

THE ATTITUDE OF MUSLIM YOUTH IN MALAYSIA TOWARDS THE USE OF HALAL COSMETIC PRODUCTS: AN EMPIRICAL STUDY

Nur Ilma Amboⁱ & Musaiyadah Ahamdunⁱⁱ

ⁱ (Corresponding author). Lecturer, Faculty of Islamic Studies, University of Malaysia Sabah. nurilma@ums.edu.my.

ⁱⁱ Senior Lecturer, Academy of Contemporary Islamic Studies (ACIS), Universiti Teknologi MARA, Sabah Branch, Kota Kinabalu, Sabah. musaiyadah@uitm.edu.my

Abstract

One of the most important things that men and women today need in order to boost their confidence is cosmetics. This millennium's technological advancements enable the effective production of cosmetics. It is imperative that the materials used be halal and devoid of any ingredients that are forbidden or detrimental to the user. Consumers these days are also very concerned about ingredients in cosmetic items that contain haram elements or are not quite clear about their halal status. Thus, the primary objective of this research is to examine the attitudes of Malaysian Muslim youth towards the use of halal cosmetics. For the purpose of gathering data, a questionnaire-based survey approach was selected, involving 377 randomly selected respondents who were Malaysian higher education students. Software called Statistical Packages of Social Science (SPSS) version 23.0 was used to analyse the data that had been gathered. The research hypothesis is tested in this study's analysis using the Kruskal-Wallis and Mann-Whitney tests. According to the findings, young people who are 31 years of age and older have a higher attitude score towards the usage of halal cosmetics than people in other age groups. Results also indicate that individuals who are 20 years of age or younger scored the lowest on their position regarding the use of halal cosmetics. The youth's opinion on the use of halal cosmetics is also impacted by the disparity in educational opportunities. It has been demonstrated that the test's $p = 0.001$ level of significance. Finally, a noteworthy distinction in young people's perspective on the use of halal cosmetics may be seen based on their marital status. Youth who were married scored 264.00, more than respondents who were single. The results of this study should help the consumer community, particularly the younger demographic, understand their position on the choice and application of cosmetics that have been certified halal.

Keywords: Attitude, Halal, Cosmetics, Muslim, Youth.

INTRODUCTION

The halal cosmetics industry today has become a rapidly growing industry not only in Malaysia but also in Islamic countries. This is because the halal cosmetics market is considered highly competitive, with the presence of various industry players both domestically and internationally. Halal cosmetics products are widely accepted among the Muslim population because they meet the needs of consumers and provide confidence in using halal cosmetics products. Additionally, there is a significant increase in demand for halal cosmetic products worldwide. The halal trend is also expanding as cosmetics manufacturers produce a variety of halal products to meet the estimated market demand of 2.4 billion Muslim consumers worldwide. Furthermore, the diversity of ingredients in halal

cosmetics also attracts interest from non-Muslim consumers who believe halal cosmetics are cleaner and safer to use.

The global market growth for halal cosmetics products is expected to increase significantly from USD 16.32 billion in 2015 to USD 53.81 billion in 2025. This indicates that the halal cosmetics industry is a contributor to the halal industry, capable of generating income and contributing to the economies of countries. However, there are several factors that may hinder the growth of the halal cosmetics industry in Malaysia specifically. Among them, the level of understanding among Muslim consumers regarding halal and haram issues is still low due to difficulties in identifying valid halal logos for use. This is because Muslim consumers still do not fully understand the concepts of halal and haram in Islam. Muslim consumers' attitudes towards selecting halal products emphasise individual taste rather than understanding and questioning the concepts of halal and haram. Additionally, a study conducted by Rabiatal Adawiyah et al. (2019) showed that awareness of choosing halal food is higher than that of choosing halal cosmetics products. Based on these past studies, there is a need for further research on the level of public understanding of consumer attitudes towards halal cosmetics, as some consumers still have weak attitudes towards using halal cosmetics, and concerns about the effects of using non-halal cosmetics are feared to have negative implications for society and may affect the well-being of Muslims in particular.

