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WHY DO PEOPLE PURCHASE HALAL COSMETICS? AN INTEGRATED MODEL IN SAUDI ARABIA

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ABSTRACT

With around one and a half billion Muslim market consumers are highly concerned regarding their religious values during the process of purchasing products, it is shocking that there is very little consideration to 'Muslims-purchasing behaviour'. This study takes into account the establishment of the theory, TPB and the diffusion of innovation theory. Therefore, an integrated model which determines the antecedents of intention to purchase Halal cosmetics 'religiosity, subjective norms, perceived behavioural control, relative advantages, attitudes and awareness's was established. A questionnaire was made use of and 368 respondents supported the hypotheses proposed by this study; inclusive of the fact that more Islamic compliant cosmetics are likely to be favoured as well as purchased by Muslim consumers. In addition, the more religious the consumers, the more they tend to purchase Halal cosmetics as way of satisfying their religious values. Lastly, the constructs of subjective norms (such as; awareness, relative advantages, perceived behavioural control, and attitude to name but a few) are observed to be positive and significant in relation to the purchasing behaviour of Halal cosmetics. Accordingly, cosmetics firms that are targeting Muslim markets are advised to design their marketing activities based on a behavioural perspective which enhances and advantages social expectations, awareness and Islamic compliance, which would then in turn enhance their competitive advantage.

Keywords: Halal market, Halal cosmetics, Islamic marketing, Muslim consumer behaviour, Islamic pharmaceuticals, Saudi Arabia, TPB, Diffusion of innovation theory.

INTRODUCTION:

The word *Halal* '*حلال*' is defined as permissible, or lawful, in accordance to Islamic values. On the other hand, *Haram* '*حرام*' means forbidden or prohibited (Alserhan, 2010; Wilson & Liu, 2010). *Halal* and *Haram* are clearly identified in the Islamic law via *Quran* and *Hadith* (acts of Prophet Mohammed peace be upon him) in regards to all types of products such as *"pharmaceutical, cosmetics, finance, investments and toiletries"* and behaviours. Accordingly, Muslims should be capable of recognising by themselves what is *Halal* and *Haram*. Haram acts, or consumption of alcohol, is regarded as a sin in Islamic law, which without repentance will be punished either during current life, or in the life thereafter, psychologically or physically. According to DEW research centre reports, the total Muslim adherents around the world is nearly 1.7 billion which makes up 23.4 per cent of the world's population and this is anticipated to rise to 27.5 per cent of the global population by 2030. Currently the *Halal* market is approximately $1.62 trillion per year and anticipated to rise up to $2.47 trillion by 2018. The *Halal* cosmetics market represent 7 per cent of global market with $54 billion, and is expected to reach $80 billion with 6.8% growth during the period of 2014 – 2020 (REUTER & DinarStandard, 2015). Despite reasonable market share for *Halal* cosmetics, the absence of *Halal* cosmetics and personal care still remains. In addition, Muslim consumers are largely forced to consume non-*Halal* cosmetics manufactured by non-Muslim manufacturers, which is expected to be non-*Halal* compliant components (Abd Rahman, Asrarhaghighi, & Ab Rahman, 2015). As argued by Mukhtar and Mohsin Butt (2012), cosmetics and personal care products have gained increased interest among Islamic marketing scholars due to the fact that most of the global brands include elements obtained from pork as stabilizers causing excessive levels of distrust regarding these brands amongst Muslim consumers who pursue use halal cosmetics and personal care.

Although former studies related to *Halal* marketing were limited, Islamic compliant food and services, revealed that *Halal* products' consumers are highly loyal to halal brand. Thus their purchasing behaviour would not greatly be affected by economical changes. The high quality halal products usually provided, due to its compliance to Islamic values is increasingly attracting more non-Muslims consumers also (Alam & Sayuti, 2011; Lada, Tanakinjal, & Amin, 2009; Tieman & Ghazali, 2013). *Halal* products' increasing attractiveness can be related to religious commitment and beliefs that those products are healthier, cleaner and tastier (Lada et al., 2009). The importance of this study has emerged from the fact that *Halal* cosmetic market though it is a very promising market, according to previous figures, is suffering from a critical dearth of both theoretical and practical knowledge. Additionally, due to the fact that the majority of former studies related to halal products were conducted in one single Muslim community 'Malaysia', as a result, Muslim consumers' behaviour might differ from another Muslim community due to economical, demographical, and cultural value differences (Abd Rahman et al., 2015). The most prior study related to *Halal* cosmetics suffered from strong limitations, such as lack of cross-Muslim nations' generalisability of their findings due to their relatively small sample size of which the participants' majority fall within one social class criteria i.e., 'low-income level', or are drawn from a single Muslim country. In addition, based on the small sample size, the results are considered biased (Abd Rahman et al., 2015; Alam & Sayuti, 2011; Lada et al., 2009).

