

## UNDERSTANDING OF THE HALALAN TAYYIBAN CONCEPT TOWARDS PURCHASE INTENTION OF HALAL COSMETICS AMONG YOUNG URBAN MUSLIM CONSUMERS

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### ABSTRACT

This study investigates understanding of the halalan tayyiban concept and its influence on purchase intention of halal cosmetics. The data was collected through a self-administered questionnaire survey with purposive sampling on a population of 560 Indonesian young urban Muslim consumers. A structural equation modelling technique was used to test the proposed model. Understanding of the halalan tayyiban concept was found to be predictor of attitude towards halal cosmetics. Attitude was found to influence purchase intention of halal cosmetics. This study is one of the first attempts to empirically test the value-attitude-behavior model in the context of halal cosmetics purchasing behavior. The study provides useful information for marketers as well as policy makers.

Keywords: Halalan tayyiban, Attitude, Intention, Halal cosmetics.

### INTRODUCTION

The global trend for ethical beauty shows that consumers seek purity, integrity and authenticity in their cosmetics. The consumers prefer cosmetics that are animal cruelty free and based on natural ingredients. Religious and conscientious consumers avoid material that are in such a way as to cause unnecessary pain or that pollute the

environment. There are same needs between the halal consumer and the ethical consumer. Halal cosmetics respond to a growing demand from the consumers for eco-certification (organic, natural and free of animal testing) and halal certification (compliance to *Shariah* law).

Muslim consumers, like another, request for the products that not only can satisfy their preferences, but also balances their harmonious and peaceful living (Abdul Aziz et al., 2010). They need to understand the halal concept that meets the demands of the religion to make an intelligent decision according to their preferences and faith. However, their understanding of the halal concept in comprehensive way is lacking (Mariam, 2008). Many Muslim consumers still do not understand the spirit of *Shariah* governing these products. Moreover, they do not consider ecological and environmental issues in making a decision about the halal status of the product despite the *Quranic* message of the need of harmonizing halal and tayyib that the product is not only legal but also good for human health, environment and animals (Muttaqin, 2014).

Marketers need to make greater efforts to identify the consumers in understanding the halalan tayyiban concept and its affect in their consumption behavior. By knowing understanding of the halalan tayyiban concept of their consumers, marketers are in a better position to create new interest in their products. Marketers may structure their communications more suitably to the halalan tayyiban concept. Therefore, this study aims to investigate consumers' understanding of the halalan tayyiban concept towards halal cosmetics and its influence on their attitude and purchase intention towards such product. This study is conducted among young urban Muslim consumers on a sample in Indonesia.

## LITERATURE REVIEW

### The Concept of Halalan Tayyiban

The concept of halalan tayyiban refers to the command from Allah SWT that mankind should select products that have the features of halal and tayyib (Surah al-Baqarah, 2:168; Surah al-Maidah, 5:88; Surah an-Anfal, 8:69; Surah an-Nahl, 16:114). The concept considers all the physical and spiritual advantages of the product to the humankind. Halalan tayyiban product can be interpreted as the product that is permitted to be consumed and can give benefits to the human body (Sazelin & Safiah, 2015). It does not mean that the product must be halal and pure only. It also means that the product must be beneficial to the body and does not cause any harm. Furthermore, what is beneficial for the body is also beneficial for the human's mind and soul. Thus, products which are impure, unbeneficial and worthless are prohibited and are not considered as worthy product and unacceptable. According to Sazelin and Safiah (2015), whatever product consumed must meet the criteria of halalan tayyiban which encompass the holistic concept of quality including hygiene and sanitary, safety, wholesome and the permissible by God.