The specific objective of this study is to analyse the attitudes of Muslim youth in Malaysia towards the use of halal cosmetic products. This article aims to explore consumer attitudes towards the use of halal cosmetic products. In line with the literature review and research questions posed, this study aims to analyse the attitudes of youth towards using halal cosmetic products in Malaysia based on demographic factors such as gender, age, education level, educational background, educational sponsor, and marital status. Therefore, this study is expected to contribute to various parties, especially the halal cosmetics industry, in strengthening the dissemination of knowledge and strong attitudes towards choosing halal cosmetics products.

LITERATURE REVIEW

The Concept Of Halal In Cosmetic Products

Halal has been the subject of extensive discussion among academics, both domestically and overseas. Islam's definition of halal food is based on the Quran and Sunnah (Nur Ilma, 2021). Due to the guarantee of safety features applied to the product, this demand compels the consumption of halal products. Generally speaking, a halal phrase is something that syarak permits someone to use, perform, or consume since it has advantages. The Arabic terms halla, yahillu, and hillan, which indicate allowed or permitted, are the roots of the word halal (Alias & Harlida, 2017). According to the Malaysian Halal Certification Procedure Manual (2020), halal refers to items that are permitted in Islam as per Sharia law and fatwas, while also meaning items that are permitted as per MS 1500:2019 guidelines. Regarding that, compliance with the requirement for a clear processing application for entrepreneurs in particular and the aspect of food ingredient origins are the most crucial halal concepts to comprehend.

The term "halal" refers to a broad range of halal products, including consumer goods, pharmaceuticals, and cosmetics. It is not just used to refer to halal food items. To guarantee consumer safety, this idea is thoroughly implemented throughout the cosmetic product-producing process (Nurul Aini, 2016). Since halal cosmetics are prohibited from including any materials connected to pigs or their allies, they differ from conventional cosmetics in another way. For instance, glycerin derived from pig animal fat is one chemical that is frequently found in cosmetic products like face cosmetics, lotions, skin creams, and hair dyes that do not adhere to Islamic Sharia (Rabiatal Adawiyah & Zalina Zakaria, 2019).

The next category of chemicals that are forbidden includes goods that include heavy metals like lead and mercury or scheduled poisons like tretinoin, hydroquinone,

clindamycin, or steroids like betamethasone (KKM, 2015; Intan Mas Ayu, 2017). These banned substances are typically added to products to increase their effectiveness quickly. To improve skin tone or address pigmentation issues, hydroquinone and mercury are frequently added to skin whitening treatments. Conversely, tretinoin and antibiotics are typically added to cosmetic products to address skin conditions related to acne. Still, there are negative impacts from these elements. For example, skin surface changes, irritation, and rashes can result from exposure to mercury. Hydroquinone can also stop the pigmentation process, which lowers the skin's defence against UV radiation and raises the possibility of developing skin cancer (KKM, 2015; Siti A'isyah Sukaimi, 2019). When people understand the concept of halal, they will be less susceptible to the effects of ads for cosmetic products that may not adhere to safety regulations or established halal terminology (Nur Ilma, 2021).

The Attitude of Youth Towards the Use of Halal Cosmetic Products

According to Dewan Bahasa dan Pustaka (2022), the word "stand" refers to attitude. As such, it is one of the key components since it characterises a person's decision-making process. This position or mindset can also be described as a person's evaluation of the results of putting a particular behaviour into practice. According to Suraiya et al. (2019) study, consumers—young people in particular—are projected to use more cosmetic items in order to maintain their appearance and image. This raises concerns regarding young people's cosmetic product usage behaviour. According to a survey by Elfira (2019), people who are in generation Y, or were born between 1977 and 1994, are open to adopting halal cosmetics. Younger people are more aware of the value of understanding halal cosmetics. Statistics from previous studies by academics like Ahmad and Abd. Rahman (2015) and Putri et al. (2019) show that women between the ages of 21 and 25 are the average age of cosmetics consumers, and the majority of them are still enrolled in higher education institutions. Nonetheless, it is believed that those above the age of 27 have the ability to purchase halal cosmetics (Cosmetics Business, 2020). Previous research indicates that an individual's age can have an impact on the cosmetic goods they choose and buy.

