



Determinants of Muslim Consumers Behavior Toward Halal Cosmetics in Indonesia

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ABSTRACT

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This research aims to explore and synthesize the factors that influence the attitudes and behaviors of Indonesian Muslim consumers toward halal cosmetics, with a focus on halal awareness, religious piety, and trust levels. Using a systematic literature review (SLR) methodology, this study follows the PRISMA guidelines for standard procedures. Data were obtained from domestic and international journal articles published between 2015 and 2024, indexed in Scopus, Google Scholar, and the SINTA database. Inclusion criteria were limited to studies examining Indonesian Muslim consumers behavior toward halal cosmetics. articles that were irrelevant to the theme or did not have full text were excluded from the analysis. The findings show that religious piety has a positive and sustained influence on attitudes toward halal cosmetics and purchase intentions, while the impact of halal awareness is proven to be diverse and not always significant, especially among young consumers. Trust in halal certification institutions and product brands emerged as critical factors, often mediating the influence of halal awareness and religious piety on purchasing decisions. These findings confirm that halal cosmetics consumption is not determined by a single factor, but arises from the interaction between religious values, halal awareness, and consumer trust. By clarifying the conceptual framework of Muslim consumer behavior, this study makes a significant contribution to theoretical research.

Keywords: Halal cosmetics, Halal awareness, Muslim consumer behavior, Religiosity, Trust



INTRODUCTION

Global halal industry development has surpassed the food sector and has penetrated significantly into the cosmetics industry. Halal cosmetics is a rapidly growing segment due to its direct relation to materials touching the body and the religious implications for Muslim consumers. Several studies show that the rising demand for halal cosmetics is not only driven by demographic factors but also by changing preferences and consumption behavior of Muslims who are increasingly value-conscious (value-conscious consumers) (Wilson & Liu, 2010; Bonne & Verbeke, 2008). Indonesia has a position that very strategic in this context. As the country with the largest Muslim population in the world, Indonesia plays a major market for both domestic and international halal cosmetics brands and a competitive arena for them.

The implementation of the Halal Product Assurance Act and the increasing penetration of halal certification labels on cosmetics strengthen the expectation that Muslim consumers in Indonesia will exhibit consumption behavior increasingly aligned with the principle of halalness. However, empirical findings show that the presence of halal labels and the availability of halal products do not consistently correspond to consumer purchase decisions (Aisyah, 2017; Nugroho & Widyaningsih, 2021).

LITERATURE REVIEW

Halal awareness as one of the main determinants of halal product consumption behavior. Halal awareness reflects how far consumers understand the concept of halal, certification process, and the implications of halal status of products on daily life (Ambali & Bakar, 2014). Several studies in Indonesia found that halal awareness positively influences attitudes and intentions to purchase halal cosmetic products (Putri et al., 2019; Pradana et al., 2020). However, other studies show that an elevated level of halal awareness does not always lead to purchase decisions, especially when consumers face price, quality, or brand image considerations (Setiawan & Maulida, 2022).

This inconsistency suggests that the role of halal awareness does not stand alone but interacts with other factors. Other factors widely discussed in the literature is religiosity. Religiosity is understood as the level of applying religious values in private life that influence attitudes, norms, and consumer behavior (Worthington et al., 2003). Several studies conclude that religiosity positively affects preference for halal products, including cosmetics (Mukhtar & Butt, 2012; Alserhan, 2017). In Indonesia, religiosity is often considered a strong predictor of halal consumption behavior (Hassan et al., 2021).

However, some studies show that high religiosity does not always translate into consistent consumption behavior, especially for non-food products like cosmetics, which are still often perceived as secondary products compared to food (Rahman et al., 2015; Suryani & Hendryadi, 2020). Besides halal awareness and religiosity, trust (trust) towards halal certification and brand manufacturers appear as crucial factors in consumer behavior literature. Trust functions to reduce uncertainty and perceived risk, especially in the context

of products with trust attributes (credence goods) such as halal cosmetics (Delgado-Ballester & Munuera-Alemán, 2005).

