

# Determinants of Muslim consumers' halal cosmetics repurchase intention: an emerging market's perspective

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## Abstract

**Purpose** – Due to a staggering growth rate in the recent past, halal products have attained a significant attention of marketers across countries. However, marketing practitioners seek to have detailed understanding of what drives consumers of different demographics towards this product category so as to better market and position themselves in the competitive landscape. Correspondingly, this study aims to provide insights into the Muslim women consumers' halal cosmetics purchase behaviour and examines the variables (and their interplay) when purchasing such products.

**Design/methodology/approach** – The data for the study were collected through a self-administered questionnaire from 371 Muslim respondents from India. The data were analysed through structural equation modelling using AMOS 22.0 SEM software.

**Findings** – The findings of this study reveal that religious knowledge, religious commitment and halal certification(s) affect consumers' actual purchase behaviour of halal cosmetics, which subsequently drives their repurchase intention. The findings further reveal a non-significant effect of religious orientation with both the actual purchase behaviour and repurchase intention towards halal cosmetics. Additionally, actual purchase behaviour of halal cosmetics is found to positively affect customers' repurchase intentions.

**Originality/value** – Despite the recent growth of overall beauty industry, this particular segment of halal cosmetics has a huge potential given the phenomenal preference that Muslim consumers have shown in such



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niche. Therefore, this paper contributes towards examining the key factors influencing consumers purchase behaviour towards halal cosmetics in India that can be capitalized on.

**Keywords** Halal logo, Halal cosmetics, Religious commitment, Purchase decision, Religious orientation, Religious knowledge

**Paper type** Research paper

## 1. Introduction

Religion of an individual plays a crucial role in shaping their behaviour, intention and choices about the purchases they make (Agarwala *et al.*, 2019). Individuals' religion and their beliefs have become significant factors in consumer-based research; recent research direction is a clear indication towards this end (Forghani *et al.*, 2019; Sarofim and Cabano, 2018; Dekhil *et al.*, 2017; Mathras *et al.*, 2016). With several definitions of "religion" explaining its different perspectives and contours, it may well be defined as a coherent system of faith, rituals, practices and traditions (Cai *et al.*, 2020; Dobbelaere, 2011; Muhamad and Mizerski, 2010) that an individual follows. More specifically, Islam as a religion has the second largest population in the world and is projected to offer exponentially increasing revenues to business organizations in the coming years (Lipka and Hackett, 2015). For Muslims, substantially all consumer goods and services are being integrated and "baptized" into the Islamic faith that they practice. Islam encourages quality that cares of all goods and services that they should consume: this is made to happen in diverse large-than-life areas—from halal food to banking and insurance products, hospitality, tourism to logistic, telecommunication, education to media and advertising and cosmetics and personal care products (Melewar and Alwi, 2017). Hence, the growth of Islamic marketing and commercialization is incredibly swift and is considered as an essential factor that triggers segments of the market for Muslims and non-Muslims consumers alike (Usman *et al.*, 2017; Wilson and Liu, 2011). As the concept in halal business has moved from halal food and shaken and churned Islamic financing, halal cosmetics is gaining ground as the next in-thing (Wilson and Liu, 2010).

### 1.1 Halal cosmetics as the study focus

To carve out targeted, profitable marketing campaigns, to fulfill the needs and serve the Muslim population, the marketers must respect their Islamic beliefs and values (Saeed *et al.*, 2001; Khan *et al.*, 2020), thereby creating value for them and for themselves in the process. This deliberate and conscious campaign must be initiated at the inception phase of production itself. Researchers are of the view that it is critically essential to track the entire production cycle and develop a mechanism to preserve the halal compliance parameters for all goods and services (Fathi *et al.*, 2016; Kamaruddin *et al.*, 2012). For example, alcohol and animal-derived substances are unrestricted and have no possibility of being used in cosmetic formulations (Shahid *et al.*, 2018). Furthermore, any chemical, biological and microbiological issues, as well as contaminated processes, and human flesh and blood should not be used in halal cosmetics formulation (Ali *et al.*, 2016). Halal cosmetics have gained a reputation for being healthier and safer products, making them more appealing to both Muslim and non-Muslim consumers (Amalia *et al.*, 2020; Shahid *et al.*, 2018). Only when the components meet Islamic Sharia's criteria are certified halal.

With the growing number of companies globally manufacturing halal cosmetics and personal care products to tap the booming demand, statistics show this market is valued at US\$1823.7m in 2020, and is poised to grow by US\$2681.9m by the end of 2026, progressing at a CAGR of over 7% during the forecast period (Technavio, 2020). The halal cosmetics are

regarded as a breakthrough and revolutionary in the cosmetics business as they provide high-quality products that adhere to halal guidelines (Handriana *et al.*, 2020; Khan *et al.*, 2020). This market includes a wide variety of products ranging from skin care products (including body care, hand care), fragrances, colour cosmetics, etc. Halal “fairness” products are those cosmetic items made solely from the materials and ingredients considered appropriate and permitted under Islamic law, these products also should not contain certain animal ingredients and their by-products which are prohibited for Muslims to eat and such products should also be alcohol free (Fam *et al.*, 2004). Furthermore, the growth of Muslim consumers and their rising purchasing power and the willingness to spend have also seen an unprecedented transition (Shahid *et al.*, 2018). These Muslim consumers have shown inclination towards the consumption of (Halal) beauty products resulting in the growth of halal cosmetics industry. Indian market, in particular, has shown an enormous growth potential, next only to China (Shahid *et al.*, 2021, 2022). This market is fast becoming highly competitive, and it is essential for marketers to have proper plans to capitalize on the opportunities brought to the fore (Farooqi and Shahid, 2017; Islam and Rahman, 2017; Islam and Singh, 2020; Islam *et al.*, 2018).

