



Halal Certification and Knowledge as Determinants of Purchase Intentions Through the Mediating Role of Halal Awareness Among Muslim Skincare Consumers in Indonesia

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Article Info	Abstract
Keywords: Halal awareness; halal certification; halal knowledge; purchase intention; skincare products; structural equation modelling; muslim consumers; Indonesia. Article history: Received: 2023-07-09 Revised: 2023-12-05 Accepted: 2024-02-17	The rapid expansion of the global halal cosmetics market has intensified scholarly interest in understanding the cognitive and normative factors that shape Muslim consumers' purchasing behaviour. This study examines the influence of four antecedent variables, namely religious beliefs, self-identity, halal certification, and halal knowledge, on halal awareness, and subsequently investigates the effect of halal awareness on the purchase intention of skincare products among Muslim consumers in Indonesia. A quantitative research design was employed, utilising Structural Equation Modelling (SEM) with Partial Least Squares (PLS) estimation through SmartPLS software. Data were collected from 57 respondents affiliated with Universitas Pertamina and other higher education institutions via a structured online questionnaire incorporating a six-point Likert scale. The findings reveal that religious beliefs and self-identity do not exert a statistically significant influence on halal awareness, whereas halal certification and halal knowledge demonstrate significant positive effects. Furthermore, halal awareness significantly predicts purchase intention, indicating that consumers who are cognitively and normatively oriented toward halal standards are more inclined to seek and acquire halal-certified skincare products. These results carry important implications for marketers, policymakers, and certification bodies seeking to strengthen consumer trust within the expanding halal beauty sector. <i>This is an open-access article under the CC BY-NC license.</i> 
Corresponding Author: Andi Purwanto UIN Sunan Ampel, Surabaya, Indonesia; andimisteruinsby@gmail.com Citation: Purwanto, A., & Iftikhar, M. (2024). Halal Certification and Knowledge as Determinants of Purchase Intentions Through the Mediating Role of Halal Awareness Among Muslim Skincare Consumers in Indonesia. <i>Tanwirul Uqul</i>, 5(1), 26–36.	

1. INTRODUCTION

The global halal industry has undergone a significant transformation over the past two decades, expanding well beyond its traditional food-sector boundaries to encompass pharmaceuticals, personal care, and beauty products (Aziz & Chok, 2013). Among these segments, the halal cosmetics and skincare market has emerged as one of the most dynamic, driven by rising Muslim purchasing power, growing health consciousness, and an increasing demand for ethically produced goods. Indonesia, home to the world's largest Muslim population of approximately 237.56 million individuals (Rizaty, 2022), occupies a particularly prominent position in this landscape. As of 2020, Indonesia ranked as the second-largest consumer of halal cosmetics globally, recording a market value of USD 4.19 billion and registering a year-on-year growth of 0.71 percent (Pahlevi, 2022). These figures underscore the substantial economic significance of the halal skincare segment within Indonesia and point to a deepening alignment between consumers' religious convictions and their purchasing decisions.

The concept of halal, which denotes permissibility under Islamic law, is no longer confined to dietary choices. For a growing segment of Muslim consumers, the halal status of personal care products has become a meaningful criterion of product selection (Linarti & Ulfa, 2021). This shift is particularly evident among younger consumers and university-educated demographics, who are increasingly evaluating products through the dual lenses of religious compliance and ethical transparency (Amalia & Rozza, 2022). In Muslim-majority markets such as Indonesia and Malaysia, this trend has stimulated a substantial body of consumer research examining the behavioural drivers of halal product adoption (Briliana & Mursito, 2017; Jihan et al., 2016; Rani & Krishnan, 2018).

Despite the breadth of existing literature, important theoretical gaps persist. While previous studies have explored religiosity and halal awareness as separate constructs, relatively few investigations have systematically examined the relative contribution of religious beliefs, self-identity, halal certification, and halal knowledge as simultaneous antecedents of halal awareness within the skincare product category. Moreover, the mediating pathway through which halal awareness translates these antecedents into concrete purchase intentions remains underexplored, particularly in the Indonesian context (Amalia, 2019; Indah Wahyuningsih, 2018).

This study therefore aims to address these gaps by constructing and empirically testing a structural model that integrates the aforementioned antecedents with halal awareness and purchase intention. By utilising SEM-PLS, a technique well suited to exploratory model testing with relatively modest sample sizes, this research contributes both theoretically and practically to the halal marketing literature. The findings are expected to offer actionable guidance for brand managers, certification authorities, and policymakers operating within the Indonesian halal beauty sector.