Furthermore, prior research has demonstrated that young, unmarried people attending college possess a greater understanding of halal cosmetics than married ones. Infante et al. (2019) reported that 80% of men purchase cosmetic goods not only for shaving purposes but also for the purpose of treating and caring for oily skin. Data from 2020, which stated that young men are highly focused on the enhancement of haircuts, nail care, grooming, and skin-lightening services to develop self-skills, supports this. Teng and Wan Jusoh's (2013) study, which claims that 74.6% of young, highly educated people in Malaysia are leading the halal cosmetics sector, lends weight to this assertion. When compared to 20 years ago, when highly educated youth were more likely to marry as soon as they graduated, this is thought to be a quite different situation. Nonetheless, a study claims that men's awareness of halal cosmetics declines after marriage and that they fully defer to their spouses when making cosmetic purchases. They share by using the same product for the entire family as a result (Low, 2017). After marriage, the focus is no longer on outward beauty, so there is typically a high demand for family-friendly cosmetics that help reduce household expenses. This is thought to be a contributing factor to the low awareness of halal cosmetics among married individuals.

One of the things that can persuade customers to choose cosmetics with halal status is their educational background. According to Briliana and Mursito (2017), Maichum et al. (2017), and Larasati et al. (2018), an individual's preference to use cosmetic goods with halal status is positively correlated with their level of religious education. However, Sheer's (2019) study reveals that young people with nonreligious educational backgrounds are viewed as more sociable and approachable by different groups, irrespective of their ethnicity or religion. They enjoy creating social networks that include different societal strata, use modern technologies more creatively, and are more likely to choose courses of action that will satisfy them (Ibrahim et al., 2018). It is observed that young people with

religious and nonreligious educational backgrounds have different perspectives when it comes to choosing halal cosmetics.

A person's literacy level may also be impacted by circumstances surrounding their educational funding. When young people get a scholarship or research grant, they are more likely to spend the money for educational costs than for leisure activities. This group is prevented from wasting time and money on external attractiveness by their commitment to finish their study within the sponsor's stated time period (Asri, 2020). Furthermore, 1.4% of the available funds for young people with PTPTN loans are spent on beauty and entertainment, according to Md. Sapir (2016). Prior studies have also demonstrated that these adolescents can acquire strong financial literacy and makeup while in their parents' custody. Previous research also shows that when these young people are under their parents' care, they can develop steady financial literacy, purchase a variety of branded cosmetics, and frequently visit spas or beauty salons for self-care (Md. Sapir & Abd Halim, 2020).

The researcher has a clear understanding of the hypothesis statement for this study based on earlier research. The researcher can determine whether there is a relationship between the dependent variable (degree of attitude towards the usage of halal cosmetics) and the independent variable (demographic characteristics) based on the hypothesis statement (Greelane.com, 2020). Consequently, the following six hypotheses were developed for this study:

- H1.** Compared to male youth, female youth have a more positive attitude towards the use of halal cosmetic items.
- H2.** Compared to youth under 20, 21–25, and 31 years of age, youth aged 26–30 exhibit a more positive attitude towards the use of halal cosmetic goods.
- H3.** Compared to youth pursuing post-graduate programmes, youth pursuing bachelor's degree programmes exhibit a more positive attitude about the use of halal cosmetic items.
- H4.** Compared to youth who follow non-religious education, youth who follow religious studies have a higher attitude about the use of halal cosmetic items.
- H5.** Compared to students who get PTPTN loans and scholarships or educational grants, young people who are entirely financed by their parents exhibit a more positive attitude towards the use of halal cosmetics.
- H6.** Compared to married youth, single youth use halal cosmetics with a higher attitude.

