

Adoption Of Halal Cosmetics: Extending The Theory Of Planned Behavior With Moderating Role Of Halal Literacy (Evidence From Pakistan)

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Abstract

Purpose. The primary purpose of this study is to develop an extended Theory of planned behavior (TPB) model by adding religious commitment (RC) and self-efficacy as internal variables and investigating the effect of these variables on attitudes toward halal cosmetics. In addition, this study also examined the moderating role of halal literacy in the relationships between attitudes (ATT), subjective norms (SN), perceived behavioral control (PBC), and intentions to purchase halal cosmetics.

Design/methodology/approach. The method of data collection used was self-administered surveys with customers in two stores in Karachi, Pakistan, yielding 267 valid questionnaires. To guarantee validity and reliability, convergent and discriminant validity analyses were conducted, and structural equation modeling (SEM) was advanced to assess the relationships between variables using SmartPLS 3.0 software. The interaction moderation technique has been used to examine the moderating effect of halal literacy on the purchase intention of halal cosmetics.

Findings. The results show that RC and self-efficacy both significantly impact the attitudes of Gen Y. Normative beliefs also had a significant relationship with SN. Further, ATT and SN had a significant relationship with purchase intention (PI) of halal cosmetics, while PBC was non-significant. Furthermore, halal literacy is found to have a positive moderating influence on ATT and PI; and SN and PI. Lastly, the moderating effect of halal literacy does not exist in the relationship between PBC and PI.

Research limitations/implications. Participants' characteristics should vary for future studies, and larger sample sizes may yield different results. It is critical for managers working in the cosmetic industry to monitor Muslim consumption patterns to develop strategies to reach Muslim consumers. This study reveals the effect of religious commitment, self-efficacy, and the moderating role of halal literacy on the behavioral attitudes of a booming market sector, which can guide marketing managers in developing more effective advertising campaigns.

Originality/value. This paper contributes to the halal consumption literature by exploring religious commitment and self-efficacy as constructs for the very first time in the TPB model. This study is the first to explore the influence of halal literacy on Gen Y Pakistani Muslim consumer behavioral intention toward halal cosmetic products using the TPB model. The paper offers an extended TPB model framework that may be of interest to scholars, marketers, and policymakers.

Keywords: Halal cosmetics, Theory of planned behavior, Pakistan, halal literacy, islam.

1. Introduction

Islam has often been claimed as the fastest-growing religion due to its increasing number of followers globally (Ireland and Rajabzadeh, 2011). In 2021, there were about 1.9 billion

Muslims globally (World Population Review, 2021). By 2060, it is anticipated that the global Muslim population will reach 3 billion, or 31.1 percent of the world's population (Hackett, 2017). Therefore, supported by the expanding Muslim population, the halal market is emerging as a promising global market to meet Muslims' needs for halal products (Amalia, Sosianika, and Suhartanto, 2020). From \$635 billion in 2010, the global halal market is estimated to reach \$2 trillion by 2023 (Ashraf, 2019).

Muslim consumers are distinctive in that they must adhere to Islamic halal regulations regarding consumption behavior (Wilson and Liu, 2011). Although predominantly associated with food, the “halal” concept pertains to the whole spectrum of products and services that a consumer might purchase. In fact, without being limited to food, the halal notion applies to the entire range of products and services purchased by Muslims (Hanzaee and Ramezani, 2011), such as personal care, lifestyle, pharmaceuticals, cosmetics, travel, tourism and commerce, finance, entertainment, work and education (Shahid *et al.*, 2018). However, this paper focuses more specifically on halal cosmetics.

Halal cosmetics are different from regular cosmetics in that they must be free of residues of pig meat by-products and preservatives (e.g., gelatin derived from pork), alcohol, as well as other forbidden elements under Islamic principles (Ishak *et al.*, 2019). While there is a sizable market for halal cosmetics and other personal care goods, most of these products are created by non-Muslim producers in non-Muslim nations, raising questions about the genuine halal status of their contents. Therefore, Muslim scholars have examined the cosmetics and pharmaceuticals sectors more closely due to concerns that firms may use enzymes derived from pork or alcohol as preservatives, causing confusion among Muslims towards these brands (Abd Rahman *et al.*, 2015). Yet, these issues can be tackled by implementing rigorous certification procedures to ensure that cosmetics are halal.