This study contributes to the existing literature in such a manner: Firstly, it offers an understanding of Muslims' consumption behaviour towards *Halal* cosmetics and personal care. Secondly, this study provides an empirical understanding of the relationships between, Relative Advantages (RA), Awareness (AW), Religiosity (R), Perceived Behavioural Control (PBC), Subjective Norms (SN), and Attitude (A) towards Intention to Purchase *Halal* Cosmetics (IPHC). Thirdly, this paper presents an empirical examination of the influential moderation role of 'Income' for the relationships between RA, AW, SN, PBC, R and A constructs towards IPHC. Fourthly, this study introduces a comparison to former *Halal* cosmetics consumption behaviour studies which were conducted in Malaysia as an Islamic major market. Fifthly, the findings of this study represents an empirical support for the predictive ability of the companied model of theory of Planned Behaviour (TPB), and the Diffusion of Innovation Theory (DIT). Sixthly, this study provides an empirical evaluation of the willingness of Saudi consumers to purchase available *Halal* cosmetic products on the market. Lastly, this paper has vital managerial implications for marketing practitioners and consumer scholars by determining the antecedent and moderating variables that impact the IPHC within Muslim community. Thus, it is anticipated that this study would advance existing literature and upcoming industrial expansion related to *Halal* cosmetics.

LITERATURE REVIEW AND HYPOTHESES:

Halal Cosmetics:

Halal is a Quranic Arabic word meaning lawful or permitted, which identifies what Allah 'God' commands

Islamic followers and all humans to consume to be blessed. Nevertheless, *Halal* and *Haraam* 'forbidden' guidance is not limited to food and drinks only, but cover all aspects of life. Thus, it has been gaining increased attention among cosmetics and pharmaceutical manufacturers, based on the growing demand from Muslim consumers. Cosmetics stand for all forms of products proposed to be used on a person's body for beautifying, cleaning, and adjusting the look without causing any damage to the body (A. Aziz, Noor, & Wahab, 2013). In fact, Muslim consumers are no different from other consumers, seeking healthy and good quality products that has to be compliant with the Islamic values '*Halal* and *Haraam'* (Al-Harran & Low, 2008). Some previous research has been conducted in relation to non-food *Halal* products, such as the one conducted by Rajagopal (2006) whom examined the relationship between advertising, brand personality, and purchasing decisions of cosmetics in a Muslim context, and Swidi et al. (2010) in their study underpinned the strong demand for *Halal* cosmetics and personal care as well as the remaining shortage of the availability such products. Although, the challenges of *Halal* cosmetic production remains to be the fact that the typical cosmetics' components such as alcohol, lard, gelatine, and collagen are generally obtainable and cost efficient (Kamaruzzaman, 2008). Yet, the increased consumers' awareness of the typical cosmetics' ingredients strongly enhanced the demand for *Halal* cosmetics and personal care (Pitman, 2007).

Theory of Planned Behaviour:

Since this study employed Theory of Planned Behaviour (TPB), a short review of the TPB is presented. The TBP is an advanced version of Theory of Reasoned Action (TRA) which was developed by Fishbein and Ajzen (1975). The TBP advanced the TRA by addressing the Perceived Behavioural Control (PBC), by which a behaviour of an individual is not voluntarily controlled by him\her. This study employed TBP due to the fact that Muslim consumption is not voluntarily directed by an individual but it is directed by the Islamic values "*Halal* and *Haraam*". Likewise, empirically understanding the level which religiosity plays in directing Muslims' intention to purchase *Halal* cosmetics provides substantial knowledge to related literature. Therefore, this paper's conceptual framework included the construct of religiosity as beliefs values indicator. The TBP has been empirically accepted extensively by consumption, purchasing, and sociopsychology academics (e.g. Hansen, 2008; Taylor & Todd, 1995). TBP has been employed as a theoretical foundation by a large number of former studies on Muslim consumers purchasing intention. Souiden and Jabeur (2015) investigated the impact of Islamic beliefs on Muslims' attitudes and the intention towards purchasing life insurance, which additionally supported the theoretical prediction of the TPB. Moreover, Alam and Sayuti (2011); Bonne, Vermeir, Bergeaud-Blackler, and Verbeke (2007) employed TBP in their studies regarding Halal food purchasing behaviour in both Muslim and non-Muslim countries. Very recently, the TPB has grown to be a popularly vital model to be used in studies on Halal cosmetics and personal care products (e.g. Abd Rahman et al., 2015; A. Aziz et al., 2013; A. A. Aziz, Amin, & Isa, 2011).

According to Ajzen (2002), the TPB framework hypothesises that an intention to act on a specified behaviour is the instant input of such a behaviour. The amount of effort, a consumer provides, is based on particularly motivational factors, in order to be involved in a certain behaviour and is captured by the construct of behavioural intention. Thus, a positive correlation was demonstrated between the duration of the existence of intentional behaviour, and the possibility of that person actually performing a behaviour. Such intention can be predicted via three variables such as Attitude (A), Subjective Norms (SN), and Perceived Behavioural Control (PBC) (Ajzen, 2002). Firstly, Ajzen (1991) stated that attitude regarding behavioural intention is the consumers' positive or negative reaction of executing that behaviour, and is determined by behavioural beliefs regarding the consequence of the behaviour and an assessment of the consequence. Secondly, subjective norms capture the consumers' perceptions of applied social pressure in performing or not performing an assumed behaviour. This is predicted normative beliefs which evaluate the social pressure on a consumer regarding a certain way of behaving. Thirdly, a perceived behavioural control refers to control beliefs concerning the perceived simplicity or struggle of performing the favoured behaviour, which is likely to influence the behaviour. Most religions, such as Islam, Judaism, and Christianity, guide their followers' behaviours by rewarding positive acts and punishing negative acts. An extensive body of conclusions has determined that religion has a strong ability to influence consumers' attitudes and behaviour in general (e.g. Bonne et al., 2007; Pettinger et al., 2004). Mannetti et al. (2002, pg. 1), stated that *"attitude is a function of the value that one assigns to the expected consequences of the behaviour, which are divided into two classes: rewards and punishments that can be the direct result of the behaviour"*. Based on this, religious influence on the *Halal* cosmetics purchasing intention is expected to be better explained by following the TPB.

