

# Explaining Consumer Purchase Intention of Halal Cosmetics among Generation Y Consumers: A Case in Thailand's Southern Border Provinces

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## Abstract

This research aims to characterize the cosmetics purchasing behavior of Generation Y female Muslims in Thailand and to investigate its possible antecedents. A sample of Generation Y female Muslims from the southern border provinces of Thailand was surveyed for this study. The purposive sample method was used to select 123 respondents from their population. Information has been gathered from the respondents using a self-administered questionnaire. The study's objectives were met by analyzing the survey data using descriptive statistics. Both the cosmetic purchasing behavior of Generation Y female Muslims and the factors that may influence these habits are detailed in the findings. Results revealed that most of them positively perceived halal cosmetics products. It can be concluded that the consumers' intention to purchase halal cosmetic products is determined by perceived usefulness, attitude, and perceived value, followed by Halal awareness and innovativeness. Cosmetic manufacturers and marketers must ensure that their products signal positive images to fit the expectations of Generation Y female Muslim consumers. Generation Y consumers are information technology savvy and have access to vast information about products. As a result, the findings reiterate that Generation Y consumers demonstrate different purchase behavior, which is worth exploring by future researchers.

**Keywords:** Halal cosmetics, Purchase intention, Generation Y, Thailand.

## Introduction

Formerly, Halal was only a religious issue, but consumers later considered it a global symbol of good health and quality (Suparno, 2020). Using the phrase "Halal" means "legal," "lawful," or "permissible for Muslims to do or eat; using the term "Haram" means "illegal" or "prohibited" for Muslims to do or eat (Alam et al., 2011). Although many people only think of food when they hear the word "Halal," the term can refer to many items, including personal care items, makeup, and even medications (Lada et al., 2009). Innovative Halal personal care and cosmetics have recently grown in popularity (Suparno, 2020). A Global Islamic Economic

Council study found that as long as cosmetics are recognized as Halal, the market for them keeps growing. According to statistics, spending on cosmetics by Muslims is projected to soar from \$61 billion in 2017 to \$90 billion by 2023 (Khan et al., 2020). Cosmetics sold with the Halal label cannot include any alcohol or pork by-products or derivatives, unlike conventional personal care goods. In addition, Sharia law must be followed during production, storage, packaging, and distribution (Hashim & Hashim, 2013).

Because they provide high-quality goods that adhere to Halal compliance, Halal cosmetics have been a game-changer in the cosmetics industry (Khan et al., 2020). To be called Halal, cosmetics must adhere to Sharia law, which states that they must not contain any alcohol or animal-derived components and must be completely free of these elements. In order to be considered halal, a cosmetic product must adhere to stringent scientific testing to ensure that it is free of harmful substances and made with only the finest natural components (Lada et al., 2009). Therefore, Halal is more than a Muslim-approved product; it has become a worldwide symbol of quality assurance and a way of life (Wilson & Liu, 2010). This reason is why Halal cosmetics can appeal to non-Muslim consumers.

Cosmetics are no longer confined to women alone; according to Khan et al (2020), 95% of Generation Y enjoy using them. Millennial males show nearly the same level of interest in cosmetics products as Millennial females, according to a recent survey. Generation Y are more likely to spend their money on safe, high-quality cosmetics (Mukhtar & Butt, 2012). Many modern cosmetics include alcohol, collagen, gelatin, and lactic acid, all of which can accumulate in the bloodstream and cause harm to the body over time (Khan et al., 2020).

Cosmetics have long been seen as an integral aspect of many women's daily lives around the globe. It may be considered a socially essential product in the opinion of (Ahmad et al., 2015). The demand for Halal personal care and cosmetic goods is expected to rise massively in the next years, driven by a growing awareness of the prohibition of alcohol, pork, and other associated products. Numerous well-known companies worldwide worry that their products include those dangerous substances (Khan et al., 2020). Thus, cosmetics that adhere to Islamic regulations and are safe to use are necessary.

Due to their high quality, adherence to scientific standards, and Halal compliance, halal cosmetics products are a game-changer in the cosmetics sector. However, as Khan et al (2020) point out, Halal cosmetics firms struggle with positioning and do not know how to entice buyers. There is a growing understanding of Halal cosmetics among Generation Y, but what exactly motivates them to buy them is unclear. On top of that, there is a dearth of high-quality research that examines how religious belief influences the buying behavior of Generation Y. This study fills that void by proposing a model to identify significant factors impacting Generation Y's intentions to purchase Halal cosmetics in the Southern Border Provinces of Thailand.

To sum up, the literature on Halal cosmetics is somewhat limited. Also, most research explained factors influencing buyers to choose Halal food alternatives. Unfortunately, the research has failed to sufficiently explain the Halal cosmetics setting, particularly on the Halal cosmetics adoption. To fill the gaps left by the existing literature, this study integrated the DOI, TPB, and TRA theories to examine a model of Halal cosmetics purchase intention among Generation Y female Muslims. Therefore, this study's primary research question is: what are the significant factors impacting the purchase intention of Halal cosmetics among Generation Y female Muslims in Thailand?