### *1.2 Purpose of the study*

With revenue in the cosmetics segment amounting to US\$6251m in 2020 in India (Statista Report, 2020) and brands such as Shehnaz Herbals, Biotique, BodyShop, Iba, Himalaya products already making inroads into the organic, vegan or halal cosmetics and personal care market segments, this market is still highly untapped and wide-open. Moreover, BusinessWire Report (2021) states that Indian cosmetic industry is forecasted to reach US \$28985.33m by FY 2026. Owing to the growing awareness among Indian women, India is becoming one of the leading markets for cosmetic products. Women, in particular, tend to use cosmetics, and picking the correct beauty products during which labels have always been a challenge for most women (Ajitha and Sivakumar, 2017). With roughly 172 million Indian Muslim consumers (Census, 2011), this segment is worth a research investigation to uncover the anatomies of this gigantic market (Sama and Trivedi, 2019; Shahid *et al.*, 2018).

The past literature indicates the significant impact of halal consumption on Muslims and health-conscious consumers (Sama and Trivedi, 2019; Alserhan, 2010). As halal is a framework for health, quality, hygiene and safety standards, this is the key reason that has led to the halal revolution in the cosmetic industry too and has transformed the consumption behaviour of today’s Muslims (Yeo *et al.*, 2016; Swidi *et al.*, 2010). With a vast literature about halal consumption, researchers have studied it from varied views. Patton (2009) emphasized the increase in demand for halal products; Cheng and Low (2008) focused on branding of halal products; Shaari and Aarifin (2010) highlight the importance of purity and compliance with Shariah law; Kim and Chung (2011) discuss about product safety; and religious affiliation and individuals’ membership of a religious group was emphasized by Tariq and Khan (2017) and Muhamad and Mizerski (2010). These factors are vastly studied from the point of view of halal food consumption, the perspectives about the effect of such variables on the consumption of halal cosmetics is still lacking (Naeem *et al.*, 2019; Shahid *et al.*, 2018). As limited number of research examining the actual purchase behaviour towards halal cosmetic consumption is found, and due to the increasing demand for halal cosmetic products globally, the factors influencing actual purchase behaviour as well as the repurchase intention of consumers towards halal cosmetic products are undertaken by the present study. By doing so, the study identifies and examines what factors encourage Indian Muslim consumers to shift to halal cosmetic products.

Researchers have studied the impact of religious orientation on information search (Muhamad and Mizerski, 2010), decision making (Muhamad and Mizerski, 2013), shopping orientation (Essoo and Dibb, 2004), openness to the religious developments (Meagher, 2015) and perceived religious rewards (Lavrič and Flere, 2011). Prior studies opine that an individual's religious orientation emphasizes on the perception and awareness of religious laws that would influence consumer behaviour (Muhamad *et al.*, 2016); however, there are limited studies that investigate the impact of a person's religious orientation on the actual purchase behaviour and repurchase intention towards halal cosmetics, thereby leaving a huge lacuna in the body of knowledge, which this study attempts to address. Similarly, the impact of religious commitment on consumption behaviour and consumer choice has been examined in the past (Khrain, 2010; LaBarbera and Stern, 1990); however, there is a call for research the studies the impact of religious commitment on consumers' buying behaviour towards halal cosmetics (Abu-Alhajja *et al.*, 2018; Khan *et al.*, 2020). Lastly, prior studies have found that halal logo plays a crucial role in influencing purchase intention towards halal food products in South Africa (Bashir *et al.*, 2019) and Malaysia (Khan *et al.*, 2020); however, studies understanding the influence of halal logo on Indian consumers are scant (Shahid *et al.*, 2018).

To address the gap in the research undertaken so far, this study empirically tests a framework that helps consider religiousness through the manifestations in religious commitment (which is considered as the degree to which an individual is devoted to his/her faith and its preaching); religious knowledge (which corresponds to the experience and expertise gained by an individual or a group through a conceptual or logical learning about the subject); and religious orientation (which indicates the motives of individuals to pursue their religious beliefs, i.e. their religious approach, which can be classified as intrinsic or extrinsic) to influence Muslim consumers' actual purchase behaviours as well as their future repurchase intentions. The framework further identifies halal certification (that is incorporation of halal labelling or product packaging statement indicating that the product is licensed and approved as permissible or "Halal") as crucial for Indian Muslim consumers' actual purchase behaviours as well as their future repurchase intentions. This study aims to propose and empirically validate a model incorporating multiple expressions of religiousness and halal logo/certification to determine their influence on Indian Muslim consumers' actual purchase behaviour and repurchase intention towards halal cosmetics. From a practical perspective; this study suggests marketers to focus their advertising and communication efforts to express halal in a more visible form. Marketers ought to devise tailored offers for particular Muslim customers, by communicating with them via personalized emails and messages, to build long-lasting relationships with their valuable customers.

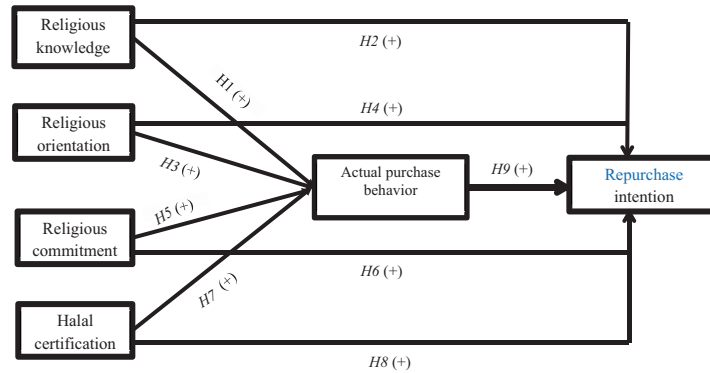
## 2. Conceptual framework and hypotheses development

In this section, a set of research hypotheses and an associated conceptual framework is developed, which is shown in Figure 1.