Earlier studies show that low trust in certification bodies or producers can weaken the influence of halal awareness and religiosity on purchase decisions (Tieman, 2011; Aziz & Chok, 2013). In Indonesia, trust issues are increasingly relevant along with widespread halal claims and rising consumer skepticism towards certification authenticity (Latiff et al., 2014; Fauziah & Rahardjo, 2022).

Although many studies have examined the influence of halal awareness, religiosity, and trust on Muslim consumer behavior, the existing literature still shows fragmented findings and a lack of comprehensive conceptual synthesis, especially in the Indonesian halal cosmetics context. Some studies place religiosity as the dominant factor, while others emphasize the roles of halal awareness or institutional trust. Differences in context, methodological approaches, and respondent characteristics have led to an incomplete understanding of how these three factors interact to shape Muslim consumer behavior. Based on that gap, a literature review is needed that systematically integrates earlier research findings to map patterns, inconsistencies, and research gaps that remain open.

Therefore, the aim of this study is to review and synthesize literature that discusses factors influencing Muslim consumer behavior in consuming halal cosmetic products in Indonesia, focusing on halal awareness, religiosity, and trust. This article is expected to provide theoretical contribution by clarifying the conceptual framework of Muslim consumer behavior, and to serve as a basis for later empirical research and strategic decision-making in the halal cosmetics industry.

METHOD

This study uses a Systematic Literature Review (SLR) approach to examine and synthesize previous research results that discuss factors that influence Muslim consumer behavior in consuming halal cosmetic products in Indonesia. This approach was chosen because it allows researchers to obtain a comprehensive and structured understanding of the development of the study, patterns of findings, and inconsistencies in previous research results. Moreover, SLR provides a transparent and replicable framework to minimize subjective bias in literature choice and interpretation (Tranfield, Denyer, & Smart, 2003).

The literature review process was conducted, by adapting the PRISMA principles (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) as general guidelines for tracking, selecting, and reporting literature. Although PRISMA was initially developed in the health sector, this framework has been widely adopted in social science and management research due to its ability to ensure traceability and consistency in the review process (Matthew et al., 2021).

The research data sources were obtained from several relevant and credible scientific databases, namely Scopus, Google Scholar, and SINTA (Science and Technology Index). The choice of Scopus aims to capture reputable international articles, while Google Scholar and SINTA are used to accommodate national research that specifically discusses the Indonesian context. This strategy is implemented to achieve a balance between global and local literature, so that the resulting synthesis remains contextual but has a broad theoretical foundation.

Literature search was conducted by using a keyword in English that represent the main constructs of the research, such as halal cosmetic, Muslim consumer behavior, halal awareness, religiosity, trust in halal certification, and Indonesian halal cosmetics. The use of Boolean operators (AND and OR) was applied to both broaden and focus the search results. Articles included in this review are journal articles that have undergone peer review, published between 2015–2024, and discuss Muslim consumer behavior towards halal products, especially cosmetics, highlighting the variables of halal awareness, religiosity, and trust. Articles that do not Providing full text, not conceptually relevant, or only focusing on halal food products without theoretical implications for cosmetics were excluded from the analysis. The establishment of these criteria aims to maintain the relevance and quality of the reviewed literature (Snyder, 2019).

Data analysis was carried out through analysis thematic, by grouping research findings into main themes relevant to the focus of the study, namely halal awareness, religiosity, and trust. Each theme is analyzed to identify relationship patterns, differences in results, as well as recurring findings in the literature. This approach enables researchers to conduct conceptual synthesis and link research results with the theoretical framework of consumer behavior in a more in-depth (Webster & Watson, 2002).

To improve the validity and reliability of the review results, this study applies the principle of transparency in reporting the literature search, selection process, and uses more than one database to reduce publication bias. In addition, focusing on relevant and up-to-date primary sources is expected to strengthen the theoretical foundation of the research and ensure that the resulting synthesis is truly based on accountable scientific findings.