**Literature Review**

In cosmetics, the business has expanded swiftly and become one of the most prominent worldwide (Ishak et al., 2019). There has been a lot of research looking at what makes people buy cosmetics and how often they use them (Handriana et al., 2020; Haque et al., 2018; Khan et al., 2020; Mohezar et al., 2016; Suparno, 2020). For instance, Eze et al (2012) looked at four factors affecting the intention to buy cosmetics among Malaysian Generation Y females. Factors such as product image perception, knowledge, quality, and price promotion were considered. Their research shows that product quality ranks highest among consumer buying propensity factors. A higher-quality cosmetics product would often command a premium price from most buyers. Consumers' perceptions of the brand are the second major factor in their decision to buy cosmetics. When it comes to cosmetics, consumers prefer to choose name brands over store brands. This finding is that people often associate higher-priced cosmetics with better quality. Consequently, cosmetics purchases were less impacted by price promotions (Eze et al., 2012).

In addition, Ahmad et al (2015) sought to address the correlation between religious affiliation and awareness of Halal cosmetics consumption in their study. The problem of developing a brand for Halal cosmetics has been investigated by (Aoun and Tournois, 2015). In their qualitative study, Shahid, Ahmed, and Hasan investigate the topic of Halal cosmetics items sold in India. The results showed that customers' awareness and religiosity could be the variables influencing their choice of Halal cosmetics products. An exploratory study on Halal cosmetics certification in the UK was carried out by (Annabi and Ibadapo-Obe, 2017).

Using the Stimulus-Organism-Response (SOR) theoretical framework, Suparno (2020) presented the Halal cosmetics consumption framework for Muslim women who shop for cosmetics online. By combining the religiosity variable into the Diffusion of Innovation theory, Mohezar et al (2016) explained the antecedents of young Muslim consumers adopting Halal cosmetics. Generation Y's spending habits on Indonesian Halal cosmetics were studied by (Handriana et al., 2020). The cosmetics purchasing habits of educated young Muslim women in Malaysia were detailed by (Ishak et al., 2019). In order to understand what motivates Malaysian Generation Y to buy Halal cosmetics, Khan et al (2020) put out a model.

**Theoretical Foundation**

**Diffusion of Innovation (DOI) Theory** aims to explain the phenomenon of cultural diffusion of novel ideas. According to the theory, people's propensity to embrace innovations depends on their innovativeness, the qualities of innovations they observe, and the extent to which they are influenced by society (Rogers, 2003). Because of the stringent hygiene requirements placed on the production of Halal cosmetics by Good Manufacturing Practice (GMP) and Public Health Legislations, previous studies have linked these products to purity, security, and excellent quality (Hashim & Hashim, 2013). Many people, not just Muslims, may be interested in purchasing Halal cosmetics since they are cruelty-free and made with all-natural, gentle ingredients on the hair and skin (Mohezar et al., 2016).

Regarding Halal cosmetics, Muslim customers are more likely to buy again if the product meets their cultural needs and tastes regarding ingredients, texture, and performance (Khraim, 2011). Cultural conflicts and ethical issues could arise if product attributes do not align with Islamic principles. In addition to meeting all applicable safety standards, cosmetics and personal care items sold to Muslims must be certified as Halal (Mohezar et al., 2016). As an example, traditional cosmetics often employ keratin (hair ingredient), albumin (human serum), and placenta (womb), however these components cannot be used in Halal cosmetics

production because they are derived from human parts. Because they have an impact on Muslim prayer and worship, questions over whether these things are Halal are relevant. Customers will be dissatisfied if their religiously informed expectations are not sufficiently met by the products.

**The theory of planned behavior (TPB)** deduced that the most accurate way to forecast someone's behavior is to ask if they intend to pursue a specific objective. Behavioral intention is predicted by three factors: attitude, perceived behavioral control, and subjective norm (Ajzen, 1991). According to this view, a character's determination to act in a given way stems from the strength of their intention to do so. While this theory is being utilized to study customer behavior, it cannot be assumed that it applies universally to Halal cosmetics items, especially among Generation Y. Purchase behavior varies with the target market segment and the situation, according to researchers like (Ali et al., 2018). In their opinion, the generalizability of the TPB model's application depends on more empirical support and extensions. For example, Pratiwi (2018) found that among young Muslim customers in Papua, consumer attitude and perceived behavioral control substantially impacted purchase intention, whereas subjective norms had no effect.

Researchers cautioned against jumping to conclusions when interpreting the TPB model's components based on prior research. Additionally, these results were ill-suited to draw broad conclusions about consumers' behavior processes since they relied on the TPB model's biased determinants of behavior intention. In addition, the factors that determine TPB are too general to be meaningfully understood (Mohezar et al., 2016). Therefore, this research aims to update the TPB model's determinants by expanding previous findings to include other elements relevant to the Halal context. Applying TPB to the Halal context provides a more substantial explanation for the purchase intention. Nevertheless, TPB's limitations lie in its reliance on cognitive processing alone, disregarding the importance of considering one's needs and motivations before acting in a particular way. As a result, halal awareness is one of the important factors determining TPB, which is why this study investigates it.

