Social media influencers on halal cosmetic purchase intention among Gen Z Muslims

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Abstract

Purpose – This study investigates the influence of social media influencers on the purchase intention of halal cosmetic products among Muslim Generation Z in Indonesia. This study incorporates religiosity as a moderating variable and attitude toward influencers as a mediating variable, extending the Theory of Planned Behavior (TPB) in a culturally specific context.

Methodology – A quantitative approach was employed using a structured online questionnaire distributed to 308 Muslim Gen Z respondents who had been exposed to halal cosmetic content promoted by social media influencers. Data were analyzed using Partial Least Squares Structural Equation Modeling (PLS-SEM) with the SmartPLS 4 software.

Findings – The results show that perceived credibility, trust, subjective norms, and perceived behavioral control significantly affect attitudes toward social media influencers. Attitude, in turn, had a significantly positive influence on purchase intention. However, religiosity does not significantly moderate the relationship between attitude toward influencers and purchase intention, indicating that religious commitment may not amplify or diminish the role of influencer persuasion.

Implications – These findings suggest that marketers of halal cosmetics should collaborate with influencers who exhibit authenticity, trustworthiness, and alignment with Islamic values to engage Muslim Gen Z. Understanding the digital and religious sensibilities of this segment is crucial for shaping effective marketing strategies.

Originality – The originality of this research lies in its specific focus on halal consumption in the cosmetics industry. Targeting Indonesian Muslim Gen Z, the study explicitly examines the role of religiosity as a moderating variable, filling a research gap on how religious values influence purchasing decisions.

Introduction

The swift evolution of digital marketing has profoundly transformed how organizations engage and cultivate connections with consumers. The rise of electronic word of mouth (e-WOM) represents a significant transition that is crucial in shaping consumer purchase decisions via social media (Chetioui et al., 2020). As social media penetration increases, Muslim Gen Z is increasingly exposed to influencer-generated content. From an Islamic viewpoint, purchase decisions are shaped not only by individual tastes, but also by religious tenets (Hussain et al., 2024). Consequently, examination of SMI's function in advancing halal products is gaining significance in the digital age.

As a result, the halal cosmetics industry has undergone substantial growth due to this occurrence. As reported by the Dinar Standard (2022), beauty influencers have contributed to an increase in halal cosmetics spending by Muslim consumers, which is predicted to reach $93 billion by 2025. According to the State of the Global Islamic Economy Report 2023, global expenditure on halal cosmetics amounted to USD 79 billion in 2022 and is projected to rise to USD 105 billion by 2027, reflecting a compound annual growth rate (CAGR) of 6.8%. Indonesia, the largest Muslim population in the world, plays a pivotal role in the international halal cosmetics business (Dinard Standard, 2023). The expansion of the halal cosmetics market is propelled by data from the Ministry of Business, which indicates that the national cosmetics business is seeing an annual growth rate of 9%, with customers predominantly favoring halal and natural component goods. Moreover, laws enacted by the Indonesian Government via Law Number 33 of 2014 on Halal Product Assurance have further bolstered the expansion of this industry, mandating that all cosmetic items available in the domestic market incrementally obtain halal certification. By the end of 2023, over 4,000 cosmetic products had received halal certification from the Halal Product Assurance Organizing Agency (Badan Penyelenggara Jaminan Produk Halal, BPJPH) (Badan Penyelenggara Jaminan Produk Halal, 2023).

This trend is further bolstered by alterations in consumption patterns, particularly among the Muslim Gen Z demographics. This phenomenon indicates a change in consumer focus that emphasizes aesthetic functions while simultaneously symbolizing a profound religious identity. Halal cosmetic products are seen not merely as beauty items, but also as embodiments of adherence to Islamic principles in everyday life (Bhutto et al., 2023; Irfany et al., 2024; Koswara & Herlina, 2025; Shahid et al., 2018).

Generation Z, born from 1997 to 2012, possesses a significant degree of digital literacy and often engages with social media in everyday routines. Indonesia's Gen Z members are Internet users, with TikTok (70%), YouTube (69%), and Instagram (81%) serving as the primary sources of information and entertainment (Sugiarti, 2025). According to Databoks (2024), 51% of Gen Z depend more on social media for product information than on search engines such as Google, which stands at 45%. Given that Indonesia is a preeminent global halal market (Reuters, 2018), Indonesian Muslim Gen Z represents a significant customer niche within the halal cosmetics sector. Their purchase decisions are shaped not only by product quality or compliance with Sharia norms, but also by the product's congruence with their personal values and religious lifestyles (Handriana et al., 2020; Sudarsono et al., 2024).