DISCUSSION

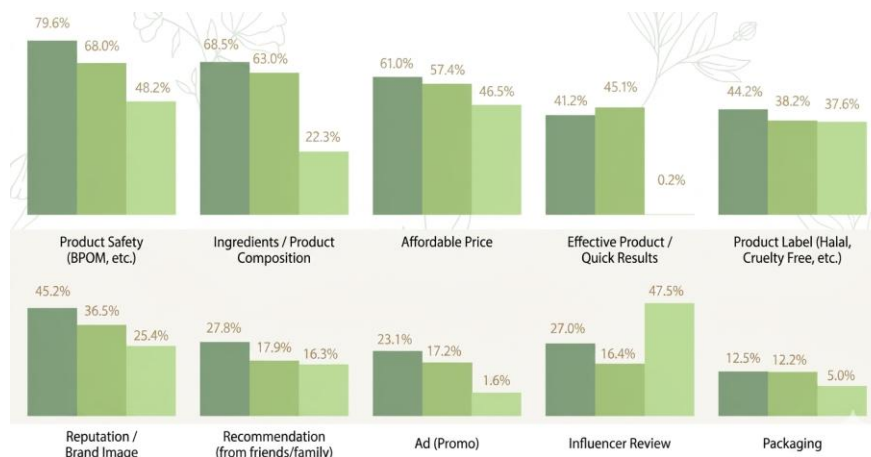
Consumer halal awareness broadly Halal awareness among consumers is generally identified as an important factor driving purchasing behavior for halal cosmetic products. Halal awareness here encompasses consumers' understanding of the concept of halal cosmetics (for example awareness of haram/halal ingredients in products and recognizing halal certifications). Several studies between 2015-2024 show that higher levels of consumer halal awareness or knowledge tend to strengthen their interest in choosing halal cosmetics. Nurhayati and Hendar (2020), for instance, emphasize the crucial role of halal awareness in shaping consumer purchase intentions for halal products. Other global-level studies also

support this; Bashir (2019) found that increasing halal awareness along with halal logo recognition positively contributes to purchase intentions for halal-labeled products among non-Muslim consumers. These findings indicate that understanding and vigilance about the halal status of cosmetics can encourage more pro-halal attitudes and purchasing decisions, even across religious segments.

In the Indonesian context, several research provides similar evidence. Handriana et al. (2020) notes that the growing demand for halal cosmetics is driven, among other things, by increasing consumer halal awareness of cosmetics. Herlina et al. (2020) specifically studied Muslim millennial generation and found that halal knowledge plays a significant role in increasing halal awareness, which in turn drives the adoption of halal cosmetics. In other words, the more information young consumers know about halal products (for example, education about halal ingredients and certification), their awareness rises and they are more likely to choose certified halal cosmetics. Practical recommendations from the study include the need for education and socialization, such as through seminars or public service and announcements, to increase halal knowledge so that consumer halal awareness rises.

Although most findings show a positive pattern, there are inconsistencies in several contexts. Interestingly, a recent study by Anwar and Anwar (2024) in Surabaya (Gen-Z sunscreen users of the Azarine halal brand) reported that halal awareness did not significantly affect purchase interest for the product. In that study, the halal knowledge and religiosity variables were found to significantly increase purchase interest, but general halal awareness did not have an impact. This unexpected result may be due to the characteristic of the younger segment who may consider the halal label taken for granted or prioritize other factors (e.g., product quality or trends) over the halal label per se. Clarita et al. (2020) in Jabodetabek also found that the mere impression that a cosmetic is labeled halal does not automatically improve consumer attitudes toward the product. In other words, even if consumers know a cosmetic is halal, that does not necessarily enhance their positive evaluation or preferences, unless awareness such understanding accompanies a deep understanding of the importance of halal. These researchers argue that consumers understand the concept of halal, but a more comprehensive understanding is needed so that this awareness translates into real action in the adoption of halal cosmetics.

Figure 1. Women's considerations Indonesia in choosing beauty products (2023 vs 2021 vs 2019)



Source: Data processed by the researchers, 2026

The fact that many Muslim consumers have not prioritized halal aspects in cosmetics also explains the above inconsistencies. A national survey by ZAP Clinic & MarkPlus Inc. shows a decline in the proportion of Indonesian women considering halal when buying cosmetics. This data reinforces the indication that many Muslim consumers still buy cosmetics without paying attention to the halal label. Some cross-country studies also find differences in consumer attitudes toward halal foods vs cosmetics: consumers generally have stronger attitudes and intentions toward halal in foods than in cosmetics. Rahman et al. (2015) in Malaysia highlight this gap, with consumers showing more positive attitudes and intentions toward halal foods than halal cosmetics. Similarly, qualitative studies by Hashim and Musa (2014) report that for many young women, the halal label on cosmetics considered only as a “bonus”, not a core factor in the decision to buy cosmetics. They prioritize ingredients and product compatibility, with the assumption that cosmetics are only external use, so its effects on worship are considered minimal.

