2011) also observed that psychological cues, especially through social media, are increasingly central to consumer decision-making among youth. This suggests that marketing strategies involving influencers, user-generated content, and emotional branding may be more effective in Indonesia compared to Malaysia, where consumers appear more individually driven.

### **Religiosity**

Religiosity was another construct with a wide mean score gap between the two countries. From Table 13, Malaysia had a mean of 2.92 (neutral), whereas Indonesia scored 3.97 (agree). Indonesian respondents strongly agreed with items such as C26 (‘I always look for the halal label’), C27 (‘I intend to purchase halal skincare products in the future’), and C28 (‘Using halal skincare products is my own choice’). Malaysian responses were more mixed, with only C30 and C52 scoring above 3.50, indicating selective consideration of religious factors.

**Table 13: Mean Score of Statements on Religiosity**

Item	N	Minimum	Maximum	Mean	
				Malaysia	Indonesia
C25	200	1	5	2.82	4.28
C26	200	1	5	2.08	4.11
C27	200	1	5	2.74	4.43
C28	200	1	5	3.14	4.46
C29	200	1	5	2.68	3.92
C30	200	1	5	4.01	3.82
C51	200	1	5	3.45	2.65
C52	200	1	5	3.50	4.28
C53	200	1	5	2.73	4.15
Overall mean				2.92	3.97

Source: Author’s calculation.

This divergence is consistent with findings by Briliana and Mursito (2017), who reported that religiosity is a primary determinant of halal product preference in Indonesia, where halal values are more deeply institutionalised in consumer culture. By contrast, Malaysia may exhibit a more segmented halal market. Tieman et al. (2013) argued that religiosity is not always the dominant factor, especially when halal products become mainstreamed. Thus, marketing campaigns in Indonesia may benefit from stronger Islamic branding, whereas in Malaysia, integrated appeals encompassing both religious and lifestyle dimensions may prove more effective.

### **Purchasing Behaviour**

As illustrated in Table 14, the purchasing behaviour construct recorded a mean of 3.55 for Malaysia and 4.09 for Indonesia, both of which fall within the ‘agree’ range. The high scores in both countries indicate that youth generally engage in halal cosmetic purchasing with awareness and consistency. However, Indonesian respondents appear to display stronger behavioural commitment. Items such as C55 (‘I am prudent due to fake products’) and C57 (‘I ensure product approval by relevant authorities’) scored particularly high, suggesting a strong emphasis on trust and safety in skincare purchases. The lowest score for Malaysia was C59 (‘I buy branded products although expensive’), suggesting that price sensitivity might influence their actual purchasing decisions. On the other hand, Indonesian respondents expressed broader agreement across all items.

**Table 14: Mean Score of Statements on Purchasing Behaviour**

Item	N	Minimum	Maximum	Mean	
				Malaysia	Indonesia
C55	200	1	5	3.88	4.69
C56	200	1	5	3.33	3.95
C57	200	1	5	4.12	4.54
C58	200	1	5	3.32	3.96
C59	200	1	5	3.12	3.33
Overall mean				3.55	4.09

Source: Author’s calculation.

These findings affirm the importance of actual behavioural outcomes, as highlighted in the TPB framework. Although this study did not measure intention directly, the high behavioural scores suggest that positive attitudes, environmental concern, and religiosity may indeed translate into action, especially among Indonesian youth. Lada et al. (2009) demonstrated that actual halal purchasing behaviour is significantly shaped by trust, label awareness, and certification assurance. The data also echo findings from Aziz and Chok (2013), who noted that Muslim consumers often rely on institutional trust, such as logo authenticity and product origin, when making halal product decisions.

### **Cross Country Interpretation**

The inter-country differences in halal cosmetics purchasing behaviour may be further explained by demographic, cultural, and policy factors. Indonesia’s expansive halal regulatory framework, coupled with the widespread availability of affordable local halal cosmetic brands such as Wardah, likely reinforces consumer behaviour through both accessibility and social norms (Briliana & Mursito, 2017). In Malaysia, while halal awareness remains high, the coexistence of diverse lifestyle brands and a more segmented halal market might dilute the direct influence of religiosity and social conformity on purchasing behaviour.

### **Correlation Analysis of the Constructs**

Pearson correlation analysis was conducted to examine the strength and direction of the linear relationships between purchasing behaviour and six independent variables: attitude, perceived environmental concern, personality, price, shopper psychology, and religiosity. Table 15 presents the correlation coefficients for both Malaysian and Indonesian samples. Correlation strength was interpreted based on

conventional thresholds: weak ( $r = 0.10-0.29$ ), moderate ( $r = 0.30-0.49$ ), and strong ( $r \geq 0.50$ ), with statistical significance reported at the 0.01 level (2-tailed).