Despite extensive discourse on the impact of influencers on Gen Z's consumption patterns across diverse domains, including fast food (Ghosh et al., 2024), sustainable fashion (Prashar & Kaushal, 2025), and tourism (Seyfii et al., 2023), most of these studies do not explicitly examine the context of halal consumption, particularly within the cosmetics industry, which is deeply intertwined with religious values. Moreover, studies that specifically include religiosity as a moderating component in the correlation between influencers and purchase intention remain scarce. Religiosity can either enhance or restrict the impact of influencer messaging, particularly among Muslim consumers who emphasize religious values in their purchasing choices (Mukhtar & Butt, 2012; Nawaz et al., 2024; Supriani et al., 2025). Consequently, it is essential to investigate how religiosity influences the correlation between social media influencers and their propensity to purchase halal items.

A growing number of studies have examined halal purchasing behavior of Muslim consumers through the Theory of Planned Behavior (TPB), identifying attitudes, subjective norms, and perceived behavioral control as the main determinants of purchase intention (Bhutto et al., 2023; Irfany et al., 2024). Several studies highlight religiosity as an important factor in halal consumption decisions (Abd Rahman et al., 2015; Mukhtar & Butt, 2012; Nawaz et al., 2024). However, religiosity is often treated as a direct predictor, with limited empirical exploration of its moderating role in digital marketing contexts such as SMI engagement. Moreover, most prior research has concentrated on millennial Muslim consumers (Bhutto et al., 2023; Khan et al., 2021; Riswandi et al., 2023), overlooking the distinct behavioral and spiritual profiles of Gen Z consumers (Irfany et al., 2024; Sudarsono et al., 2024).

This study seeks to address these gaps by investigating the influence of SMI characteristics, credibility, trustworthiness, subjective norms, and perceived behavioral control on purchase intention for halal cosmetics among Indonesian Muslim Gen Z consumers. This study incorporates attitudes toward influencers as a mediating variable to elucidate how external influence from an influencer can be transformed into internal intentions by consumers. The Theory of Planned Behavior (TPB) serves as a theoretical framework to elucidate the correlation among influencers, attitudes, religion, and buying intentions. This study aims to enhance the literature on Muslim consumption behavior in the digital age and offer practical insights for halal industry stakeholders in formulating marketing strategies that resonate with the values and preferences of religiously and digitally conscious Muslim Gen Z.

Literature Review

Halal cosmetics

Halal cosmetics represent a rapidly expanding segment of the non-food halal market, driven by heightened consumer awareness, particularly among younger Muslims, regarding the significance of utilizing items that adhere to Sharia rules. In the realm of cosmetics, halal signifies not only the absence of harmful substances, such as alcohol, animal gelatin, or pig derivatives, but also encompasses a hygienic manufacturing process and compliance with the principle of thayyib, which denotes safety and health (Shahid et al., 2018; Sugibayashi et al., 2019). These halal products embody spiritual and moral qualities, rendering them pertinent to Muslim consumers and attractive to a global audience that prioritizes ethics and product safety.

The demand for halal cosmetics has significantly risen, particularly among Generation Y and Z, who are increasingly discerning the ingredients and health implications of products. Khan et al. (2021) asserted that ingredient safety is the primary determinant of purchase intention for halal cosmetics, while the halal logo functions as a significant indicator of quality assurance and Sharia compliance. This underscores the perspective that contemporary customers perceive halal products not merely as a religious need, but also as integral to a health-conscious and environmentally sustainable lifestyle. In India, Shahid et al. (2018) demonstrated that halal cosmetics have evolved into emblems of religious identity and personal piety as enhanced access to information via the Internet and social media has rendered consumers more discerning and cognizant of cosmetic ingredients and production methods.

In addition to spiritual and physiological benefits, social media significantly influence preferences for halal cosmetics. Supriani et al. (2025) demonstrated that Social Media Influencers (SMIs) significantly impact consumer sentiments and purchase intentions regarding halal cosmetic products. Trust in the influencer, perceived knowledge, and alignment of values between the influencer and customers are critical drivers that influence favorable reactions to advertised products. In the digital age, testimonials and recommendations from influencers are deemed more genuine and pertinent than in traditional marketing, thus fostering greater purchase intentions among young consumers.

Furthermore, halal cosmetics serve not only functional purposes but also embody the self-identity of Muslim consumers seeking to exhibit their commitment to Sharia values in the context of modernity. In this context, halal cosmetics represent a manifestation of spiritual dedication and an Islamic lifestyle, further emphasized by the public discourses of influencers on social media. Thus, comprehending the consumption of halal cosmetics requires more than mere adherence to halal labeling; it must also be analyzed through the lens of identity values and religious ambitions within the framework of digital culture.