### 2.1 Religious knowledge and actual purchase behaviour

Religion plays a crucial role in social life of every practising individual. Every religion has beliefs that influence its practitioners in all spheres of public and social interactions (Norenzayan, 2014). Religious knowledge and principles are perceived as influential factors in forecasting consumer behaviour, but are viewed as tradition in marketing discipline and so has not been examined in detail (Muhamad and Mizerski, 2010). Knowledge corresponds to the evidence, emotions or observations that an individual or a group of people understand

**Figure 1.**  
The proposed  
conceptual model



and are aware about. Further, it may even be classified as perception, consciousness or expertise attained through observation or practices (Sinclair, 2010) by an individual or group of people through interaction or practice. Che Ahmat *et al.* (2011) opined knowledge as means of furnishing awareness and competencies that an individual or group have learned by conceptual or logical skills of the subject (Pradana *et al.*, 2020a).

As religion is a common aspect of beliefs and conviction in the absolute trustworthiness and fundamental values of the religious principles and commandments of a person (Norenzayan and Shariff, 2008), religious knowledge plays a significant role in shaping consumer behaviour (Shahid *et al.*, 2018). Religious knowledge, when it comes to Muslim purchasing pattern behaviour, is very important (Muhamad *et al.*, 2016). As the religious knowledge about halal concept is broadening amongst Muslim consumers, the purchase behaviour pattern has changed as these individuals continue to learn about what is halal (permitted) and haram (forbidden) (Alserhan, 2010; Wilson, 2014). Shahid *et al.* (2018) in their study opined that, with high-level of awareness, Muslim consumers are highly professional and well-educated about the world and the practices of their religion. Furthermore, due to the demographic profile of religiously aware and diverse Muslim professionals, supplied with information and knowledge concerning halal consumption, the consumer market for halal products has seen a strong expansion (Lada *et al.*, 2009; Elasrag, 2016). Research exhibits that increased religious knowledge is bound to impact consumer purchase behaviour (Bang *et al.*, 2000; Shepherd and Towler, 1992). In the similar vein, Aziz and Chok (2013) highlighted that consumers knowledge about halal food significantly impacts non-Muslim consumers purchase intention (as well).

Ahmad *et al.* (2015) indicated that the attitude of the people surveyed showed substantial difference between consumers of halal food products and halal cosmetic products. Prior studies suggest that the rapid increase in consumer desire for halal cosmetics is due to the increased awareness and knowledge about non-halal ingredients, health risks and safe lifestyle (Yeo *et al.*, 2016; Norkumala Awang, 2016). The religious knowledge as well as safety measures linked with halal cosmetic products motivate consumers to buy it. Ajzen's theory of planned behaviour provides a well-defined structure for examining the impact of numerous factors on consumers purchase behaviour (Jang *et al.*, 2011). Rahim *et al.* (2013) in their study found out that knowledge of halal ingredients is a crucial component affecting the perception of Muslim consumers of non-halal items.

Repurchase intention is very crucial for marketers as repeat customers add a significant value contrary to the consumers who buy just once (Islam *et al.*, 2017). The information and

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knowledge about what products are halal to consume assist in Muslim consumers' decision-making. As the effect of religious knowledge is impacted by the experience of the consumers, the awareness of the halal products would drive consumers' repurchase intentions (Shahid *et al.*, 2018). As knowledge has a significant impact on consumer purchase behaviour; therefore:

- H1. Religious knowledge positively affects consumers' halal cosmetics actual purchase behaviour.
- H2. Religious knowledge positively affects consumers' halal cosmetics repurchase intention.

### *2.2 Religious orientation and actual purchase behaviour*

Holm (2004) defines religious orientation as "an individual reflection of religious life, which appears in three dimensions as religious thinking and opinions, religious attitudes and behaviours, and religious experiences" (p. 24). As religious orientation examines the motives of individuals to pursue their religious beliefs; their religious approach can be classified as intrinsic or extrinsic (Allport and Ross, 1967; Noble *et al.*, 2007). Where intrinsic individuals are those who consider religion as their life's purpose, they have strong commitment towards their religion's doctrines and beliefs and their behaviour centres around religious principles and values (Laher, 2007; Noble *et al.*, 2007; Mansori *et al.*, 2015); for extrinsic individuals' religion is not their central reason and does not govern their motives (Allport and Ross, 1967; Laher, 2007; Meagher, 2018). Furthermore, Ajzen's theory predicts human behaviour. It offers a foundation for consumer behaviour by investigating the impact of motivational factors (in this case religious orientation) on consumer actual purchase behaviour that is within the realms of consumers buying decision. So it is critical to comprehend how halal cosmetic products are seen by consumers (Shahid *et al.*, 2018). As Muslims tend to observe and follow Islamic principles in their daily lives, their behavioural decisions are intensively impacted by their religious orientation. Religious orientation examines the desire of an individual to practice their religion (Shahid *et al.*, 2018). Furthermore, individual's religious orientation stresses on the awareness of customers religious law that influence their behavioural decisions repeatedly. Therefore:

- H3. Religious orientation positively affects consumers' halal cosmetics actual purchase behaviour.
- H4. Religious orientation positively affects consumers' halal cosmetics repurchase intention.