In fact, although the awareness of halal cosmetic products among Muslims is still low (Teng and Jamaliah, 2013), the halal brand image enhances consumer confidence towards purchasing halal cosmetic products (Ngah *et al.*, 2021). Similarly, Khan *et al.* (2020) revealed that the halal logo and ingredients safety motivate and encourage consumers to purchase halal cosmetics. Houli (2015) noted that the halal cosmetics market is predicted to be worth \$ 20 billion and is projected to grow to \$ 54 billion by 2022 (Grocholl, 2021). Meanwhile, this figure is believed to represent only 2.5 percent of the global cosmetics market (Cosmetic, 2020). While Muslims account for 25% of the global population, their consumption of halal cosmetics is proportionately lower (Ngah *et al.*, 2021). Despite the market's increasing importance for both producers and consumers, extant research remains predominantly focused on halal foods, with only a few studies having examined halal cosmetics goods so far (Ireland and Rajabzadeh, 2011; Mukhtar and Butt, 2012; Ngah *et al.*, 2021; Shahid *et al.*, 2018). For obvious scaling effect reasons, the most interesting markets to watch for halal are those with a high Muslim population.

Pakistan is the second most populous Islamic country after Indonesia (Efendiyev *et al.*, 2009), with a 96.5% Muslim population (World Population Review, 2021). Pakistan is thus one of the fastest-growing markets for halal products in general (Hussain *et al.*, 2016). For this reason and access to data, this country was taken as the focal study case in this paper. In Pakistan, as in many other Muslim countries, international and domestic brands are trying to fill the gap for halal consumers in the cosmetic and personal care market. However, to ensure that such brands can be commercialized profitably, better insights are needed into consumer behavior, especially regarding positive predispositions to purchase halal cosmetics. Yet, there remains a dearth of research in uncovering consumer attitudes and purchase intention toward halal products, mainly halal cosmetics, within the context of an Islamic emerging market such as Pakistan. This lack of research necessitates the need to conduct further studies in this area.

Overall, the extant research exploring consumer adoption of halal cosmetics has provided valuable insights into understanding the role of values, beliefs, and individual norms in determining consumer purchase intention and behavior (Aisyah, 2016; Haque *et al.*, 2018; Ngah *et al.*, 2021). However, no work has been done to investigate the role of religious commitment and self-efficacy and its influence on consumers' adoption of halal cosmetics, though extensive research suggested that religious commitment and self-efficacy are important factors that encourage consumers towards halal consumption (Ashraf, 2019; Borzooei and Asgari, 2014). Besides, tangential research suggested that individual norms played a considerable role in forming consumer purchase intentions (Hoque and Hossan, 2020). Therefore, to narrow the literature gap, this research extends the well-known theory of planned behavior (TPB) to incorporate religious commitment and self-efficacy as determinants of attitude and normative belief predicting subjective norms in order to examine consumer purchase intentions towards halal cosmetics.

In addition, some scholars have pointed out that halal literacy positively correlates with purchasing halal products (Khan *et al.*, 2020). However, past research has primarily analyzed the direct impact of halal literacy on attitude, SN, PBC, and purchase intention but has ignored the possible moderating role of halal literacy. Therefore, this study examines the moderating role of halal literacy in the relationships between attitude, subjective norms, perceived behavioral control, and intentions to purchase halal cosmetics.

Furthermore, this study focuses on young consumers (generation Y) since the views and attitudes of young people have not been widely investigated in the context of halal consumption (Khan *et al.*, 2020; Marmaya *et al.*, 2019). The notion of Generation Y (also called Millennials) still suffers from a definitional conundrum, but overall, the concept represents the generational cohort born between the early 1980s and late 1990s (Rauch, 2019). Research into Generation Y Muslim consumers is necessary because this generation is the largest and most lucrative consumer base (Khalek and Ismail, 2015). This is because, as Solman (2018) reported, Generation Y individuals – especially women - from the

developing world are well-educated compared to their predecessors, and this factor boosted economic growth in these countries. Seeking to decipher young Muslim consumer behavior, Marmaya *et al.* (2019) revealed that young Muslims' attitudes do not enhance their intentions to purchase halal food products. Similarly, Abdul Kadir (2011) revealed that, in contrast to past generations, Gen Y Muslims did not feel guilty about consuming non-halal items. Based on these findings, this study responded to a call for additional research to collect data on the factors influencing Gen Y's purchase and use of halal cosmetics.

