

What Persuades Muslim Female Consumers to Purchase Halal-Certified Beauty Products? An Empirical Evidence from the Pakistani Cosmetic Industry

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Abstract

The demand for Halal products across various sectors is rising, driven by the increasing global Muslim population. Brands are designing products and services, complying with Islamic values and beliefs to satisfy Muslim customers by making them realize that their religious beliefs are unviolated during the consumption and usage of such products/services. However, due to the scarcity of existing literature there is a need to study consumer behavior of Halal brands, particularly in the cosmetic sector. Therefore, this research identifies the antecedents of buying behavior of female Muslim customers in the context of Shariah Compliant beauty products in the developing landscape of Pakistan. This study aims to examine the effect of internal variables, including availability, generativity, and skepticism, in addition to the traditional constructs of the Theory of Planned Behavior, on the purchase intention, modifying the current theory. Furthermore, the novel relationship between world-view orientation and actual purchase behavior is also identified. This research employs a quantitative approach, and a conceptual model is formulated to study the actual purchase behavior of Halal cosmetic buyers in Pakistan. A five-point Likert scale questionnaire is used to collect information from 250 female customers of Halal cosmetic brands. The model is tested via smart PLS-4 employing the PLS-SEM technique to assess the relationships between model variables. The findings of the study indicated a strong positive association between availability, generativity, attitude and PI, along with a similar relationship between world-view orientation and PB. This study would help the brands to anticipate the needs of Halal cosmetic consumers and develop offerings to fulfill those needs, providing meaningful implications to cosmetic brands to monitor the buying patterns of Muslim consumers and devise strategies to reach them. Consequently, it would add value to the halal cosmetic sector by examining actual purchase behavior, which has been understudied previously.

Keywords: Halal cosmetics; theory of planned behavior; world-view orientation; actual purchase behavior; generativity.

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1. Introduction

With the growing Muslim population around the globe, the Halal products' consumption is also increasing considerably. Brands label themselves as being Halal to increase the confidence of purchasers who are conscious of their faiths and beliefs. By doing so, they develop a sense of trust among the Muslim customers making them believe that the products do not contain any impermissible components and the procedures implied are according to the Islamic Shariah (Ali et al., 2018). "Halal" is an Arabic term meaning permissible, allowable, or lawful, following the principles of Islam (Fathi et al., 2016). The idea of Halal consumerism is applicable in nearly all businesses, including food items, confectionery, drinks and beverages, cosmetics, toiletries, and other products. Food and non-food items are considered halal because Muslims are becoming more thoughtful about Halal consumption (Aziz & Chok, 2013). Therefore, the increasing popularity of Halal goods has evoked the need for substantial research examining consumer behavior towards Halal products.

U.S. Food and Drug Administration (FDA) defines cosmetics as products applied to the human body to clean, glorify, enhance beauty, or alter physical appearance without changing body structure. Cosmetic products are solely used for enhancing beauty without making any significant changes in the physical appearance and to enhance the body's attractiveness. They cover a diversified product portfolio, which includes cleaning body and making changes in skin tones and hair colors, for example, makeup, hair cleansers, fragrances, and antiperspirants (Kumar et al. 2006). Notwithstanding, halal beauty products are free from any ingredients that contain human parts or animals prohibited by Islamic rulings or the ingredients derived from the animals slaughtered through non-Halal means and do not comprise Genetically Modified Organisms (GMO) considered impure or Najis as per Islamic law (Kamarudin et al., 2020). Subsequently, it can be ascertained that the source of ingredients is the major cause of the difference between conventional and Halal cosmetics.

It is worthwhile to mention that the cosmetic industry has evolved to be the most rapidly growing market around the world. However, the manufacturing of cosmetic products is mainly carried out in non-Muslim states which raises a question about their Halalness in the Muslim countries. Resultantly, cosmetic and pharmaceutical products of various international brands are deeply scrutinized by religious scholars because of the suspicion of usage of non-Halal ingredients, such as enzymes extracted from pork meat or alcoholic preservatives, leading to a great deal of misconception regarding Halal brands among Muslim nations (Abd Rahman et al., 2015). Therefore, compliance with halal standards and obtaining halal certification from authorized agencies add value to existing brands by meeting the expectations of Muslim consumers. Despite being environmentally sustainable and religiously permissible, Halal brands are still struggling to penetrate the rapidly growing cosmetic industry. Despite its conformance with Islamic standards and commitment to sustainable development, consumers are often hesitant to buy Halal products as their quality and standard are often questioned by the customers compared to the renowned

conventional brands. This skeptical behavior of the customers is because of the unawareness and limited information regarding halal certifications ensuring products' purity along with environmental safety.