### The Concept of Halal Cosmetics

The concept of halal cosmetics takes into consideration the physical and spiritual aspects which are derived from the halalan tayyiban concept. Halal cosmetics are halal if they comply with Islamic law. According to DSM (2008), the products must not contain human parts or ingredients derived from human parts or contain animal by-products that are forbidden to Muslim such as from pigs, dogs etc. Only by-products from animals permitted by and slaughtered according to Islamic requirements are permissible in products; examples of these animals are chickens, cows, buffaloes, turkeys, sheep and goats. If genetically-modified organisms (GMO) are used in the products, the GMO must not contain components forbidden by Islam. The product must not be contaminated with najis in any circumstances and condition.

If the products are not prepared or processed according to halal requirements, they are forbidden from being used by Muslims.

Halal cosmetics are tayyib if they are clean and not harmful to consumers. The production of the products must be carried out under strict hygienic conditions in accordance with good manufacturing practices and public health legislations (NPCB, 2009). Cosmetics are hygienic if they are free from najis or contamination and harmful germs. Whereas, cosmetics are safe if they do not cause harm to the consumers be Muslim or non-Muslim when it is used. In order to assure quality and safety, the producers should take necessary steps to comply with Good Manufacturing Practice (GMP), Good Hygiene Practice (GHP) and Hazard Analysis Critical Control Point (HACCP).

#### Awareness on Halal Cosmetics

Muslim consumers are becoming more conscious to take the issue of halal seriously (Husain, 2006). The consumers were concern and aware of the product they consume (Saabar & Ibrahim, 2014). Muslim consumers choose to spend on lifestyle products that meet their religious and cultural requirements. The educated and conscientious Muslim consumers are seeking environmentally friendly and organic lifestyle products (Fitrahhub, 2015). Furthermore, Muslim consumers require the choice of beauty products being in line with halal requirement in the ingredients. They are becoming more conscious and concern over the presence of harmful chemical and non-halal ingredients in their cosmetics products. Thus, Muslim consumers are looking for the products that must be tayyib such as clean, safe, and healthy where all aspects of the production comply with the Shariah (Al-Harran & Low, 2008). Therefore, this study investigates how Muslim consumers reflect understanding of the halalan tayyiban concept into the cosmetics they use.

## Attitude

Attitude towards a product are built based on beliefs and evaluative judgments for each attribute of that product. Consequently, marketers have to understanding how their own product attributes are perceived by consumers differently from their competition. For example, cosmetics with the halal logo are perceived by consumers as their first priority when they selected cosmetics products (Norman et al., 2008). Halal cosmetics were found to be important for consumers as their choice (Abdul Aziz et al., 2010) while other study found that consumers were likely to choose halal products as a good idea (Lada et al., 2009).

Consumers' attitude towards purchasing halal foods is firm by religious commitment and social pressure (Alhazmi, 2013). Along with Widodo (2013), Muslim consumer's attitude towards halal food product could be predicted by perception of safety, religious values, health and exclusivity of halal food. Meanwhile, consumers' attitude towards purchasing halal cosmetics is explained by spiritual intelligence, spiritual congruence, product involvement and product image (Azreen Jihan & Musa, 2013). This study investigates consumers' understanding of the halalan tayyiban concept as the determinant for their attitude towards halal cosmetics. The attitude is identified through agreement statements that using halal cosmetics is a good idea, a personal choice, first priority and preferred.

## Intention

Intention is defined as indications of how much effort people are planning to exert in order to perform the behaviour (Ajzen, 1991). According to Bagozzi and Yi (1988), desire to perform the particular action will be a function of the strength of one's attitude. Thus, intentions will be well formed and thus more likely to reflect attitudes. Azreen Jihan and Musa (2013) proposed that spiritual intelligence and spiritual congruence would influence the attitude of the individual to continuous or having an intention to purchase halal cosmetics. Whereas Azmawani et al. (2015) indicated that consumers' attitude had positive effect to intention to choose halal cosmetic products.

Moreover, it is found that consumers had more positive attitude and intention towards halal food products than towards halal cosmetic products. However, attitude was found to have insignificantly influence with the intention to purchase halal cosmetics (Abdul Aziz et al., 2010). With these references, the present study proposes to investigate purchase intention towards halal cosmetics. It is identified from how subject considere, decide, intend and recommend to purchase halal cosmetics.