**The theory of reasoned action (TRA)** by Ajzen and Fishbein (1980) refers to the idea that the connection between one's attitude and actions hinges on one's intention. TRA aims to help people comprehend the connection between their thoughts, intentions, and actions. Individuals' attitudes, subjective norms, and peer groups all play a role in whether or not they comply with TRA regulations. In the context of the TRA, behavioral beliefs are an individual's internal assumptions about how their actions will play out in the world (Handriana et al., 2020).

According to the literature surveyed, there is a dearth of knowledge regarding the Integrated TPB, TRA, and DOI to investigate the intention to adopt Halal cosmetics products. Therefore, this study contributes to the existing literature by proposing an integrated model to predict individual intention to adopt Halal cosmetics products through the combination of the DOI, TPB, and TRA.

### **Conceptual Framework and Hypotheses Development**

This study develops the research model by integrating DOI, TPB, and TRA. Halal cosmetics adoption is an individual's motivation in his/her mind to perform a behavior. It is a procedure to predict consumer behavior toward their availability in buying a product (Mohezar et al., 2016). Fig. 1 depicts the developed research framework.

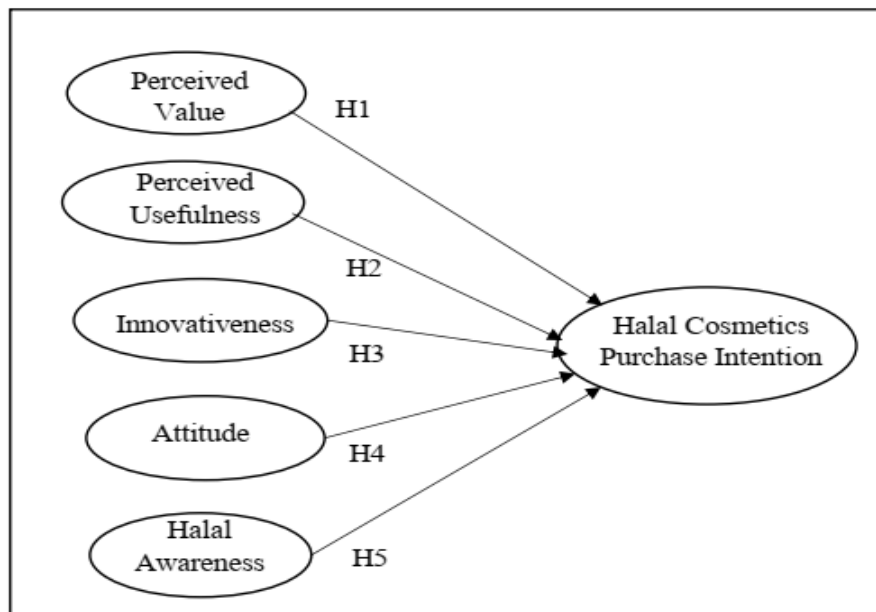


Figure 1 The proposed research framework

### Halal Cosmetics Purchase Intention (CPI)

This research defines the purchase intention variable as the likelihood that a respondent will purchase halal cosmetics. An informed consumer's purchase intention is the total of their product-related thoughts, feelings, and interests that motivate them to take the next step and buy the product. Consumers' interest in and propensity to buy a certain brand can be better understood using the purchase intention construct. The purchase intention approach analyzes and forecasts how consumers will act concerning a specific brand and whether or not they will buy the product (Handriana et al., 2020).

Moreover, recent halal research has made strides in investigating halal concerns with cosmetics and other consumer goods. For instance, Mohezar et al (2016) looked at what makes young Muslim women in Malaysia buy halal cosmetics. They investigated how halal cosmetic usage was correlated with product features, societal impact, and customer innovation. Also, they tested religiosity as a moderating variable for the predicted correlations. Their research shows that among devout members of Generation Y who identify as Muslims, religiosity acts as a moderator in the adoption of halal cosmetics. Haque et al. (2018) also investigated the cosmetics purchasing behaviour of Muslims. A statistically significant association existed between cosmetic purchase intention and religiosity, attitude, and perceived behavioral control. There is a favorable relationship between purchasing intention and actual purchase behavior.

### Perceived Value

The perceived value is the gap between the total cost and benefit analysis of an offering and the perceived alternatives in the eyes of potential customers (Kotler & Keller, 2016). Product benefits, service benefits, personal benefits, and image are all part of the equation, whereas time, labor, psychological, and monetary charges make up the cost components. The term "perceived value" refers to how customers rate the overall advantages of a product (Chen & Chang, 2012). Behavioral and utilitarian approaches are the two main methods of measuring value (Boksberger & Melsen, 2011). Perceived value is defined as how much people think

Halal cosmetics items are worth in this research (Handriana et al., 2020). Therefore, the following hypothesis is proposed:

H1: Perceived value positively affects consumer purchase intention of Halal cosmetics.

### **Perceived Usefulness**

It can be said that Muslim shoppers believe that purchasing cosmetics with the Halal label will improve their shopping experience (Jamal & Sharifuddin, 2015). That is to say, Muslims are not immune to the emotional and psychological advantages of signaling by the Halal logo on the consumption of their Halal products.