### *2.3 Religious commitment and actual purchase behaviour*

Religious commitment or religiosity is considered as the degree to which an individual is devoted to his/her faith and its preaching. This dedication is expressed in the beliefs and behaviour of the person (Johnson *et al.*, 2001). Worthington *et al.* (2003) explained religious commitment as the extent whereby people relate to, and use their religious values, beliefs and activities in everyday life. The presumption is that a religious people observe the universe through religious views and incorporate their faith into the lifestyle (Mokhlis, 2009). Sungkar (2010) states the degree to which an individual is devoted to his/her faith and religious beliefs, such as his/her behaviour and actions reflects his/her commitment. The preferences and dislikes of customers are highly affected by their devotion and commitment

to their religion. According to [Muhamad and Mizerski \(2010\)](#), religious commitment influences Muslim consumers' purchase behaviour. [Sungkar \(2010\)](#) also states that with the revival of Islam, the rise in consciousness of the materials, methods, origins and other factors of consumer goods has increased among the consumers. [Swimberghe et al. \(2009\)](#) in their study states that religious commitment entails cognitive (individual's knowledge of faith) and behavioural (individual's religious connection) dimensions. Religious commitment influences consumer behaviour in terms of habits of purchasing as well as interpersonal actions ([Muhamad and Mizerski, 2010](#)). [Yun et al. \(2008\)](#) state that consumers may prefer purchasing new items if they would not infringe or challenge their religious concepts. [Stephens and Gwinner \(1998\)](#) state that religiously committed individuals will consider infringement of religious norms as rather unpleasant incidents and will view them as harmful to themselves. [Jamal and Sharifuddin \(2015\)](#) state that religious commitment and values have an effect on individual's emotions and intention concerning consumption. Researchers opine that as far as determining the essence of consumer preferences is concerned, marketers will have to ascertain how deeply people are motivated ([Shahid and Paul, 2021](#)) and loyal to their religion and its beliefs; as religiosity reflects their commitment and strict devotion to the teachings and philosophies of their religion ([Pradana et al., 2020a](#)), which is reflected in their actual buying behaviour and decision-making style ([Mokhlis and Spartks, 2007](#); [Khraim, 2010](#)). An individual's observed behaviour in a particular scenario in relation to a specific objective is referred to as behaviour ([Ajzen, 1991](#)). So, the extent to which an individual commits to and implements his or her religious ideals, beliefs and rituals in daily life is going to impact their behaviour ([Ma et al., 2021](#)). Therefore:

- H5. Religious commitment positively affects consumers' halal cosmetics actual purchase behaviour.
- H6. Religious commitment positively affects consumers' halal cosmetics repurchase intention.

#### *2.4 Halal logo/certification and actual purchase behaviour*

With vegan, organic, cruelty free products demand increasing in the market ([Technavio, 2020](#)), it is evident that consumers worry a lot regarding what is going inside their cosmetics and makeup items. The purchase of halal cosmetics has seen a rise over the past decade ([Shahid et al., 2018](#)). On daily basis, Muslim consumers have to choose from the broad variety of consumer goods, the ingredients of which could be questionable according to their religious standards ([Al-Kwif et al., 2019](#)). Therefore, Muslim consumers are becoming very selective and heedful while picking their products. As halal corresponds to goods manufactured, processed through ingredients and material that are "allowable" under Islamic law, halal is certainly a rising concern among these Muslim consumers ([Ambali and Bakar, 2014](#)). Therefore, these consumers prefer to purchase halal-certified products.

Halal certification means "the process of certifying products or services as pronounced by Shariah law" ([Noordin et al., 2014](#)). Thus, it is a written statement indicating that the product complies to the Islamic parameters and is, therefore, permissible for consumption by Muslims. Halal logo or certification is the incorporation of halal labelling or product packaging statement indicating that the product is licensed and approved as permissible or "Halal" ([Azam, 2016](#)). Many Muslims are of the view that the products that are used on skin should also comply to halal requirements. i.e. the products should not include pork, dead animals, not slaughtered in proper way, blood, alcohol or carnivorous animals ([Salman and Siddiqui, 2011](#)). These things are considered "forbidden" or haram in Islam. Therefore,

Muslim consumers looking out for honesty and quality of the products have their concerns responded to by halal certifications (Salleh and Hussin, 2013). This makes the halal labels/logos instruments of confirmation and “tangibility” (Shahid *et al.*, 2018; Muhamad *et al.*, 2016). Hence, halal certification affects Muslim consumers buying decisions as consumers trust these logos (Shahid *et al.*, 2018), and therefore, act as the benchmarks for halal compliance (Hashim and Mat Hashim, 2013). Moreover, this creates trust among Muslim consumers as it is an official proof to validate the producer’s assertion that the product complies with Islamic standards (Shahid *et al.*, 2018). The introduction of halal certification/logo concept has increased the Muslim consumers’ awareness of the value of purchasing things that meet Islamic norms and principles. The logo increases the degree of confidence of consumers in the products they purchase. Researchers have opined that halal certification and halal logos are essential as they certify safety and purity to Muslim consumers and help in the eventual halal cosmetics purchase behaviour (Ambali and Bakar, 2014; Nasir *et al.*, 2009). Therefore:

- H7. Halal certification/logo positively affects consumers’ halal cosmetics actual purchase behaviour.
- H8. Halal certification/logo positively affects consumers’ halal cosmetics repurchase intention.

### 2.5 Actual purchase behaviour and repurchase intention

According to Ajzen (1991), consumers’ willingness to buy a product is an indicator of their actual buying behaviour. Researchers in the past have extensively studied actual purchase behaviour of consumers; however, majority of these studies were conducted in developed countries (Kumar and Ghodeswar, 2015; Carrington *et al.*, 2010; Nicholls and Lee, 2006; Islam *et al.*, 2017). In the past, studies have reported a gap between consumers’ expressed favourable attitudes and actual purchasing practices (Tanner and Wölfling Kast, 2003; Vermeir and Verbeke, 2008).