The findings above provide important implications: merely increasing surface-level halal awareness is not enough to change behavior if consumers do not see the relevance or urgency of halal in cosmetics. Substantial awareness requires in-depth knowledge and personal beliefs for consumers to truly prioritize certified halal products. Therefore, efforts to raise halal awareness must be accompanied by education on the positive impacts of halal cosmetics (e.g., from spiritual and safety perspectives), so consumers understand that halal is important not only for food but also for personal care products. This aligns with researchers' recommendations for companies and Stakeholders to accelerate socialization: for example, explaining that certain ingredients (such as pig collagen or alcohol) can be present in cosmetics and should be avoided according to sharia. Thus, halal awareness is expected to go beyond merely knowing the label to becoming an intrinsic value that consistently influences consumer preferences.

Influence of Religiosity on Consumer Behavior

Religiosity of Muslim consumers consistently emerge as a strong determinant factor in the consumption behavior of halal products, including cosmetics. In general, research from 2015-2024 agrees that the higher the level of religiosity or religious obedience of a person consumers, large increasingly tendency to choose halal cosmetics. Devout consumers tend to use religious teachings as the basis for choosing everyday products, making them more selective and careful to ensure the halal status of the cosmetics used. This has been demonstrated in various contexts. Abdul Rahman et al. (2015) in an early study in Malaysia found that the religiosity variable has a positively significant effect on consumer attitudes toward halal cosmetics. In the framework of the Theory of Reasoned. Action, increase religiosity driving a more positive attitude, which in turn increases the intention to buy halal cosmetics. They also note that religiosity is one of the main factors marketers should consider in promoting halal cosmetics. A similar finding was revealed by Mukhtar and Butt (2012) in Pakistan, that religious commitment drives general halal product preference; this is often cited as a theoretical basis that consumers who hold strongly to religious values will consistently prioritize the halal status of products, including in non-food categories.

In Indonesia, the pattern of relationship religiosity halal behavior this has been confirmed by many empirical studies. Larasati et al. (2018) reported that religiosity has a significantly positive effect on the attitudes of Muslim consumers to purchase cosmetics positioned as halal. Moreover, the influence of religiosity was recorded to be much greater than the influence of halal knowledge on consumer attitudes. The study, involving 217 Muslim respondents on a local halal cosmetic brand, also shows that consumer positive attitude significantly increases the purchase intention of the product. In other words, more religious consumers tend to have a more accepting and confident attitude toward halal-labeled cosmetics, thus more likely to buy them. Adriani and Ma'ruf (2020) also found a similar pattern: Islamic religiosity positively to influence attitude toward halal products, which then mediates the increase in purchase intention for halal cosmetics.

Furthermore, the direct influence religiosity in halal cosmetics purchase decisions has also been found in recent quantitative research. Afendi and Indriani (2022) in Semarang reported that religious belief of consumers has a significantly positive effect on both attitudes toward halal and purchasing decision behavior for halal cosmetics. This study is interesting because it includes the variable attitude toward halal awareness as a mediator. The results show: (1) The stronger consumers' religious conviction, the higher the positive attitude their views on the importance of halal awareness; (2) Religiosity also directly increases purchase decisions; and (3) Attitude toward halal awareness itself drives purchase decisions. There is even a significant mediation effect: religiosity increases purchase decisions through improved halal awareness attitude. These findings are consistent with the view that internal religious values of consumers will be reflected in external behavior, including cosmetic preferences. In other words, devout consumers tend to make halalness a priority, thus forming a pro-halal attitude that is then actualized in product choices.