Although religiosity remains a crucial component, numerous studies indicate that its impact on the decision to purchase halal cosmetics is not consistently predominant. Khan et al. (2021) and Supriani et al. (2025) discovered that functional elements, including product quality, aesthetic appeal, and the impact of trends and influencers, are increasingly critical in consumption choices, particularly among the younger demographic who exhibit a pragmatic interpretation of halal principles. Shahid et al. (2018) identified another challenge: the restricted availability of halal-

certified products in the market, insufficient information from producers, and minimal understanding among sellers of the significance of halal in cosmetic products.

Consequently, halal cosmetics have evolved from just meeting religious requirements to becoming a fundamental aspect of contemporary lifestyles that harmonizes spirituality, health, and self-perception (Bhutto et al., 2023; Irfany et al., 2024; Shahid et al., 2018). Consequently, stakeholders in the halal industry must ensure adherence to halal standards while aligning their marketing strategies with the demands of digital consumers through educational initiatives, partnerships with influencers, and enhanced product transparency to foster enduring loyalty and trust.

Planned Behavior Theory (TPB)

The Theory of Reasoned Action (TRA), first proposed by Ajzen and Fishbein in the 1970s, is expanded upon by the TPB (Fishbein & Ajzen, 1975). A TPB-based research methodology is suggested in this study to evaluate its primary goals. The TPB states that attitude, subjective norms, and perceived behavioral control all affect a person's intention to engage in a behavior (Ajzen, 1991). TPB has been widely utilized in consumer purchase intention (PI) investigations according to Li and Jaharuddin (2021).

Supriani et al. (2025) clarified that TPB is a suitable theory for examining consumer purchase intention (PI), which is gauged by perceived behavioral control, attitude, and subjective norms. An individual's positive or negative opinion of a particular behavior is referred to as their attitude. This suggests that a person's intention to engage in a behavior is stronger when they have a more positive attitude toward it (Ajzen, 2011; Chetioui et al., 2020). A subjective norm is a person's belief that others expect them to act in a particular way. A person will typically be more (or less) interested in engaging in a behavior if they think that others support (or oppose) it. Perceived behavioral control is a person's perception of the knowledge, resources, and opportunities required to carry out a behavior. A person's willingness to carry out a certain action is cognitively represented by behavioral intention (Ajzen, 1991, 2011).

Purchase intention for halal cosmetics

The goal of acquiring halal cosmetic items is a crucial element in comprehending the purchasing patterns of Muslim customers, particularly within younger demographics, such as Generation Z. According to Ajzen's (1991) Theory of Planned Behavior (TPB), purchase intention is derived from three primary components: attitude toward the behavior, subjective norm, and perceived behavioral control. In this context, social media influencers contribute to the cultivation of favorable perceptions of products, establish social norms within online communities, and furnish knowledge that enhances consumers' assurance of selecting halal items (Zahrah et al., 2023).

Numerous studies have formulated a Theory of Planned Behavior (TPB) to elucidate the intricate elements affecting purchasing intentions among Muslim customers. Bhutto et al. (2023) used the categories of religion, self-efficacy, and halal literacy as supplementary and moderating variables to elucidate the intention to purchase halal cosmetics more fully. Positive attitudes, social encouragement, and consumer confidence in selecting halal items strongly influenced purchase intentions.

Nawaz et al. (2024) demonstrated that religiosity does not directly influence purchasing intention; rather, it must be mediated by attitudes and awareness about halal items. Consumers exhibiting significant religiosity may not seek to purchase halal products without concomitant comprehension and a favorable impression of the product (Divianjella et al., 2020). Consequently, customer education regarding the advantages, safety, and halal certification of items is essential for influencing purchasing intentions.

Moreover, emotional and epistemic values have been shown to affect the intention to purchase halal cosmetics. Khan et al. (2021) observed that ingredient safety and sustainability are primary concerns for young customers who perceive halal cosmetics as emblematic of healthy, clean, and ethical lifestyles. The concept of halal is perceived not only as a religious duty, but also as a commitment to environmental sustainability and health. Supriani et al. (2025) affirmed that a favorable disposition and understanding of product halalness serve as significant mediators between religious values and purchasing intention. Furthermore, Generation Z, which is highly

engaged in social media, is often swayed by influencers who disseminate information regarding the benefits of halal cosmetics, particularly sustainability and enhanced product value. Consequently, the integrative framework grounded in the Theory of Planned Behavior (TPB), which acknowledges the influence of social media and religiosity as pivotal elements, is particularly pertinent in elucidating the intention to acquire halal cosmetics in the digital age.