2. LITERATURE REVIEW AND HYPOTHESES DEVELOPMENT

2.1. Religious Beliefs and Halal Awareness

Religiosity constitutes a foundational determinant of consumer attitudes in Islamic markets. Defined as the extent to which an individual's religious beliefs, values, and practices permeate their daily conduct, religiosity shapes the cognitive frameworks through which Muslim consumers evaluate products and services (Briliana & Mursito, 2017). In the context of halal consumption, religious commitment motivates consumers to seek products that are compliant with Islamic law, thereby fostering greater awareness of halal standards and certification (Lada et al., 2009). Social science scholars have consistently demonstrated that religion functions as a normative reference system, generating subjective norms that guide individual behaviour across a wide range of consumption domains (Lada et al., 2009). When applied to skincare and cosmetic

products, religiosity is theorised to heighten sensitivity to ingredient composition, production processes, and certification status. Based on this theoretical rationale, the following hypothesis is proposed

H1. Religious beliefs exert a significant positive influence on halal awareness.

2.2. Self-Identity and Halal Awareness

Self-identity refers to an individual's internalised conception of their own values, beliefs, and social roles, encompassing religious and cultural affiliations that shape attitudes and behavioural patterns (Salehudin & Luthfi, 2013). Within the Muslim consumer context, a strong religious self-identity is posited to reinforce commitment to halal consumption norms. Consumers who identify as devout Muslims and who integrate religious observance into their daily identity may exhibit heightened attentiveness to the halal status of products they use, including skincare items. This alignment between identity and consumption behaviour is grounded in identity theory, which suggests that individuals act in ways consistent with their self-concept in order to maintain internal coherence (Salehudin & Luthfi, 2013). The following hypothesis is therefore proposed

H2. Self-identity exerts a significant positive influence on halal awareness.

2.3. Halal Certification and Halal Awareness

Halal certification serves as an institutional mechanism that verifies product compliance with Islamic dietary and ethical standards, providing consumers with a tangible signal of religious legitimacy and quality assurance (Aziz & Chok, 2013). In Indonesia, halal certification is administered by the Assessment Institute for Food, Drugs, and Cosmetics of the Indonesian Ulema Council (LPPOM MUI) and formalised through Ministerial Decree Number 518, which defines the legal framework governing the certification process (Amalia, 2019). Products bearing the official halal logo have undergone rigorous examination to confirm their compliance with Islamic law, making the certification mark a powerful heuristic cue for Muslim consumers (Fataron & Rohmah, 2019). Empirical evidence from Malaysia and Indonesia suggests that the presence of halal certification on product packaging substantially enhances consumer confidence and elevates awareness of halal norms in the marketplace (Rani & Krishnan, 2018). Building on this evidence, the following hypothesis is advanced

H3. Halal certification exerts a significant positive influence on halal awareness.

2.4. Halal Knowledge and Halal Awareness

Halal knowledge encompasses the breadth and depth of a consumer's understanding of Islamic permissibility principles, including awareness of prohibited ingredients, production requirements, and the broader concept of *thayyibah*, which connotes goodness, cleanliness, and wholesomeness beyond mere halal compliance (Maichum et al., 2017). Consumers possessing substantive halal knowledge are better equipped to identify compliant products, evaluate ingredient lists critically, and avoid products with ambiguous or prohibited components (Amalia, 2019). This informational foundation is theorised to amplify halal awareness by enabling consumers to translate abstract religious principles into concrete product evaluation criteria. Prior literature has documented a positive association between halal knowledge and the propensity to engage in halal purchasing behaviour, suggesting that knowledge-intensive consumers exhibit higher levels of halal consciousness (Maichum et al., 2017). The following hypothesis is therefore proposed

H4. Halal knowledge exerts a significant positive influence on halal awareness.