Prior research has studied factors examining purchase behaviour of consumers such as attitude (Pencarelli *et al.*, 2020; Pradana *et al.*, 2020b), satisfaction (Ranaweera *et al.*, 2008) and loyalty (Anderson *et al.*, 2014). While these factors are considered as significant indicators of actual purchase behaviour, limited studies have tried to study the determinants of consumers’ actual purchase of halal cosmetics from an emerging markets context. Furthermore, actual purchase behaviour is regarded as a significant predictor of future repurchase intentions, subjected to the favourable experiences that customers have during and after purchasing a product (Law *et al.*, 2004; Shahid *et al.*, 2018). Repurchase is the purchase by the consumer of a product of the same brand as the purchase on previous occasion (Curtis *et al.*, 2011). Most of the customers’ actual purchases (if satisfactory) drive customers’ repurchase intention (Peyrot and Van Doren, 1994) and makes customers loyal to the specific brand in the long run (Zhang *et al.*, 2011). Given a choice, Muslim consumers prefer purchasing halal products (Bashir *et al.*, 2019; Shahid *et al.*, 2018). While such consumers purchase halal cosmetics, they attain a higher degree of confidence in carrying out such behaviour; which drives their future repurchase intentions within the given situations (Amalia *et al.*, 2020; Ishak *et al.*, 2019; Sama and Trivedi, 2019). Therefore:

- H9. Actual purchase behaviour of halal cosmetic products positively affects consumers’ repurchase intention.



### 3. Research methodology

#### 3.1 Sample and data collection

Using a questionnaire survey method, data were collected from halal cosmetics consumers in India. Using contacts generated through personal referencing, university alumni group, and mall-intercept method, the data were collected from women consumers of three major cities (Delhi, Mumbai and Hyderabad) with a strong Muslim population in India. Women were chosen as the respondents of this study as they are the key consumers of cosmetic products in India (Shahid *et al.*, 2018). Besides, Muslim women in India are increasingly interested in the beauty industry and are very open to try new things, as long as it does not compromise with their faith (Hashim and Musa, 2013; Kaur and Osman, 2014). The questionnaire was administered in English language and was divided into two sections. The first section comprised the demographic profile of the respondents, and the second section comprised the study's constructs to measure m-banking CX using a seven-point Likert scale. The questionnaires were distributed to 800 halal cosmetics purchasers of which 427 questionnaires were received back over a period of six weeks (15 December 2019 to 30 January 2020) yielding a response rate of 53.4%. All the respondents were informed about their anonymity and confidentiality, with the details about the purpose of the research. Of these, 47 questionnaires were incomplete and were excluded from any further analysis; 9 respondents' data were excluded either due to outliers or unengaged responses, resulting in a total of 371 final responses, taken for further analysis.

Literature offers different opinions with respect to an adequate sample size. For instance, Tabachnick and Fidell (2001) suggest that the sample size should not be less than 300 if factor analysis is to be applied. Hair *et al.* (2010) suggest that 10–15 participants should be taken for each item of a corresponding variable. This means, a study with 15 items needs to take a sample size of 150–225. Correspondingly, as the present study comprises of 24 items for various constructs, a minimum sample size of 240 (24\*10) is acceptable. Some researchers (see for example, Green, 1991) recommend the following formula to configure a sample size:

$$N \geq 50 + 8m$$

(Where, N = minimum sample size required, and  
m = number of items included)

As per the above formula, the minimum required sample size for this study must be anything greater than 322 [ $N \geq 50 + (8*24) = 242$ ]. Taking into account these diverse criteria along with the researcher's convenience, a sample size of 371 meets all the above suggested criteria. Table 1 summarizes the respondents' demographic profiles.

As presented in Table 1, 70 (18.9%) respondents belonged to the age-group of 20–25 years, majority of respondents, i.e. 165 (44.5%) belonged to the age-group of 26–35 years, followed by 109 (29.4%) respondents who belonged to the age group of 36–45 years. Majority of the respondents had a college degree 172 (46.4%) followed by post graduate degrees 132 (35.6%). The respondents purchase halal cosmetics both from India and abroad using online as well as offline platforms to make their purchases. The minimum age limit for a potential respondent was set to be 20 years based on the assumption that 20-year-old individuals in India have sufficient purchasing power (Ajitha and Sivakumar, 2019). More than half of the respondents (around 53%) reported an annual income of less than INR 5 Lac.

#### 3.2 Measures

The scales for the variables were derived from the already established scales with 28 items using a five-point Likert scale rating from 1 (totally disagree) to 5 (totally agree). The questionnaire's content validity was pre-tested by obtaining the insights of an expert panel comprising two subject area expert professors and two halal cosmetics product managers, who held a couple of meetings for the said purpose. Religious knowledge was assessed through four

**Table 1.**  
Demographic profile of respondents

Characteristics	N (371)	(%)
<i>Age</i>		
20–25	70	18.9
26–35	165	44.5
36–45	109	29.4
above 45	27	7.3
<i>Education</i>		
10 + 2/Intermediate	41	11.1
Some college degree	172	46.4
Some post-graduation degree	132	35.6
Doctorate	26	7.0
<i>Approximate annual income (INR)</i>		
Less than 5 lac	198	53.4
5 lac - 10 Lac	106	28.6
10 Lac - 15 Lac	47	12.7
Above 15 Lac	20	5.4
<i>Place of halal cosmetic purchase</i>		
India	204	54.9
Abroad	167	45.1
<i>Type of purchase</i>		
Online	142	38.27
Offline	157	42.31
Both	72	19.42

**Note:** 1 lac INR equals \$1355, as on December, 2020

items by [Golzaz et al. \(2010\)](#); religious commitment was measured through five items adapted from [Allport and Ross's \(1967\)](#) scale and [Worthington et al.'s \(2003\)](#) scale. For religious orientation, three items by [Allport and Ross \(1967\)](#) and [Gorsuch and McPherson \(1989\)](#) were used; halal certification/logo was measured through three items by [Shaari and Aarifin \(2010\)](#). Actual purchase was measured by four items taken from [Lee's \(2009\)](#) scale. Lastly, repurchase intention was measured through four items by [Cronin et al. \(1992\)](#) and [Hellier et al. \(2003\)](#). Scale items were modified with expert recommendation to ensure the contextual fit (see [Appendix](#) for the scale items).