Additionally, Halal cosmetics are manufactured using strict quality-control processes, hence they are assumed to be premium products without any role in effectiveness, enabling consumers to purchase conventional cosmetics at higher prices without any corresponding reputation for effectiveness, as they consider them to be more trustworthy (Ngah et al., 2021). Nevertheless, the problem intensifies as there are limited distribution channels and less investment in promotional campaigns, reducing the shelf visibility of halal brands with low consumer awareness, in the highly competitive market where pre-existing multinational cosmetic brands predominate. Therefore, Halal cosmetics can be promoted by reducing informational and perceptual barriers and leveraging their inherent eco-friendly benefits, enabling them to compete with other brands in the global market.

Interestingly, the revenue generated by the cosmetic market in Pakistan during 2025 is almost US\$783.00m and this figure is estimated to reach a compound annual growth rate (CAGR) of 3.6% between 2025 and 2030 (Statista, 2025). Subsequently, the cosmetic industry in Pakistan has observed a remarkable surge in the demand for Shariah Compliant beauty products despite the potential challenges. Moreover, Pakistan National Accreditation Council (PNAC) issues Halal certificates, which operate under a regulatory body, namely the Federal Ministry of Science and Technology (Sohail et al., 2022). In this way, Halal accreditations assist females to embellish themselves, considering that their religious norms are unviolated.

In the domain of Halal cosmetics, several past studies underscore multiple aspects of Halal buying behavior in different cultural contexts. For instance, Suhartanto et al. (2020) assessed customer loyalty towards Halal brands emerging from emotional attachment and product quality mainly. Ali et al. (2018) indicated that the variables such as awareness, understanding, innovation attributes and social influence are positively associated with Halal cosmetic adoption in Malaysia, however financial constraint appears to possess a negative correlation, while religiosity mediates the model relationships. Another study observed the attitude towards Shariah compliant cosmetic products of Indian consumers indicating customers' beliefs and subjective norms to be the significant factors of attitude, thereby fostering love and loyalty for Halal brands (Sama & Trivedi, 2019). From the lens of ethical buying, Amani (2024) presented a novel study in the domain of Halal cosmetics in Tanzania analyzing the impact of ethical behavior towards brand on corporate brand legitimacy assessing perceived brand integrity as a mediator.

Since the current research uncovering consumer attitudes and behavior, while purchasing Halal cosmetics in the developing landscape of Pakistan, is insufficient, the need to conduct further studies in the field is indispensable. The availability of Halal beauty products is an important factor when examining PI because consumers manifest their willingness to purchase Halal beauty

products if they are readily available (Ali et al., 2018) in both online and brick-and-mortar stores. Besides, generativity- the notion originally presented by Erikson (1950) has previously been examined in the context of ethical buying behavior. Earlier literature emphasizes that customers possessing green consumption values are inclined more towards making environmentally friendly choices since they are highly concerned about preservation of natural resources (Shiel et al., 2019). Therefore, it is suggested to inculcate generative concern as a motivating factor for environmental action (Urien & Kilbourne, 2011). Another study conducted in the realm of cosmetic consumption stated that there is an indispensable need to adapt and innovate cosmetic products and processes to enhance environmental sustainability and by identifying various socio-economic factors, this sustainable approach can be adopted (Masood et al., 2023). Consequently, the present study posits a link between generativity and purchase intention towards Halal cosmetics since Halal-certified products are often associated with ethical production, purity, and religious compliance, resulting in a more positive attitude towards such products.

Similarly, customers' willingness to purchase religiously compliant cosmetic products might be severely affected due to the doubts and uncertainties regarding the credibility of Halal certifications and logos, which in turn may foster distrust toward brands' advertising claims and weaken purchase intentions (Kahraman & Kazançoğlu, 2019). In line with recommendations from earlier studies, this research framework integrates availability and skepticism (Ali et al., 2018; Shelahudin et al., 2024), along with the constructs of attitude, subjective norm, and perceived behavioral control from the Theory of Planned Behavior (TPB).

Additionally, world-view orientation is an integral factor shaping individual's behaviours (Ishak et al., 2019), which might enable consumers to prefer Shariah-complaint cosmetic products as it influences individuals' opinions and lifestyles significantly. According to Hedlund-deWitt et al. (2014), worldview impacts individuals' preferences and drives behavioural patterns promoting sustainable consumption particularly in Western societies. However, there exists little research examining the impact of worldview on consumer behaviour in non-Western contexts (Dermody, 2020), developing a clear research gap. Additionally, it has been previously argued that brands are "cultural, ideological, and sociological objects" (Schroeder, 2009), they represent customers' belief system, manifesting the ideal image of the world. Hence, individuals having worldviews embedded in religious or ethical perspectives, promote such brands that reflect these values. Similarly, halal cosmetic brands embody Islamic values positioning themselves as cruelty-free brands, which deeply connect with Muslim customers having a religious or collectivistic worldview, impacting their actual purchase behaviour. Consequently, the idea of conceptualizing worldview as a direct predictor of actual purchase behaviour is both theoretically and practically meaningful.