### Conceptual Model

Homer and Kahle (1988) initially developed the value-attitude-behavior model to examine the interrelationship between values, attitude and behavior. The model implies a major flow of causation from values to attitudes to behaviors, so that the strongest causal effects are between values and attitudes, and between attitudes and behavior. However, the model has not been tested in the context of halal products. Therefore, this study proposes the conceptual model that built upon the value-attitude-behavior model by exploring understanding of the halalan tayyiban concept for applying in the context of halal cosmetics purchasing behavior.

### Hypotheses Development

According to the relevant literature on halal consumption, it appears that concerned with religious belief, hygiene, health, environment and animal welfare influence the consumption. Bonne et al. (2007) showed that French Muslims selected halal meat products not because of religious obligation only, but consumers also believe that halal products are tastier, healthier and the Islamic slaughter method was less painful for the animal. Golnaz et al. (2010) stated that awareness towards halal is not only the way Muslim slaughter their animals but also relates to environmental, sustainability, animal welfare and food safety. Halal food consumption could be considered a religious expression which is strongly linked to the faith value and level of religiosity, next to other values such as health, safety and being friendly to environment and animals (Bonne & Verbeke, 2006).

Consumers' awareness of the halalan tayyiban concept helps to boost their confidence in choosing halal restaurant (Shaari et al., 2014). Muslims should find rizk (sustenance) and consumed product which is halal and tayyib as it ensures better healthy life which able to portray good attitudes and behaviours (Yousef, 2010). With this reference, it is expected that consumers' understanding of the halalan tayyiban concept have positive impacts on purchasing behavior of halal cosmetics. Therefore, the following hypotheses can be stated:

- H1. Understanding of the halalan tayyiban concept positively influence attitude towards halal cosmetics
  - H1a. Understanding of halal dimension positively influence attitude towards halal cosmetics
  - H1b. Understanding of tayyib dimension positively influence attitude towards halal cosmetics

Attitude is an important factor in influencing consumer's intention to purchase halal cosmetics. This means, when the consumer's attitude towards halal cosmetics is positive, the consumer is more likely to have the intention of purchasing halal cosmetics in the market. This in line with statement of Ajzen & Fishbein (1980), whereby when a person's attitude towards engaging in behaviour is positive, then he or she is more likely to engage in that behavior.

Several studies have confirmed the relationship between attitude and behavior intention to choose or purchase halal cosmetics. In a study conducted by Azreen Jihan and Musa (2013), a positive personal attitude was found to be an important predictor of the intention to purchase halal cosmetics. Ahlam et al. (2015) indicated that consumers' attitudes had positive effect to intention to choose halal cosmetic products. Moreover, it is found that consumers had more positive attitudes and intentions towards halal food products than towards halal cosmetic products. However, attitude was found to have insignificantly influence with the intention to purchase halal cosmetics (Abdul Aziz et al., 2010). Therefore, motivated by the above discussions, this study proposes the following hypothesis:

H2. Attitude positively influences purchase intention towards halal cosmetics

## METHODOLOGY

### Sample and Instruments

The data was collected using a self-administered structured questionnaire that consists of information about respondents and measurements of the *halalan tayyiban* concept, attitude, and purchase intention. The questionnaire was distributed based on the purposive sampling of the shopping population in Jakarta, Surabaya, Bandung, and Semarang, where the cities were having higher number of shopping centres and most of the shopping activities take place and people in the urban areas were the biggest buyers of cosmetic products. The participants were intercepted at the shopping centres and asked to complete the questionnaire. The 560 participants were sampled. Of the participants, 68 percent (382) were female, while 32 percent (179) were male. The age of the participants was 18 - 35 years.