**Table 15: Correlation of the Constructs**

<b>Construct</b>	<b>Purchasing Behavior</b>	<b>Attitude</b>	<b>Perceived Environmental Concern</b>	<b>Personality</b>	<b>Price</b>	<b>Psychology of Shoppers</b>	<b>Religiosity</b>
<i>Malaysia</i>							
<b>Purchasing behavior</b>	1.000						
<b>Attitude</b>	0.356**	1.000					
<b>Perceived environmental concern</b>	0.247**	0.102	1.000				
<b>Personality</b>	0.441**	0.524**	0.227**	1.000			
<b>Price</b>	0.235**	0.287**	0.085	0.315**	1.000		
<b>Psychology of shoppers</b>	0.260**	0.415**	0.032	0.286**	0.271**	1.000	
<b>Religiosity</b>	0.313**	0.365**	0.234**	0.184**	0.276**	0.339**	1.000
<i>Indonesia</i>							
<b>Purchasing Behavior</b>	1.000						
<b>Attitude</b>	0.373**	1.000					
<b>Perceived environmental concern</b>	0.552**	0.443**	1.000				
<b>Personality</b>	0.443**	0.495**	0.442**	1.000			
<b>Price</b>	0.388**	0.476**	0.561**	0.373**	1.000		
<b>Psychology of shoppers</b>	0.222**	0.442**	0.268**	0.349**	0.439**	1.000	
<b>Religiosity</b>	0.581**	0.310**	0.576**	0.353**	0.364**	0.240**	1.000

Source: Author's calculation.

## **Correlation Results for Malaysia**

Table 15 shows that all independent variables exhibited positive and statistically significant correlations with purchasing behaviour among Malaysian respondents. The strongest relationship was observed between personality and purchasing behaviour ( $r = 0.441^{**}$ ), followed by attitude ( $r = 0.356^{**}$ ) and religiosity ( $r = 0.313^{**}$ ), all within the moderate range. Shopper psychology ( $r = 0.260^{**}$ ), perceived environmental concern ( $r = 0.247^{**}$ ), and price ( $r = 0.235^{**}$ ) showed weak correlations, with price having the weakest – but still statistically significant – association.

These findings suggest that Malaysian youth's halal cosmetic purchasing behaviour is primarily driven by internal characteristics and cognitive evaluations. Personality traits, such as self-expression, concern for personal image, and conscientiousness, appear to shape their purchasing decisions more than social or external factors. Similarly, attitude, reflecting favourable perceptions and beliefs about halal cosmetics, reinforces this personal, value-driven approach. Although religiosity remains relevant, its weaker influence may be attributed to Malaysia's mature halal ecosystem, where halal certification is prevalent and often taken for granted. According to Tieman et al. (2013), the institutionalisation of halal certification in Malaysia has made halal-compliant products widely accessible, reducing the prominence of halal labels as unique selling points. As a result, factors such as price, social influence, and even environmental ethics play a lesser role in shaping consumer decisions, suggesting that Malaysian youth prioritise products that align with their personal identity and lifestyle over those promoted through ethical or religious messaging alone.

## **Correlation Results for Indonesia**

For the Indonesian respondents, all independent variables also showed positive and statistically significant correlations with purchasing behaviour, but with generally higher magnitudes. The strongest predictor was religiosity ( $r = 0.581^{**}$ ), followed by perceived environmental concern ( $r = 0.552^{**}$ ), both of which fall into the strong correlation range. Personality ( $r = 0.443^{**}$ ), price ( $r = 0.388^{**}$ ), and attitude ( $r = 0.373^{**}$ ) were moderately correlated, whereas shopper psychology ( $r = 0.222^{**}$ ) showed the weakest correlation.

These findings underscore the prominence of ethical and spiritual values in shaping Indonesian youths' halal cosmetic purchasing behaviour. The dominant role of religiosity and environmental concern reflects a cultural context in which decisions are strongly influenced by collective beliefs, moral responsibilities, and long-term societal values. This aligns with Hofstede's cultural

dimensions, which characterise Indonesia as high in collectivism and long-term orientation – traits associated with loyalty to in-group norms, respect for tradition, and a future-focused outlook (BINUS University, 2021). The comparatively lower influence of shopper psychology suggests that emotional and peer-driven consumption is less influential, reinforcing the idea that Indonesian young people make more deliberate and values-based decisions. These insights imply that halal cosmetic branding in Indonesia should prioritise messaging that resonates with religious authenticity, environmental stewardship, and community alignment to effectively reach and retain this demographic segment.