Religiosity

Religiosity significantly influences consumption behavior, particularly for products aligned with religious beliefs, such as halal cosmetics. Studies indicate that religiosity can improve awareness and favorable perceptions of halal products; however, its direct effect on purchasing intentions may differ (Khan et al., 2021). Religiosity frequently influences the selection of products that adhere to Islamic law, such as halal cosmetics, which are assuredly devoid of haram substances and manufactured in accordance with religious criteria (Suhartanto et al., 2021). Nonetheless, research conducted by Liew et al. (2024) indicates that religiosity, while significant, is not invariably the principal determinant of purchase decisions. Conversely, principles such as sustainability, ethics, and product transparency increasingly influence young customers' tastes, but they continue to prioritize items that adhere to halal standards.

The research conducted by Khan et al. (2021) suggests that while religiosity influences consumer choices, its impact may be tempered by external factors, including information spread via social media and endorsements from influencers. This indicates that while religion influences the core ideals of halal consumption, more intricate purchase patterns are also affected by larger factors, including awareness of product quality and sustainability. Consequently, marketing that highlights Islamic values alongside sustainability and ethics may more effectively influence the purchasing intentions of halal cosmetics among young Muslim consumers, particularly those with elevated religiosity, who are also receptive to pertinent digital information (Divianjella et al., 2020).

The concept of a social media influencer

Saima and Khan (2021) explained that the SMI is the newest digital marketing strategy. Social media influencers (SMIs) are individuals with perceived credibility, expertise, and a strong online following, enabling them to influence audience attitudes and behaviors through persuasive content (Djafarova & Trofimenko, 2019; Lou & Yuan, 2019) In the halal cosmetics sector, SMIs act as digital opinion leaders who shape purchase decisions based on trust and personal relevance (Martínez-López et al., 2020). Their authenticity and ability to integrate spiritual values with modern beauty narratives allow them to effectively reach young Muslim consumers, particularly through platforms such as Instagram, TikTok, and YouTube (Jun & Yi, 2020).

Compared with traditional celebrities, SMIs build more intimate and trustworthy relationships with their followers through consistent engagement and relatable content (Belanche et al., 2021). The alignment between influencers, products, and consumer values is critical for effective influencer marketing as it fosters positive brand perception and enhances purchase intention(Belanche et al., 2021; Supriani et al., 2025). Consumers are more likely to respond positively to influencer endorsements when perceived competence, trustworthiness, and value congruence are present. In summary, in the digital marketing era, SMIs significantly affect customers' perceptions of a product or service and influence marketing strategy.

Hypotheses

Grounded in the Theory of Planned Behavior (TPB), this study proposes a conceptual model that examines how cognitive and normative factors shape Muslim Generation Z's attitudes toward social media influencers in the context of halal cosmetic consumption in Indonesia. Furthermore, religiosity is incorporated as a moderating variable to account for the cultural and religious nuances that influence consumer decision making.

Perceived credibility refers to the degree to which an influencer is regarded as trustworthy, knowledgeable, and an expert in endorsing the product. Influencers who are seen as credible are

more likely to elicit favorable attitudes from their audience, which subsequently shapes consumer behavior. According to An et al. (2024), credibility in the context of beauty, product promotion significantly improves consumer evaluations of both the influencer and promoted product. Similarly, Bora Semiz and Paylan (2023) emphasize that credibility enhances trust and positive brand attitudes, particularly when influencers are perceived as authentic and legitimate. In the context of halal cosmetics, Supriani et al. (2025) the credibility of Muslim social media influencers significantly affects how Muslim consumers, especially Gen Z consumers, perceive and respond to promotional content. This aligns with the findings of Rizomyliotis et al. (2024), who argue that perceived credibility plays a pivotal role in shaping attitudes toward influencer content, particularly when aligned with consumer values. Thus, credible influencers are not only persuasive but also serve as effective intermediaries in communicating brand messages, especially for value-based products such as halal cosmetics. Therefore, we formulate the first hypothesis as follows:

H_1: Perceived credibility positively influences attitudes toward social media influencers.

Trust is widely recognized as a central component in shaping consumer attitudes toward influencer endorsements. It encompasses consumer confidence in the influencer's honesty, integrity, and intent to provide reliable information (Kim & Kim, 2021). In the context of social media marketing, trust not only reduces perceived risk but also enhances message persuasiveness and emotional connections between influencers and followers(An et al., 2024; Bora Semiz & Paylan, 2023).