RESEARCH METHODOLOGY

Survey questions were sent to 400 study participants all University of Malaya students enrolled in the 2019–2020 academic year both directly and online via a "Google Form" on the university's main campus in Kuala Lumpur. Only 377 out of the 400 respondents were given the questionnaire. These University of Malaya students are a representation of the highly educated younger generation, who attend universities in Malaysia's most contemporary and urbanised region the Klang Valley to further their education. Currently enrolled in 14 faculties and two study academies at Universiti Malaya are around 15,000 Muslim students, including international students from different nations (UM, 2020). The researcher indirectly targeted University of Malaya students to help the university create a halal cosmetic literacy programme, in keeping with the findings from Sabri et al. (2012), who likewise targeted their own university students as survey participants.

To facilitate respondents' completion of the survey, the questions are presented in Malay. According to a Low (2017) study, survey respondents from Malaysia, irrespective of their race or religion, are more cooperative when asked survey questions in their mother tongue. Additionally, the dependent variable in this study is youths' opinions regarding the use of halal cosmetics, which is measured using a continuous scale (continuous data). In the meantime, two different scale types nominal and ordinal are used for the independent variables. When it comes to demographic questions about gender (male or female), study

background (Islamic studies versus secular studies), and marital status (single or married), the Nominal Scale is used for categorical data. The major goal of utilising the nominal scale for the variables listed above is to make it possible to conduct hypothesis testing using the Mann-Whitney test. For demographic questions about age (21–25 years, 26–30 years, and 31 years) and education sponsors (scholarships & grants, PTPTN, parents), this survey also employs an ordinal scale. The purpose of the ordinal scale for these variables is to facilitate the use of the Kruskal-Wallis test in order to determine the correlation between the youth's opinion on the use of halal cosmetics and demographic parameters. SPSS 25.0 was used by the investigator to examine numerical data.

RESEARCH FINDINGS

Demographic Profiles

Table 1: Study Respondents' Demographic Information

Demographic Profile	N = 377	Percentage(%)
Gender		
Male	86	22.8
Female	291	77.2
Age		
< 20 years	46	12.2
21-25 years	243	64.5
26-30 years	64	17.0
> 31 years	24	6.4
Current Studies		
Bachelor Degree	271	71.9
Postgraduate	106	28.1
Current Education Trends in Universities		
Religious Trends	208	55.2
Non-Religious Trends	169	44.8
Sponsor		
Government Scholarship	104	27.6
PTPTN Fund	99	26.3
Dependent Parents	122	32.4
Others	52	13.8
Marital Status		
Single	348	92.3
Married	29	7.7

At 77.2%, female respondents made up the majority of the sample, while male respondents made up 22.8%. Given that women are often associated with cosmetics, it seems plausible. The findings of this survey are actually corroborated by a study on the procurement of halal items carried out by experts at Universiti Utara Malaysia. That study discovered that 233 out of 327 respondents, or 71% of the total, were female cosmetic consumers (Farhana, 2014).

The study's results also indicate that, at 64.5%, respondents are between the ages of 21 and 25. In contrast, respondents under the age of 20 make up 12.2%, those between the ages of 26 and 30 make up 17.0%, and those who are 31 or older make up 6.4%. This most likely refers to ladies in the 21–25 age range who use cosmetics. Based on the gender and age items, demographic results indicate that women and young people between the ages of 21 and 25 make up the majority of respondents. As a result, the respondents in this study are appropriate for this age group, as young people are just beginning to learn how to identify and use cosmetics in their daily lives.