As mentioned earlier, prior studies have determined various factors of consumer PI towards Halal-certified beauty products; however, the present study modifies the Theory of Planned Behaviour by developing a proposed conceptual model. Furthermore, the majority of the

studies analysing consumer PI in the context of Halal cosmetic brands have been conducted outside Pakistan, with few exceptions (Awan et al., 2015; Ansari & Mohammed, 2015; Khan & Rashid, 2023; Bhutto et al., 2022; Bhutto et al., 2024; Hussain et al., 2023). Hence, this study identifies the antecedents of the intention-behaviour relationship, incorporating worldview orientation as a potential predictor of actual behaviour. The implications of the study would assist in deeply analyzing customer buying behaviour, resulting in effective strategy formulation within the religiously compliant cosmetics industry. By addressing the intention-behavior gap, the research not only offers valuable contributions to theory but also sheds light on an emerging niche market, emphasizing current challenges in consumer marketing. Ultimately, this study would help to grasp the knowledge of consumer behavior concepts and assist marketers in crafting and executing strategies for promoting Shariah-compliant cosmetic products.

2. Theory of Planned Behavior (TPB)

TPB assumes that attitude, subjective norms, and perceived behavioral control are the antecedents of behavioral intention; nevertheless, it is arguable that other relevant factors can be incorporated into the existing model to deeply dive into the underlying predictors, influencing purchase behavior (Donald et al., 2014). The TPB assists in evaluating nonvolitional behaviors by adding individual's perception of his or her ability to enact behavior as an additional factor. This consideration of sense of control is mandatory as it evolves the existing theory, which revolves around intentionally performed behaviors, to complex outcomes defined by a series of actions (Conner & Armitage, 1998). Consequently, TPB defines individual's behavior as a function of human intentions dependent upon perceived behavioral control (PBC), in which PBC determines the individual's perception about the extent of difficulty to which a behavior can be performed.

Recently, various studies have extended the present model of TPB by adding new variables relevant to specific domains (Gao et al., 2017; Yadav & Pathak, 2017). Similarly, this study has also added a few more constructs to understand consumer behavior towards Halal cosmetic brands. These variables include availability, generativity, and skepticism. It is because in the selected domain, all these factors are equally important to influence purchase behavior, and the incorporation of the newly added constructs not merely enriches the TPB model but also provides room for further improvement.

2.1 Hypothesis development

2.1.1 *TPB Constructs and Purchase Intention*

1. *Attitude*

It can be defined as the person's evaluation based on positive or negative perspectives toward behavioral actions (Ajzen & Fishbein, 1980), resulting in favorable or unfavorable

responses towards things (Haro, 2018). According to Afendi et al. (2014), attitude towards certain products is based on the individual's perspectives about the specific product derived from personal preferences. Similarly, the Muslim customers' attitude towards certain products is based on Islamic values and beliefs (Haro, 2018), and they make purchase decisions manifesting a favorable attitude toward the available products or services. From the lens of Halal food consumption (Haro, 2016; Bashir et al., 2018) and halal beauty products, the consumer attitude is positively associated with the consumers' intention to purchase (Suparno, 2020; Supriani et al., 2024; Bhutto et al., 2022) because the Muslim customers accept or reject a product based on their evaluation on Islamic principles. This demonstrates that the role of religious perspectives is highly influential in defining consumer attitudes and behaviors within Islamic economies, emphasizing upon marketers the need to align their offerings with Islamic principles to effectively influence purchasing intentions. Hence, it can be posited that:

H1a: There is a significantly positive relationship between attitude and purchase intention.

2. Subjective Norms

Subjective norms (SN) can be defined as the manifestation of specific behaviors by individuals performed due to societal pressures exerted by the influence of different social groups (Ajzen and Fishbein, 1980). Aisyah (2015) argues that people make decisions based on their personal preferences or consider the opinions of the people around them, who act as influencers in the process of decision-making. However, it is also claimed that some decisions remain unimplemented due to social concerns or are influenced by subjective norms, a dominating factor driving behavioral intentions (Nejati et al., 2011). SN is the component of TPB and has been thoroughly studied by academicians and practitioners investigating its association with purchase intentions (PI). For example, the relationship between PI and SN is statistically significant in the case of ethical consumption (Yadv & Pathak, 2017) as well as in luxurious brand purchase behavior (Jain et al., 2017). The past literature reported similar results in the context of Halal-certified cosmetic consumption (Kaur et al., 2014; Ngah et al., 2021; and Bhutto et al. (2022). Nevertheless, a few studies presented by, Haque et al. (2018), Khare & Varshneya (2017), and Widyanto and Agusti (2020), demonstrated contradictory results indicating an insignificant relationship between the constructs. Therefore, it can be argued:

H1b: There is a positive significant relationship between subjective norms and purchase intention.

3. Perceived behavioral control (PBC)

PBC refers to the extent of ease or difficulty perceived by an individual while performing the behavior in question (Ajzen & Fishbein, 1980). PBC determines the level to which human behavior is under control and is an influential predictor of human behavior. According to Haro (2018), PBC is a set of beliefs that determines factors promoting or avoiding the expression of

behaviors, impacting individual behavioral intentions (Jain et al., 2017). Therefore, individuals should possess a sense of control and develop self-confidence within themselves, resulting in behavioral intentions leading to actual behavior (Bashir et al., 2018).