2. Conceptual framework

2.1. Theory of Planned behavior

The TPB sets out the framework for investigating the predictors of behavioral choices. Individual behavior, as per TPB, is determined by behavioral intentions and perceived behavioral control, whereby intentions are determined by an individual's attitude toward the behavior, subjective norms, and perceived behavioral control. (Ajzen, 1991). For instance, authors have extended the TPB to investigate consumers' purchase intention towards halal cosmetics (Khan, Arafat, and Azam, 2020; Ngah *et al.*, 2021). Therefore, several researchers have suggested incorporating new variables that are relevant in the sense that they may theoretically influence behavior to get a better explanatory power for the TPB (Kaffashi and Shamsudin, 2019; Rezaei *et al.*, 2018; Senger *et al.*, 2017; Sreen *et al.*, 2018; Tan *et al.*, 2017). Such variables include, for example, normative belief which predict subjective norms (Ertz *et al.*, 2021). Therefore, in addition to the classic TPB variables, the proposed framework in this study also accounts for other additional variables such as religious commitment and self-efficacy as a determinant of attitude and normative belief as a determinant of subjective norms.

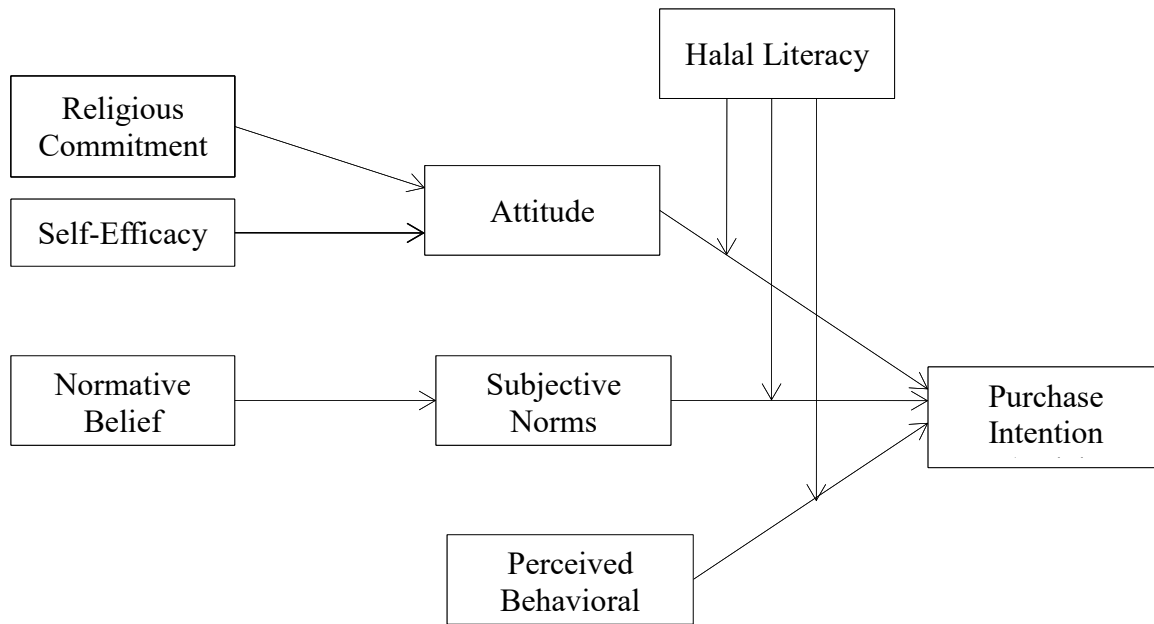


Figure 1. Proposed Research Model

2.2. Religious Commitment (RC) and Attitude

Religion is a fundamental element of society as it affects its believers in all aspects of everyday life (Mokhlis and Spartks, 2007), and it is likely to influence a person's views, values, and behaviors especially in their purchasing choices (Hosseini *et al.*, 2020). Religiously dedicated persons place a higher emphasis on religion, and they prefer to evaluate most behaviors through the lens of their faith. Muslims' preference for halal items and religious self-identification relies on their level of religious commitment and religiosity. Therefore, strict Muslims will decline products containing prohibited ingredients (Hosseini *et al.*, 2020). Consumers who are religiously committed generally will not accept and consume products that are not certified halal by religious authorities (Haque *et al.*, 2015). A similar situation applies to the current Muslim Gen Y consumers (Marmaya *et al.*, 2019). Numerous prior research has demonstrated that religious commitment significantly affects consumers' attitudes and behavior (Garg and Joshi, 2018; Mukhtar and Butt, 2012). Soomro (2019) also revealed the significant effect of religiosity on user intention and behavior towards banking products. Marmaya *et al.* (2019) found that religious commitment was a driver of attitude towards halal-certified food. Similarly, Garg and Joshi (2018) established that Muslim consumers' RC positively influences their willingness to purchase halal items. Based on the literature, the authors propose that religious commitment can enhance the attitude of young consumers towards halal cosmetics. Hence, we propose that

H1: Religious commitment has a positive impact on attitude towards halal cosmetics among Gen Y.