Understanding of the *halalan tayyiban* concept is measured a through scale adapted and modified from previous studies on *halal* products (Shaari & Arifin, 2010; Shaari et al., 2014; Ambali & Bakar, 2014). Subscale of *halal* dimension consisted of seven items while subscale of *tayyib* dimension consisted of five items. Attitude towards *halal* cosmetics consisted of four items, indicating how the subjects perceived *halal* cosmetics as a good idea, personal choice, first priority, and preferred. The scale was adopted from Lada et al. (2009) and Abdul Aziz et al. (2010). Purchase intention was measured using a scale developed by Widodo (2013). The scale consisted of four items, indicating how subject considere, decide, intend or recommend to purchase *halal* cosmetics. All items of the four constructs were measured using a 7-point of Likert scale, labelled from 1 (strongly disagree) to 7 (strongly agree).

## Data Analysis

The procedure for data analysis for this study entailed three steps. Firstly, descriptive statistics indicate mean and standard deviation of variables. Secondly, confirmatory factor analysis (CFA) was performed to evaluate the measurement model. Finally, structural equation model (SEM) was estimated to explore the relations between understanding of the halalan tayyiban concept and attitude towards halal cosmetics on one hand and attitude and purchase intention towards halal cosmetics on the other.

## RESULT AND DISCUSSIONS

### Descriptive Statistics

Descriptive statistics found that the overall mean score of the halal dimension was 6.49 with its standard deviation of 0.75, indicating the high importance of the halal dimension related to halal cosmetics to the respondents. Meanwhile the overall mean score of the tayyib dimension was 6.55 with its standard deviation of 0.69, reflecting the high importance of the tayyib dimension related to halal cosmetics to the respondents. However, the mean score of the tayyib dimension was slightly higher than the halal dimension, indicating that the tayyib dimension has been considered much important than the halal dimension. It means that concern to hygiene, safety, health and naturalness related to halal cosmetic products to the respondents is quite important than concern to halal status of the products.

The overall mean score of attitude towards *halal* cosmetics was 6.45 with its standard deviation of 0.74. This indicates that respondents have positive attitude towards halal cosmetics. Whereas the overall mean score of purchase intention was 6.29 with its standard deviation of 0.82. This shows that respondents have high purchase intention towards halal cosmetics.

Table 1: Descriptive Statistics of Variables

Variable	Mean	Standard Deviation
Halal dimension	6.49	0.75
Tayyib dimension	6.55	0.69
Attitude	6.45	0.74
Purchase intention	6.29	0.82

### Validation of Measurement Model

As shown in Table 2, all factor loadings exceed the recommended level of 0.50 (Hair et al., 2010). The construct reliability of all constructs achieves the recommended level of 0.70 (Hair et. al., 2010). The variance-extracted for all constructs also exceed the recommended level of 0.50 (Bagozzi & Yi, 1988; Hair et al., 1995), except the halal dimension (0.40). However, this study chooses to keep the halal dimension in the model since it has shown to have a relation to halal product choice in earlier studies.

Table 2: Confirmatory Factor Analysis Report for All Constructs

Construct / Indicator	Factor loading	Cronbach Alpha	CR	AVE
Halal dimension		0.813	0.714	0.396
Cosmetics I use should				
HL1. not contain pork or its derivatives	0.619			
HL3. not contain alcohol	0.502			
HL4. not contain GMOs	0.744			
HL5. not be contaminated with najis	0.629			
Tayyib dimension		0.860	0.756	0.632
TY1. be hygienic	0.753			
TY2. be safe	0.840			
TY3. be healthy	0.789			
TY4. contain natural ingredients	0.720			

Construct / Indicator	Factor loading	Cronbach Alpha	CR	AVE
Attitude		0.877	0.754	0.659
AT1. Using halal cosmetics is a good idea	0.824			
AT2. Halal cosmetics is a personal choice	0.813			
AT3. Halal cosmetics is first priority	0.804			
AT4. I prefer halal cosmetics	0.806			
Purchase intention		0.859	0.757	0.615
PI1. I consider purchasing halal cosmetics	0.790			
PI2. I decide to purchase halal cosmetics	0.865			
PI3. I intend to purchase halal cosmetics	0.792			
PI4. I recommend my friends to purchase halal cosmetics	0.678			