The relationship between PBC and PI has been explained in past studies presenting contradictory results. For example, Son and Jin (2013) and Afendi et al. (2014) determined a strong positive correlation between them, whereas Jain et al. (2017) and Bashir et al. (2018) determined an insignificant relationship while examining the PI of luxury products and halal food items. However, in the case of Halal cosmetic consumption, most of the studies (Kaur et al., 2014; Haque et al., 2018; Ariffin et al., 2019; Ngah et al., 2021; Bhutto et al., 2022) concluded PBC as a significant determinant of PI, whereas Haro (2018) obtained contradictory results. Furthermore, Jain et al. (2017) demonstrated the existence of a direct association between PBC and actual purchase behavior, even when purchase intention does not mediate the relationship. Consequently, based on the presented arguments, it can be posited:

H1c: There is a positive significant relationship between perceived behavioral control and purchase intention.

2.1.2 Availability and Purchase Intention

Product availability means the existence of a variety of products in the store sufficient for the potential customers to satisfy their shopping experience (Liu et al., 2013). The consumers' consumption is highly dependent on product availability (Isa et al., 2023). According to Jusmaliani and Nasution (2009), the consumption of halal meat is enhanced by its availability, which is found to be one of the most significant factors influencing the intention to purchase halal meat. In the absence of the availability of desired products, feelings of frustration are developed among the buyers, preventing them from purchasing subsequently (Liu et al., 2013). The industry of Halal cosmetics is currently evolving and there is a limited number of local brands available in the country. This makes customers assume Halal cosmetics to be highly exclusive, affecting the consumer buying process. If the customers get their desired products in the market, their intention to purchase Halal cosmetics can be evoked. Therefore, it can be hypothesized that:

H2: There is positive significant relationship between availability and PI.

2.1.3 Skepticism and Purchase Intention

Skepticism refers to consumers' tendency to doubt or question brand claims, often arising from perceptions of false or exaggerated advertising (Kahraman & Kazançoğlu, 2019). Such skepticism generates feelings of mistrust and disbelief, leading consumers to avoid the risks associated with purchasing the product. Prior research shows that skepticism extends beyond advertising to domains such as sustainability, ethics, and even religious claims. For instance,

consumers who doubt a company's sustainable practices display negative attitudes toward the brand (Zhang & Hanks, 2017), while skepticism toward eco-friendly marketing has been found to weaken purchase intentions for green products. Similarly, Anuar and Mohamad (2012) report that skepticism undermines consumer attitudes toward ethical marketing efforts.

Within the halal consumption domain, Aji (2017) emphasizes that consumers with greater religious knowledge may become skeptical of halal brand claims, which can foster negative attitudes toward products labeled as halal or *tayyib*. More recently, skepticism has also been shown to influence behavioral responses such as switching intentions in the halal cosmetics market (Shelahudin et al., 2024). Overall, skepticism erodes trust, and when consumers doubt a brand's claims, they are less likely to form favorable purchase intentions (Ginder & Byun, 2022; Nguyen-Viet & Nguyen, 2024). Hence, it can be posited:

H3: There is a negative significant relationship between skepticism and PI.

2.1.4 Generativity and Purchase Intention

Erikson (1950) proposed the concept of generativity and considered it one of the crucial phases of life experienced by humans at some point in life (usually after the age of 35 years). According to Kotre (1984), generativity can be defined as "a desire to invest one's substance in the form of life and work that will outlive the self." He further suggested that generativity is not merely connected to the specific stage of life, rather it is an impulse with an enduring effect exerting its influence throughout an individual's life. Notwithstanding, McAdams and Aubin (1992) described seven dimensions of generativity, namely "cultural demand", "inner desire", "generative concern", "belief in the species", "commitment", "generative action", and "person narration" and argued that inner desires and social pressures regarding generative actions become key factors, evolving generative concern. Subsequently, generative concern, along with faith in humanity, results in commitment, clearly manifested in future aims and objectives, leading to individual actions based on a generative narrative. Out of the seven dimensions of generativity, the generative concern is the most relevant and motivating factor for sustainable behavior due to its long-term impact across generations (Shiel et al., 2019).

McAdams and Logan (2004) argue that generativity is the individual's commitment toward the sustainability of future generations reflected in education, social services, and religious and political activities. Eco-friendly consumption is promoted by the people who rank higher on the scale of generativity (Urien & Kilbourne, 2011), which means that people who consider their contribution to be meaningful towards environmental sustainability are more likely to intend to purchase sustainable products as they experience a heightened sense of self-enhancement (Wells et al. 2016). Past studies have established the link between generativity and environmental attitudes (Matsuba et al., 2012; Wells et al., 2016). In the context of the halal cosmetic industry, this association could be highly significant as these products do not contain any impermissible

element and are the symbol of purity, sustainable consumption, eco-friendliness, and vegan-free development (Liew & Karia, 2024) – the values that truly align with the individuals' generative concern promoting ethically sound and environmentally friendly practices (Shiel et al., 2019). Consequently, people with a higher generative concern may foster a positive attitude towards religiously compliant cosmetic products, considering it as their meaningful contribution towards the fulfillment of ethical commitment and the development of a sustainable future. The alignment of one's generative ideas with halal cosmetic attributes develops a strong cognitive foundation for fostering consumer purchase intention. Thus, it can be argued:

H4: There is a positive significant relationship between generativity and PI.