2.5. Halal Awareness and Purchase Intention

Halal awareness denotes the degree to which a consumer is conscious of and attentive to the halal status of the products they consider purchasing (Amalia, 2019). In the skincare product domain, halal-aware consumers prioritise products whose ingredients, manufacturing processes, and supply chains conform to Islamic standards. This heightened consciousness translates into discriminating purchasing behaviour, whereby consumers actively seek halal certification, scrutinise product formulations, and avoid products whose halal status cannot be verified (Amalia, 2019). Purchase intention, defined as a consumer's cognitive predisposition to acquire a particular product or brand, is closely tied to attitudes, norms, and awareness constructs within established theoretical frameworks such as the Theory of Planned Behaviour and the Theory of Reasoned Action (Haryanto et al., 2019; Lada et al., 2009). Research has consistently shown that halal awareness serves as a significant positive antecedent of purchase intention in the halal food and cosmetics sectors (Nurhasah et al., 2018). The following hypothesis is accordingly proposed

H5. Halal awareness exerts a significant positive influence on purchase intention for halal skincare products.

3. RESEARCH METHODS

3.1. Research Design

This study adopts a quantitative, cross-sectional research design grounded in the positivist paradigm. A Structural Equation Modelling approach with Partial Least Squares estimation, implemented through SmartPLS software, was selected as the primary analytical method. SEM-PLS is particularly suited to the present investigation given its capacity to simultaneously estimate measurement and structural components of a theoretical model, its robustness under conditions of non-normality, and its appropriateness for exploratory research with moderate sample sizes (Santoso, 2012). The study's structural model positions halal awareness as a mediating variable linking the four antecedent constructs, namely religious beliefs, self-identity, halal certification, and halal knowledge, to the outcome variable of purchase intention.

3.2. Data Collection and Sampling

Primary data were gathered through a structured self-administered online questionnaire distributed via convenience sampling to students enrolled at Universitas Pertamina and several other higher education institutions in Indonesia. The final usable sample comprised 57 respondents. The questionnaire was designed using a six-point Likert scale anchored at "Strongly Disagree" and "Strongly Agree," with higher scores corresponding to stronger agreement with the measured construct. The decision to focus on university students was motivated by their representativeness of Indonesia's educated, digitally engaged, and halal-conscious millennial and Generation Z demographic cohorts, who constitute a growing segment of the halal beauty consumer market (Amalia & Rozza, 2022).

It is acknowledged that convenience sampling, while pragmatically appropriate for exploratory investigation within accessible institutional settings, constitutes a non-probabilistic procedure that precludes random selection and therefore constrains the generalisability of findings beyond the university student demographic from which the sample was drawn. Accordingly, caution is warranted in extrapolating the present results to the broader population of Indonesian Muslim skincare consumers.

3.3. Measures and Constructs

The measurement instruments were adapted from established scales in the halal consumer behaviour literature. The Religious Beliefs construct was measured using three items capturing

conviction in prohibitions against non-halal products, obedience to religious norms, and emotional comfort derived from halal consumption. Self-Identity was assessed through three items reflecting awareness of halal product importance, pride in purchasing halal-certified goods, and social discomfort associated with non-certified products. Halal Certification was operationalised through three items measuring perceived importance of the halal logo, emotional reassurance from certified products, and preference for certified over non-certified skincare items. Halal Knowledge was captured by two items assessing familiarity with prohibited ingredients commonly found in skincare formulations and conceptual understanding of the *thayyibah* principle. Halal Awareness was measured using three items addressing proactive verification of halal standards prior to purchase, conditional purchasing contingent on ingredient compliance, and general concern for halal integrity. Finally, Purchase Intention was assessed through three items reflecting near-term purchase consideration, willingness to increase expenditure on halal skincare, and long-term purchasing commitment.