The study by Divianjella et al. (2020) provides additional evidence in the context of the Indonesian halal cosmetics market. With a sample of 150 Muslim consumers who have used halal cosmetics, they found that religiosity significantly improves attitudes toward the use of halal cosmetics. Interestingly, although religiosity is significant, halal product knowledge has a greater influence than religiosity on attitude. This shows that besides belief factors, cognitive factors (knowledge) also play an important role in shaping consumer attitudes. Most importantly, a positive attitude toward halal cosmetics has been proven to encourage the intention to use such halal cosmetics. Thus, the results of Divianjella et al. are in line with other studies: religious consumers are more likely to intend to buy halal cosmetics, especially when supported by adequate knowledge.

Overall, there are not many studies that deny the role of religiosity in this context; almost all report a positive influence, although in some cases the influence is indirect. For example, Siregar and Sobari (2024) concluded that the religiosity of halal food consumers influences through the mediation mechanism of other variables (such as attitude or belief). A similar thing in the field of cosmetics was reported by Safitri et al. (2023) in Bogor: religiosity increases consumer trust this is what then drives buying decisions. This mediation finding is in line with the theory that religiosity influences mindset (attitude, belief) first before behavioral outcomes. However, it should be noted that in most studies in Indonesia, religiosity is often measured as a single construct. Recent research has begun to examine the dimensions of religiosity in more detail. Koc et al. (2024) in Turkey, for example, separate religiosity into belief and practice dimensions; as a result, the aspect of religious belief has a direct positive effect on the intention to buy halal, while the practice aspect affects attitudes toward halal products. Although the Turkish context is different, this suggests that in the Indonesian Muslim population as well, it may be the internal dimension (belief) that most strongly drives purchase intention, while the behavioral dimension (daily religious practice) may work indirectly through attitude formation. This could be research opportunities for further study, namely exploring which aspects of religiosity most determine halal consumption behavior.

From the industry practice side, the magnitude of the impact of religiosity means that the highly religious consumer segment will be most sensitive to halal value offerings. Companies of halal cosmetics can emphasize Islamic values and the halalness of products in marketing communications (without seeming exclusive), to resonate with this group. However, challenges arise for segments with moderate or low religiosity-how to increase their interest in halal cosmetics? This is where strengthening awareness of halal cosmetics, and trust, so that consumers who may be less compliant can be convinced of the universal benefits of halal cosmetics (for example guaranteed quality, safe and ethical). Finally, as Indonesia enters the era of mandatory halal certification for cosmetics in 2024 may become more visible. The policy could make halal products more accessible, but will consumers automatically buy? Future research should monitor whether consumers for cosmetics in

2024, religiosity effects levels of religiosity with various responding to this mandatory halal policy in different ways - for example, whether less religious consumers will be influenced to switch to halal cosmetics when everything is certified. This is important so that education and promotional strategies can be tailored to the religious values of the diverse target segment

Impact of Trust on Consumers Behavior

Trust variable consumers toward halal cosmetic products proven to be a very important determinant in driving purchasing behavior. Trust here encompasses several things, including trust in the halal claims of the product, trust in the brand or cosmetics manufacturer, and trust in the halal certification issued by authorities. Literature 2015-2024 shows a consistent pattern that when consumers have high trust that a cosmetic is truly halal, they are much more likely to if to buy it. Conversely, consumers doubt the halalness or halal claims of a product, purchase intention or decision tends to weaken.

Many empirical studies support the above. Handriana et al. (2020) report that brand trust toward halal cosmetics is positively associated with purchase intention of the product. In other words, millennial consumers who trust halal cosmetic brands (for example Wardah or locally certified MUI brands) will have higher purchase intent. Quantitatively, various studies in Indonesia and Malaysia show coefficients of influence for trust that are significant and positive toward the intention to buy halal cosmetics. Nuryakin et al. (2023) even highlight that in online shopping context, trust becomes an important mediator: reviews and positive ratings will effectively increase the intention to buy halal cosmetics if consumers have confidence in the product. In other words, consumer trust acts as a bridge linking product information/attributes to purchase action. Similar findings appear in other halal sectors: for example, in halal food, trust is also known as a mediator of awareness, norms, and behavioral control on purchase intent. This reinforces that without trust, other factors may not directly convert into a buying decision.