Subsequently, the examination of the most recent studies completed by the respondents reveals that 71.9% of them have a bachelor's degree, compared to 22.0% and 6.1% at the post-graduate level. Women who are now pursuing a bachelor's degree and are between the ages of 21 and 25 are most likely frequent cosmetics users. Based on this data, the respondents with a bachelor's degree are the ones who use the most cosmetic goods. According to the results of the study conducted for the university's current education track, 55.2% of respondents were religious. Conversely, 44.8% of those surveyed said they did not pursue a career in religious education. This indicates that women between the ages of 21 and 25 who are enrolled in bachelor's degree programmes are most likely the synonymous respondents. Consequently, the use of halal cosmetics is impacted by the backdrop of religious trends in higher education today.

Furthermore, the study's results also reveal the sponsor of the study's participants. Up to 32.4% of Malayan respondents' studies were funded mostly by their parents. whereas 27.6% of respondents reported receiving government scholarships. Next, there were respondents who received loans from PTPTN funds (26.3%) and sponsors (13.8%). This indicates that women between the ages of 21 and 25 who are enrolled in bachelor's degree programmes are most likely the synonymous respondents. The use of halal cosmetics is currently influenced by the backdrop of religious trends in higher education. Thus, in the event that the respondent is supported by their parents, it can be inferred that they purchase reasonably priced, non-luxurious cosmetics that adhere to Islamic law.

The marital status of the study participants is also displayed in this table. The majority of respondents 92.3% were single, according to this poll. Married respondents make up 7.7% of the total. This indicates that women between the ages of 21 and 25 who are enrolled in University of Malaya bachelor's degree programmes are most likely the synonymous respondents. The use of halal cosmetics is currently influenced by the backdrop of religious trends in higher education. If the respondent is supported by their parents, it can be assumed that they purchase modestly priced, non-luxurious cosmetics, yet halal items. This suggests that respondents who are unmarried consume a lot of halal cosmetic products.

Hypothesis Test

To find out how the study's variables relate to one another, hypothesis testing is done (Ghazali & Sufean, 2018). According to Sekaran and Bougie (2016), this hypothesis test also clarifies the relationship or variations observed across many groups as well as the independent variables present in a given circumstance. This study examined the association between customer sentiments towards halal cosmetics and demographic characteristics using the Mann-Whitney U Test and the Kruskal-Wallis Test. To facilitate effective comparisons, the median rather than the mean score for halal cosmetics knowledge is utilised (Pallant, 2005).

Table 2: Hypothesis Results

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Demographics	N =	%	Results of a hypothesis study on attitudes towards the use of halal cosmetics		
	106		Comparison of Medians	Result	Accept/Reject
Gender					
Male	86	22.8	191.77	Z = - 0.269	Hypothesis H1 is rejected.
Female	291	77.2	188.18		
Age					
< 20 years	46	12.2	142.29	K = 16.396*	Hypothesis H2 is rejected.
21-25 years	243	64.5	187.73		
26-30 years	64	17.0	206.81		

> 31 years	24	6.4	243.90		
Current Studies					
Bachelor Degree	271	71.9	184.23	Z = - 1.363	Hypothesis H3 is rejected.
Postgraduate	106	28.1	201.19		
Current Education Trends in Universities					
Religious Studies	208	55.2	205.18	Z = - 3.208*	Hypothesis H4 is accepted.
Non-Religious Studies	169	44.8	169.09		
Sponsor					
Government Scholarship	104	27.69	182.19	K = 2.326	Hypothesis H5 is rejected.
PTPTN Fund	99	26.3	196.46		
Dependent Parents	122	32.4	182.35		
Others	52	13.8	204.00		
Marital Status					
Single	348	92.3	182.75	Z = - 3.871*	Hypothesis H6 is rejected.
Married	29	7.7	264.00		

In this study, the Mann-Whitney U Test approach was used to compare or assess differences in one variable across two groups (Ghazali & Sufean, 2018). Using variables including gender, recent study, educational background, and marital status, the researcher employed this test technique to identify significant differences in consumer attitudes regarding the usage of halal cosmetic items for two separate groups.