The positive influential role of attitudes towards intention to purchase a certain product has been previously acknowledged empirically (Souiden & Jabeur, 2015; Wang, Dou, & Zhou, 2008). In the context of *Halal*

products purchasing, the relationship between attitudes and intention was previously underpinned (e.g. Alam & Sayuti, 2011; Ho, Lee, & Hameed, 2008). Thus, in accordance to this study's objectives, it is hypothesised that:

H1: There is a positive relationship between attitude and intention to purchase *Halal* cosmetics.
H2: There is a positive relationship between subjective norms and attitude towards intention to purchase *Halal* cosmetics.
H3: There is a positive relationship between perceived behavioural control and intention to purchase *Halal* cosmetics.

Religiosity and attitude towards Halal cosmetics:

According to Chang and Chieng (2006), people's purchasing and consuming motives are strongly influenced by their culture. The subculture is formed from nationality groups, racial groups, religious groups, and religion which is possibly one of the most influential factors of consumer's behaviour (Alam, Mohd, & Hisham, 2011). In line with this statement, Kotlor (2000) argued that religious belief as a cultural factor is able to shape human behaviour. Religiosity (R) is defined by Shachar et al. (2011, p. 2) as *"the centrality of religion to the individual as reflected in his or her attitude and behaviour towards life."* As Shachar et al. (2011) argued, the concept of religiosity is very broad and it can be viewed as the degree to which a follower is living according to his/her religious beliefs' or guidelines. People who follow a religion hold specific values and teachings that are able to impact their consumption behaviour via its influence on consumer's attitudes (Alam et al., 2011; Delener, 1990). Although, it was evidenced in prior studies that religiosity counts as one of the most influential concepts which significantly impact food selection (Essoo & Dibb, 2004; Sood & Nasu, 1995), yet the particular role that religiosity counts in is the consumer's food selection that remains ambiguous (Bonne et al., 2007). Islam was one religion which notably has been examined in relation to food selection that conducted an investigation of *Halal* food consumption intention. Nonetheless, former studies mostly considered religiosity influential role on foods' consumption intention via consumer's attitudes, which contributed to the existence of the strong lack of knowledge of the relationship between religiosity and attitudes towards cosmetics. Due to the fact that Muslim consumers concerns regarding the ingredients of cosmetics have grown to be notable, an empirical examination of the relationship between religiosity and attitudes towards *Halal* cosmetics is set to be one of the study's objectives. Accordingly, it is hypothesised that:
H4: There is a positive relationship between religiosity and attitude towards *Halal* cosmetics.

The addition of relative advantages of DIT:

According to Diffusion of Innovation Theory (DIT), (Rogers, 1995) prior to purchasing a new product, individuals are likely to collect information in order to be familiar about the proposed product and based on their knowledge, individuals either purchase or discard it. Rogers (1995) proposed five characteristics that influence consumers' decision on adapting to a new product: relative advantage, compatibility, complexity, trialability, and observability. The DIT has been extensively used in studies related to the determination of consumer purchasing behaviuor (e.g. Cheng, Kao, & Lin, 2004; Gerrard & Cunningham, 2003; Herrero Crespo & Rodríguez del Bosque, 2008). The Perceived Characteristics of an Innovation (PCI) of Rogers (1995) has been extensively used in order to understand or predict consumers' behaviour in relation to their purchase of new products or innovations (Chou et al., 2012). Rogers (1995) introduced five characteristics of innovation: relative advantage, compatibility, complexity, observability and triability (Chou et al., 2012). These variables are expected to explain from 49% to 87% of purchase decision variance. Nonetheless, Taylor and Todd (1995) argued that main and most accurate predicting factors of an innovation are only three characteristics and the relative advantage among it. Relative Advantage (RA) is explained as the degree to which the new innovation is perceived to be better than the current products (Rogers, 1995). It was witnessed that in some of the former studies related to *Halal* products consumption, or purchasing behaviour, they modified the original TPB framework by including an additional variable such as knowledge, religiosity and personality adjectives. Accordingly, no former study has examined Relative Rdvantages (RA). Additional to the TPB, this study included the framework of in the construct of RA, introduced by Rogers (1995) in his DIT. This addition of RA is theoretically based on the need to assess how RA of purchasing *Halal* cosmetics are linked, because it is believed that making Halal cosmetics products available for Muslims would enhance the *Halal* cosmetics market expansion if perceived as a vital RA. Further, RA is explained by Rogers (1995) as the extent to which the new innovation, in this case, Halal cosmetics, is perceived to be better than the existing products. Consequently, scholars such as Rogers (1995) as well as Gerrard and Cunningham (2003) determined that

consumers perceived RA in accordance to their own financial benefit and social status satisfaction, which can be regarded as factors that appear to be arranged under the RA concept. Therefore, the greater the RA expected to be obtained when purchasing *Halal* cosmetics, the more likely it is that the purchase decision will be taken. Nevertheless, due to the distinctiveness of RA variable from the TPB variables, the validity of this paper framework and findings would be supported by conducting the discriminant and nomological validities in addition to observing the degree to which RA influence *Halal* cosmetics purchasing intention. Therefore, it is hypothesised that:

H5: There is a positive relationship between relative advantages and *Halal* cosmetics.