In the context of halal cosmetics Indonesia, the role of trust appears prominent mainly as a mediating variable between religiosity and awareness and actual behavior. A study by Safitri et al. (2023) found that: (1) Consumer religiosity increases their trust in halal cosmetics; (2) The halal label on the product also increases trust; and (3) Consumer trust is significantly encourages the decision to purchase halal cosmetics. Interestingly, this study reports that trust fully mediates the influence of religiosity and halal labels (full mediation) on purchase decisions. The implication is, even if consumers are very religious or aware of halal labels, they only truly decide to buy if there is already confidence/trust that the product is halal and of good quality. Consumer trust includes the belief that halal claims can be trusted (for example, because there is an official certificate) and that the producer fulfills their halal promise. Factors that increase trust, such as the presence of the MUI halal logo, the reputation of Muslim producers, or transparency in composition, have been proven to strengthen the effect of religiosity and halal awareness into actual purchasing actions. Similar findings were reported by Yusra and Rizki (2021) that product quality and a clear halal label increase trust, and ultimately it is this trust that drives consumers to buy (trust acts as an

intervening variable). With this, building consumer trust is the key so that religious values and halal awareness can be actualized in purchasing decisions.

On the other hand, lack of trust becomes a serious obstacle in the adoption of halal cosmetics. Several qualitative studies reveal that there is a segment of consumers who are skeptical of halal cosmetic claims. Handriana et al. (2020) noted that many millennial women in Indonesia have low levels of trust in halal-labeled cosmetics, so they care less about the importance of using halal cosmetics. This doubt can be caused by various factors, for example uncertainty about whether halal certification truly guarantees the product is free from forbidden ingredients, or the perception that producers may only use the halal label as a marketing strategy. Mohezel et al. (2016) in a study in Malaysia also mentioned that the younger generation is still hesitant to use halal cosmetics because they feel the halal status does not significantly affect their skin needs. Doubts and lack of trust like this can neutralize the influence of awareness and religiosity. A consumer may know a product is labeled halal and understand that religion forbids forbidden ingredients, but if they do not trust the label (for example, suspecting the certification process is not strict), they may still be reluctant to switch to halal products.

Therefore, from the perspective of practicality, increasing consumer trust must be the focus of industry and regulators. Efforts to increase this trust can be made by ensuring the credibility of halal certification (for example, BPJPH and MUI must maintain high standards and transparency in the certification process). When consumers see a halal logo with guaranteed authority, their trust tends to rise. In addition, public education about the halal certification process and product supervision can reduce skepticism. Producers can also build brand trust through communication that emphasizes their halal commitment (for example: publishing the halal supply chain, ingredient testing, etc.). A study by Aslan (2023) in Turkey shows that a halal label and a good halal brand image will directly increase consumer buying attitudes, which is in line with the concept that trust-building elements (label, brand image) is important to win the hearts of Muslim consumers.

From the research perspective, the trust variable this opens opportunities for further research. First, since trust often plays a mediating role, future research could explore how to build trust efficiently, for example through endorsement by ulama or Muslim influencers toward halal cosmetics, and its impact on consumer beliefs. Second, the digital era challenges consumer trust with the proliferation of ecommerce: consumers must trust halal information on online platforms. Studies like Hayu et al. (2023) have begun examining online reviews and trust, but the Indonesian context with diverse shopping platforms requires special attention. Third, as of 2024 Indonesia requires halal cosmetic certification; this will be a natural experiment to see whether consumer trust increases as all products bear halal logos (or whether halal label inflation confuses consumers about quality). Longitudinal research post-implementation of the policy can measure changes in trust levels and its impact on purchase behavior over time.

Overall, synthesis of findings from the literature shows that the three variables-halal awareness, religiosity, and trust-are interrelated and collectively influence Muslim consumer behavior in consuming halal cosmetics. Consumers with high halal awareness are usually also influenced by strong religious values, and both will effectively drive behavior when consumers have full trust in halal products that. Most of the research reports relationship positive: increasing halal knowledge/awareness, strong religious belief, and high level of trust, everything contributing to a more positive attitude, stronger intention, and a higher likelihood of purchasing halal cosmetics. This pattern is consistent with the Muslim consumer behavior theory, where religiosity shapes value preferences, awareness of halal/haram provides an informational basis for evaluating products, and trust ensures consumers feel confident to act according to their beliefs.