According to Jamal and Sharifuddin (2015), perceived usefulness reflects one's cognitive views. Therefore, it could affect how people feel about things that say "Halal" on the label. The perceived utility or advantages of the cue may determine its relevance in affecting attitude and intention to adopt. Very few models that attempt to explain why people buy products with the Halal designation take perceived usefulness into account (Rizkitysha & Hananto, 2020). Therefore, the following hypothesis has been proposed:

H2: Perceived usefulness positively affects consumers' purchase intention of Halal cosmetics.

### **Attitude**

It is the definition of the respondents' preference for Halal cosmetics. Consumers' positive or negative feelings about a brand are called attitudes. One of the most important factors in consumers' buying decisions is their disposition toward the brand. This concern stems from the fact that customers will ideally have a good attitude about a brand to make purchases of that brand, but a negative attitude would obstruct any such purchases. Handriana et al. (2020) define the attitude variable in this study. Based on these, the following hypothesis is proposed

H3: Attitude has a positive effect on Halal cosmetics purchase intention.

### **Innovativeness**

The propensity to embrace novel concepts at a faster rate than the general population is what we mean when we talk about innovativeness (Rogers, 2003). According to consumer and marketing studies, this aspect is heavily studied (Mohezar et al., 2016). This deduction is because innovators are crucial in distributing and accepting new products (Bhate & Lawler, 1997). It may not be too difficult for consumers to be more receptive to new ideas to switch from non-Halal personal care goods to Halal ones within the Halal business. They may habitually enjoy searching for information about the potential benefits of Halal cosmetics brands and may also influence other shoppers' product choices by sharing their knowledge (Mohezar et al., 2016). As most consumers do not know about the potential benefits of new cosmetics goods such as Halal cosmetics, more innovative and bold individuals will be more willing to invest time and money and take risks to try out different products. Therefore, the following hypotheses have been proposed:

H4: Innovativeness positively affects consumer purchase intention of Halal cosmetics.

**Halal Awareness**

Having a genuine interest in halal food, halal beverages, and other halal items, as well as staying up-to-date on current events, is what the word "awareness" means in a halal context (Ambali & Bakar, 2014). Knowledge of halal items means familiarizing yourself with and comprehending the available information (Shahid et al., 2018). Muslims who practice a high degree of religion are likely to be cognizant of whether or not the goods they buy are halal. People who are well-versed in Islamic Sharia law and who are able to discern whether a product is truly halal demonstrate a profound respect for religious precepts and regulations (Handriana et al., 2020). Respondents' knowledge of the significance of Halal cosmetic goods is referred to as the Halal awareness variable in this study. Consumption of Halal items demonstrates a profound familiarity with religious duties, restrictions, and regulations, as they are absolute and conform to Islamic Sharia law. Being conversant with and knowledgeable about Halal items is often referred to as "Halal awareness" (Shahid, Ahmed, & Hasan, 2018). Muslims who are devout will be cognizant of whether or not the things they buy are Halal (Handriana et al., 2020). Hence, the following hypothesis has been proposed:

H5: Halal awareness has a positive effect on consumers' purchase intention of Halal cosmetics.

**Research Methodology****Sampling Frame and Population**

Cosmetics of higher quality and safety are more likely to be purchased by the young generation. The concern that alcohol, collagen gelatin, and lactic acid—ingredients in numerous modern cosmetics—can accumulate in the bloodstream and cause harm to the body led to this conclusion (Khan et al., 2020). These days, young groups have the means to buy their cosmetics, thanks to their higher levels of education and increased independence. The most essential thing is that cosmetics offer many advantages to buyers, including a boost to self-esteem, a completely different appearance, and many more (Khraim, 2011). An uptick in cosmetics is a direct result of this direction.

Ishak et al (2019); Moreno et al (2017) defined Generation Y or Gen Y as anyone born between 1980 and 2000. They have some distinguishing features. For example, their preference for reading on smartphones has diminished their interest in reading more traditionally. Without a social media account, they cannot function as a hub for information and conversation.

Smartphones are more important to them than television, and they prioritize their family when making decisions (Handriana et al., 2020).

These qualities make it easy for them to gather all the necessary information, including details about Halal cosmetics. This generation of buyers is living through a period of tremendous technological advancement. They are more linked to social networks than previous generations; they can enhance psychological features through interactions with buddies online, and they have many online acquaintances (Fromm & Garton, 2013). For many Generation Y, social networking has become an important decision-making tool. By implementing social media marketing methods, marketers can take advantage of this generation's receptivity to fresh information and news updates (McCormick, 2016).

Moreno et al (2017) claim that Generation Y can make purchase decisions more quickly than previous generations due to the ease and accessibility of electronic information and the influence of peer reviews and other user reviews on social media. Their purchasing habits are constantly reshaping in response to shifts in politics, culture, economy, and social norms. The

study of Krbová (2016) referred to Generation Y's early familiarity with technology and the Internet. They utilize them daily and see modern technology as an unavoidable part of their lives. Members of Generation Y are known for their extensive use of technology and their penchant for online purchasing. Many consumer companies see the millennial generation as a promising market due to their size and spending power (Ishak et al., 2019). Thus, Generation Y are intriguing to research because they behave differently from older generations, as suggested by (Moreno et al., 2017).