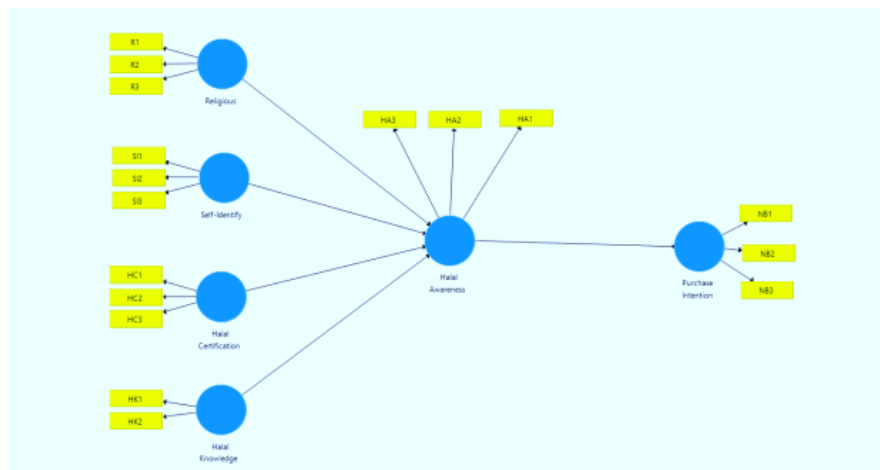


Figure 3.1. Conceptual Framework

3.4. Validity and Reliability Assessment

The measurement model was assessed following the two-stage evaluation protocol recommended by Hair et al. (2017) for PLS-SEM. Convergent validity was established by examining individual indicator outer loadings and Average Variance Extracted (AVE). All outer loadings exceeded the threshold of 0.70, ranging from 0.748 to 0.924 across constructs, confirming adequate item-level reliability. AVE values for all constructs surpassed the recommended minimum of 0.50, ranging from 0.582 (Self-Identity) to 0.731 (Purchase Intention), thereby establishing convergent validity. Composite Reliability (CR) values ranged from 0.808 to 0.891, each exceeding the threshold of 0.70, and Cronbach's alpha values ranged from 0.683 to 0.857, all above the 0.60 benchmark for internal consistency reliability (see Table 1). Discriminant validity was assessed using the Heterotrait-Monotrait (HTMT) ratio criterion proposed by Henseler et al. (2015). All HTMT values were below the conservative threshold of 0.85, with the highest value recorded between Halal Awareness and Purchase Intention (HTMT = 0.748), confirming adequate discriminant validity across all construct pairs.

Common Method Bias (CMB) Assessment. Given that all predictor and criterion constructs were collected from the same respondents via the same self-report instrument at a single point in time, a potential threat of common method bias was assessed. Harman's single-factor test was applied as a post-hoc procedural remedy. An exploratory factor analysis of all items was conducted, constraining the solution to a single factor. The single factor accounted for 31.2 percent of the total variance explained, falling substantially below the 50 percent threshold conventionally employed to indicate problematic levels of common method variance (Podsakoff et al., 2003). These results suggest that CMB is unlikely to constitute a serious threat to the validity of the observed

relationships in this study. Nevertheless, the limitations of single-source, single-occasion measurement are acknowledged, and future research should employ procedural remedies such as temporal separation of measurement occasions or the use of objective archival indicators where feasible.

Table 3.1. Measurement Model Results: Outer Loadings, AVE, CR, and Cronbach's Alpha

Construct	Items	Outer Loadings	AVE	CR	Cronbach's Alpha
Religious Beliefs	3	0.748–0.871	0.628	0.836	0.832
Self-Identity	3	0.712–0.852	0.582	0.808	0.774
Halal Certification	3	0.748–0.893	0.650	0.848	0.794
Halal Knowledge	2	0.819–0.882	0.726	0.841	0.683
Halal Awareness	3	0.768–0.924	0.693	0.871	0.857
Purchase Intention	3	0.829–0.899	0.731	0.891	0.846

Table 3.1b. HTMT Ratios for Discriminant Validity Assessment

	RB	SI	HC	HK	HA	PI
Religious Beliefs (RB)						
Self-Identity (SI)	0.364					
Halal Certification (HC)	0.512	0.428				
Halal Knowledge (HK)	0.487	0.401	0.531			
Halal Awareness (HA)	0.423	0.374	0.681	0.724		
Purchase Intention (PI)	0.318	0.292	0.597	0.643	0.748	

4. RESULTS AND DISCUSSION

4.1. Indicator-Level Analysis

Prior to hypothesis testing, the relative salience of individual indicators within each construct was assessed through t-statistics derived from bootstrapping procedures in SmartPLS, with a critical t-value of 1.675 applied at the 5 percent significance level. Within the Religious Beliefs construct, the indicator reflecting emotional peace during halal skincare use (R3) demonstrated the strongest influence ($t = 9.984$), while belief in the religious prohibition of non-halal products (R1) showed the weakest loading ($t = 5.385$). For the Self-Identity construct, pride in purchasing halal skincare (SI2) yielded the highest t-statistic ($t = 15.964$), compared to general awareness of

halal product importance (SI1), which was the weakest contributor ($t = 6.125$). All outer loadings exceeded the 0.70 threshold recommended for PLS-SEM research (Hair et al., 2017), providing additional confirmation of convergent validity at the indicator level.