The analysis for gender in Table 2 reveals that the Z value is -0.269. Compared to female respondents, men had a higher opinion on the usage of halal cosmetics, according to an analysis of the mean rank. Since the researcher anticipates that female youth will have a higher level of attitude than male youth, the hypothesis is rejected. Nevertheless, since the significance level displays an alpha greater than 0.010, it does not demonstrate a significant difference.

Secondly, current studies on demographic characteristics are also subjected to the same test. Table 2 indicates that young people pursuing postgraduate degrees receive greater scores than those pursuing bachelor's degrees. Additionally, the initial hypothesis of the researcher was rejected because it predicted that young people pursuing bachelor's degrees would be more respected than those pursuing post-graduate degrees. Additionally, the most recent study element does not distinguish between young people's usage of halal cosmetics.

In relation to the third component, as seen in Table 2, young people who pursued religious studies outperformed those who pursued non-religious education in terms of score. Given that the significance threshold in the test results is $p = 0.001$, it can be inferred that the youth group's attitude towards the usage of halal cosmetic goods is influenced by the differences in educational attainment. Consequently, the hypothesis is approved since it is consistent with the researcher's original idea.

Additionally, Table 2 demonstrates that young married people have a positive view regarding the use of halal cosmetics. However, since the test's results were similarly substantial, it was determined that the difference in marital status had an evident impact on the degree of stance on halal cosmetics. This is a novel finding, as the researcher had anticipated that younger individuals who are still unmarried would score higher. When an alpha of less than 0.10 is displayed at the significance level, it also indicates a statistically significant difference.

In order to compare or contrast three or more groups in one variable, the Kruskal-Wallis test technique was also used in this study (Ghazali & Sufean, 2018). The demographic

characteristics of four distinct age groups and educational sponsors were examined using the Kruskal-Wallis test to determine variations in young people's attitudes regarding the use of halal cosmetic goods.

Table 2 shows that, in comparison to the age groups under 20, 21–25, and 26–30, youth aged 31 and beyond have a high standing level score. Because the researcher believed that young people in the 26–30 age range had a greater status than those in other age groups, the hypothesis was rejected. Nonetheless, given that the significance level in the test results is $p = 0.001$, there is a substantial difference in the young people's attitudes towards the use of halal cosmetics. Because the significant level in the test results is $p = 0.508$, as Table 2 illustrates, the same thing also occurs to educational sponsors when the difference from this variable does not alter the level of the consumer's position in using halal cosmetic items. According to mean rank, participants who received additional funding from sources like the UM Grant, the Tun Abdul Razak Scholarship Foundation, and others did better than those who did not get funding.

DISCUSSION

The study's participants are young Malaysian women, ages 21 to 25, who are pursuing a bachelor's degree with a background in religious studies. Their parents are paying for their education, and the majority of them are still unmarried and receive government subsidies. This group of people fits the study's primary objective, which is to investigate the influence of consumer attitudes among young people who use halal cosmetics.

The Mann-Whitney U test's median result indicates that young males have a strong position towards the use of halal cosmetics. Thus, the study's hypothesis that young women have a more positive attitude towards using halal cosmetics than do young men is disproved. This result deviates significantly from other research, which found that young women are more likely than young men to be inclined towards and aware of the use of halal cosmetic goods (S. L., 2019; Kelly, 2019). But according to a survey, young men have demonstrated a strong interest in and awareness of cosmetics (Lau et al., 2018). As a result, our study has demonstrated that, in keeping with the evolution of the modern fashion industry, the use of halal cosmetic items is no longer limited to young women but has also grown and drawn the interest of young males.

Subsequently, the median score obtained from the Kruskal-Wallis test indicates that the highest level of halal cosmetics is dominated by youth aged 31 and above. Thus, it was determined that the research hypothesis which held that youth between the ages of 26 and 30 had a greater level of halal cosmetics stance than youth between the ages of 21 and 25 and under 20 was untrue. This result is consistent with earlier research by Elfira (2019) and Nur Ilma et al. (2021), which found that youth 31 years of age and older, or those born between 1977 and 1994, have a good outlook and are aware of how to use halal cosmetics. Thus, it is crucial to conduct this research in order to provide comprehensive information about the usage of halal cosmetics, specifically among youth.