2.3. Self-Efficacy

Self-efficacy is defined as an individual's perception of their self-confidence or capacity to behave in a particular way that affects how they think, feel, and act (Giles *et al.*, 2004). Self-efficacy (SE) is an element of behavioral intention (Ajzen and Fishbein, 1977; Bandura, 1977; Giles *et al.*, 2004b). According to Janmaimool (2017), self-efficacy predicted all types of sustainable waste management behaviors. Self-efficacy is a significant determinant of attitude (Al Mamun *et al.*, 2018, 2019). In the context of halal, self-efficacy is a significant predictor of consumers' intention towards halal products (Awan *et al.*, 2015). In terms of halal cosmetics purchase, if an individual is self-confident in terms of self-efficacy about purchasing halal cosmetics, they should feel optimistic about their attitude over making halal cosmetics purchase. Hence, this study assumed that SE could positively influence the attitude of young consumers toward halal cosmetics. As such, the following hypothesis is proposed:

H2: Self-efficacy has a positive impact on attitude towards halal cosmetics among Gen Y.

2.4. Normative belief and Subjective norms

Normative beliefs refer to an individual's beliefs accepted by certain people or groups, determining whether a behavior is appropriate (Ajzen, 2006). Normative beliefs also caused social pressure to belong to a specific group that may not exhibit the behavior (Rhodes and Courneya, 2003). Several past studies empirically assessed the relationship between normative beliefs and subjective norms (Ajzen and Fishbein, 1980; Chu and Chiu, 2003; Mamun *et al.*, 2018). In the context of halal cosmetics, the normative belief was found to determine behavioral intention (Efendi, 2020; Syaifuddin, 2017; Shahijan *et al.*, 2014). However, the direct impact of normative beliefs on subjective norms needs to be investigated by researchers in the context of halal products such as halal cosmetics. Therefore, it is assumed that subjective norms to adopt halal cosmetics could be positively influenced by the normative belief among Gen Y. Hence, this study assumes the following hypothesis:

H3: Normative belief has a positive impact on subjective norms among Gen Y.

2.5. Attitude and Purchase Intention

The term "attitude" refers to the "degree to which a person has a favorable or unfavorable evaluation of the favorable in question" (Ajzen, 1991). Thus, a person who has a favorable

attitude toward a particular behavior forms a favorable intention (Bhutto *et al.*, 2021). Numerous studies show that attitudes are positively related to the intention to buy halal products (Elseidi, 2018; Hussain *et al.*, 2016; Shahijan *et al.*, 2014). Furthermore, studies have found that attitude positively affects the purchase intention of halal cosmetics (Rahman *et al.*, 2015; Haque *et al.*, 2018; Suparno, 2020), while Ngah *et al.* (2021) found that attitude is not a significant determinant of purchase intention of halal cosmetics. To settle those mixed results, and given the predominance of research supporting a positive relationship between attitudes and purchase intentions, this study posits the following:

H4: Attitude has a positive influence on the purchase intention of halal cosmetics among Gen Y.

2.6. Subjective Norms and Purchase Intention

Subjective norms are the views of individuals who are significant to a person, such as relatives, social groups, and close friends (Holdsworth *et al.*, 2019). Additionally, Conner and Armitage (1998) stated that if an individual believes that significant others favor or disapprove of their behavior, they are more or less compelled to engage in the behavior. Various studies show that subjective norms are positively associated with the intention to purchase halal products (Ireland and Rajabzadeh, 2011; Memon *et al.*, 2019; Mukhtar and Butt, 2012). Past studies have found that subjective norms positively affect the purchase intention of halal cosmetics (Ngah *et al.*, 2021; Widyanto and Sitohang, 2021). Based on those prior studies, the current study hypothesizes that the higher the subjective norm, the greater the consumer's intention to purchase halal cosmetics. In this study, the following hypothesis is proposed:

H5: Subjective norm has a positive influence on the purchase intention of halal cosmetics among Gen Y.