The addition of awareness:

Awareness (AW) refers to the facts, experience gained by an individual or a group of people, and it can be defined as knowledge, consciousness or familiarity obtained via learning. Rogers (1995, p. 162) argued that awareness *"occurs when an individual (or other decision-making unit) is exposed to an innovation's existence and gains some understanding of how it functions."* Radzi, Zahari, Muhammad, Aziz, and Ahmad (2011) defined awareness as the knowledge, proficiency and abilities obtained via hypothetical or empirical understanding of a topic. Former studies confirmed that the level of awareness has a direct impact on consumer behaviour through attitude, thus directing awareness advances the ability of predicting the intentional behaviour of a consumer (Abd Rahman et al., 2015; Bang, Ellinger, Hadjimarcou, & Traichal, 2000; Hoffmann, 2011). Thus, consumers with high level of knowledge are more likely to encode new data regarding new products and recall in a positive intention. Previously, the influential relationship between awareness and intention towards organic food and *Halal* food was investigated among Muslim and non-Muslim consumers and some concluded that there is a positive influential relationship, yet it is weak (e.g. Y. A. Aziz & Chok, 2013; Rezai, Mohamed, Shamsudin, & Chiew, 2010). Generally, the original knowledge is lacking with regards to the relationship between awareness and *Halal* cosmetics products purchasing intention (Y. A. Aziz & Chok, 2013). Accordingly, the understanding of the precise influence of awareness towards *Halal* cosmetics is still strongly dearth and unfulfilled. Therefore it is hypothesised that:

H6: There is a positive relationship between awareness towards *Halal* cosmetics.

METHODS:

Sample:

The data for this paper was collected via a structured survey covering six sections *"relative advantages, intention, attitude, awareness, religiosity and demographic"*. On September 2016, the questionnaires were electronically distributed via online to non-random samples that were drawn from the Saudi community, the study population. The non-random convenience sampling method was used based on voluntarily participation of the respondents. This method was employed due to time limitations, speed, expense efficiency and suitability to receive better representative responses of the whole Saudi community. The technique of non-random sampling has been commonly employed in marketing and consumer behaviour research (Alam & Sayuti, 2011; Lada et al., 2009; Mukhtar & Mohsin Butt, 2012). In accordance, participants who agreed to answer the questionnaire were redirected to a new window where the survey questions are posed and their answers were automatically collected. A total of 368 responses were collected from 520 selected respondents which revealed a response rate of over 75 per cent.

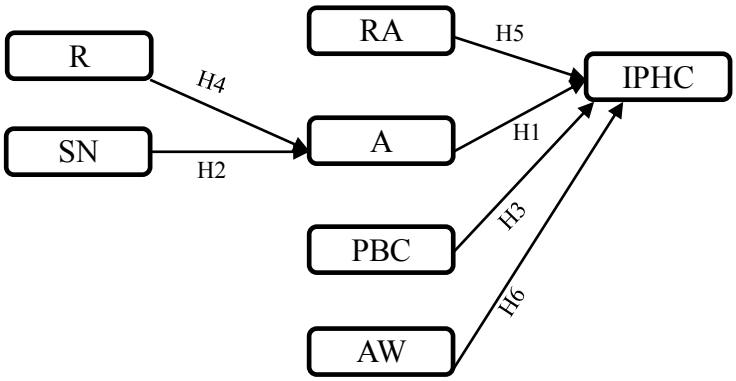

Figure 1: Hypothesised framework for antecedents of intention towards Halal cosmetics, based on TPB by Ajzen (1991) and DIT by Rogers (1995) models.

Measures:

The survey items used to measure the constructs in this research are based on a 7-point Likert scale which was adapted from former validated measurements. Measures of religiosity, adapted from Alam et al. (2011) and Shabbir (2010), contains 7-point Likert scales ranging from 1 (very strongly disagree) to 7 (very strongly agree), concerning participants' commitment regarding their religiosity, which yielded a Cronbach's alpha = 0.82. Measures of attitude and subjective norms towards intention to purchase *Halal* cosmetics were adapted from Lada et al. (2009) and Abd Rahman et al. (2015), contains 7-point Likert scales, which yielded a Cronbach's alpha = 0.83 and 0.77 respectively. Measures of relative advantages and perceived behavioural control towards intention to purchase *Halal* cosmetics were adapted from Rogers (1995), which furthermore contains 7 point Likert scales, which respectively yielded a Cronbach's alpha = 0.91 and 0.78. Measures of awareness towards intention to purchase *Halal* cosmetics adapted from Y. A. Aziz and Chok (2013) and Shaari and Arifin (2010), consisted 7 point Likert scales and, which yielded a Cronbach's alpha = 0.71. Finally, based on 7 point Likert scales, Measures of *Halal* cosmetics purchasing intention that adapted from Abd Rahman et al. (2015) were assessed, and Cronbach's alpha of 0.82. As presented in Table 1 shows all the measures were reliable due to the fact that the Cronbach's alphas surpass 0.70 (Nunnally Jum & Bernstein Ira, 1978).