The full measurement model meets the fitness indexes requirements as presented in Table 3. The Chi-square was significant,  $\chi^2/df = 3.528$  were in the range of 2.0 to 5.0 (Tabachnick & Fidell, 2007) demonstrating a good model fit. The Root Mean Square Error of Approximation (RMSEA) was 0.064 which was in the 0.05 - 0.08 limit interval offered by Hair et al., (1995) and Kline (2005). The Goodness of Fit (GFI) = 0.927, the Normed-Fit Index (NFI) = 0.925, the Comparative Fit Index (CFI) = 0.945, and the Tucker-Lewis Index (TLI) = 0.932, were greater than 0.90 as offered by Tabachnick and Fidell (2007), and Bentler (1990).

Table 3: Goodness of Fit Statistics for the Full Measurement Model

CFA Model	$\chi^2/df$	GFI	AGFI	CFI	NFI	TLI	RMSEA
Full Measurement	3.528	0.927	0.899	0.945	0.925	0.932	0.064

## Evaluation of Structural Model

The results of the SEM analysis indicate that the structural model demonstrates an acceptable fit with the data. As shown in Table 4, six of seven fit index has achieved the required level. Chi-square was significant,  $\chi^2/df = 3.778$  were in the range of 2.0 to 5.0 (Tabachnick & Fidell, 2007) demonstrating a good model fit. The RMSEA was 0.071, which was in the 0.05 - 0.08 limit interval offered by Hair et al. (1995) and Kline (2005). GFI (0.922), CFI (0.938), NFI (0.918) and TLI (0.925), were greater than 0.90 as offered by Tabachnick and Fidell (2007) and Bentler (1990).

As presented in Table 5, the path between halal dimension and attitude was significant and positive ( $\beta = 0.299$  at  $p = 0.00$ ). The positive path coefficient between tayyib dimension and attitude was quite strong and significant ( $\beta = 0.432$  at  $p = 0.00$ ). The path between attitude and purchase intention was quite strong, significant and positive ( $\beta = 0.661$  at  $p = 0.00$ ).

Table 4: Goodness of Fit Statistics for the Structural Model

Model	$\chi^2/df$	GFI	AGFI	CFI	NFI	TLI	RMSEA
Strutural	3.778	0.922	0.894	0.938	0.918	0.925	0.071

Table 5: Result of Hypotheses Testing

Hypothesized Path		Estimate	SE	Estimate Standardized	CR	P
Halal dimension	Attitude	.376	.079	.299	4.757	***
Tayyib dimension	Attitude	.553	.075	.432	7.380	***
Attitudes	Intention	.722	.054	.661	13.424	***

## DISCUSSIONS

The present study indicates that understanding of the halalan tayyiban concept is the determinant for a consumer to form a positive attitude towards halal cosmetics. It means that the more concerned consumers with the halalan tayyiban concept, the more positive attitudes they have towards halal cosmetics. Thus, halal cosmetics are accepted by consumers because of permitted by *Shariah*, hygienic, safe, healthy and natural. The findings are consistent with study of Majid et al. (2015) whereby awareness of ingredient and logo, halal status and halal certified brands of cosmetics are the predictors for the intention of cosmetic consumer females towards halal brand. The findings confirms the study of Shaari et al. (2014), who report that consumers' awareness on halal significantly influence confidence to choose halal restaurant. The result of the current study also supports the study of Cervelon et al. (2010). The researchers mention that ethical concerns are highly associated with consumers' positive attitude towards green fashion.