#### 4. Data analysis and results

The study used a two-step approach recommended by [Anderson and Gerbing \(1988\)](#) for the hypothesized relationship analysis. AMOS 22.0 software was used to conduct confirmatory factor analysis (CFA) followed by structural equation modelling (SEM). To determine the reliability and validity of the measurement model, CFA was run for all latent variables ([Table 2](#)). Common method variance (CMV) was also examined using Harman's one-factor test ([Podsakoff et al., 2003](#)). The results indicated 21.682% (i.e. < 50%) of the variance, confirming no issues related to CMV in the current research. Furthermore, [Nazir and Islam \(2020\)](#) suggest that CMV is less likely to be an issue if correlations are not excessively high (i.e. not >0.90). An adequate reliability of the scale was reflected by the Cronbach's alpha values (>0.70); also the composite reliability for all the constructs was greater than 0.70 ([Nunnally et al., 1967](#)). Convergent validity was further achieved as the loading for all the items was above 0.60 ([Kline, 2015](#)).

Construct	Items	Factor loading	Cronbach's alpha	Composite reliability
Religious knowledge	RIKn1	0.765	0.932	0.895
	RIKn2	0.750		
	RIKn3	0.792		
	RIKn4	0.724		
	RIKn5	0.764		
Religious orientation	RIOr1	0.796	0.884	0.902
	RIOr 2	0.831		
	RIOr 3	0.806		
	RIOr 4	0.807		
Religious commitment	RICm1	0.744	0.899	0.862
	RICm2	0.765		
	RICm3	0.821		
	RICm4	0.774		
Halal certification/logo	HaLo1	0.778	0.873	0.884
	HaLo2	0.803		
	HaLo3	0.850		
Actual purchase Behaviour	AcPr1	0.728	0.832	0.832
	AcPr2	0.709		
	AcPr3	0.696		
	AcPr4	0.703		
Repurchase intention	RePr1	0.805	0.862	0.908
	RePr2	0.765		
	RePr3	0.798		
	RePr4	0.774		

**Table 2.**  
Reliability and validity of the constructs

Table 3 shows adequate discriminant validity among the constructs as the square root of AVE in every latent variable exceeded its corresponding inter-construct correlations (Fornell and Larcker, 1981; Hair *et al.*, 2010).

4.1 Structural model assessment hypotheses testing

The second step in the two-step process model includes testing the structural model and subsequent hypothesized relationships. The fit indices ( $\chi^2/df = 1.250$ ; GFI = 0.940; AGFI = 0.924;

Variable	AVE	MSV	MaxR(H)	RIKn	RIOr	RICm	HaLo	AcPr	RePr
RIKn	0.629	0.401	0.895	<i>0.793</i>					
RIOr	0.696	0.319	0.902	0.504*	<i>0.834</i>				
RICm	0.610	0.411	0.863	0.422*	0.365*	<i>0.781</i>			
HaLo	0.656	0.341	0.884	0.524*	0.564*	0.449*	<i>0.810</i>		
AcPr	0.553	0.411	0.834	0.633*	0.455*	0.641*	0.584*	<i>0.744</i>	
RePr	0.768	0.378	0.911	0.615*	0.560*	0.372*	0.500*	0.545*	<i>0.876</i>

**Table 3.**  
Descriptive statistics and correlations

**Notes:** RIKn = Religious knowledge, RIOr = Religious orientation, RICm = Religious commitment, HaLo = Halal Logo, AcPr = Actual purchase behaviour, RePr = Repurchase intention, \*Correlation significance at 0.05 level;  $N = 371$ ; values in Italics represent the square roots of AVEs

NFI = 0.948; RFI = 0.939; RMSEA = 0.026) indicated a reasonable fit amidst the proposed model and observed data (Hu and Bentler, 1999). The path coefficients and *t*-values of the measurement model are depicted in Figure 2.

The results of the hypothesis testing are presented in Table 4. The results reveal that religious knowledge positively affects consumer’s halal cosmetics purchase behaviour ( $\beta = 0.223, t = 3.481, p < 0.05$ ) as well as consumer’s repurchase intention ( $\beta = 0.281, t = 3.998, p < 0.05$ ), thereby supporting *H1* and *H2*. Religious orientation indicated an insignificant relationship with both the actual purchase ( $\beta = 0.075, t = 0.798, p < 0.05$ ) and repurchase intention towards halal cosmetics ( $\beta = 0.069, t = 0.711, p < 0.05$ ), thereby not supporting *H3* and *H4*. Religious commitment to one’s religion also showed a significant relationship with actual purchase behaviour of halal cosmetics ( $\beta = 0.269, t = 3.573, p < 0.05$ ) and also with consumer’s repurchase intention ( $\beta = 0.196, t = 2.128, p < 0.05$ ), thereby supporting *H5* and *H6*. Halal certificate/logo was found to have a significant positive effect on both the actual purchase ( $\beta = 0.215, t = 2.989, p < 0.05$ ) and repurchase intention towards halal cosmetics ( $\beta = 0.201, t = 2.675, p < 0.05$ ), thereby supporting *H7* and *H8*. In the similar vein, actual purchase behaviour of halal cosmetic products indicated a strong positive effect on consumers repurchase intention ( $\beta = 0.328, t = 4.672, p < 0.05$ ), thereby supporting *H9*.