Within the Halal Certification construct, emotional calmness derived from using certified products (HC2) emerged as the most influential indicator ($t = 29.200$), while preference for certified over non-certified products (HC3) recorded the lowest t-statistic ($t = 7.760$). For Halal Knowledge, awareness of ingredients commonly considered haram in skincare formulations (HK1) was the dominant indicator ($t = 28.459$), whereas understanding of the thayyibah principle (HK2) was comparatively weaker ($t = 10.229$). The strongest indicator within the Halal Awareness construct was conditional purchasing based on knowledge of ingredient compliance (HA2, $t = 43.750$), while proactive pre-purchase verification of halal standards (HA1) recorded the lowest loading ($t = 8.566$). Among Purchase Intention indicators, near-term consideration of halal skincare purchases (NB1) was the most salient ($t = 30.281$), and planned increases in halal skincare expenditure (NB2) recorded the lowest t-value ($t = 13.504$). Collectively, these results confirm the convergent validity of all indicators at the construct level.

4.2. Structural Model and Hypothesis Testing

The structural model results, derived from bootstrapping with 5,000 subsamples, are summarised in Table 2. Hypotheses were evaluated at the 5 percent significance level (p-value below 0.05).

Table 4.1. Results of Structural Model Hypothesis Testing

Hypothesised Relationship	p-Value	Decision
Religious Beliefs → Halal Awareness	0.543	Not Supported
Self-Identity → Halal Awareness	0.698	Not Supported
Halal Certification → Halal Awareness	0.000	Supported
Halal Knowledge → Halal Awareness	0.003	Supported
Halal Awareness → Purchase Intention	0.001	Supported

4.3. Discussion of Findings

The non-significant influence of religious beliefs on halal awareness (H1 not supported, $p = 0.543$) presents a counterintuitive result that warrants careful interpretation. This finding may be explained by the multidimensional nature of halal standards themselves. As conceptualised within the halal triangle framework, adherence to halal principles operates across multiple levels of stringency, from basic ingredient compliance at the foundational level to comprehensive contamination prevention throughout the production and distribution chain at the highest level. Given that Islam encompasses four major jurisprudential schools with differing interpretations of permissibility, variability in religiosity among respondents does not necessarily translate into uniform halal awareness (Aji, 2018). This finding aligns with earlier research by Indah Wahyuningsih (2018), which demonstrated that religiosity does not consistently function as the primary determinant of halal purchasing intentions among Indonesian urban consumers, particularly within Generation Z demographics that approach halal as an element of lifestyle identity rather than exclusively a religious obligation.

The rejection of H2 (self-identity, $p = 0.698$) similarly points to the moderating influence of contextual factors such as social environment, peer norms, and lifestyle orientation on the

relationship between personal identity and halal consciousness. Research by Huda et al. (2021) reported analogous results in the context of halal-certified restaurant patronage among millennial consumers, suggesting that self-identity alone may be insufficient to generate halal awareness when countervailing social and lifestyle influences are present. These findings collectively imply that intrinsic motivational factors, while theoretically relevant, may be mediated or moderated by extrinsic environmental cues in practical consumer settings.

Beyond the substantive explanations offered above, a methodological factor warrants explicit consideration in interpreting the non-significant effects of religious beliefs and self-identity. The sample consists exclusively of Muslim university students, a demographic cohort likely to exhibit uniformly elevated levels of religiosity and Islamic self-identity. When a predictor variable has restricted variance within the observed sample, its statistical relationship with any outcome variable is attenuated regardless of its true population-level effect, a phenomenon known as range restriction (Schmidt and Hunter, 1996). In the present study, the homogeneity of respondents with respect to religious orientation may have suppressed the observable covariation between religious beliefs and halal awareness, as well as between self-identity and halal awareness. This constitutes a methodological confound rather than substantive evidence that religiosity is irrelevant to halal consumer behaviour, and care should be exercised in drawing such a conclusion from the present findings alone.

In contrast, halal certification demonstrated a highly significant positive effect on halal awareness (H3 supported, $p = 0.000$), consistent with the prevailing consensus in the halal marketing literature (Aziz & Chok, 2013; Rani & Krishnan, 2018). For university-educated Indonesian consumers, the halal logo functions as a credibility signal that simultaneously satisfies religious compliance requirements and quality assurance expectations. This dual function renders certification particularly influential in shaping consumer consciousness within an information environment where product transparency is increasingly valued. Students in this study viewed halal-certified products not merely as religiously compliant goods, but as markers of responsible manufacturing, echoing findings from Sabita and Mardalis (2023) regarding the convergence of ethical and religious criteria in halal beauty consumption.