2.1.5 Purchase intention & Purchase Behavior

PI refers to the customers' purchasing decisions based on their perspectives about a specific product (Fishbein & Ajzen, 1977) acting as a detrimental factor, driving individuals' behavioral actions (Ajzen, 1991; Yadav & Pathak, 2017). According to Haro (2018), PI plays a significant role in shaping consumer attitudes, which in turn motivates the use of resources for product consumption. Consumer buying behavior has been extensively studied using the TPB framework as it measures intentions, leading to actual behavior. Nevertheless, actual purchase behavior (PB) is defined as the individual's ability to make purchase decisions regarding the brand offerings (Rani, 2014). According to Kim and Lee (2023), consumer behavior can be explained, interpreted, and evaluated by employing PI as a crucial factor. Both external (family and socioeconomic status) and internal factors (self-identity and demographics) have a deep impact on the consumer buying process (Haque et al., 2018), and in the context of Halal beauty products, both extrinsic and intrinsic factors are fundamental to buying patterns. Past studies have crucially analyzed the extent of the relationship between intention and behavior, leading to contradictory findings. For instance, Jain et al. (2017) observed no significant association between them, whereas Omar et al. (2012) and Haque et al. (2018) predicted an influential impact of PI on actual PB in the realm of Shariah-compliant cosmetic products. Theoretically, the PI predictors motivate Muslim customers to make actual purchases, manifesting a favourable attitude towards Halal-certified brands. Based on the presented arguments, it can be argued:

H5: There is a positive significant link between PI and PB.

2.1.6 World-View orientation & Purchase Behavior

Worldview orientation can be defined as the "combination of beliefs, assumptions, attitudes, values, and ideas to form a comprehensive model of reality." Worldview is composed of values that enable individuals to differentiate between good and bad based on ethical considerations, providing them with a sense of direction to behave accordingly (Brunel & Nelson, 2000). Furthermore, past literature suggests that it is derived from religion, beliefs, philosophy, region,

and individual experiences (Schlitz et al., 2010). Worldview contributes toward the development of a conceptual framework, enabling individuals to develop a true perspective of life and the world, guiding them to behave considerably (Ishak et al., 2015), and assisting in ethical decision-making (Ashkanasy et al., 2006). The influence of worldviews has been observed in shaping individuals’ way of living and behaviors (Johnson et al. 2011), particularly eco-friendly behaviors in the Western context (Hedlund-de Witt et al., 2014). However, the impact of these worldviews on consumer behavior is still understudied in non-western contexts. Dermody (2020) described three components of the world view namely, human reflexivity, spirituality, and wealthy living; however, this study uses spirituality as the component of the worldview to predict the purchase behavior of halal cosmetics. Spirituality comprises seven elements that reflect its presence in human behavior, interpersonal relationships, the connection between humans and the earth, and a belief in traditional religious doctrines (Dermody, 2020).

It is evident from the presented evidence (Schlitz et al., 2010; Brunel & Nelson, 2000) that worldview shapes a person’s beliefs and perspectives, and establishes goals and desires, while shaping individuals’ aspirations, either consciously or unconsciously. Consequently, halal cosmetic consumption is related to individuals possessing spiritual and religious worldviews, and exhibiting buying behavior to abide by their religious norms. Halal brands are supported by customers with collectivistic worldviews, making halal cosmetics their preferred option that aligns with their religious beliefs and practices.

H6: There is a positive significant relationship between worldview orientation and actual purchase behavior.

