

**THEORY OF PLANNED BEHAVIOUR AND AL-GHAZALI'S CONCEPT OF INTENTION IN DETERMINING MUSLIM PURCHASING INTENTION TOWARDS HALAL COSMETIC AND PERSONAL CARE PRODUCTS**

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<b>Abstract</b>	<p><i>Islam emphasizes Muslim to purchase and consume on halal products since every Muslim action will be turnout as ibadah. In determining consumer behaviour in purchase of products available in the worldwide market, previous researcher frequently implement the Theory of Planned Behaviour (TPB) which introduced by Western experts and being widely used in Islamic and Western research studies. The TPB consists of three elements namely attitude, subjective norm, and perceived behavior control. However, the TPB does not included on Islamic elements on the theory, thus it will not discuss on the important elements in consuming from the Islamic view, which is the intention of consumer in purchasing on products. In consumerism, although Western scholars also emphasize on intention, however, compared to Islamic point of view, the intention is the elements, which concern on ukhrawi matter. Al-Ghazali is one of the most influential Islamic scholars who discussing on the intention in Muslim daily activity. The indicator of consumer behaviour based on al-Ghazali concept of intention is the individual will, which is influenced by knowledge and ability. This study used qualitative method using content analysis methods. This study found that, the insight different on TPB and al-Ghazali concept of intention are still reliable to be used as a tool to measure on the Muslim consumer behaviour. It is important as a Muslim to set the right intentions in consumer activities so that the actions performed are valuable in the dunya and hereafter (akhirat).</i></p> <p><i>Keywords: Theory, Planned Behaviour, al-Ghazali, Intention, Consumption.</i></p>
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**INTRODUCTION**

It is necessary as a human to involve in consumer activities performed daily such as buying food, necessities, and others. Even though consumerism is in the neutral (*mubah*) category, it gives benefits to living in this world and the hereafter if it is intended with the right purpose. Among actions along with a correct intention (*niyyatun khaalishatun*) in consumerism as implementing religious demand by buying halal products, avoiding doubtful and haram matters, and so on (Abdullah et al., 2021). However, the TPB does not included on Islamic elements on the theory, thus it will not discuss on the important elements in consuming from the Islamic view, which is the intention of consumer in purchasing on products. The objective of this paper is to compare the applicability of the Theory of Planned Behaviour (TPB) and al-Ghazali concept of intention in determining the intention of Muslims to purchase halal cosmetics and personal care products. Therefore, to

gain reward as a Muslim in the hereafter life, they need to ensure that all their actions are because of Allah SWT and comply with all the provisions of *Shariah*.

Al-Ghazali (1981) further stated that intention could increase Muslim level even though they involve in consumption activity because all Muslim actions will be accounted for in every activity. So, Muslims should be made an intention in every aspect of their life or else they will assume as negligence and at loss. Narrated by 'Umar bin Al-Khattab;

{ حَدَّثَنَا الْحُمَيْدِيُّ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّمِيمِيُّ: أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِيَّ يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمَنَبْرِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: (إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا، أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا، فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ) (البخاري، بدءُ الوحي، كَيْفَ كَانَ بَدْءُ الْوَحْيِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حديث ١).

Meaning: "I heard Allah's Messenger PBUH saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for". (Hadith. al-Bukhari. *Bad'u al-Wahy*. 1)

As a Muslim, intention plays an important role in our life because Allah SWT will evaluate our actions regardless of whether the action is small or big as long as when action is accompanied by intentions, Allah SWT will give a reward.

Halal is an Arabic term meaning lawful or permitted. According to al-Quran, surah al-Ma'idah verse 87, *halal* means 'permitted, allowed or lawful.'

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ﴾

Meaning: "O believers! Do not forbid the goods things which Allah has made lawful for you, and do not transgress. Indeed, Allah does not like transgressors" (al-Quran. al-Ma'idah : 87).

Halal cosmetics and personal care products refers to products that are safe, clean, pure, and free from animal parts and should not contain any substances derived from pig, carrion, blood, human body parts, and insects among others (Ab Hamid & Hassim, 2019). All those requirements are to support the concept of "*halalan thayyiban*" in every aspect of consumption especially in delivering clean and quality products to Muslim consumers since consumers have the right to gets safety which is very closely related to the concept of "*halalan thayyiban*" (Hashim & Hashim, 2012).