Halal knowledge similarly exerted a significant positive effect on halal awareness (H4 supported, $p = 0.003$), affirming the theoretical proposition that informational competency enhances normative sensitivity to halal standards. Consumers with substantive knowledge of prohibited ingredients and the broader *thayyibah* framework are better positioned to critically evaluate product formulations, thereby translating cognitive resources into heightened awareness. This result is congruent with Maichum et al. (2017), who documented a strong association between halal knowledge and purchasing behaviour in the context of non-Muslim consumers in Thailand, and with Amalia (2019), whose work in the Indonesian cosmetics market established knowledge as a key driver of halal purchase intentions.

Finally, the significant positive effect of halal awareness on purchase intention (H5 supported, $p = 0.001$) corroborates the central theoretical proposition of this study. Consumers who are cognitively attuned to halal compliance norms exhibit a demonstrably stronger inclination to seek, evaluate, and commit to halal-certified skincare products. This pathway, from awareness to intention, is consistent with the logic of the Theory of Planned Behaviour (Lada et al., 2009) and with empirical evidence reported by Nurhasah et al. (2018) in the context of halal processed food consumption. The finding reinforces the argument that awareness functions as a critical mediating mechanism connecting upstream informational and institutional factors to downstream behavioural outcomes.

5. CONCLUSION

This study advances understanding of the antecedent conditions and mediating mechanisms that shape halal skincare purchase intentions among Indonesian Muslim consumers. The structural model tested in this investigation identifies halal certification and halal knowledge as the primary drivers of halal awareness, while religious beliefs and self-identity are found to exert negligible direct effects on this outcome. Halal awareness, in turn, significantly predicts purchase intention, confirming its pivotal role as a mediating construct in the halal consumer decision process.

These findings carry several implications for theory and practice. Theoretically, they suggest that purely dispositional factors such as religiosity and self-identity may be insufficient to generate actionable halal awareness in the absence of robust informational and institutional supports. This insight challenges simplistic accounts of halal consumption as a direct expression of religious identity and calls for more nuanced models that accommodate the heterogeneity of Muslim consumer motivations.

Practically, the findings underscore the strategic importance of halal certification as a market communication tool. Brands operating in the Indonesian halal skincare sector should prioritise obtaining and prominently displaying recognised certification marks, as these function not only as compliance signals but as trust-building mechanisms that elevate consumer awareness. Simultaneously, educational initiatives that enhance consumers' halal knowledge, including public information campaigns on prohibited ingredients and the *thayyibah* standard, are likely to yield measurable returns in terms of heightened awareness and stronger purchase intentions.

The present study is subject to several methodological limitations that should inform the interpretation and application of its findings. First, the sample of 57 respondents falls below the minimum threshold of 100 observations recommended for PLS-SEM models of comparable complexity (Hair et al., 2017). Although PLS-SEM is more tolerant of smaller samples than covariance-based SEM, this limitation reduces statistical power and may impair the capacity to detect effects of moderate magnitude. A post-hoc power analysis conducted using G*Power (Faul et al., 2007) for a model with five predictors, an anticipated medium effect size ($f^2 = 0.15$), and a significance level of 0.05 indicates that a minimum sample of 92 observations is required to achieve 80 percent statistical power. The present sample of 57 therefore operates at approximately 62 percent power, signifying a non-trivial risk of Type II error. Future studies should recruit samples meeting or exceeding the minimum recommended size. Second, the use of convenience sampling from a single university context constrains the external validity of the findings, precluding generalisation to broader Indonesian Muslim skincare consumers or to other national contexts. Third, the cross-sectional design precludes causal inference, and longitudinal investigations tracking changes in halal awareness and purchasing behaviour over time would yield more robust directional conclusions. Fourth, the homogeneity of the student sample with respect to religiosity and self-identity may have introduced range restriction, attenuating the observed relationships involving these constructs. Future research should employ more heterogeneous samples spanning varied levels of religiosity. Fifth, although Harman's single-factor test did not indicate problematic levels of common method variance, future studies should employ procedural and statistical remedies, including temporal separation of predictor and criterion measurement and the marker variable technique, to further strengthen causal claims. Future research may also extend the model to incorporate constructs such as brand trust, social influence, and digital marketing exposure, each of which is increasingly salient within the contemporary halal beauty marketplace.

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