Note: \*Depicts the path estimates and \*\*depicts the *t*-values

Figure 2. Validated research model

Hypotheses	$\beta$	<i>t</i> -values	Test results
<i>H1</i> : Religious knowledge – Actual purchase behaviour	0.223	3.481	Supported
<i>H2</i> : Religious knowledge – Repurchase intention	0.281	3.998	Supported
<i>H3</i> : Religious orientation – Actual purchase behaviour	0.075	0.798	Not Supported
<i>H4</i> : Religious orientation – Repurchase intention	0.069	0.711	Not Supported
<i>H5</i> : Religious commitment – Actual purchase behaviour	0.269	3.573	Supported
<i>H6</i> : Religious commitment – Repurchase intention	0.196	2.128	Supported
<i>H7</i> : Halal certificate/logo – Actual purchase behaviour	0.215	2.989	Supported
<i>H8</i> : Halal certificate/logo – Repurchase intention	0.201	2.675	Supported
<i>H9</i> : Actual purchase behaviour – Repurchase intention	0.328	4.672	Supported

Table 4. Hypotheses testing results

## 5. Discussion and implication

### 5.1 Discussion

Indian Muslim women are adherent to their religious beliefs and are conscious to the ingredients like alcohol and pig residue used during the concocting of cosmetic products, which are haram as per their religion. In the light of the increasing awareness of Muslim women seeking halal-certified cosmetic products with clean, safe, organic and secure production in accordance with the Islamic law, the purpose of this study is to propose and empirically validate a model incorporating multiple expressions of religiousness and halal logo/certification to determine their influence on Indian Muslim consumers' actual purchase behaviour and their repurchase intention towards halal cosmetics. This study is expected to assist marketers to better position their products and capitalize on this very prospective market. Consequently, this research highlights several interesting results. This study is built on the actual purchase behaviour of halal cosmetics among Indian Muslim women consumers; the underlying findings drawn from this research indicate that female consumers' willingness to buy halal cosmetic products is essential for their individual and social lives. It is known that Muslim countries such as Indonesia, Turkey, Saudi Arabia, Malaysia, United Arab Emirates and others are more receptive to halal cosmetic products, but Indian Muslim consumers are no way lagging behind. Therefore, analysing the consumers' motivational factors that have an impact on their behavioural pattern towards halal cosmetic is a challenging task in countries like India.

Religious knowledge has been found to have a significant positive relationship with actual purchase behaviour and repurchase intention. As expected, these findings are consistent with the past research works trying to study consumer behaviour in relation to religious knowledge (Bang *et al.*, 2000; Sinclair, 2010). As knowledge indicates consumers' experience, awareness, feelings and consciousness acquired by individuals, past research has shown knowledge as a significant indicator of consumer behaviour (Ahmad *et al.*, 2015; Aertsens *et al.*, 2011). Further, these findings highlighted the significant inclination of consumer awareness to choose halal cosmetic products as they indicated a positive buying behaviour towards halal cosmetics.

Knowing the essence of consumer behaviour defines how deep customer interaction is and how correlated it is with their religious beliefs. Religious commitment was found to have a significant positive relationship with actual purchase behaviour and repurchase intention. As there are insufficient studies examining consumer behaviour regarding cosmetic products, religious commitment has been found to be the driving force for many consumers to purchase halal food products (Hamdan *et al.*, 2013). These findings highlight the importance of religious commitment, and that it can forecast many facets of shopping behaviour (Mokhlis and Spartks, 2007). Consumers show commitment towards their religious beliefs, as they are becoming more aware about the halal concept and the ingredients that go into their products. The effect of religious commitment on consumer buying behaviour implies that consumers religiosity is capable of influencing their lifestyle and purchase behaviour (Muhamad and Mizerski, 2010; Mokhlis and Spartks, 2007).

Religious orientation is a common strategy used by researchers to study the influence of religion on individual (Meagher, 2018) as it indicates the desire or sensitivity of a person towards religious advancement. Past literature on religious orientation has shown its significant impact in influencing consumers' decision-making (Lin *et al.*, 2015; Moltafet *et al.*, 2010; Steffen *et al.*, 2015). Contrary to the past literature, our research showed an insignificant impact of religious orientation on both actual purchase behaviour and repurchase intention. The results could be due to the fact that Muslim consumers are young in that most of the respondents 235 (63.4%) are aged between 20 and 35 age-group which

belong in the young adult category according to the “Youth in India” report published by the Government of India, which considers an individual young if his/her age is  $\leq 35$  years and old if it is  $>35$  years (Shahid *et al.*, 2021; Verma *et al.*, 2017). Possibly because of being young, their understanding of the halal concept is still limited, and there is still a lot to explore related to the impact of religion on the market-related fatwas or rulings.

Halal logo and certification was found to have a significant impact on actual purchase behaviour as well as on repurchase intention. Current cosmetic products pose several halal authentication threats. Muslim consumers in India are new to the concept of halal cosmetic certification with only a few bodies/agencies involved in the accreditation domain. The authors are of the view that a cosmetic product having the halal logo is the indicator of quality, safety, purity and cleanliness; and serves as a guarantee and assurance to the consumers that the product has been through a review to justify that status (Sugibayashi *et al.*, 2019). Once the consumers become aware about the products, they prefer buying them with the assurance given. Moreover, with the increasing knowledge of Muslim consumers about the halal ways and processes of manufacturing the cosmetic products and with different governments across countries introducing halal cosmetic standards, a lot of Muslim consumers around the globe have shown interest in halal-certified products (Marzuki *et al.*, 2012; Shahid *et al.*, 2018). For these consumers, halal logo is an indication of standard of quality and religious satisfaction (Aziz and Chok, 2013). Moreover, today’s consumers are getting aware about the use of ingredients like “procine” in cosmetics which is prohibited in Islam. This has made consumers shift to halal-certified products. These halal labels are appealing to those consumers who are willing to resist products containing prohibited ingredients, as these logos increase consumers’ confidence in the products (Aziz and Chok, 2013).

Cosmetic consumption is essential for women’s personal and social image. Women who are conscious about their public image are more inclined to buying beauty products. These consumers’ cosmetics usage reflects their psycho-physical perception and the need to exploit their image to convey their external appearance in social settings (Robertson *et al.*, 2010). Individuals’ desire to develop a proper social connection with others assists in defining their current and future attitude (Belk, 1988; Goffman, 1978).