As Allah SWT stated in al-Quran verse 114 of Surah Al-Nahl;

﴿فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ ۚ إِنَّ كُنتُمْ ءِتَاءَهُ تَعْبُدُونَ﴾

Meaning: "So eat from the good, lawful things which Allah has provided for you, and be grateful for Allah's favours if you truly worship Him alone" (al-Quran. al-Nahl: 114).

The halal industry players' vision in giving halal labelling to cosmetics and personal care products brings credibility to the Muslim and help to giving peace of mind to its customer (Astuti, Setiawan, Wahyuni, & Sugiyanta, 2022). The demand for halal cosmetics does not solely depend on the increasing number of Muslims, but also because of the level of confidence of consumers toward the quality and safety of halal cosmetics and personal care products (Ab Hamid & Hassim, 2019). The confidence will support the intention of Muslim short term focused on doing only while in the long term the intention focused on the purpose to pleased Allah SWT, which is the main goal for all Muslims.

## LITERATURE REVIEW

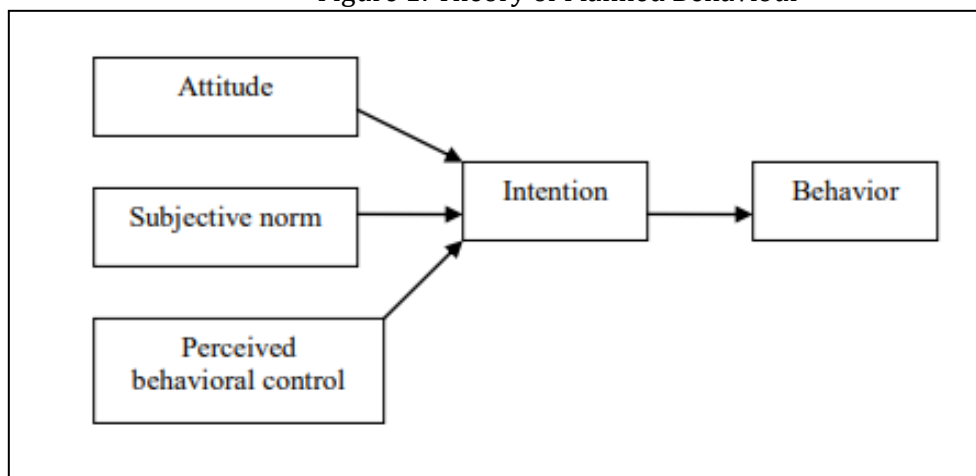
### Theory of Behavioural Intention used in Halal Personal Care Studies

Individuals with high values of responsibility will tend to act on their behavioral intentions compared with individuals with low levels of responsibility (Zuckerman, Siegelbaum, & Williams, 1977). The intention-behavior is maximized when the behavior suggested by specific behavioral intentions gives a clear and pleasant for the individual (K. Wong & N. Sheth, 1985). Purchase intention is the tendency of the consumer to buy a particular brand and be willing to buy a certain product in a certain situation (Mirabi, Akbariyeh, & Tahmasebifard, 2015). To understand the behavior and intention of individuals, one of the most distinguished theories is the Theory of Planned Behaviour (TPB) (Ajzen, 1991). Following this respective theory, the actual behavior performed by individuals is the result of their intention.

### Theory of Planned Behaviour (TPB)

The prior study of behavior in the Theory of Planned Behaviour (TPB) stated that the intention to perform the behavior in question; the higher the intention, the more likely the behavior would follow. This means that the behaviour of an individual to engage in the activity is under the volitional control of the person. The TPB theorizes three independent determinants of behavioral intention namely attitude, subjective norm, and perceived behavioral control (Ajzen, 1991). However, even some factors meet the requirement, and some degree of non-motivational factors included such as time, money, skills, and cooperation (Ajzen, 1985). These independent determinants represent people's actual control over their behavior. In fact, many studies have used the TPB in measuring purchase intention and behavior of cosmetics products and personal care products closest to the cosmetics product category conforms to the predictability of the TPB model. Figure 1 shows the diagram of TPB by Ajzen.