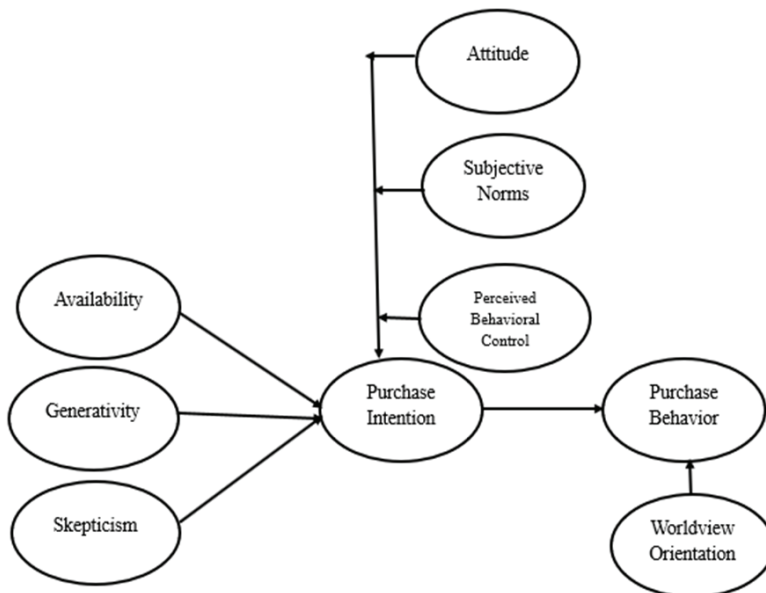


Figure 1: Theoretical Framework

3. Methodology

The study's target population comprised of the Pakistani women who are the actual or potential buyers of Halal certified cosmetic products. A minimum sample size, as suggested by Daniel Sooper Calculator was estimated to be 184, however, the data was collected from 250 respondents using purposive sampling. Two major criteria for sample selection were "Muslim women" and "Halal beauty products consumer" to ensure true representation of Muslim female customers. Furthermore, it was ensured that these respondents had applied or consumed Halal beauty brands at least once in their lifetime to gather accurate responses for the study. The confidentiality of the participants was maintained prior to their participation in the survey. An online questionnaire with five-point Likert scale was employed for data collection, comprising of demographic related questions followed by model related questions. Ultimately, after data collection, a screening process, to remove both univariate and multivariate outliers, was carried out, obtaining a final sample of 223 respondents. Lastly, Partial Least Square Structural Equation Modeling (PLS SEM) was deployed for data analysis and model interpretations as the technique has been rigorously used in marketing research to analyze theoretical models (Wisudanto et al., 2023).

Out of the total 223 participants, most respondents (70.4%) were aged 18–25 years, followed by 27.8% who were between 26 and 35 years old, 0.9% aged between 36–45 years, whereas the remaining 0.9% respondents were older than 45 years. As far as the respondents' educational background is concerned, 48% respondents hold a bachelor's degree, whereas 23.8% females were master's degree holders. Finally, the income-level of 58.7% women was within the range of PKR 35,000–45,000, 17.9% had income between PKR 45,001–55,000, 9.4% respondents' income level was between PKR 55,001–65,000, and 13.9% had a monthly income above PKR 65,001.

3.1 Data Analysis

3.1.1 Pilot Study

Pilot testing is another important step in the process of instrument validation, conducted before the final analysis. In this stage, a minimum sample size of at least 30 respondents is taken and evaluated using reliability analysis (Al-Emran et al., 2019). The reliability of the instrument measures is confirmed by measuring the internal consistency via Cronbach's Alpha. According to Hair et al. (2021), the required threshold for Cronbach's Alpha value is 0.7. In this process, the items whose values fall below this benchmark are deleted, and the model is retested to attain sufficient values of internal consistency. Once the scale's reliability is attained, the questionnaire is distributed among the research participants to gather responses. In the present study, there were 10 variables consisting of 49 items whose reliability was assessed using IBM SPSS 22. The findings showed that nearly all the model constructs demonstrated sufficient reliability values; however,

availability and MO demonstrated insufficient values. Therefore, two items related to MO and one related to availability were deleted, which led to the attainment of the required values. Finally, availability was found to have Cronbach's Alpha value of 0.754, Generativity 0.854, Skepticism 0.833, Attitude 0.834, SN 0.784, PBC 0.896, Purchase Intention 0.819, Purchase Behavior 0.819 and World-view Orientation 0.811.

3.1.2 Measurement Model

Furthermore, the measurement model was evaluated using Smart PLS 4.0 to interpret model results consistent with the guidelines of Hair et al. (2019). At this stage of data analysis, internal consistency reliability, factor loading, convergent and discriminant validities were analyzed. The results revealed that the proposed model exhibited sufficient internal consistency as both the values of Cronbach's Alpha as well as Composite Reliability values met the required benchmark of 0.70 (Table I). Furthermore, the values of outer loadings for respective items in correspondence with their constructs were also higher than the benchmark of 0.708 (Table II) and the values of AVE were higher than 0.5 indicating the existence of sufficient convergent validity (Table I). Ultimately, the Fornell and Larcker and HTMT ratio were used to assess model's discriminant validity, and both the criteria were sufficiently fulfilled as indicated in Table III and Table IV.