2.7. Perceived behavioral control and Purchase intention

Perceived behavior control (PBC) refers to the extent to which an individual perceives to be prepared to engage in a particular form of behavior (Ajzen, 1991). According to Ajzen (1991), individuals with more self-control have a stronger motivation to engage in particular conduct (Holdsworth *et al.*, 2019). Past studies mentioned that perceived behavioral control positively impacts purchase intention of halal products (Elseidi, 2018). In Halal cosmetics, numerous studies mentioned PBC as a significant determinant of purchase intention of halal cosmetics (Ariffin *et al.*, 2019; Ngah *et al.*, 2021). Hence, this study hypothesized that young consumers who perceive that buying halal cosmetics is an easy task would have higher purchase intention for halal cosmetics than those who perceive buying halal cosmetics as difficult. Therefore, the following hypothesis is developed:

H6: PBC has a positive influence on the purchase intention of halal cosmetics among Gen Y.

2.8. *Halal literacy as a moderator*

Halal literacy is a person's ability to differentiate between halal and haram goods as well as services based on Shariah law by combining a range of knowledge, awareness, and skills (Antara *et al.*, 2016). Halal literacy is another term for subjective knowledge of what is halal and what is haram. The halal literacy construct, on the other hand, is related to but separate from halal awareness. Halal awareness is the knowledge or understanding of an existing brand or logo identifying a product's halal status. Halal literacy is the perceived knowledge of halal as defined by Shariah law. Most past research has concentrated on halal awareness rather than on halal literacy (Antara *et al.*, 2016; Khan *et al.*, 2020). Religion occupies a significant position in the culture, influencing daily rituals (Khan *et al.*, 2017). Muslim consumers who have a better understanding of the concept of halal should, in principle, act more cautiously and show greater involvement in their purchase decisions (Khan *et al.*, 2021). A recent study found that halal literacy is a significant determinant of attitude, subjective norms, and PBC, while it has an insignificant relationship with behavioral intention (Khan *et al.*, 2020). In addition, Khan *et al.* (2021) recently investigated the mediating role of halal literacy and found that halal literacy significantly mediates the relationship between experiential value, religiosity, and brand relationship quality. However, past studies ignored the possible moderating role of halal literacy, so this study investigates the moderating role of halal literacy in the relationship between SNs, ATT and PBC and purchase intention of Halal cosmetics. Thus, we assume that young individuals who are highly halal literate will have a higher purchase intention for halal cosmetics unless they believe that consuming halal cosmetics enhances their attitude if they believe that consuming halal cosmetics is simple, and if they believe that halal cosmetics consumption is a norm among the ones that matter to them. Thus, it is hypothesized that increased halal literacy will strengthen the positive impact of ATT, SN, and PBC on consumer intention to purchase halal cosmetics. As a result, the following hypotheses are developed:

H7(a): Halal literacy moderates the relationship between attitude and purchase intention for halal cosmetics among Gen Y.

H7(b): Halal literacy moderates the relationship between subjective norms and purchase intention for halal cosmetics among Gen Y.

H7(c): Halal literacy moderates the relationship between perceived behavioral control and purchase intention for halal cosmetics among Gen Y.

3. Research Methodology

Data were gathered from two superstores in Karachi by using a convenience sampling technique. These two supermarkets have branches all over the country and all kinds of cosmetic brands, including halal brands. The respondents were between 18 and 34 years old, who purchased halal cosmetics and were interested in halal cosmetics. A total of 300 questionnaires were distributed. After a content screening, 267 were eventually retained, a response rate of 89%, excluding incomplete responses and outliers. A survey was used to obtain data. All respondents were contacted after shopping at the superstores. Before the respondents received the questionnaire, their willingness to participate in the study was ascertained. All instrument constructs were derived from sources well-established in the subject field. The scale for religious commitment was adopted from the Hosseini *et al.*, 2020, three-item of self-efficacy were adopted from Al Mamun *et al.* (2019). Normative beliefs were adopted from Bhutto *et al.* (2021). Attitude and subjective norms items were adopted from Ngah *et al.* (2021). Perceived behavioral control and purchase intention items were adopted from Khan and Azam (2016), and halal literacy items were adopted from Rahman *et al.* (2016).

The demographic details of the respondents are presented in Table 1. Overall, 77% of the samples were female, 23% were male, with 40% aged 18-23 and 48% aged 24-29. Besides, 12% were between 30 to 34 years old. Most respondents had a master's degree (66%), while 18% had a bachelor's degree. On the other hand, only 16% held a doctorate or a higher degree. Regarding income level, around 40% of respondents had a monthly income between 50,001 and 100,000 PKR (USD 300 and USD 600), while 8% had a monthly income below 50,000 PKR, and another 52% earned more than 100,001 PKR per month.