Figure 1: Theory of Planned Behaviour



Sources : Ajzen (1985)

The TPB consists of three elements namely attitude, subjective norm, and perceived behavior control (Ajzen, 1985). The first element is the individual's attitude toward behaviour, which refers to how positively or negatively they perceive a person's behaviour (Fatmi, Ahmad, & Kartika, 2020). In the context of consumer purchase intention, the three main components in the attitudes of a person include affect, cognition, and behavior. The first component affect explained by a person's emotional response to products. The second component cognition refers to a person's belief or knowledge about the products and lastly, the behavior component relates to the tendency of a person to perform a certain action concerning their attitude toward products (Robbins & A, 2013).

The attitudes of the consumer can drive them in action to purchase or not purchase certain products. According to Garg and Joshi (2018), if consumer behaviour is preferable to the brand, they will have an intention to purchase and willingness to buy the products. According to the previous study, the researcher found that, there is a positive relationship between purchase intention with attitude (Rahman, Asrarhaghighi, & Rahman, 2015; Alam, Mohd, & Hisham, 2011). Muslim tends to search for information that dealt with halal information and fit with Islam's rules before deciding to made a purchasing (Kurniawati, Juniarti, Omar, & Ridlwan, 2023). Certainly, the attitudes toward the behaviour express how highly a person appreciates a particular behaviour and they anticipate that behaviour will have the corresponding effects and associated value.

The second element of the theory of planned behaviour is the subjective norm, which refers to the belief that an important person or group of people will approve and support a particular behaviour. Subjective norm is important in evaluating the purchase intention of a consumer (Ham, Jeger, & Ivković, 2015). Subjective norm plays a role when an individual need to act in some manner and required the opinion of people who are important, which affect their decision-making (Garg & Joshi, 2018). Simply put, the consumer's intention to perform a particular action also depends on a subjective norm. As such, friends, family, colleagues, and communities are the responsible parties to shape the subjective norm, and individuals' perceptions will depend on the social pressure in their surroundings. In this context of paperwork, for Muslims who decided on buying halal personal care products, their subjective norm will influence their behaviour towards the products. As such, family and friends will provide insightful information, share their knowledge and experience of halal brands, and wish the individual made a better decision in their consumption. For a Muslim, consuming halal products is an important religious parameter to be measured, and consumers prefer to validate their purchase by referring to subjective norms of their lifestyle (Rehman & Shahbaz, 2010). In this study, subjective norms were defined as consumers' perception of halal personal care products, which resulting their decision to purchase the products. If consumers evaluate the suggested behavior regarding products or services as positive (attitude), and if they consider this attitude as significant to others for them to perform the behaviour more appropriately (subjective norm), higher intentions are obtained, thus consumers are more likely to engage in this behaviour.

Perceived behaviour is the third element of TPB. Extended TPB occurs when the theory introduces an additional element that is perceived behavior, which controls consumers' purchase intention and is described as a person's perception of how easy or difficult it is to carry out an activity (Thurasamy, Yusuf, & Jamaludin, 2009). If the consumer obtains more information related to halal personal care products and thus has higher perceived behavioral control, then they have a greater purchase intention for halal personal care products. According to the previous study, the availability of a particular product and its price are the main contributors to the difficult perception of an individual to conduct a given behavior (Ajzen, 1991). Perceived behavioral control positively influences consumers' intention towards accepting products by religious society (Rahim & Junos, 2012). Muslim intention to accept halal products is also determined by the control they feel they have over such behaviour and willing to pay higher prices to get halal cosmetic products. As an Islamic society, accepting halal products is something that should be within our control, however, consumers still have some consideration factors attached to halal products such as the ease or difficulty to consume the products, the difficulty to buy or get the products and to halalness of the product brands.

In the halal industry, TPB has also been used to measure consumer intention towards halal products, especially in a halal major industry in Malaysia, which is the halal food industry. Many researchers are interested in contributing to the halal industry to help Muslims achieve both benefits in *dunya* and hereafter, as consuming halal in *dunya* will be rewarded in hereafter. As Allah SWT stated in surah al-Mu'minun, verse 51,

﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾

Meaning: "O messengers! Eat from what is good and lawful, and act righteously. Indeed, I fully know what you do" (al-Quran. al-Mu'minun: 51).