Multicollinearity and Normality:

This research used a fairly large sample (368 participants), thus it is vital to assess the status of any possible multicollinearity as an initial step to complete prior to examining the hypothesised conceptual model (Banerjee, El Ghaoui, & d'Aspremont, 2008; J. F. Hair, Black, Babin, Anderson, & Tatham, 1998). This inspectional step derives its importance from the possible undesirable effects on estimated coefficients produced via regression (Gorsuch, 1990). The degree of multicollinearity can be indicated by examining the R-matrix (Hair et al., 1998) and the Tolerance and Variance Inflation Factor (VIF) averages (Field, 2009). Multicollinearity (items with frequently extremely high correlations) and Singularity (items with frequently extremely low correlations) were addressed by producing an R-Matrix table, by employing Spearman's Correlation test. The Spearman's correlation test is usually performed if the data is non-normally distributed, a case present in this study. Multicollinear items regularly produce correlations higher than 0.9 and Singular items frequently produce correlations less than 0.20 (Field, 2009; Pallant, 2010). SPSS was employed to produce the R-Matrix, the collinearity statistics between variables and collinearity diagnostic via regression analysis. Based on the obtained R- Matrix, no multicollinear items were found among the measurement traits. Based on the findings obtained from these analyses, the averages of VIF and tolerance were observed. The tolerance values ranged between 0.23 and 0.82, both of which are less than 1.00. The VIF values ranged between 1.2 and 4.3, which are below the benchmark value that indicates multicollinearity, 10.00. Therefore, it was concluded that no multicollinearity was present in the data set.

Finally, to ensure the accuracy of the normality test results, tests of Skewness and Kurtosis were conducted. These two tests were conducted in former studies (e.g. Tay, 2006) in order to calculate the normality of the raw data. Furthermore, the recommendations of Hair et al (1998) were that Skewness and Kurtosis values should range between 2.00 and 7.00, and the recommendations of Kline (2010) were that the Skewness and Kurtosis values should range between +/- 3.0 and +/- 10.0. The data of this study is regarded as normally distributed based on Kline (2010) recommendations and the Skewness and Kurtosis of the current data ranged between -2.69 and 8.14. The multivariate value obtained for this study's data was 91.405 (critical ratio => 21.072).

FINDINGS AND HYPOTHESES TESTING:

Prior to conducting the hypotheses examination, the present study was evaluated for factor analysis and reliability assessment. The construct validity was assessed using invariance-based Structural Equation Modelling (SEM) via Partial Least Square analyses (PLS) by means of the Smart-PLS 2.0 program. According to Gefen and Straub (2005) PLS-SEM use Ordinary Least Squares (OLS) as estimation technique to predict the total variance. The PLS yields OLS repeatedly for every single construct separately in order to reduce the residual variance of the dependent variables, and to result in a significant average of R2. Consequently, the PLS- SEM is less concerned with multivariate normally distributed data (Chin, 1998; Hair et al., 2006). The PLS-SEM was used for the calculation of full conceptual model's SEM for few facts such as follows; first, PLS-SEM overcomes the crucial issues of inadmissible solutions and factor indeterminacy by performing the OLS in sequence for each construct as explained above (Abbasi, 2011; Chin, 1998; Fornell & Larcker, 1981). Secondly, as argued by Hair et al. (2006) the sample size should be 150 or 200 and more in order to attain a good model fit, which is regarded as a limitation of the CBSEM. Third, according to Henseler, Ringle, and

Sinkovics (2009) after the adding of Finite Mixture Partial Least Squares (FIMIX-PLS) and non-linear effects, PLS-SEM usage in marketing research has increased and become widespread. Finally, there has been an absence of use of PLS-SEM technique in studies related to *Halal* cosmetics to the best of the author's knowledge, so its employment here makes a new contribution.

The findings of Confirmatory Factor Analysis (CFA) conducted on the dependent and independent variables are presented below in Table 1 and the descriptive analysis and correlation statistics are reported in Table 2. As illustrated in Figure 2, all factor loadings were significant at ρ = 0.01. According to J. F. Hair, Black, Babin, Anderson, and Tatham (2006), standardised factor loadings ≥ 0.70 are commonly employed in social science literature used PLS-SEM. Accordingly, the structural equation modelling method was used to test the five hypotheses that proposed via the conceptual framework.

The proposed hypotheses of this study were tested with PLS-SEM method. To confirm the hypothesised relationships of this study's framework, a two-step approach by PLS-SEM was conducted. This contains an Inner-model, the 'measurement model', which connects observed variables to their construct and an Outer-model, the 'structural model', which connects the dependent and independent constructs to each other in accordance to the hypothesised direction of relationship. These steps were used respectively (Chin, 1998; Hair et al., 2006). By conducting the analysis as outlined previously, a reliable, valid, generalizable deeper understanding of the correlation among the religiosity, subjective norms, relative advantage, and land intention to purchase *Halal* cosmetics were determined. The framework fit was attained according to the values of estimation of path coefficient (β), effect size (*f*2), coefficient of determination, (R^2) and predication relevance (q^2) (J. Hair, Sarstedt, Ringle, & Mena, 2012; Sarstedt, Henseler, & Ringle, 2011).