In addition, understanding of the tayyib dimension is shown to have a stronger relation to the consumer's attitudes towards halal cosmetics than do the halal dimension. This finding is in line with study conducted by Azreen Jihan and Musa (2013), which provide evidence that halal, was not a priority but the ingredient was the most important factor that may influence consumers to consume cosmetic products. This is confirmed by Ambali and Bakar (2014) that reveal health reason was found to have a stronger relation to Muslim awareness about halal consumption than halal logo. The current of the study is consistent with study of Honkanen et al. (2006) whereby ecological motives are even greater related to attitudes towards organic food than religious motives. However, this finding is in contrary with research conducted by Michaelidou and Hassan (2008) whereby ethical self identity is found to have a stronger relation to attitude towards organic food than health consciousness.

The relation between attitude and purchase intention are positive and quite strong, indicating that consumers with positive attitudes towards halal cosmetics are more

likely to firm intentions to purchase such cosmetics. This is in accordance with studies by Abdul Aziz et al. (2010), and Azreen Jihan and Musa (2013). The researchers explain the significant relationship between attitude and intention to choose halal cosmetics.

## CONCLUSION AND RECOMMENDATION

The present study reveals that consumers' understanding of the halalan tayyiban concept significantly influence attitude towards halal cosmetics while attitudes significantly influence purchase intention towards halal cosmetics. This shows that understanding of the halalan tayyiban concept give an important contribution to explaining attitudes. Even though opinion polls show that the majority of people have very positive perceptions of halal cosmetics, the market of halal cosmetics has not developed as expected in Indonesia,

The results of this study suggest that marketers may appeal to the halalan tayyiban concept and attitude in their communications. Moreover, one could appeal to the potential advantages of using halal cosmetic products. Halal cosmetics may be positioned based on halal and tayyib dimension. The strategy may include the adoption of tagline such pure, hygienic, safe, healthy, and natural. On other hand, the policy makers can use the findings of the present study to review or redesign a policy related to cosmetics sector. Thus, attention of policy-makers should be paid to the dimensions of halal cosmetics by reinforcing regulatory policy based on the halalan tayyiban concept.

This finding of this study is generalizable only to young Muslim consumers in urban (Jakarta, Surabaya, Bandung, Semarang). Future research may broaden the geographical locations in Indonesia in order to represent young Muslim consumers both from the urban and the rural areas.