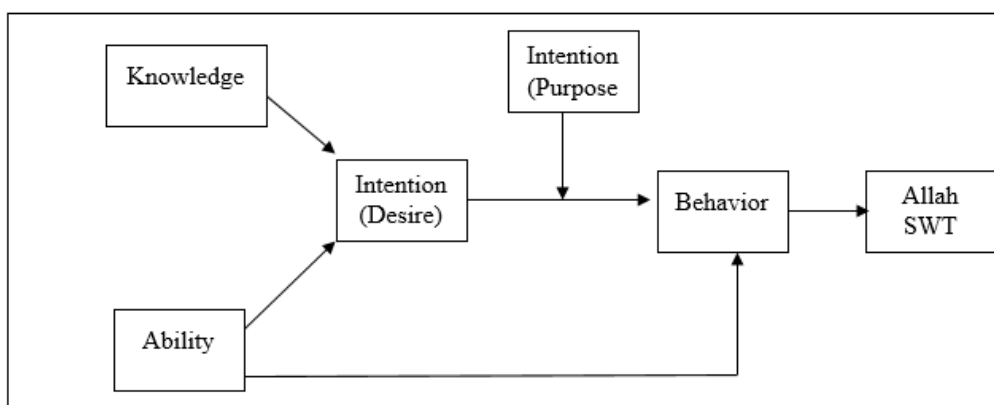
Indeed, the majority study on products and services either in halal or other industry are significantly used TPB to determine the intention of consumers towards their behaviour in consumption. The findings from previous research concluded that the elements of TPB show a relationship with consumer intention toward the products and services.

### An Overview of the Intention Concept by Al-Ghazali

As mentioned by al-Ghazali (1980), the first indicator of someone's behaviour is the will, which is influenced by two elements, namely knowledge, and ability. The existence of the will in the short term is focused on doing only while in the long term the intention is a form of purpose (Allah SWT) which is the main goal for all Muslims (Mokhtar, 2019).

The intention is divided into two. The first intention refers to the will while the second intention refers to the purpose of doing something. Two elements influence the formation of intention namely knowledge and ability. Knowledge refers to something that man does when he knows on something while ability comes from the influences of man's intentions and behavior. The concept of intention from an Islamic perspective is shown in figure 2.

Figure 2: The concept of intention from Islamic perspective



Source: Al-Ghazali (1980)

According to al-Ghazali (1957), human beings who are given the choice (freedom) or taking initiative (*ikhtiar*) either to move (*al-harakah*) or to remain (*as-sukun*). In perfecting an endeavor through deed, it obligates intention. The intention is the state of the heart, which is influenced by the element namely first, knowledge (*'ilm*); and secondly, will (*iradah*), while deeds are influenced by the element of *kudrat* (*qudrah*). Based on knowledge, human beings are equipped with external and internal senses (*al-hawas az-zahirah wa al-batinah*). The external senses are the five senses of hearing, the sense of sight, the sense of smell, the sense of taste, and the sense of touch while the inner sense is the spiritual heart (*al-qalb*) which includes virtue (*al-aql*). However, knowledge alone will not create intention if there is no urgent need. If there is no motive for someone to gain something then the limbs will not move to get anything.