Model fit and Hypotheses testing:

The model of this study achieved a good fit in accordance to the attained values of Goodness of fit 'GoF'0.324, Path coefficient 'β' estimates ranged between 0.557 and 0.195, Effect size 'f^2' ranged between 0.510 and 0.047 and Coefficient of determination 'R^2' 0.571 (refer to Figure 2). The hypothesis of this paper was assessed based on β values and directions among the independent and dependent latent variables, and positive β values that exceeded T value of 1.96 with ρ≤ 0.05 are regarded as significant and the hypotheses is supported accordingly. The positive influence of A on IPHC (**H1**) was proved to be supported and thus this hypothesis was accepted, with a significance level of p<0.000 and T-test of 7.041. The following hypothesis was based on a positive impact of SN on IPHC (**H2**) and it was established due to the observed significant T-test 5.793 at p<0.000. As far as the hypothesised positive influence of PBC on IPHC (**H3**), it was supported and accepted with a significance level of p< 0.000 and T-test of 4.203. With regards to the hypothesised effect of R on A towards IPHC (**H4**), this was statistically significant at P< 0.001 with T-test of 3.218. Thus, the hypothesised influence of R on A towards IPHC was accepted. Next the hypothesised positive impacting link directed from RA to IPHC (**H5**) was observed to be significant at p<0.05 and T-test of 1.951. Finally, the proposed positive effect of AW on IPHC (**H6**) was accepted with significance p< 0.01 and T-test 2.124

Table 1: Items standardised loadings, GoF, R^2, RSMS, Chi-Square, CR, AVE, Cronbach's alpha, f^2, values

Variable/ Items	L	CR	AVE √VAE	α	f^2	R^2	C
R:		.88	.65	.82	.10		.50
R2.I always pray Friday's prayer.	.741		.80				
R5.I regularly study and read the Holy Quran.	.872						
R6.I always try to keep myself from minor and major sin.	.869						
R7.I always fast the month of Ramadan.	.737						
SN:		.85	.66	.77	.28		.70
SN1.People important to me would think that I should buy Halal cosmetics.	.811		.81				
SN2.People whose opinions I valued preferred that I buy Halal cosmetics.	.811						
SN3.People who influence my behaviour wanted me to buy Halal cosmetics.	.832						
A:		.89	.67	.83	.51	.39	.83
A1. Buying Halal cosmetics is good.	.788		.82				
A2.Buying Halal cosmetics is pleasant.	.779						

Variable/ Items	L	CR	AVE √VAE	α	f^2	R^2	C
A3. Buying Halal cosmetics is wise. *A4*. Buying Halal cosmetics is like.	.833 .871						
PBC: *PBC2*.I have the resources to buy Halal cosmetics. *PBC3*.I have the knowledge to buy Halal cosmetics. *PBC4*.I am capable of buying Halal cosmetics.	 .914 .887 .695	.87	.70 .84	.78	.15		.57
AW: *AW1*. Do you know/aware about *Halal* Cosmetics and Personal Care products *AW2*.Are you using *Halal* cosmetics.	 .929 .820	.86	.76 .87	.71	.05		.84
IPHC: *IPHC1*.I prefer to buy *Halal* cosmetics *IPHC3*.I choose to buy *Halal* cosmetics even if not familiar with the brand. *IPHC4*.I choose to buy *Halal* cosmetics even if it is quite expensive.	 .897 .783 .892	.89	.73 .85	.82		.55	.68
RA: *RA1*.Buying *Halal* cosmetics allows me to satisfy my religious values. *RA2*.The advantages of buying *Halal* cosmetics overweight the disadvantages. *RA4*.Buying *Halal* cosmetics enables me to reflect my desired personality.	 .934 .939 .885	.94	.84 .92	.91	.05		.80
Average R^2 and Communalities						.47	.70
GoF	.82						
SRMR saturated/estimated	.085/.096						
Chi-Square saturated/estimated	449.467/453.904						

Note: indicators' loadings were ≥ 0.70 (Bentler & Huang, 2014; J. F. Hair, Ringle, & Sarstedt, 2011), Religiosity **'R',** Subjective norms **'SN',** Attitude **'A',** Perceived behavioural control **'PBC',** Relative advantages **'RA',** Awareness **'AW',** Intention to purchase *Halal* cosmetics **'IPHC'** . C (communality). L (Loadings). I-C (intern-correlation).

GoF = $\sqrt{Average\ R^2 * Average\ communalities^2}$.

Table 2: Inter-Correlations and Descriptive Findings

Construct	A	AW	IPHC	RA	R	SN	PBC
A	.100						
AW	.408	.100					
IPHC	.674	.272	.100				
RA	.442	.632	.421	.100			
R	.463	.159	.404	.231	.100		
SN	.568	.482	.532	.444	.417	.100	
PBC	.376	.415	.494	.357	.162	.431	.100
Model-Fit	**Saturated Model**	**Estimated Model**					
SRMR	.085	.096					
Chi-Square	449.467	453.904					
NFI	.684	.680					

Note: Attitude **'A',** Religiosity **'R',** Subjective norms **'SN',** Perceived behavioural control **'PBC',** Relative advantages **'RA',** Awareness **'AW',** Intention to purchase *Halal* cosmetics **'IPHC'**.