The research setting of Thailand's Southern Border Provinces (i.e., Pattani, Yala, Narathiwat) is appropriate for two reasons. First is a growing Halal cosmetics market in Thailand's Southern Border Provinces, with a significant population of Muslims, especially young generations. Second, there has been minimal research on Halal cosmetics adoption among Generation Y in Thailand's Southern Border Provinces. Accordingly, this study investigates the key factors that influence the adoption intention of Halal cosmetics among Generation Y female Muslims in Thailand's Southern Border Provinces.

### **Variables Measures**

A combination of existing validated measurements based on the extensive literature review was utilized to develop the instrument for this research. The selected validated measurements were then tailored slightly to accommodate the sample of this research. The initial version of the current research instrument was rigorously pre-tested by two academics (in the operations and halal industry) and one cosmetics expert (working as a halal cosmetics vendor). That is due to the establishment of tentative scale reliability and validity and the assessment of potential problems with unidimensional constructs (Cooper & Schindler, 2003). Items to measure PV, Halal awareness, and Attitude were adopted from Handriana et al. (2020). Items were adopted from Rizkitysha and Hananto (2020) to measure PU. Innovativeness items were adopted from Mohezar, Zailani and Zainuddin (2016). Items of Halal cosmetics purchase intention were adopted from (Ishak et al., 2019). Regarding findings by Ahmad et al (2015); Ishak et al (2019), we posited a positive relationship between religiosity and attitude to choose halal cosmetic products. Therefore, this study indirectly considers perceived religiosity among millennial consumers. A seven-point Likert scale anchored at "strongly disagree" (1), "strongly agree" (7), and "neither agree nor disagree" (4) was used to collect the data (Eutsler & Lang, 2015).

### **Sampling Size and Data Collection**

A self-administered questionnaire was used to gather relevant information from the respondents through purposive sampling. The current study involved a sample of young Muslim females in Thailand's Southern Border Provinces (i.e., Pattani, Yala, Narathiwat). The inclusion criteria for the sample selection comprised (1) Muslims, (2) Generation Y, (3) females, and (4) consumers of Thailand's Southern Border Provinces. The Millennial demographic, specifically "Muslim female cosmetics consumers from Thai Southern Border Provinces," must meet certain standards for the study to be representative. We used the G\*Power tool to determine the small sample we needed (Faul et al., 2009). The effect size, power, number of predictors, and error type ( $\alpha$ ) in the G\*Power parameters are 0.15, 0.05, 0.80, and five, respectively. A sample size of at least 92 is necessary.

The instrument used was a web-based survey developed with Google Forms. The questions have mandatory answers to avoid missing data; 167 respondents completed the online survey. However, 44 responses were discarded because inclusion criteria (i.e., male, non-



Muslim, or outside Thai Southern Border Provinces) were violated. Therefore, a total of 123 responses were used as a study sample.

## Results

This study used the Statistical Package for Social Science (SPSS) version 26 to code and analyze the collected data.

### Reliability test

The coefficient of internal consistency dependability can be calculated with the use of the indicator of Cronbach's alpha. In most contexts, a Cronbach's alpha of 0.70 or higher is considered adequate (Nunnally, 1978; Tavakol & Dennick, 2011). Table 1 displays the outcomes of the reliability analysis. The questionnaire components are valid indicators of survey responses.

Table 1

#### *Reliability of Measurements*

Factor	Number of items	Cronbach's alpha
CPI	9	0.890
PV	4	0.971
PU	4	0.960
Attitude	4	0.970
Innovativeness	4	0.938
Halal awareness	3	0.968

### Demographic Information

The involved respondents adequately represent the targeted population, Generation Y female Muslims in Thailand's Southern Border Provinces (inclusion criteria). Most have a bachelor level (77.2 per cent), 11.4 per cent are enrolled in a diploma or associate degree, and the rest (11.4 per cent) have graduate programs. 60.2 per cent of respondents work in the public sector, the private sector (10.6 per cent), and students represent 15.4 per cent. The rest can be self-employed (8.1 per cent), housewife (3.3 per cent), or unemployed (2.4 per cent). Most respondents (74.8 per cent) are selected from non-Islamic studies (i.e., social science, business studies, etc.), while respondents with Islamic studies backgrounds are (25.2 per cent).

About 76.4 per cent of the sample buys cosmetics at least once a month, according to trends in cosmetic purchase frequency. Nevertheless, 13.8 per cent make purchases at vague intervals. They have no set buying deadlines; they buy more cosmetics when they run out. When it comes to discovering more about cosmetic items, many resources are available. Younger customers have more exposure to technology when making cosmetics decisions. In order to find information about cosmetic products, 48.8% mostly used social media channels such as Facebook, Instagram, blogs, and relevant websites. Some have also gotten the data from friends and family (20.3 per cent), ads (28.5 per cent), or even coworkers (1.6 per cent). Only 0.8 per cent relied on secondary sources, such as going to beauty supply stores, to compile their data.