Empirical studies across various cultural contexts have confirmed the importance of trust in determining consumer receptiveness to influencer content. For instance, An et al. (2024) demonstrated that influencers' perceived credibility and trustworthiness significantly influence purchase behavior in the beauty product market. Similarly, Kim and Yoon (2024) found that trust, moderated by follower characteristics and perceived expertise, enhances the impact of endorsements. Martínez-López et al. (2020) further noted that post-credibility and transparency foster trust, which in turn strengthens attitude formation. These findings are reinforced by Djafarova and Trofimenko (2019), who emphasized that influencer authenticity and credibility are key to establishing favorable consumer responses, particularly on platforms such as Instagram. Considering the trust-sensitive nature of halal cosmetic consumption, especially among Muslim Gen Z consumers, trust in social media influencers is expected to foster positive attitudes toward the influencers themselves. Therefore, we propose the following hypothesis:

H_2: Trust has a positive effect on attitudes toward social media influencers.

Subjective norms refer to perceived social expectations from peers, family, or religious communities that influence an individual's evaluative judgments (Ajzen, 1991). In the halal cosmetics domain, these norms play a pivotal role, as Muslim consumers, especially Gen Z consumers, often consider the opinions of their social and religious circles when assessing the credibility and acceptability of influencer-promoted products. Dalziel and De Klerk (2020) show that group influence significantly shapes attitudes toward beauty products while Elmousa et al. (2023) highlighting that peer and community approval enhances receptivity to influencer content. Given the religious sensitivity and identity-signalling nature of halal cosmetics, such normative pressures are expected to guide consumer attitudes more strongly. Thus, we propose the following hypothesis:

H_3: Subjective norms have a positive effect on attitudes toward social media influencers.

Perceived behavioral control (PBC) refers to an individual's belief in their ability to perform a given behavior, including the perceived ease or difficulty of taking action (Ajzen, 1991). In the context of halal cosmetics, PBC captures how confident Muslim consumers particularly Gen Z feel in their ability to identify, access, and purchase influencer-promoted products that meet halal standards through digital platforms.n Empirical evidence shows that PBC significantly influences both attitudes and behavioral outcomes in halal consumption. Bhutto et al. (2023) identified self-efficacy and digital access as key drivers of favorable consumer attitudes toward halal cosmetic usage. Similarly, Hasim et al. (2025) emphasize that online purchase behavior is closely tied to perceived ease of transaction, availability of halal certification, and clarity of digital information. Supriani et al. (2025) further noted that when consumers feel capable of acting in line with their

religious preferences via online channels, their attitudes toward influencers are significantly enhanced. Given this evidence, we propose the following hypothesis:

H_4: Perceived behavioral control has a positive effect on attitudes toward social media influencers.

Attitude is a key predictor of behavioral intention, particularly in the context of digital marketing and halal product consumption. According to the Theory of Planned Behavior (TPB), a positive evaluation of an object or person, such as a social media influencer, increases the likelihood of adopting their recommendations. In halal cosmetics, attitudes toward influencers are shaped by perceived credibility, trust, and value alignment. Anubha, (2023) found that consumer attitudes mediate the relationship between persuasive communication and intention to purchase halal cosmetics. Positive attitudes enhance receptivity to influencer endorsements. Similarly, Hasan et al. (2024) emphasized that attitude significantly contributes to purchase intention when combined with halal awareness and marketing cues.

In the Southeast Asian context, digital strategies involving influencers are more effective when they generate favorable attitudes toward the endorser. This is consistent with Supriani et al. (2025) the finding that Muslim consumers' positive attitudes toward influencers increase their intentions to purchase halal cosmetics. Moreover, Sudaryanto et al. (2022) it was observed that during uncertain times, such as the Covid-19 pandemic, attitude remained a strong driver of online purchase behavior. Therefore, building positive attitudes toward influencers is instrumental in shaping halal cosmetic purchase intentions among Muslim Gen Z.

H_5: Attitude toward social media influencers positively influences purchase intention for halal cosmetics.