Table 1. Respondent Profiles

4. Data Analysis and Results

This section describes the PLS-SEM that was conducted to test the conceptual model with SmartPLS 3.0. The analysis was carried out in two stages. First, the measurement model is evaluated with SmartPLS to assess the validity and the reliability of the abovementioned measurement scales. Second, the structural model is evaluated to test the hypothetical relationships according to the two-step analysis process for SmartPLS.

4.1. Measurement model

Convergent validity was determined using factor loadings, composite reliability (CR), and extracted mean-variance (AVE), as shown in Table 2. All factor loadings ranged from 0.687 to 0.981, ensuring convergent validity based on the proposed criteria (Fidell, 2007). In addition, all CR and AVE values ranged between 0.835 and 0.934 and 0.657 to 0.825,

respectively, which further ensures convergent validity and reliability, according to the criteria proposed by Hair *et al.* (2013).

Table 2. AVE and CR

Discriminant validity was measured using the criteria proposed by Fornell and Larcker (1981). The square root of the AVE for a specific indicator must be larger than all of the correlations of that construct with any other construct. As shown in Table 3, all the constructs met this criterion. Similarly, the HTMT ratio was assessed using the HTMT.90 criteria proposed by Henseler *et al.* (2015). Table 3 showed that the HTMT values for all construct values were below the 0.90 limits, which met the HTMT .90 criteria. Therefore, the requirements of discriminant validity were met for each construct.

Table 3. Co-relation and HTMT

4.2. Structural Model Evaluation

As the measurement model is reliable and valid, the structural model was evaluated in the second step of the analysis process. When evaluating the structural model, beta coefficients and *t*-statistics were taken into account to assess both the directionality and the importance of the hypothetical paths. In addition, the R^2 values estimated the proportion of the variance that was explained in each predicted construct of the model.

Table 4. Relationships

The estimated R^2 values for the endogenous variables attitude, subjective norms, and purchase intentions of Halal cosmetics were 0.235, 0.078, and 0.600, respectively. Therefore, the addition of religious commitment, self-efficacy, and normative belief led to the explanation of a high proportion of variance in the attitude and subjective norm construct. In more general terms, the model explains more than half of the variance of the dependent variable intentions, which constitutes a relatively high proportion, especially in the context of social sciences.

The results indicate that religious commitment ($\beta = 0.408$, $p < 0.01$) and self-efficacy ($\beta = 0.185$, $p < 0.01$) both significantly impact the attitude of Gen Y. Normative belief also has a significant relationship with subjective norms ($\beta = 0.236$, $p < 0.01$). Thus, the results demonstrate that H1, H2, and H3 were supported. In addition, the study reveals that attitude ($\beta = 0.330$, $p < 0.01$) and subjective norms ($\beta = 0.4236$, $p < 0.01$) both had a significant relationship with purchase intention of halal cosmetics, while perceived behavioral control ($\beta = 0.074$, $p \geq 0.01$) had a non-significant relationship with purchase intention of halal cosmetics. Therefore, the results of the study lend support to H4, H5 while H6 was rejected.

Based on the results, it was found that halal literacy increases the relationship between attitude and purchase intention of halal cosmetics ($\beta = 0.369$, $p < 0.01$), and the

interaction of halal literacy in the relationship between subjective norms and purchase intention of halal cosmetics strengthens the relationship between subjective norms and purchase intention of halal cosmetics ($\beta = 0.296, p < 0.05$). Finally, the interaction of halal literacy in the relationship between perceived behavioral control and purchase intention of halal cosmetics ($\beta = 0.067, p \geq 0.05$) had a non-significant effect. Hence H7 and H8 were accepted, whereas H9 was rejected.