Table 1
Internal Consistency and Convergent Validity

Variables	Cronbach's alpha	Composite reliability (rho a)	Composite reliability (rho c)	Average variance extracted (AVE)
AB	0.816	0.823	0.870	0.573
AT	0.836	0.851	0.889	0.667
GEN	0.868	0.909	0.919	0.791
PB	0.830	0.840	0.879	0.593
PBC	0.860	0.872	0.898	0.637
PI	0.775	0.776	0.870	0.690
SKEP	0.789	0.821	0.862	0.610
SN	0.841	0.847	0.886	0.609
WO	0.853	0.857	0.901	0.694

Source: Author's Calculation (2025)

Table 2
Factor Loadings*

	AB	AT	MO	PB	PBC	PI	SKEP	SN	WO
AB2	0.746								
AB3	0.805								
AB4	0.768								
AT1		0.812							
AT2		0.856							
AT3		0.797							
AT4		0.799							
GEN2			0.801						
GEN3			0.976						
GEN4			0.883						
PB1				0.777					
PB2				0.711					
PB3				0.800					
PB4				0.796					
PB5				0.763					
PBC1					0.791				
PBC2					0.777				
PBC3					0.823				
PBC4					0.810				
PBC5					0.788				
PI3						0.832			
PI4						0.848			
PI5						0.811			
SKEP1							0.811		
SKEP2							0.721		
SKEP3							0.742		
SKEP5							0.844		
SN1								0.766	
SN2								0.796	
SN3								0.790	
SN4								0.790	
SN5								0.758	
WO1									0.837
WO2									0.856
WO3									0.849
WO4									0.789

*AT5, GEN1, GEN5, PI1, PI2, SKEP4 were removed due to lower outer loading values.

Source: Author's Calculation (2025)

Table 3
Fornell-Larcker Criterion

	AB	AT	MO	PB	PBC	PI	SKEP	SN	WO
AB	0.757								
AT	0.293	0.817							
GEN	0.412	0.199	0.889						
PB	0.389	0.346	0.354	0.770					
PBC	-0.235	-0.522	-0.188	-0.326	0.798				
PI	0.485	0.422	0.373	0.646	-0.334	0.831			
SKEP	0.275	0.458	0.250	0.443	-0.654	0.370	0.781		
SN	0.182	0.555	0.226	0.363	-0.673	0.375	0.639	0.780	
WO	0.291	0.422	0.243	0.669	-0.380	0.428	0.425	0.398	0.833

Source: Author's Calculation (2025)

Table 4
HTMT Ratio

	AB	AT	MO	PB	PBC	PI	SKEP	SN	WO
AB									
AT	0.342								
GEN	0.491	0.239							
PB	0.465	0.399	0.417						
PBC	0.270	0.612	0.207	0.388					
PI	0.592	0.511	0.442	0.771	0.394				
SKEP	0.337	0.570	0.290	0.539	0.819	0.456			
SN	0.213	0.672	0.261	0.426	0.792	0.455	0.791		
WO	0.345	0.498	0.281	0.783	0.436	0.522	0.512	0.456	

Source: Author's Calculation (2025)

3.1.3 Structural Model- Path Analysis

Moving further, the structural model was analyzed followed by measurement model based on the presumed significance level (5% for this study). The findings revealed that availability ($p < 0.05$, $\beta = 0.321$), generativity ($p < 0.05$, $\beta = 0.155$), and attitude ($p < 0.05$, $\beta = 0.195$) are the significant factors predicting the intention of Muslim female customers to purchase Halal-certified beauty products, however skepticism ($p > 0.05$, $\beta = 0.076$), SN ($p > 0.05$, $\beta = 0.134$) and PBC ($p > 0.05$, $\beta = 0.012$) demonstrated insignificant impact on PI. The research findings also revealed that PB of Halal brands in the cosmetic sector is highly predicted by both factors namely, purchase intention ($p < 0.05$, $\beta = 0.440$), and world-view orientation ($p < 0.05$, $\beta = 0.481$) (Table 5).

Table 5
Path Coefficients

Hypotheses	Original sample (O)	P values*	T stats	Result
Availability -> Purchase Intention	0.321	0.000	5.049	Supported
Skepticism -> Purchase Intention	0.076	0.398	0.854	Not Supported
Generativity -> Purchase Intention	0.155	0.022	2.295	Supported
Attitude -> Purchase Intention	0.195	0.008	2.654	Supported
Subjective Norms -> Purchase Intention	0.134	0.140	1.475	Not Supported
Perceived Behavioral Control -> Purchase Intention	0.012	0.890	0.139	Not Supported
Purchase Intention -> Purchase Behavior	0.440	0.000	6.548	Supported
Worldview Orientation -> Purchase Behavior	0.481	0.000	7.320	Supported

*Level of significance is 0.05

Source: Author's Calculation (2025)

Lastly, R2 values predicted the explanatory power of the conceptualized theoretical model and manifested that purchase behavior possessed a value of 0.606, indicating that the exogenous variables account for 60.6% of its variance, which is considered moderate. Meanwhile, purchase intention has a value of 0.370, suggesting that the independent variables explain 37% of its variance (Table VI).