Religiosity is a critical factor influencing consumption decisions among Muslim consumers, particularly for products that align with Islamic principles such as halal cosmetics. In a digital context, the relationship between attitudes toward social media influencers and purchase intention may be strengthened or weakened based on an individual's level of religiosity. Silalahi et al. (2021) revealed that perceived religiosity enhances the credibility of celebrity endorsers, subsequently influencing consumer attitudes and behavioral responses. Similarly, Ustaahmetoğlu (2020) it was found that highly religious individuals are more receptive to advertising messages that align with Islamic values, thereby reinforcing the effect of attitudes on purchase intention. Cabano and Minton (2023) also confirmed that religiosity strengthens the influence of both emotional and rational advertising appeal when the product is congruent with personal beliefs. In the context of Muslim Gen Z consumers in Indonesia, Supriani et al. (2025) it has been emphasized that religiosity can amplify the effect of attitude toward influencers on the intention to purchase halal cosmetics. When influencers are perceived as embodying Islamic values, consumers' positive attitudes are more likely to translate into purchase decisions. Conversely, the influence of attitude on intention may be less pronounced for consumers with low religiosity.

H_6: Religiosity moderates the relationship between attitudes toward social media influencers and purchase intention for halal cosmetics such that the relationship is stronger among individuals with high levels of religiosity.

As illustrated in Figure 1, the research model in this study is primarily grounded in the Theory of Planned Behavior (TPB) proposed in Ajzen (1991). Building upon TPB's core constructs of attitude, subjective norms, and perceived behavioral control, this model is refined through insights from previous research on social media influencers (SMIs), including studies by Handriana et al. (2020), , Rizomyliotis et al. (2024), and Supriani et al., 2025). Consistent with Ajzen (2011), this framework posits that these constructs significantly shape consumers' purchase intention (PI). To enrich the model's explanatory power in the context of halal cosmetic consumption, additional variables influencing consumer attitudes toward influencers, such as perceived credibility and trust, are incorporated (Chetioui et al., 2020; Kim & Kim, 2021; Martínez-López et al., 2020), and religiosity is integrated as a key moderating factor affecting PI, as emphasized by Chetioui and Lebdaoui (2021) and Handriana et al. (2020), given its relevance in shaping consumer decisions within Muslim markets.
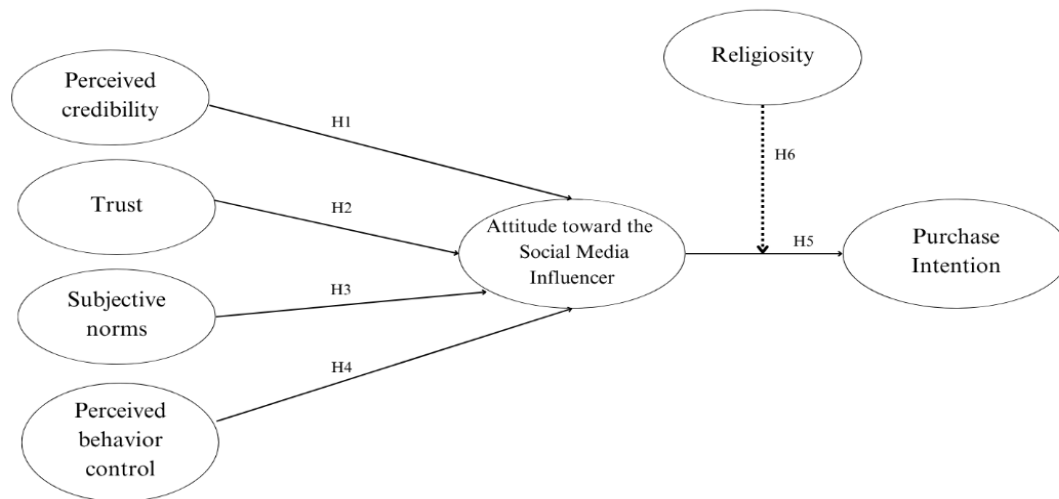
Figure 1. Research model
Source: Authors'own work

Research Methods

In this study, a quantitative method was adopted. This quantitative method places strong emphasis on testing hypotheses and analyzing data using statistical analysis and measurement. To determine the influence of social media influencers' opinions on halal cosmetics, this study employed an online survey questionnaire. A conventional five-point Likert scale, with 1 denoting strongly disagree and 5 denoting strongly agree, was used for all the questionnaire items. A five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree) was used for all the questionnaire items. This scale was selected because of its ability to balance reliability and ease of interpretation, while minimizing cognitive load, particularly among Gen Z respondents. As noted by Hair et al. (2014), five-point Likert scales are commonly employed in PLS-SEM studies, and are especially appropriate when targeting general or younger populations. The questionnaire from earlier studies was modified and adjusted according to the measurement approach. The two primary components of the questionnaire were variable constructs and respondents' demographics. Age, sex, income, and education were demographic questions. Four questions each on perceived credibility, trust, perceived behavioral control, subjective norms, religion, attitude toward social media influencers, and purchase intention make up the variable constructions. Purposive sampling was used, and the respondents had to meet certain requirements: they had to be Muslims, members of Generation Z (born 1997–2012), buyers of specific halal cosmetics, and have seen or read influencers' online reviews of halal cosmetics on social media.