About location, 55.3 per cent of respondents buy cosmetics from beauty supply stores or outlets, while 40.7 per cent shop online. That young females still shop for cosmetics at brick-and-mortar stores is evidence of their continued relevance in this demographic. As for

"others," those who took the survey said they get their cosmetics sent to them straight from authorized dealers. Regarding the average amount spent every purchase cycle, most respondents (54.5 per cent) spent 1000 baht or less on cosmetics. Another 31.7 per cent spent between 1001 baht and 2000 baht. 9.8 per cent reached an average of 2001 baht and 3000 baht, while a residue of 4 per cent spent above 3000 baht.

**Common Method Bias (CMB)**

Since both the predictor and outcome variables were obtained using the same instrument, we can test for the presence of CMB (Podsakoff et al., 2003). In the beginning, we used Harman's single-factor analysis, which, according to the results, only explains 19.53% of the total variance. The problem with CMB does not arise since it is less than 50% (Harman, 1970).

**Descriptive Analysis**

**Results from Likert scale questions**

Table 2 illustrates the percentages of the descriptive statistics for the Thai Generation Y' Muslim female consumers' perception towards Halal cosmetic purchase intention. This study adopts a seven-point Likert scale, including "strongly disagree" (1), "strongly agree" (7), and "neither agree nor disagree" (4) to collect the data (Eutsler & Lang, 2015).

Table 2  
*Descriptive Statistics for the Questionnaire Items*

Items	Strongly Disagree	Disagree	Slightly Disagree	Neither Agree nor Disagree	Slightly Agree	Agree	Strongly Agree	Mean (%)
I have no doubt to purchase halal cosmetic products manufactured by non-Muslims as long as it has a famous brand	12 9.8%	9 7.3%	10 8.1%	19 15.4%	23 18.7%	25 20.3%	25 20.3%	4.7
I usually scrutinize the ingredients used in the cosmetic products	3 2.4%	0 0%	9 7.3%	19 15.4%	15 12.2%	35 28.5%	42 34.1%	5.6
If I have doubts about the Halalness of the cosmetic products, I will find the information about it on the internet	0 0%	1 0.8%	7 5.7%	14 11.4%	16 12.2%	33 26.8%	52 42.3%	5.9
I will not use cosmetic products manufactured by non-Muslims if I feel doubt about their Halal status	4 3.3%	8 6.5%	5 4.1%	21 17.1%	16 13.0%	30 24.4%	39 31.7%	5.3
I am always prudent to purchase cosmetic products because of the abundant of fake products in the market	0 0%	1 0.8%	7 5.7%	13 10.6%	11 8.9%	30 24.4%	61 49.6%	6.0
I will observe the origin country of the cosmetic products prior to any purchase decision	0 0%	3 2.4%	8 6.5%	20 16.3%	19 15.4%	38 30.9%	35 28.5%	5.5
I will observe the health guarantee/approval before making any cosmetic purchase	0 0%	0 0%	4 3.3%	13 10.6%	7 5.7%	37 30.1%	62 50.4%	6.1
I always ask the sales assistant about the benefit and advantages before making a purchase	0 0%	0 0%	7 5.7%	15 12.2%	20 16.3%	33 26.8%	48 39.0%	5.8
I buy branded Halal cosmetic products although the price is high	7 5.7%	6 4.89%	9 7.3%	15 12.2%	23 18.7%	32 26.0%	31 25.2%	5.1

Nine questions defined Thai Generation Y Muslim female consumers' perception of Halal cosmetic purchase intention. Generally, most Questions (i.e., 2, 3, 4, 5,6,7,8 and 9) show significant findings with mean scores above 5, which nearly equals to agree. Also, respondents

illuminated their purchase intention on the fifth and seventh questions with mean scores above 6. These mean values are more acceptable, giving a significant Halal cosmetic purchase intention. This finding is consistent with (Eze et al., 2012; Ishak et al., 2019). It reflects that they are cautious with the cosmetic products they purchase. Such purchase behavior falls under the "Limited Decision Making", as they imposed proactive behaviors in searching for necessary information about the ingredients (mean= 5.6), halalness (mean= 5.9), safety (mean= 6.0), country of origin (mean= 5.5), health guarantee (mean= 6.1) and the benefits of the products (mean= 5.8). They are willing to purchase branded products manufactured by non-Muslims (mean= 4.7) and tolerate the price to get them (mean= 5.1).

#### Overall Descriptive Analysis

The study's descriptive analysis (see Table 3) of the 123 respondents surveyed indicated the five most critical factors contributing to Halal cosmetics purchase intention. The most important ones are PU (mean = 5.85), Attitude (mean = 5.80), PV (mean = 5.79), followed by Halal awareness (mean = 5.56), and finally Innovativeness (mean = 4.55).