However, disparities between Nevertheless, disparities remain, indicating dynamics influenced by context. For example, in urban youth segments highly exposed to global trends, halal factors can be eclipsed by lifestyle factors or product quality reflected in cases of halal awareness that are not significant (Anwar & Anwar, 2024). This suggests the need for different approaches for this group, perhaps by emphasizing that halal cosmetics are also high quality and modern, so there is no trade-off between halal and product performance. Another contradictory finding is the role of knowledge vs. religiosity: several studies (Larasati et al., 2018; Divianjella et al., 2020) show halal knowledge/awareness can be as influential or more dominant than religiosity in shaping attitudes. This may be affected by sample characteristics; among educated urban Muslim populations, rational knowledge can be a main driver of decisions, while religiosity is already a common baseline. Conversely, in other population religiosity is the main differentiator. Therefore, future research opportunities include exploring moderating factors: do the effects of religiosity, awareness, and trust change according to age category, education level, gender, or level of experience using halal cosmetics? For example, Generation Z vs millennials may respond to halal values differently; or hijab-wearing Muslim women (who may care more about the Islamic aspects of cosmetics) vs those who do not, can be compared. Research can also deepen qualitative analysis to understand the reasons behind the numbers-why some consumers are still reluctant even though they know and trust halal, or how exactly spiritual values guide them in the context of cosmetics, which are not for internal consumption.

Finally, with Indonesia aiming to become the center of the global halal industry and mandatory halal regulations being increasingly strengthened, a deep understanding of the patterns found in this literature becomes highly relevant. The domestic halal cosmetics industry can learn that effective marketing strategies must address three dimensions: increasing consumer knowledge & awareness (for example, through informative labeling and public education), accommodating religious narratives and paying attention to the needs of devout Muslim consumers), and building trust (through credible certification, guaranteed quality, and transparent communication). Meanwhile, the academic community can continue research with a more holistic approach, such as an integrative model that includes these three

variables values (for example, using sharia-compliant as well as other potential variables (such as halal personal experience or social influence) so that the relative influence of each and their interactive effects can be mapped. With synthesis and critical analysis as above, it is hoped that future literature will be able to address existing inconsistencies and provide sharper recommendations for the development of the Indonesia halal cosmetics industry in the future.

CONCLUSION

This literature review shows that the behavior of Muslim consumers in consuming halal cosmetic products in Indonesia is significantly influenced by three main factors: halal awareness, religiosity, and trust. Each factor plays a complementary role in shaping attitudes, intentions, and purchasing decisions. Halal awareness provides a cognitive foundation that enables consumers to distinguish and evaluate products according to sharia principles. Religiosity functions as an internal value that drives preference for halal products as an expression of faith. Meanwhile, trust in halal claims, certification, and cosmetic brands becomes an important prerequisite for these values and awareness to be converted into actual consumption behavior. Although most of the literature supports the positive influence of these three factors, variations and inconsistencies among findings were also found, especially regarding the direct effects of halal awareness and the dimensions of religiosity. Differences in respondent characteristics (age, education, market segmentation) as well as the dynamics of perceptions of cosmetics as non-food products become the main cause of these differences. In addition, several studies identify trust as a critical mediator that explains why religious values and halal knowledge have not always had a direct impact on purchasing decisions. The implications of these findings point to two things. First, theoretically, the results of this review affirm the importance of a multidimensional Muslim consumer behavior model that integrates values, awareness, and trust into a single integrated conceptual framework. Second, practically, halal cosmetic companies need to adopt strategies that foster awareness through education, strengthen halal credibility through transparent certification, and build consumer trust through consistent brand communication that aligns with Islamic values. As a further research agenda, comparative quantitative studies are needed to examine the moderating effects of age, lifestyle, and media exposure on the relationship of these three variables with consumption behavior. In addition to that, the implementation of mandatory policy of halal cosmetic certification starting in 2024 becomes an opportunity for longitudinal studies evaluating changes in consumer behavior before and after the regulation is implemented.

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