Furthermore, the median result on the Mann-Whitney U test indicates that young people pursuing postgraduate studies account for the majority of those at the top of the standings when it comes to using halal cosmetics. Therefore, it is untrue that young people pursuing bachelor's degree programmes have a more positive attitude towards using halal cosmetics than do young people pursuing postgraduate programmes. The study's findings demonstrate that young people's sentiments at the postgraduate and bachelor's degree levels differ statistically significantly. This is a result of the differing study periods for these two programmes, where the bachelor's degree level primarily concentrates on fundamental ideas and useful abilities. In contrast, more information is provided about how to formulate and evaluate a more in-depth position regarding the notion of halal in the youth group's post-graduate programme.

The Mann-Whitney U test's median score explains why young people who study religious studies score higher on the attitude scale than young people who follow non-religious studies. As a result, the study's hypothesis—which states that young people who

pursue religious studies have a more positive attitude towards using halal cosmetics than do young people who pursue secular education—is correct. A basic understanding of the notion of halal in cosmetic products is possessed by researchers from the viewpoint of young people who indirectly follow religious trends. The results of this study provide credence to the notion that young people with religious backgrounds favour halal cosmetics, a conclusion further corroborated by studies by Larasati et al. (2018) and Sheer (2019). This indicates an individual's preference for halal cosmetic items increases with their level of religious education.

The kids who got educational sponsorship from other sources, such as M Grant, the Tun Abdul Razak Scholarship Foundation, Sime Darby, and so on, are represented by the median score on the Kruskal-Wallis test. As a result, it was discovered that the research hypothesis—which claimed that young people with full parental sponsorship knew more about halal cosmetics than young people with educational grants, scholarships, or PTPTN loans—was untrue. The results of this study differ significantly from those of earlier research, which found that young people receiving scholarships from any sponsored organisation were more likely to use their funds for educational expenses rather than for other purposes, like purchasing cosmetics (Asri, 2020). Consequently, this study demonstrates that educational sponsorship affects a person's decision to use halal cosmetics.

The Mann-Whitney U test's median score reveals that married individuals have a higher attitude towards using halal cosmetics than single people do. It also reveals statistically significant results with regard to the young attitude score about the usage of halal cosmetics. Consequently, it was discovered that the study's premise—that young people without children have a greater attitude towards using halal cosmetics than do young people with families—was untrue. The youth group has a strong opinion against the use of halal cosmetics, despite the fact that many of them are already married. But according to a study done in Indonesia, young people who are unmarried also have positive opinions about using halal cosmetics (Aufi et al., 2021). Thus, this study also demonstrates that young people who are married have positive opinions about wearing halal cosmetics. This is a result of their increased diligence while selecting cosmetics for their family members.

It was discovered that just three of the six hypothesis tests performed produced meaningful findings. According to Umut, there are three variables that matter and can affect young people's decision to use halal cosmetics: marital status, educational attainment, and education flow. Respondents aged 31 and older, married, with a religious education, are included in the youth attitude score level.

CONCLUSION

The study's conclusions demonstrate that young people in Malaysia, particularly those in their 30s and older who are enrolled in religious education programmes and have already been married, have a very positive attitude towards the usage of halal cosmetics. This research demonstrates that young consumers (30 years of age and younger) generally hold a moderate opinion towards the use of halal cosmetics. These young people need to change how they feel about using makeup in their day-to-day activities. This research also suggests, albeit indirectly, that young people in this demographic should adopt an open and honest approach to choosing cosmetics so as to steer clear of items that can be harmful to their bodies. As a result, the business must both ensure that its halal cosmetic goods comply with Islamic law and satisfy consumer desires for safe halal cosmetics without negative side effects.

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