Table 3

#### Overall analysis

Variable	Mean	Std. Deviation	Rank
PU	5.85	1.3	1
Attitude	5.80	1.4	2
PV	5.79	1.3	3
Halal awareness	5.56	1.3	4
Innovativeness	4.55	1.7	5

#### Results – Obtained from Closed Format Questions

Figure 2 reveals the results about Thai millennial consumers' opinion of halal cosmetics products as safe and pure as 93% of them believed that halal cosmetics products are ('a good idea and they would like to use them'), while 7% considered ('it is a good idea, but they would not like to use it'). These results align with the studies of (Ishak et al., 2019; Mohezar et al., 2016). Overall, the results revealed that most positively perceived halal cosmetics products. Therefore, this study emphasizes the importance of studying halal product/service marketing from the perspective of Muslim Generation Y.

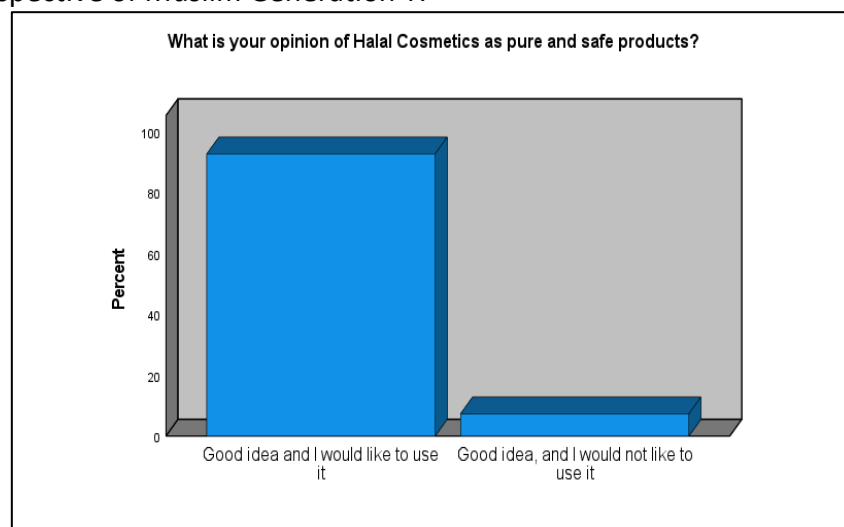


Figure 2 Thai millennial consumers' opinion of halal cosmetics products

**Discussion**

The Millennial demographic is known to spend a lot of money on beauty supplies, according to accounts of their shopping habits. All respondents buy cosmetics according to their needs and their ability to buy, as shown in Table 2. According to the research, the pattern shows how often and how well Generation Y can afford cosmetics. As a result, the majority of respondents (76.4 per cent) buy cosmetics "once a month," and (54.5 per cent) spend 1,000 baht or less per acquisition. Finding details about cosmetic products is possible through a variety of resources. Younger customers have more exposure to technology when making decisions about cosmetics. 48.8 per cent chose social media platforms (i.e., Facebook, Instagram, blogs and relevant websites) as a primary source to get relevant cosmetic product information. Many sorts of advertising reach Generation Y, particularly on social media. Most Generation Y (48.8 per cent) spend their time on their cosmetics purchase decisions through various internet-based platforms (i.e., Facebook, Instagram, blogs and relevant websites). Consequently, people are subjected to numerous live commercials, which may naturally capture their interest. Young people are more susceptible to the persuasive power of advertisements when purchasing cosmetics, particularly when they address their immediate concerns about their appearance. The identified pattern reiterates Ishak et al (2019) and Krishnan et al (2017) findings.

Thai Generation Y Muslim female consumers perceive Halal cosmetic purchase intention highly. They are willing to tolerate prices to get branded Halal cosmetic products. They usually scrutinize the ingredients used in the cosmetic products. Also, they can tolerate purchasing famous brands of halal cosmetic products manufactured by non-Muslims. However, they cannot use them if they doubt their Halal status. Also, they are cautious and always check the health guarantee and benefits before making any cosmetic purchase. However, they are concerned about the authenticity of cosmetic products. They are cautious about purchasing cosmetic products because of the abundance of fake products in the market. To avoid that, they check the cosmetic products' origin country before making any purchase decision. Also, if they have doubts about the Halalness of the cosmetic products, they check for more information on the Internet. We conclude that they prefer Halal cosmetic products for safety and quality. These findings are consistent with (Eze et al., 2012; Ishak et al., 2019).

Moreover, the descriptive analysis ranked the five most critical factors contributing to Halal cosmetics purchase intention. They are PU, Attitude, PV, Halal awareness, and Innovativeness. Results from closed-format questions reveal that most of them positively perceive halal cosmetics products because they are safe and pure. These results align with the studies of (Ishak et al., 2019; Mohezar et al., 2016). In sum, the results of this study show that millennial Muslims constitute an intriguing subset of the halal products and services marketing research community.

**Conclusion**

A new generation, Generation Y, is already imprinting on the business world. The majority of research on the topic of halal food consumption focuses on this specific issue. Nevertheless, there is an increasing movement toward acknowledging that halal should encompass more than just food; it is relevant to other products and services Muslims utilize. Also, there is a scanty body of knowledge on factors influencing consumer behavior regarding Halal cosmetics purchase intention in Thailand and globally. As a result, this study explores Halal cosmetics purchasing intention among millennial female Muslims to identify possible factors influencing their purchase intention in Thailand's Southern Border Provinces.