5. Discussion

This study extends the concept of TPB by incorporating religious commitment, self-efficacy, and normative belief in the model to investigate Gen Y's purchase intention towards halal cosmetics in Pakistan. Our study found that religious commitment has a significant impact on Gen Y's attitude. The study's findings support and are consistent with previous research that revealed the strong impact of religiosity in influencing an individual's attitude (Garg and Joshi, 2018; Parvin Hosseini *et al.*, 2020). In other words, the greater an individual is religiously committed, the greater is their favorable attitude towards halal cosmetics products. In other words, the more religiously committed an individual is, the greater is their favorable attitude towards halal cosmetics products. Thus, the results suggest religious commitment shapes a favorable attitude towards halal cosmetics among Gen Y's; it encourages Gen Y to use only halal manufactured cosmetics, because they conform with Sharia law and do not contain prohibited ingredients according to Islam teachings. In addition, our study found the impact of self-efficacy on Gen Y's attitude in the context of halal cosmetics, the finding consistent with past studies, which indicates the role of self-efficacy on an individual's attitude (Al Mamun *et al.*, 2019). The finding suggests that self-efficacy among Gen Y in Pakistan promotes and encourages their favorability towards halal products (such as halal cosmetics). Further, this study found that normative belief positively impacts subjective norms in the context of halal cosmetics, a finding that is similar to past studies (Bhutto *et al.*, 2021; Mamun *et al.*, 2018). The finding reveals that Pakistan is a religious society and very much concerned about religious practices in their daily routine life. Therefore, normative belief shapes Gen Y's subjective norms that society expects them to use halal products in their routine life such as halal cosmetics.

This study found attitude as a significant predictor of purchase intention of halal cosmetics among Gen Y's consumers, which are findings similar to past studies (Abd Rahman *et al.*, 2015; Haque *et al.*, 2018; Ngah *et al.*, 2021). The interaction term of the attitude was also significant. The findings of this study explain ATT to have a positive effect on purchase intention of halal cosmetics among Gen Y's consumers. ATT is known as a significant factor that influences the intentions of Gen Y's consumers for purchasing halal cosmetic products, as consumers having positive ATT tend to possess positive intention for halal cosmetics product purchase. In addition, the moderating role of halal

literacy was found significant in the relationship between attitude and purchase intention of halal cosmetics among Gen Y's, found to contradict a previous study suggesting that Malaysian Gen Y Muslims did not feel guilty about consuming non-halal food items (Marmaya *et al.*, 2019). The finding suggests that increasing halal literacy will enhance Gen Y's attitude towards purchase intention of halal cosmetics; it means the young generation perceived knowledge of halal as described in the law of Sharīah enhance their purchase intention towards halal cosmetics. Another reason that Generation Y is highly educated and technology-oriented, halal literacy induces generation Y to look for those cosmetics products whose ingredients are religiously accepted. Religious knowledge helps the consumer's thinking process to become a belief that shapes their attitude. Religion is essential for shaping consumers' actions because they act according to their religious guidelines (Essoo and Dibb, 2004). Subjective norm also significantly impacts the purchase intention of halal cosmetics among Gen Y's consumers, a finding that is consistent with past studies (Ali *et al.*, 2020; Ngah *et al.*, 2021). It is also in line with a certain amount of common sense that suggests that consumers' purchasing decisions could easily be influenced by the opinions and suggestions of loved ones such as family and friends. In addition, the interaction term of the subjective norms was also significant, which implies that the increase in halal literacy among Generation Y consumers leads to the establishment of the intention to purchase halal cosmetics as a societal norm. Perceived behavioral control was found insignificant in relation to purchase intention of halal cosmetics among Gen Y's, a finding which contradicts past studies (e.g., Ali *et al.*, 2020; Haque *et al.*, 2018; Ngah *et al.*, 2021). Further, the interaction term of PBC was also non-significant, which implies that increasing the halal literacy among consumers will not create ease among Gen Y's consumers towards purchase intention of halal cosmetics. It seems that this result may be due to a lack of resources or a specific control over a specific behavior. Although non-significant, these results are not so surprising. Indeed, in Pakistan, halal cosmetics is a niche market, so it is not widely available in all leading stores; it is difficult for young consumers to find halal cosmetics easily.

6. Theoretical Contribution

This study also makes theoretical contributions to the existing literature on intentional behavior and current research on halal cosmetics. First, it expands and enriches the literature by focusing on halal cosmetics and providing empirical evidence of the factors influencing Gen Y's purchase intention, which is a lesser-explored study in the emerging market context. Such a particular study setting is not found in related past studies. Secondly, this study usefully expands the TPB framework by examining some key variables that have remained largely unexplored, such as religious commitment, self-efficacy, and normative belief. While religious commitment and self-efficacy were considered as predictors for attitudes towards halal cosmetics, the second postulate of this study posits normative

beliefs as the precursors of the subjective norm. Finally, the theoretical implication of this study arises from the fact that it empirically supports TPB (Ajzen, 1991).