### **Cross-Country Interpretation**

A cross-country comparison reveals both shared and divergent patterns in the relationship between constructs and purchasing behaviour. Malaysian youth purchasing behaviour is primarily influenced by personality and attitude, suggesting that internal traits and cognitive evaluations play a dominant role. This reflects a consumer mindset where personal expression, confidence, and individual lifestyle alignment with product attributes guide purchasing decisions, consistent with Ajzen's (1991) theory of planned behaviour and the role of personality outlined by Tajeddini and Nikdavoodi (2014). The moderate influence of religiosity and the weak impact of price, shopper psychology, and environmental concern indicate that external or ethical motivations are secondary. As Tieman et al. (2013) explain, Malaysia's mature halal certification infrastructure has made halal products widely available and normatively accepted, diminishing the distinctive role of halal labelling in influencing consumer decisions.

By contrast, Indonesian respondents showed significantly stronger correlations between purchasing behaviour and religiosity and environmental concern, highlighting the importance of collective and value-based decision-making. This reflects Indonesia's cultural orientation towards collectivism and long-term societal commitment, as characterised by Hofstede's dimensions (BINUS University, 2021). Indonesian young people appear to evaluate halal cosmetic products through the lens of moral responsibility and religious authenticity, rather than impulsive or emotionally driven cues. The low correlation for shopper psychology further reinforces the idea that peer influence and marketing stimuli are less persuasive than ethical and spiritual alignment in this context.

These findings support the argument by Briliana and Mursito (2017) and Wilson and Liu (2010) that religiosity remains deeply embedded in consumer identity in Indonesia, influencing not only attitudes but actual behaviours. While personality and attitude also play roles in Indonesia, their impact is overshadowed

by collective ethical concerns, distinguishing them from their Malaysian counterparts. For practitioners, this suggests that halal cosmetic marketing in Malaysia should focus on personal identity, lifestyle relevance, and quality perceptions, whereas in Indonesia, branding strategies should emphasise religious legitimacy, environmental integrity, and social responsibility (Wilson, 2014; Yadav & Pathak, 2017; Almarzoqi et al., 2025).

## CONCLUSION

This study offers a comparative analysis of Malaysian and Indonesian youth purchasing behaviour towards halal cosmetics, contributing to a deeper understanding of how religion, culture, and personal values intersect in consumer decision-making. While both countries share Islam as the majority religion and exhibit some cultural similarities, notable distinctions – such as Indonesia’s higher collectivism and stronger orientation towards pragmatism and restraint – shape differing influences on halal cosmetic consumption. These cultural nuances, as identified through Hofstede’s framework (Su, 2022) underscore the need to examine youth perceptions and behaviours across contexts, particularly as this generation increasingly drives demand for ethically aligned and faith-compliant personal care products.

The findings highlight that while Malaysian youth purchasing behaviour is most influenced by personality and attitude, Indonesian youth place greater emphasis on religiosity and environmental concern. Notably, religiosity demonstrated a strong correlation with purchasing behaviour in Indonesia, but only a moderate one in Malaysia. This reflects how institutional and market dynamics, such as Indonesia’s national halal certification policy and dominant local halal cosmetic brands, can reinforce religious values in consumption practices. Conversely, Malaysian youth appear more self-expressive and brand-sensitive, with product selection shaped by personality and lifestyle rather than religious adherence alone. These insights reveal that halal cosmetic marketing must be context-sensitive and culturally attuned to appeal effectively to the youth demographic in each country.

Importantly, the study affirms that youth consumers are not merely price-sensitive. Instead, they prioritise ethical assurance, value congruence, and personal alignment with product identity. This challenges prevailing assumptions and suggests that halal cosmetic brands should invest in authentic messaging, transparent certification, and socially resonant narratives to engage Generation Z and Millennials. As this age group constitutes a significant portion of the population in both Malaysia and Indonesia, their influence is critical in shaping

the growth and sustainability of the halal cosmetics sector (Wilson, 2014; Yadav & Pathak, 2017).

Although the study draws meaningful conclusions from descriptive and correlation analyses, it is acknowledged that the lack of inferential testing – such as regression or structural equation modelling (SEM) – limits causal interpretation. The correlations provide useful indicative patterns, but future research should explore predictive relationships and mediating constructs such as satisfaction, brand trust, or religious identity. Additionally, while the sample size provides a basis for comparison, expanding the respondent pool and geographic coverage would strengthen generalisability.

In summary, this research contributes to the growing body of knowledge on halal consumer behaviour by clarifying how youth populations, particularly in Muslim-majority contexts, respond to diverse drivers of halal cosmetic purchases. The study has both academic and policy significance, offering insights that can guide industry stakeholders, certification bodies, and marketing professionals in developing strategies that resonate with young, ethically conscious Muslim consumers. A clearer understanding of youth preferences, motivations, and cultural influences will not only enhance halal product innovation but also promote safer and more inclusive cosmetic markets in the Muslim world.

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