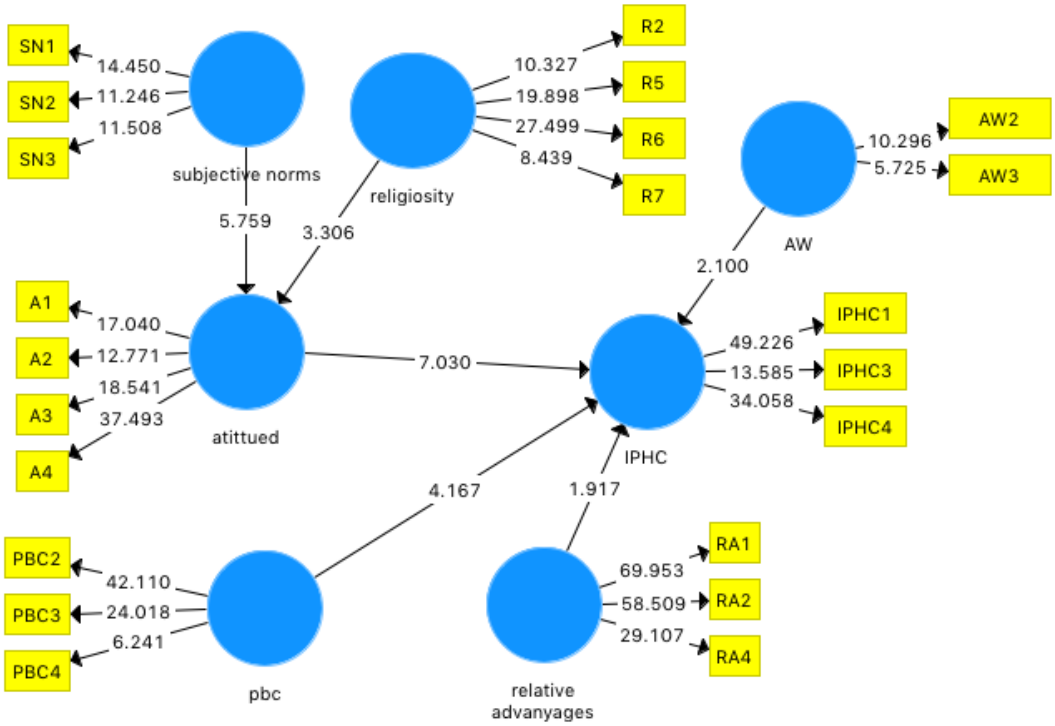

Figure 2: The outer-model SEM bootstrapping, R^2 and T-test estimations of study's conceptual model via Smart-PLS

Note: the cut-off point of items loadings is 0.70 and the significance of βs of this model was assessed according to ρ values of ρ< 0.01, ρ< 0.05 and ρ< 0.10. Attitude **'A',** Religiosity **'R',** Subjective norms **'SN',** Perceived behavioural control **'PBC',** Relative advantages **'RA',** Awareness **'AW',** Intention to purchase *Halal* cosmetics **'IPHC'**.

Model reliability and validation:

The outcome revealed that the goodness of fit of the present study's model was within the moderate level with a value of 0.334 33%; therefore, the model of this study was accepted at moderate rank aligning with well recognised recommendation (Chin, 1997; Götz, Liehr-Gobbers, & Krafft, 2010; Wetzels, Odekerken-Schroder, & Van Oppen, 2009). Additionally, the convergent validity was estimated via two of the most recognised approaches. First, Steenkamp and Van Trijp (1991) argued that a model with items' loadings ≥ 0.50 is considered valid. Accordingly, since the items' loadings cut-off point performed by this research was ≥ 0.70, the proposed model can be regarded as valid. Second approach requires calculating the Average Variance Extracted (AVE) validity individually for each of the outer-model's variables. The most extensively used equation for AVE calculation purposes is Fornell and Larcker's (1981).

This study's constructs' AVEs were observed to be satisfactory according to some scholars (Bagozzi & Foxall, 1996; Diamantopoulos & Souchon, 1999) and they were as follows: construct R=> 0.65, construct RA=> 0.85, construct A=> 0.67, construct SN=> 0.67, construct IPHC => 0.74, construct AW=> 0.77 and construct PBC=> 0.70 as presented in Table 2. Additionally, the Diagonal Elements (DE) which are (squared root of AVE) and Off-Diagonal Elements (ODE) which are (correlations between constructs) approach by Byrne (2001) was based on comparing these two findings in order to calculate the discriminant validity. In accordance to Byrne (2001) approach the discriminant validity is obtained for a model if the lowest DE values > ODE values. Consequently, based on the DE and ODE values for this study's model estimated earlier, it can be concluded that the discriminant validity of this research framework is accomplished.

Finally, the nomological validity was explained by previous studies as the degree to which a measure/scale behaves according to the related theoretical prediction (e.g. Bagozzi et al., 1991; Hair et al., 2006). According to Churchill (1979), nomological validity represents the ability of an instrument to perform as theoretically hypothesised in relation to other hypothetically related variables. Thus, it is anticipated by this research that nomological validity would be attained if the SN was positively influence the constructs of A and IPHC as presented in Figure 2. The paths' coefficients values among the SN, A and IPHC, were all observed to be positively correlated as anticipated by this study. Additionally, the same associations between SN, A and IPHC

were all obtained to be statistically significant at 0.01** level. Thus, this study concluded that the nomological validity of the developed model is achieved, which supports the construct validity of the proposed model.