Moreover, this study has proposed a research framework that tests the effect of the extended DOI, TPB, and TRA constructs by introducing halal awareness and innovativeness constructs. Extending this model improves predictive power and the understanding of the proposed model. The findings indicate a significant Halal cosmetic purchase intention among Generation Y female Muslims. Results revealed that most of them positively perceived halal cosmetics products. Therefore, this study emphasizes the importance of studying halal product/service marketing from the perspective of millennial female Muslims. As a proactive consumer, they research cosmetics thoroughly before buying them, looking for information on ingredients, halal certification, place of origin, health safety assurance, and product benefits. They know what Halal is and are prepared to pay more for the name brand they want. Concurrently, when there is uncertainty regarding the cosmetics' halal-ness, most are rather concerned about it and would not compromise the halal component, even for the sake of the brand.

This study contributes to the marketing of Halal products due to two distinct emphases. It starts with the cosmetics market, which has received less research attention than Halal food. Second, it considers the viewpoints of Generation Y female Muslims, who are likely to show more nuanced purchasing habits than the typical Generation Y. Because of their relevance to modern business marketing conversations, these two factors constitute the study's novelty. The study will interest scholars, policymakers, and practitioners from the Halal cosmetics industry.

### **Research Implications**

#### **Practical Implications**

This research provides evidence-based knowledge to help policymakers and practitioners from the Halal cosmetics industry determine the features and functionalities to consider when producing them so that users can fully embrace them. The insights gained from this study also help organizations intending to introduce Halal cosmetics products in making prudent decisions concerning the type, design, and functionality of these products to adopt. This study shows that Generation Y's cosmetic buying habits are distinct from those of earlier generations. Millennial Muslim women also differ in their cosmetics purchasing habits due to their identity. The proliferation of social media has not eliminated the widespread availability of illicit cosmetics in developing nations; thus, the appropriate authorities (the government) must maintain their efforts to inform the public about the significance of purchasing legitimate cosmetics, including halal cosmetics. Policymakers should consider this study's findings as they create a framework for halal cosmetics, requiring these businesses to adhere to stringent regulations regarding the cosmetics' ingredients, labeling, and advertising.

Furthermore, with the millennial Muslim females' sample being such a massive market opportunity, cosmetics manufacturer who have not employed halal production procedures and materials are likely to start using halal ingredients and processing in their products. Producers who have used halal materials and conducted halal production procedures should step up their social media marketing and public education efforts to raise consumer awareness about the importance of halal products, including food, drinks, and cosmetics. Cosmetics companies that have not targeted Muslim women of the millennial generation as a target market should start by offering halal cosmetics goods, given the enormous potential of the halal cosmetics market. Marketers can also employ influential Muslims and Thai government officials to highlight the significance of using cosmetics with the Halal label in countries with a collectivist society.

### **Theoretical Implications**

Our study adds to the existing body of knowledge in multiple ways. Originally, an alternate model was proposed in this study that improves consumer purchasing intention of Halal cosmetics items. In an effort to break new ground, this study seeks to determine what factors influence consumers' intentions to buy Halal cosmetics and how those aspects relate to the context in which these products are sold. It can be concluded that PU, Attitude, PV, Halal awareness, and Innovativeness determine consumers' intention to purchase halal cosmetic products. Second, this research contributes to the Halal product literature by integrating the theories of DOI, TPB, and TRA. Finally, this study introduces several key findings about the factors affecting consumer purchase intention of Halal cosmetics in Thailand.

### **Limitations and Suggestions for Future Research**

This work has a few limitations that should be acknowledged. The participants in this study will be taken through purposive sampling. Therefore, the results of this study cannot be generalized to all Generation Y in Thailand. Future work can utilize other theories to understand Generation Y's needs and the factors that affect their adoption. Another limitation is that the sample size may not represent the whole country since this research has been conducted only in the southern provinces of Thailand. Therefore, we recommend a bigger sample size to test the research model further. Also, this research is limited to only 5 variables supported by the literature. For further study, we recommend including other factors such as knowledge, trust, product characteristics, halal certification and religiosity to enrich the research model further. The current study was only performed among females. Therefore, different respondents, such as males, should be considered to get a better understanding of the acceptance of halal cosmetics.

Due to the limited scope of this study to Southern Thailand, future research should compare results in nations with and without a Muslim majority or minority population by recruiting non-Muslim consumers. The information we have is limited to the opinions of Muslim customers from Generation Y. It is possible that a more diverse sample of people from different age groups, educational backgrounds, and levels of discretionary money would provide more accurate results. Thus, it is possible that the results do not apply to a broader context. However, this study provides a preliminary step toward a more complete understanding of Muslim customers' halal cosmetics beliefs and requirements. More in-depth study results about the intention to purchase halal cosmetic items can be obtained in future research by using qualitative methodologies. Research on the millennial generation's devotion to halal cosmetics could also be considered for inclusion in further studies.

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