This study filters respondents based on Saima and Khan's (2020) research to ensure that they have specific information about social media influencers in the cosmetics industry. This is done by including only respondents who list at least one favorite influencer they follow on the social media platforms they use, such as Instagram, TikTok, YouTube, or Twitter. Partial least squares (PLS) was used to model the structural equations (SEM). PLS was selected because it can handle big datasets, complicated conceptual models, and models with poor theoretical underpinnings (Martins et al., 2019). According to Hair et al. (2014), the minimum sample size for PLS-SEM is ten times the number of indicators in the most complex construct. Using 28 indicators, the minimum required sample size was 280. Thus, the sample size of 308 was considered sufficient and statistically robust for this study.

The PLS-SEM technique is a versatile, strong, and excellent statistical tool for testing and predicting a hypothesis, according to numerous researchers (Henseler et al., 2015). Using SmartPLS 4 software, this study investigates the structural model (inner model) and the measurement model (external model). Convergent and discriminant validity tests were performed using SmartPLS 4 software to assess the measurement model (external) and structural model (inner model). We assessed the measurement model using discriminant and convergent validity tests. This study used Cronbach's alpha, average variance extracted (AVE), composite reliability, and outer loading to test

convergent validity. To ensure that the model created during the study was robust, a structural model analysis was performed. The variance in the endogenous (dependent) variables can be explained by all exogenous (independent) variables.

This strategy aims to address the issues raised in this study. The existing theories serve as the foundation for the development of this new model. SEM (Structural Equation Modeling) was used for statistical analysis. According to Hair et al. (2014), it is a statistical method for examining direct measurement errors, as well as the connections between latent constructs and their markers. Several exogenous and endogenous factors were directly examined using this model. SEM prioritizes interactive modeling, in which a number of indicators are used to ascertain the links among independent variables, nonlinearity, measurement, and correlated error terms, including numerous dependent latents. Additionally, current indicators are used to measure one or two adjustable latent variables. SEM is also utilized as an alternative to multiple regression, path analysis, factor analysis, covariance, and time-series analysis, as explained above. With estimated qualities realized through a model presumed to have a link with the desired variable (latent variable), it also has the advantage of indirectly measuring the latent variables. Therefore, even though the structural model linkages between latent variables are clearly specified theoretically, they are explicitly employed to distinguish incorrect data (Sarstedt and Liu, 2024). To offer indices and determine whether the data gathered fit the suggested model, this study also used SmartPLS 4.

Table 1 presents the constructs, indicators, and measurement items used. All instruments were adapted from previously validated research and measured using a five-point Likert scale. The variables included exogenous constructs (e.g., perceived credibility and trust), a mediator (attitude toward social media influencers), a moderator (religiosity), and the endogenous outcome variable (purchase intention).

Table 1. Measurement items

Type and name	Items	Measurement Items	Source of data
Endogen (Purchase intention)	PI1	1. I intend to buy halal cosmetic products in the future that are advertised by the influencers I follow.	(Ajzen 2011; Chetioui et al., 2020; Handriana et al., 2020; Supriani et al., 2025)
	PI2	2. I will choose halal cosmetic products advertised by the influencers I follow.	
	PI3	3. I will meet my cosmetic needs by purchasing halal cosmetic products advertised by the influencers I follow.	
	PI4	4. I intend to continue buying halal cosmetics recommended by influencers I trust in the future.	
Exogen (Perceived credibility)	CR1	1. I do believe that social media influencers have the expertise and credibility in promoting halal cosmetic products.	(Chetioui et al., 2020; Martins et al., 2019; Supriani et al., 2025)
	CR2	2. I do believe that the social media influencers I follow have high credibility.	
	CR3	3. I consider the recommendations of social media influencers as a credible source of information when buying halal cosmetics.	
	CR4	4. I do believe that information from social media influencers about halal cosmetics can be trusted because it is based on their personal experiences.	
Exogen (Trust)	TR1	1. I do believe that the social media influencer I follow provides honest recommendations for halal cosmetic products.	(Chetioui et al., 2020; Supriani et al., 2025)
	TR2	2. I do believe that the social media influencers I follow are sincere in giving recommendations for halal cosmetic products.	
	TR3	3. I do believe that the social media influencers use the halal cosmetic products they promote.	
	TR4	4. I feel that the social media influencers I follow provide recommendations.	
Exogen (Subjective norms)	SN1	1. I consider the opinions of the people around me before referring to social media influencers when making purchasing decisions.	(Ajzen, 2011; Chetioui et al.,