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Appendix

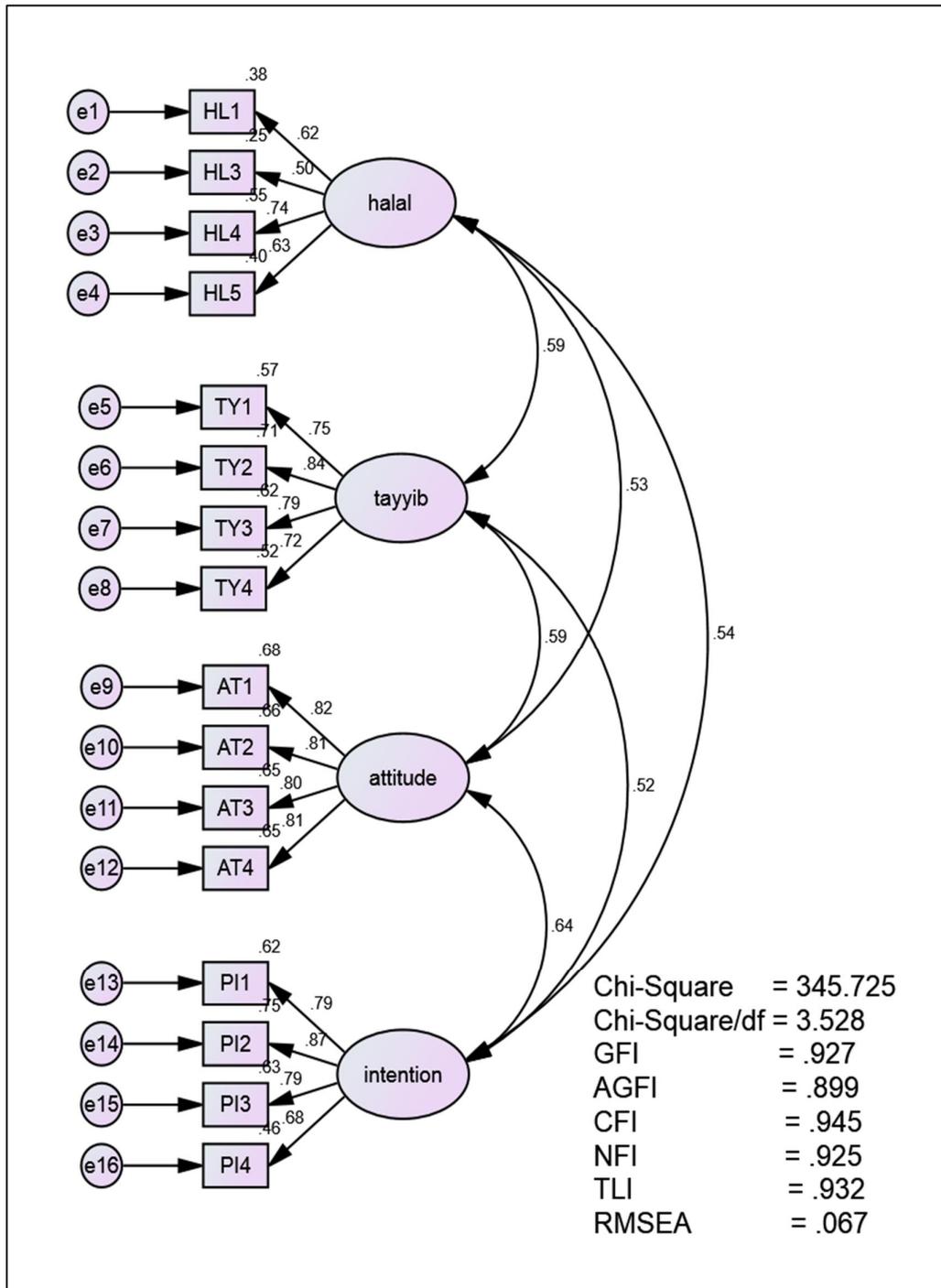


Figure 1: The full measurement of the study

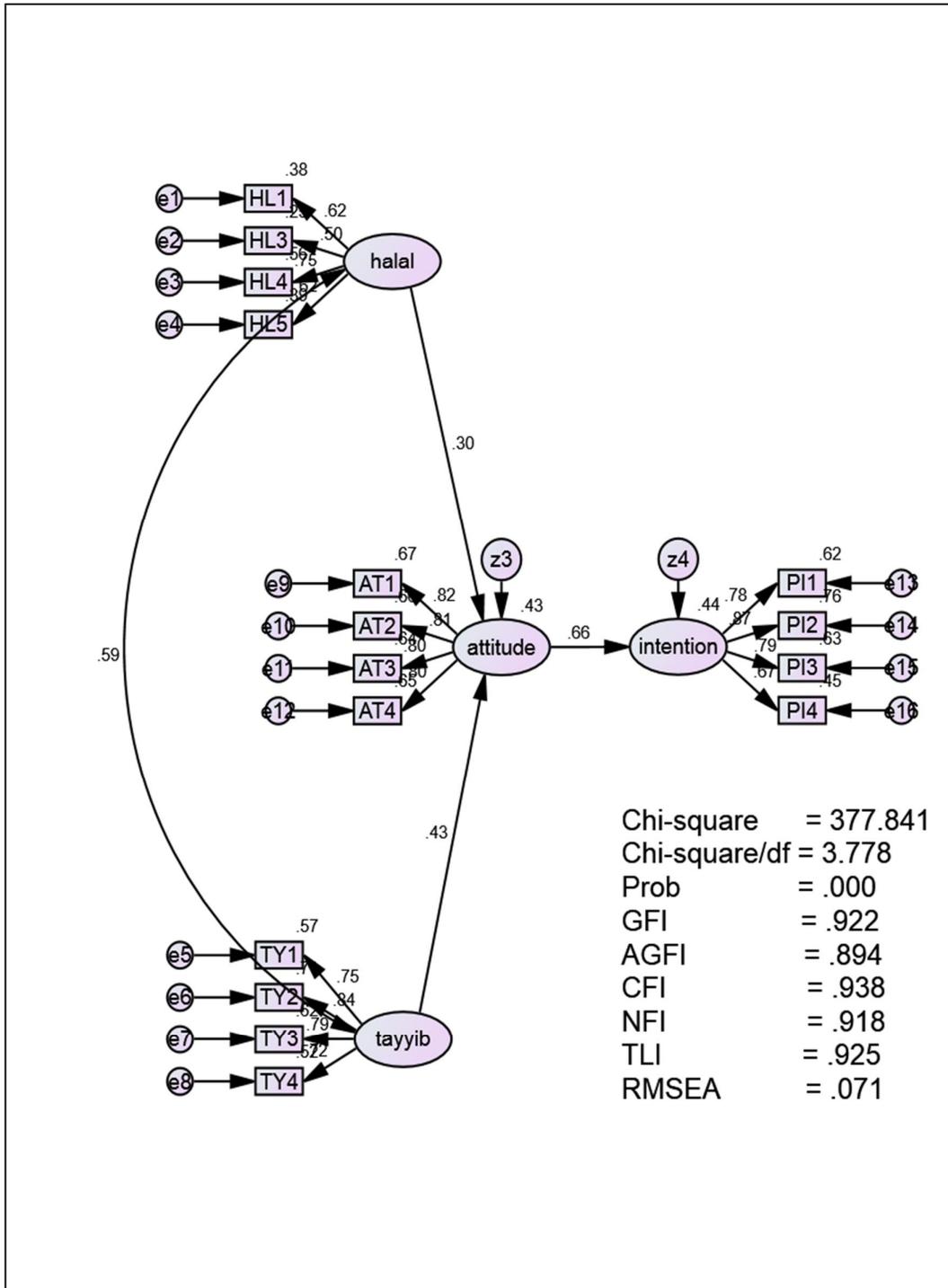


Figure 2: The structural model of the study

### Measurements of the Study

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Label	Construct/Dimension/Item
	Understanding of the Halalan Tayyiban Concept
	Halal dimension
HL1	Cosmetics I use should not contain pork or its derivatives
HL2	Cosmetics I use should not contain any human parts
HL3	Cosmetics I use should not contain alcohol
HL4	Cosmetics I use should not contain GMOs
HL5	Cosmetics I use should not contaminated with najis
HL6	Cosmetics I use should not contain shubhah (doubtful) ingredients
HL7	Cosmetics I use should contain halal ingredients
	Tayyib dimension
TY1	Cosmetics I use should be hygienic
TY2	Cosmetics I use should be safe
TY3	Cosmetics I use should be healthy
TY4	Cosmetics I use should contain natural ingredients
TY5	Cosmetics I use should not tested on animals
	Attitude
AT1	Using halal cosmetics is a good idea
AT2	Using halal cosmetics is a personal choice
AT3	Halal cosmetics is first priority
AT4	I prefer halal cosmetics
	Purchase Intention
PI1	I consider purchasing halal cosmetics
PI2	I decide to purchase halal cosmetics
PI3	I intend to purchase halal cosmetics
PI4	I recommend my friends to purchase halal cosmetics

## ABOUT THE AUTHOR

The author, Sutono, obtained Bachelor of Economics from Universitas Muria Kudus and Master of Management from Universitas Diponegoro, Indonesia. In 2009, he advanced his academic pursuit in PhD in marketing with Graduate School of Management, Universiti Putra Malaysia. During his study as a PhD student, he managed to publish articles in the journals and presented paper in the conferences. He joined Universitas Muria Kudus in 2005 as Lecturer in Department of Management, Faculty of Economics. He teaches management and marketing related subjects such as Marketing Management, Consumer Behavior, Business Ethic and Strategy Management.