Table 6
R-Square

Dependent Variables	R-square
PB	0.606
PI	0.370

Source: Author's Calculation (2025)

4. Discussion

The results from the study demonstrated that perceived availability is the most influential predictor Halal cosmetics' PI, as enunciated by existing literature (Bonne et al., 2007; Chong et al., 2021). The reason behind this significant association is that the lack of availability minimizes customer loyalty towards the brand, and they switch towards other alternatives available in the market, severely affecting their intentions to purchase (Siddiquei et al., 2013). Alternatively, this study demonstrates an insignificant relationship between skepticism and PI, because skepticism possesses an indirect relationship with PI when a mediating factor exists between the two variables (Luo et al. 2020; Hoyos-Vallejo et al., 2023), which means that merely skepticism does not enable

a person to avoid product purchases, unless other factors such as negative attitude, image or distrust towards brand exist. Moreover, this research proposed that generativity is positively and significantly associated with PI. This is because individuals with higher generative concern and social commitment towards forthcoming generations are more inclined towards purchasing halal vegan free cosmetics. Ultimately, generative customers tend to consume sustainable products aligning their purchase behavior towards the brands that value sustainability, social concern and environmental well-being.

As far as the TPB constructs are concerned, female customers exhibit a significantly positive attitude towards Halal beauty product brands, according to the results of the current study- a notion supported by previous literature (Aziz & Wahab, 2013; Haro, 2018). There is sufficient evidence supporting the idea that Muslim customers' beliefs and faith reflect their likes and dislikes towards certain products, affecting their buying decisions (Abd Rahman et al., 2015). Perhaps, cognitive or affective customer attitude evokes their intention to buy Halal beauty products (Suparno, 2020). Fiandari et al. (2024) and Handriana et al. (2020) also yielded similar results, illustrating a strong positive connection between attitude and behavioral intentions. Contrary to the findings of previous studies (Bhutto et al., 2022; Haro, 2018; Kim & Chung, 2011; and Khare & Varshneya, 2017), SN were found to be an insignificant predictor of PI. However, few studies reported similar results, manifesting a weak association between the constructs in the realm of Halal cosmetics (Haque et al., 2018) and organic food consumption (Yadav & Pathak, 2017; Yazdanpana & Forouzani, 2015). Finally, perceived behavioral control also indicated an insignificant impact on PI of religiously complaint beauty products, which is also evident from past studies in the similar domain (Haro, 2018; Bhutto et al., 2022; Ngah et al., 2021), which is due to the lack of availability of resources such as time, money and opportunity. Similarly, perceived behavioral control (PBC) for halal food products was also found to be non-influential among individuals with low levels of materialism. These findings were further supported by Ibeabuchi et al. (2024), who identified a similar non-significant effect on PI regarding halal cosmetic brands among non-Muslims.

Moreover, this paper explores the link between intention and behavior, predicting whether the behavioral intentions lead to the actual purchase of Halal brands or not. The study reveals positive, impactful relationship, which has also been highlighted by previous studies in the realm of Halal consumerism (Omar et al., 2012; Haque et al., 2018). Perhaps, such a relationship has also been observed while observing the consumption behavior of sustainable products (Rausch & Kopplin, 2021; Kim & Lee, 2023). Lastly, world-view orientation is observed to be a major antecedent of actual buying behavior of Halal beauty products because a person's worldview significantly impacts individual goals and objectives and shapes their views and attitudes (Ishak et al., 2019). Since it affects the consumption patterns of individuals guided by religious perceptions or cultural dimensions, females who hold strong spiritual worldviews make purchase decisions in conformance with their religious principles.

4.1 Managerial Implications

This research proposed a theoretical framework modifying the TPB while incorporating availability, generativity and skepticism as the antecedents of PI of Halal cosmetics. Besides, this research examined the intention behavior relationship in the domain of Halal cosmetic purchase, incorporating world-view orientation as a spiritual factor explaining purchase behavior. Notwithstanding, the study suggests actionable insights to the managers and marketers of Shariah Compliant cosmetic brands with the objective of enhancing their market share by penetrating the highly competitive cosmetic market. Firstly, the presence of Halal brands must be ensured by collaborating with cosmetic retailers because the inaccessibility towards the Halal brands leads customers to opt for the available alternatives in the store. Secondly, this study found that subjective norms did not significantly influence consumers' intention to purchase halal cosmetics, marketers should not disregard this factor entirely. Broader social and environmental contexts continue to shape individual behavior, and enhancing the social acceptability of halal products remains crucial. Firms should ensure that both their offerings and promotional strategies are consistent with Islamic values to strengthen credibility and acceptance (Haque et al., 2018). Thirdly, prior research shows that skepticism diminishes when consumers develop trust in business enterprises (Silva et al., 2019). To foster such trust, companies should prioritize transparent communication by openly sharing product information, highlighting environmental benefits through social media platforms, and integrating customer feedback into the design of marketing campaigns, particularly in green advertising (Luo et al., 2020). Lastly, halal cosmetic manufacturers should realize that Halal consumerism is highly dependent upon religious and cultural manifestations, therefore, Halal brands should be promoted as a symbol of purity, elegance and religious commitment. Therefore, individual world-views are integral in shaping brand narratives as their emotional connection is enhanced. Thus, Muslim women's behavioral intentions can be promoted through improved accessibility, appropriate brand positioning and spiritual bond, resulting in enhanced sales, grabbing greater market-share in the cosmetic industry.

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