According to our analysis, actual purchase behaviour strongly impacts consumers repurchase intentions. This indicates that consumers who once consume halal products definitely go back to the same product. Also, with the advent of Internet and other digital technologies (Islam *et al.*, 2021; Rasool *et al.*, 2020); online websites strengthen the visibility and accessibility of halal cosmetic products, alongside improving the extent of shoppers’ participation in buying such products (Beuckels and Hudders, 2016).

### 5.2 Theoretical implications

Cosmetic products are a sign of beauty for a woman. Due to the changing lifestyle and increasing awareness among the females, and the consumers becoming conscious about the products they consume; this study contributes to the growing consumer behaviour literature about their purchase pattern within the influence of their religious beliefs. With the increasing number of Muslim women willing to integrate their religious beliefs with the current fashion trends, the halal beauty and personal care market has seen a growing trend. As halal indicates a safe and hygienic process of product manufacturing and the ingredients used, the sales of halal cosmetic products have witnessed huge upsurge by individuals who buy natural and safe make-up products to alleviate the damage induced by non-halal ingredients. Though the marketers selling halal-certified products introduced them into the cosmetic arena to satisfy the Muslim world’s shopping demands, non-Muslim buyers have

often got involved in the halal market, and have valued these products primarily because of their natural and organic properties.

The results from our study would contribute to the Muslim consumers literature related to the knowledge they exhibit to distinguish from acceptable and prohibited items, in addition to clear knowledge of Islamic law pertaining to cosmetic products (Suki and Suki, 2018). Moreover, considering that Muslims obey and observe Islamic principles in their daily lives, their actions and choices are likely to be significantly affected by their extent of religious understanding and dedication, giving us insights into their consumption behaviour.

### *5.3 Practical implications*

For a competitive and effective strategic marketing, examining the behaviour of consumers is very crucial, as it allows companies to identify and anticipate how consumers would behave (Schiffman and Kanuk, 2004). As consumers after-sales experience furnishes collective vibe that causes consumers to buy the product again (Lin *et al.*, 2015), it is essential for marketers to learn how Indian Muslim consumers respond to the concept of halal consumption, what determines their actual purchase behaviour and what can shape their repurchase intentions.

The current research work on halal branding takes consumers' perspective into consideration. This research on Indian Muslims female halal product market has tremendous opportunities to draw more Muslim consumers who are well aware and educated towards their faith, thereby enabling more consumers to purchase halal products. Furthermore, with well-travelled consumers and growing use of social media, the Muslim consumers are understanding the importance of halal products in their day-to-day life. The key results of the current study indicate that marketers need to target this lucrative and growing market with brands catering to the needs of these consumers. Furthermore, targeting at halal cosmetic products market requires explicit set of skills that are not necessarily integrated into the framework and system of an organization. To succeed in this emerging market with limited data, companies will have to establish a deeper awareness of their Muslim customers. Well-educated and affluent consumers are apprehensive about the use of halal mark to distinguish halal cosmetic products. Therefore, companies need to address the terminologies linked with halal products and should try to establish clear packaging for their consumers' awareness. While foreseeing the difficulties and possible problems linked with the production and promotion of halal products, marketers should try to address the concerns of Muslim consumers. Moreover, halal marketers need to target non-Muslim consumers who are in search of "natural" products that would be organic and cruelty-free. As halal and vegan products serve the same purpose, the marketers can benefit from their consumption.

## **6. Limitation and future research**

The results of this study have attempted to make a significant contribution to the knowledge of customers' halal cosmetic purchase behaviour. There are certain limitations acknowledged by this study. This study is limited to halal cosmetics users only, more research can be done on other personal and beauty care product. This study considered only female Muslim consumers for our study, further researchers can try to examine the non-Muslim consumers' cosmetics consumption behaviour *vis-à-vis* halal products (as they consume halal products for being natural, vegan and having been produced with cruelty-free means and processes). Further, researchers can examine the impact of constructs like trust, emotions, religious beliefs and customer satisfaction on the consumption behaviour of halal cosmetics.

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#### **Further reading**

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## Appendix

Scale items	Source
<i>Religious knowledge (four items)</i>	Golnaz <i>et al.</i> (2010)
I understand Islamic laws of halal and haram	
I feel that I have sufficient knowledge of which items are forbidden by Islam	
I have enough knowledge to differentiate between religiously permissible and forbidden stuffs	
I know about the current issues regarding ingredients such as C.I. 75470 or E120	
<i>Religious commitment (five items)</i>	Allport and Ross (1967); Worthington <i>et al.</i> (2003)
My religion is especially important to me because it answers many questions about the meaning of life	
My religious beliefs lie behind my whole approach to life	
I enjoy spending time with others of my religious affiliation	
My religious beliefs influence all my dealings in life	
I spend time trying to grow in understanding of my faith	
<i>Religious orientation (three items)</i>	Allport and Ross (1967); Gorsuch and McPherson (1989)
I try hard to live all my life according to my religious beliefs	
My whole approach to life is based on my religion	
Occasionally I find it necessary to compromise my religious beliefs to protect my social and economic well-being	
<i>Halal certification/logo (three items)</i>	Shaari and Aarifin (2010)
The halal logo is important in choosing the product	
I will choose the product based on the halal logo	
I will always be careful when choosing products with the halal logo	
<i>Actual purchase behaviour (four items)</i>	Kaman (2009)
I often buy halal cosmetic product	
I often buy halal cosmetic products because they are pure and safe	
I often buy halal cosmetic products as they are against animal-testing	
I often buy halal cosmetic products as they are safe to consumer and healthy	
<i>Repurchase intention (four items)</i>	Cronin <i>et al.</i> (1992), Hellier <i>et al.</i> (2003)
I would continue purchasing halal cosmetic products	
In the next year, my use of halal cosmetic products will be very frequent	
I intend to purchase halal cosmetics over the next 12 months	
I am likely to continue purchasing the same amount of halal cosmetic products over the next 12 months	

Table A1.  
Scale items

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