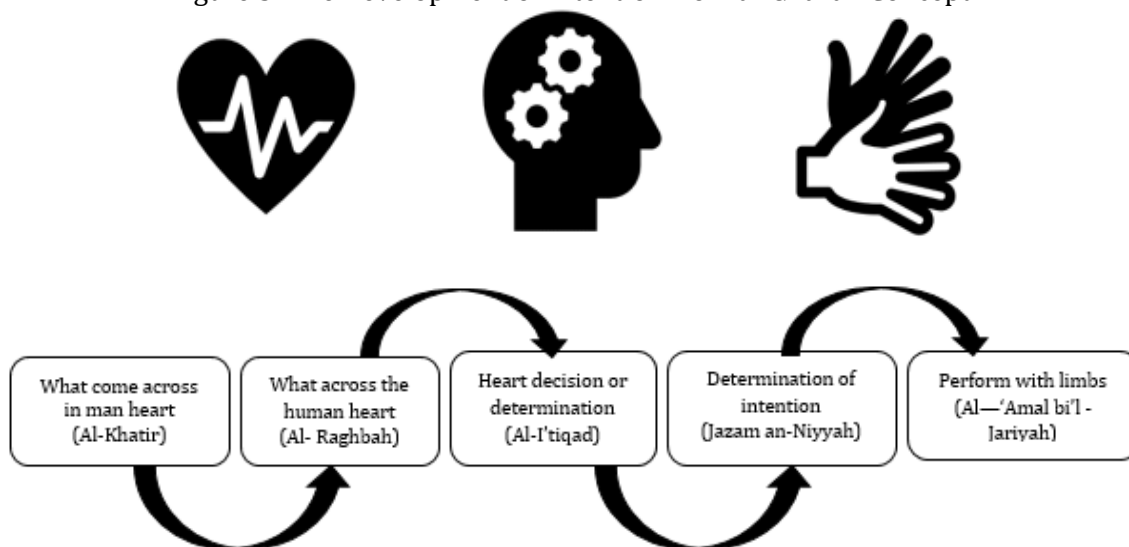
### Stages of Intention by Al-Ghazali

According to Al-Ghazali (1957), before a man made a decision, there are four stages, which are known as (*ahwal*), that the heart needs to go through. The first stage is what comes across in a man's heart (*al-khatir/hadith al-nafs*). This refers to opinion, idea, or anything

that plays at one man's mind. All man's actions start from what comes across the human mind caused a man to have a sense of loved and then forms a strong desire and gives rise to intention in the form of self-awareness and commitment to do something and then move the limbs. The four sources of hadith and *nafs* are firstly from Allah SWT, secondly angel (*malaikat*), thirdly human itself, and lastly the devil (*shaitan*). The second stage is what comes across the human heart, which forms a will or desire (*arraghbah/ mayl at-tab*) to perform a thing that crosses the heart. The third stage involves stages of heart decision or determination (*hukm al-qalb/al-i'tiqad*) which form a decision either to act or not. During this stage, intentions are not fully performed if the thing that can prevent an act is not eliminated. The fourth stages are determination and determination of intention (*taṣmīm al-'azm wa jazam an-niyyah*) to perform an act. This stage is known as the decision to do (*al-fi'l*), intention (*an-niyyah*), and purpose (*al-qasd*).

In summary, the process of performing an act starts from the intention in the heart to the execution of this limb according to al-Ghazali is explained in figure 3.

Figure 3: The Development of Intention from al-Ghazali Concept



Source: Al-Ghazali (1980)

### Categories of Intention by Imam Al- Ghazali

Al-Ghazali (1981) explained that there are three categories of intention, which are firstly sincere intention because of Allah SWT (*niyyatun khaalishatun*), secondly, mixed intentions between sincere and insincere, and lastly, insincere intention. An intention that is accepted or that is right and rewarded is a sincere intention for the sake of Allah SWT. This means humankind is doing something by obeying the *Shariah* and *Sunnah*. Al-Ghazali also stated the three elements that encourage one's pure sincerity in acting namely firstly, fear of Allah SWT punishment, secondly, obedience because of the promised paradise, and thirdly, love for Allah SWT and His Messenger above all others.

### METHOD

This article consists of briefly discussion on the TPB and al-Ghazali concept in predicting Muslim behaviour towards purchasing halal products, and combining the behaviour with intention. In fulfill the aims of the discussion; this article used qualitative method using content analysis method. The content analysis is done through general research based on previous study on TPB in predicting consumer intention towards halal products and services and Imam al-Ghazali book title "*Ihya Ulumuddin*" has been the major reference for this paperwork. Three steps in content analysis involved of: (1) Search for literature that

suits to the study, (2) summarize the literature with the aims of the study, and (3) develop a set of rules for coding, analyze the result and draw conclusions (Seuring & Gold, 2012).

Table 1 and table 2 shows the main literature used for the study based on TPB and al-Ghazali concept on intention.