Thirdly, Pakistan is a potentially promising market for halal products because of its growing population and rising economy. The purpose of this research was to gain deeper insights into Gen Y consumers' intentions to purchase halal cosmetics in that specific developing market. The contribution of this study arises from its findings concerning halal cosmetics consumed by Gen Y's consumers in Pakistan that support, empirically, the TPB (Ajzen, 1991), which expands the scope and benefits of that approach. Fourthly, this study investigates the moderating role of halal literacy in the relationship between attitude, subjective norms, perceived behavioral control, and purchase intention of halal cosmetics. Past studies incorporated halal literacy as a determinant of attitude, subjective norms, perceived behavioral control, and purchase intention (A. Khan et al., 2020). According to the results of this study, halal literacy could also be regarded as a moderator in the theory of planned behavior to investigate purchase intention and behavior.

7. Managerial Implications

This study has implications for marketers, decision-makers, and halal organizations in designing and developing intervention strategies to encourage the purchase of halal cosmetics. First, halal and related issues (e.g., consumption of halal cosmetics, halal scandals) should be promoted through the media (e.g., television, advertising, radio) and social media (e.g., Facebook). Second, information campaigns and training programs should be published as they effectively influence young people's halal concerns and attitudes (Marmaya *et al.*, 2019); such programs should provide transparent and honest information about halal cosmetics and beliefs and benefits related to halal cosmetics.

Third, meaningful information about the production and consumption of halal cosmetics can be conveyed through educational events with lectures by famous religious figures or experts. Fourth, the creation of halal groups can enable member conversations and practices regarding halal cosmetics.

Fifth, the government should enhance legislation governing halal certification and logos in order to eliminate consumer confusion regarding halal cosmetic labeling. Sixth, strategic relationships between producers and distributors of halal cosmetics may be essential to ensure product quality and availability. Finally, merchants should work to make shopping more convenient and pleasant for consumers. Adding more visually appealing displays and halal sections to businesses can aid in this purpose.

8. Limitations and future research avenues

This study has several limitations. First, this study focused on consumer intent to purchase halal cosmetics. Future research into actual behaviors can be conducted by

comparing people's intentions with their actual behaviors to understand how intentions are translated into those behaviors effectively. Second, current research mainly focuses on halal cosmetics, and future research should monitor consumer perceptions in other halal areas such as halal foods, halal meat, and so on. Second, the study focused on Generation Y, suggesting that the survey results may not represent other generation cohorts such as Generation Z. Replication studies may therefore be required in other generation groups and other regions of the world. Finally, this research could be used for a cross-cultural study of Pakistan, India, and Bangladesh. Such a study could fully understand the cultural differences between markets and thus suggest different approaches that professionals and marketers should consider when operating in global and regional business environments.

Appendix. Questionnaire items

Constructs	Measurement Items	1	2	3	4	5
Attitude	Choosing halal cosmetics is a good idea					
	I like to choose halal products					
	Using halal cosmetics is pleasant					
Subjective Norms	My family thinks that I should consume halal cosmetics rather than non-halal cosmetics					
	Most people I value would consume halal cosmetics rather than non-halal cosmetics					
	My close friends, whose opinions are important to me, think that I should consume halal cosmetics					
Perceived behavioral control	I can afford to buy halal cosmetics brands, even if slightly expensive.					
	Buying or not buying halal cosmetics is solely my decision.					
	If halal cosmetics are available in stores, I am sure that I will only buy halal cosmetics products and brands					
Religious commitment	My religious beliefs lie behind my whole approach to life					
	I spend time trying to grow in understanding of my faith					
	Religious beliefs influence all my dealings in life					

Self-efficacy	I am confident in making a halal choice (such as halal cosmetics) whenever possible					
	I am confident that I can engage in positive halal consumption behaviors.					
	I am confident in leading an environmentally friendly lifestyle					
Normative belief	My family thinks I should purchase halal cosmetics products in place of non-halal cosmetics.					
	My friend thinks I should purchase halal cosmetics products in place of non-halal cosmetics					
	I value the opinion and feelings of my family and friends about my halal consumption behavior					
Halal literacy	I understand Islamic laws of halal and haram for cosmetics products.					
	I feel capable of differentiating which products are permissible (halal) and which are forbidden (haram)					
	I have enough knowledge to differentiate between permissible (halal) and forbidden (haram) stuff.					
	I feel that I need the help of someone else more knowledgeable to differentiate which cosmetic products are permissible (halal) and which are forbidden (haram).					
Purchase Intention	I am ready to buy halal- cosmetics products in future					
	While purchasing items of makeup or skincare, I prefer buying halal- products.					
	I prefer to buy halal-cosmetics products even when the brand is not very popular.					
	I buy halal cosmetics products even if they are slightly expensive.					

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