DISCUSSION AND CONCLUSION:

The aim of the present study is to carefully examine how the intention to purchase *Halal* cosmetics has been influenced by possible antecedents such as, subjective norms, religiosity, relative advantages, attitude, awareness and perceived behavioural control. This aim was assessed by employing both TBP and DIT. The findings obtained via this study's framework suggested that the hypothesised framework could explain 55% of the variance amongst the purposes to purchase *Halal* cosmetics. The framework was statistically significant and this research finding additionally validates the robustness of both the TPB and the DIT for evaluating the meaning of the purchase in an Islamic context.

The results represented a positive and significant relationship between religiosity and attitude, which is coherent with the findings of former studies such as Abd Rahman et al. (2015). Thus, religiosity is considered to be a crucial antecedent in influencing consumers to purchase *Halal* cosmetics, since consumers with high religiosity achieved high objectives to buy *Halal* cosmetics. With regards to attitude, this study depicted that attitude significantly and positively influences consumers' objectives to purchase *Halal* cosmetics due to the fact that the greater the attitude, the greater the intention to purchase *Halal* cosmetics.

The findings of this study in relation to subjective norms suggested that there is a positive and significant relationship to Halal cosmetics purchasing intention, which matches the conclusion of former studies such as Alam and Sayuti (2011) and A. Aziz et al. (2013). In individualistic contexts, such as Western contexts, individuals regard themselves as independent of the group and set individual objectives above shared objectives, which would lead to a superior practice of individual attitude against social norms in behavioural choices. Whereas, in collectivistic cultures such as Islamic culture, members appear to regard themselves as dependent with their community and seem to strive for clique rather than individual objectives Bonne et al. (2007). Relatively, such an argument is agreed on by this study's findings that subjective norms are crucial in effecting consumers' intention to purchase Halal cosmetics particularly in Saudi Arabia as collectivistic context.

Additionally, according to the current results, Perceived Behavioural Control is an important antecedent of *Halal* cosmetics purchasing intention ($p > 0.01$) due to the observed significant and positive relationship to *Halal* cosmetics purchasing intention.

Nevertheless, this conclusion is consistent to the results reported by Alam and Sayuti (2011) and Bonne et al. (2007) which supported the proposition that Muslims tend to direct high effort in order to acquiring Halal products. Consequently, it can be argued that perceived behavioural control is a vital element in influencing the intention behind purchasing *Halal* cosmetics.

Furthermore, it was observed in this study that the factor pertaining to relative advantages is positively and significantly related to the intention to purchase *Halal* cosmetics. Comparatively, it was argued by Chou, Chen, and Wang (2012) that the greater the relative advantage expected to be obtained from purchasing new products, the more likely it is that the purchasing decision has been made. This validates the proposition by this study that relative advantages are considered to be one of the vital antecedents of the intention to purchase *Halal* cosmetics, due to the Islamic values compliant which *Halal* cosmetics present to consumers. Subsequently, awareness as an indicator of the intention to purchase *Halal* cosmetics was statistically approved to be significant and positive at ($p > 0.05$), which indicates that the more the consumers are aware of the features and ingredients of Halal cosmetics, the more likely they are willing to purchase it. Such impact could be increased and manipulated by highlighting the critical benefits of consuming Halal cosmetics as well as the critical differences between both Halal cosmetics and standard cosmetics.

This study has summarised the identified gaps of the knowledge linked to the intention to purchase *Halal* cosmetics, and its critical antecedents (subjective norms, perceived behavioural control, relative advantages, religiosity, awareness and attitude). Subsequently, this study has established a reliable and valid model that should determine 55% of consumers' intention to purchase *Halal* cosmetics, which represents one the very few models that are related to *Halal* cosmetics.

IMPLICATIONS AND DIRECTIONS FOR FUTURE RESEARCH:

This study's integrated model from TPB and DIT appeared to successfully determine the intention towards purchasing Halal cosmetics among Muslims. Accordingly, cosmetics firms that target Muslim markets are advised to design their marketing activities based on a behavioural perspective which ought to enhance social

advantages and expectations, in addition to awareness and Islamic compliance. Despite the sufficient reliability and validity of this study's findings, some suggestions for future research are identified, which are as follows: Firstly, although this study advanced literature regarding Halal cosmetics potentially from a very unique Islamic context (Saudi Arabia), and due to the possible cultural difference among Muslim markets, a replication of the proposed model in different Muslim context would surely enhance the understanding of consumers purchasing intention towards *Halal* cosmetics. Secondly, future research is encouraged to explore possible additional antecedents of the intention to purchase *Halal* cosmetics such as, perceived attributes of an innovation, for example complexity and compatibility (Rogers, 1995). Thirdly, future research should be conducted to further understand the nature of the relationship between religiosity and both *Halal* and standard cosmetics purchasing intention in Islamic contexts, which would form a fundamental step towards a better theoretical knowledge regarding consumers' purchasing behaviour towards *Halal* cosmetics, and other innovated *Halal* products.

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