Year	Theme	Sources
1985	Theory of Planned Behaviour	Journal. B. Kuhl, Action Control
1977	Predicting Helping Behaviour	Wiley Online Library
2012	The Halal Product Acceptance Model For The Religious Society	Business & Management Quarterly Review
1991	The theory of planned behavior	Jurnal of Organizational Behavior and Human Decision Processes
2011	Is religiosity an important determinant on Muslim consumer behaviour in Malaysia	Journal of Islamic Marketing
2022	Application of Theory of Planned Behavior in the Role of the Halal Value	Jurnal Admisi dan Bisnis
2017	Application of the Theory of Planned Behavior	Advances in Economics, Business and Management Research
1985	Explaining Intention-Behavior Discrepancy-A Paradigm	International Academic Research Journal of Business and Management
2009	Applying the theory of planned behavior (TPB)	International Journal of Management

Table 1: Published sources with the use of Theory of Planned Behaviour

Year	Themes	Sources
2021	Concept of Intention based on Imam Ghazali from the perspective of consumer behaviour	International Journal of Islamic Business
2019	Concept of Intention in the Theory of Reasoned Action (TRA) from the Islamic perspective concept of intention	Jurnal al-Sirat
1980	Concept of Intention	<i>Ihyā' 'ulūm ad-dīn</i>

Table 2: Published sources with the use of al-Ghazali concept of intention

The selection of the article is based on a systematic review process. The main themes identified based on consumer intention are "intention", "buy" and "buying". Other similar themes are denoted in the form of "halal product", "halal logo" and "behaviour". The categories and developing themes are manually coding by grouping the similar literature that pertain to the same topic together.

## DISCUSSION

### Differences between TPB Elements and Al- Ghazali's Concept on Muslim Intentions in Consumption

Both the TPB and al-Ghazali theory have been used in predicting consumer since both theories focuses on the intention and behavior of consumer and Muslim toward products and services. However, there is also a difference in terms of concept for both theories. There

are three aspects of different, which can help to provide a greater understanding of this study in determining the intention of Muslims towards halal personal care products.

The first aspect is, under TPB, the intention is referring to the situations in which the individuals will perform the action or not perform the action while in al-Ghazali theory, the stage of intention happens in the third stage of intention (*hadis al-nafs*), whereby individual are still made the considerable decision to perform or not to perform the action. As such, the concept of the intention of TPB are referring to the third stage of al- Ghazali's theory on intention. As narrated by Anas bin Malik;

{ حَدَّثَنَا عَبْدَانُ : أَخْبَرَنَا أَبِي ، عَنْ شُعْبَةَ ، عَنْ عَمْرِو بْنِ مُرَّةَ ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ ، عَنْ أَنَسِ بْنِ مَالِكٍ « أَنَّ رَجُلًا سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَتَى السَّاعَةُ يَا رَسُولَ اللَّهِ ؟ قَالَ : مَا أَعَدَدْتُ لَهَا ؟ قَالَ : مَا أَعَدَدْتُ لَهَا مِنْ كَثِيرٍ صَلَاةٍ وَلَا صَوْمٍ وَلَا صَدَقَةٍ ، وَلَكِنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ ، قَالَ : أَنْتَ مَعَ مَنْ أَحْبَبْتَ { (البخاري ، كِتَابُ الْأَدَبِ ، بَابُ عِلْمِ حُبِّ اللَّهِ ، حَدِيثُ ٦١٧١) .

Meaning: "A man asked the Prophet SAW, "When will the Hour be established O Allah's Messenger?" The Prophet SAW, said, "What have you prepared for it?" The man said, "I haven't prepared for it much of prayers or fast or alms, but I love Allah and His Apostle." The Prophet SAW said, "You will be with those whom you love." (Hadith. al-Bukhari. Bab 'Alamah Hubbi'Llah. 6171).

Therefore, the intention is not something that comes with no action; however, the intention should come with the determination to act upon the intention (al-Qardawi, 2015). Contrast with the first stages of TPB, the individual is still made a consideration in consuming behaviour, while al-Ghazali concept discuss the consideration of Muslim in third stages of intention, whereby, the first stages involve the desire in human heart (*al-khatir*).

The second difference between both theories is in the attitude measure in TPB. As stated by Ajzen (1985), attitude is referred to individual attitudes that prefer good things and reject harmful things based on what they have learned in their life. Therefore, individuals that will be made independent attitude without limitation to fulfill their needs only use this concept. Adnan (2012), supports this statement and stated the TPB is the theory that assumes that individual intention to act causes them to have the freedom to act without limitation. In contrast, from the al-Ghazali concept, attitude is the same as the element of knowledge that has been explained before. In Islam, an individual also has been given the right and freedom in choosing their preferable products or services. Therefore, al-Ghazali explained that due to individual will are free action, thus, every action taken by an individual is based on their choice. Since individuals are given freedom in choosing, thus, previous scholars explained that individuals can have various alternatives in their choice and required knowledge in deciding because, without knowledge, individuals will find it difficult to make a good choice (Al-Ghazali, 1980; Alwaneh, 2009). Islam emphasizes the purity of the goal and the way to achieve the goal must be aligned with Islamic law Muslims must seek the truth through the right path. As Allah SWT mentioned in Surah Al Mu'minun verse 71,

﴿وَلَوْ أَتَّبَعَ الْهُوَاءَ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۗ بَلْ أَتَيْنَهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ﴾

Meaning: "Had the truth followed their desires, the heavens, the earth, and all those in them would have certainly been corrupted. In fact, We have brought them the means to their glory, but they turn away from it" (al-Quran. al- Mu'minun: 71).

Therefore, the element of faith cannot be separated from the Islamic concept of intention. Faith becomes the foundation that underlies motivation. Faith and knowledge are interrelated; both are important motives in human behaviour.



Lastly, TPB is discussing on the subjective norm, on which individual decisions in their activities are based on the perception of their surroundings. This contrast with al-Ghazali concept, because in Islam the concept of intention should come from the principle of sincerity. The condition of accepting Muslim deeds by Allah SWT depends on their sincerity and true intentions as well as actions done according to the rules taught through the *sunnah* (al-Qardawi, 2015). Therefore, the condition of the intention and behaviour of a Muslim must be guided by those two things, which are sincerity and following *Sharia* (Mokhtar, 2019). As Allah SWT mentioned in al-Quran;

﴿قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۚ كَمَا بَدَأَكُمْ تَعُودُونَ﴾

Meaning: Say, O Prophet, "My Lord has commanded uprightness and dedication to Him alone in worship, calling upon Him with sincere devotion. Just as He first brought you into being, you will be brought to life again" (al-Quran. al-A'raf : 29).

Based on this verse, if intention solely depends on the subjective norm, thus the sincerity of human intention will be faded. According to Harun Din, (2007) sincerity is an important element in behavior of Muslim to ensure that human activities are focused too pleased Allah SWT and are not too pleased with others. Even though there are different views on TPB and al-Ghazali concept, however, TPB still does not fully contradict Islamic law. Moreover, a Muslim with halal knowledge have higher desired to buy and consumed the halal products. In addition, the halal market players feel obligated to obtain and apply for halal certificate (Haque, Kadioglu, & Kabir, 2021). Thus, TPB is still relevant in predicting Muslim intention in purchasing behaviour, however, the theory needs to be adapted so that it is not oriented to humans only but also aimed to worship Allah SWT.

## CONCLUSION

Intention concept may vary between Muslim and non-Muslim. As a Muslim, intention should be placed as the first indicator in daily activities including consumption activity. Even though TPB have been used to measured on consumer behaviour towards purchasing on halal products, however, the TPB should be aligned with Islamic practices in which, every element in TPB must consist of the concept of intention by al-Ghazali. Al-Ghazali view intention as a measure that can guide Muslim to gain benefits from consumption activity in *dunya* and also hereafter since as a Muslim itself, the main goals is to pleased and be rewarded by Allah SWT. As been discussed earlier, TPB are not fully contradicted with Islamic teaching and still relevant to be used in measured consumer behaviour as long as al-Ghazali concept of intention can been utilize well with the TPB, so that Muslim will gain another insight view in their consumption activity.

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