	SN2	2.	My family and friends consider the recommendations of social media influencers when buying halal cosmetic products.	2020; Supriani et al., 2025)
	SN3	3.	People who are important to me would agree if I refer to social media influencers before buying halal cosmetic products.	
	SN4	4.	The opinions of my family and friends influence my decision to follow the recommendations of social media influencers.	
Exogen (Perceived behavioural Control)	PBC1	1.	Besides recommendations from social media influencers, I also consider other personal and objective factors when making purchasing decisions.	(Ajzen, 2011; Chetioui et al., 2020; Supriani et al., 2025)
	PBC2	2.	I am more inclined to buy halal cosmetics if the recommended influencer has a good reputation.	
	PBC3	3.	I find it easy to buy halal cosmetic products after seeing recommendations from social media influencers.	
	PBC4	4.	I still consider other factors besides influencer recommendations when buying halal cosmetics.	
Moderator (Religiosity)	RL1	1.	I use halal products, including halal cosmetics, because of my religious beliefs.	Handriana et al., 2020; Supriani et al., 2025)
	RL2	2.	I choose halal products, including halal cosmetics, because in my religious teachings, halal products are those that comply with Sharia law.	
	RL3	3.	I follow religious teachings in purchasing halal products, including halal cosmetics.	
	RL4	4.	I prefer halal cosmetics over non-halal ones because they align with my religious teachings.	
Mediator (Attitude towards the SMI)	AT1	1.	I feel that social media influencers have a positive impact on my purchasing decisions.	(Ajzen, 2011; Chetioui et al., 2020; Supriani et al., 2025
	AT2	2.	I believe that social media influencers present engaging content.	
	AT3	3.	I believe that social media influencers provide information about various new offers related to halal cosmetic products.	
	AT4	4.	I consider social media influencers to be a reliable source of information in finding halal cosmetic products.	

Source: Authors'own work

Measurement model

Validity test
A validity test is used to show the extent to which the validity of the measuring instrument is used to measure the survey results. A validity test was used to measure whether the questions in the questionnaire were valid. Table 2 shows the validity test criteria, including convergent and discriminant validity. Convergent validity is met if outer loading > 0.70 and AVE > 0.50. Discriminant validity is satisfied when the square root of AVE exceeds the correlation between constructs, and cross-loading values are above 0.70 (Ghazali & Latan, 2015).

Table 2. Validity test measurement

Uji	Parameter	Rule of thumb
Convergent Validity	Loading factor (Outer Loading)	> 0,70
	Average Variance Extracted (AVE)	>0,50
Discriminant Validity	Fornell Lacker	The square root of AVE > Correlation between Latent Construct
	Cross Loading	>0,70

Source: Author's processed results

Reliability test
A reliability test was employed to assess the consistency of the questionnaire, serving as an indicator variable. If all the respondents provided consistent answers to the question, the questionnaire was

deemed credible. Table 3 shows the reliability test using Cronbach's Alpha and Composite Reliability. A construct is considered reliable if both values exceed 0.70 (Ghazali & Latan, 2015).

Table 3. Reliability test measurement

Uji	Parameter	Rule of thumb
Reliability	Cronbach's Alpha	>0,70
	Composite Reliability	>0,70

Source: Author's processed results

Hypothesis test
The hypothesis test employs an initial sample of 308 respondents, utilizing the original sample value (O) to ascertain the direction of the association between variables, and the p-value (P) to evaluate the significance of the link. A sample value near +1 indicates a positive correlation, whereas a value near -1 signifies a negative correlation. The t-statistic exceeds 1.96 or the p-value is less than the significance threshold (<0.05), signifying a meaningful association between variables (Sarstedt & Liu, 2024).

Results

Characteristics of respondents

Table 4 shows that the number of female respondents in this study was slightly higher than that of males, but the difference was relatively small, indicating no significant disparity between the two genders. In terms of age range, the majority of the respondents were in the 18–21 age group, followed by the 26–27 age group. Meanwhile, the age group of 22–25 years was the least represented in the questionnaire. Regarding educational background, the majority of respondents had a bachelor's degree as their highest level of education, while high school graduates or equivalent ranked second in number. This indicates that the majority of respondents were students. The alignment with this status is also evident from the income data, where the majority of respondents have a monthly income between IDR1,000,001 and IDR 3,000,000.

Table 4. Characteristics of Respondent

	Description	Amount	Percentage
Gender	Male	156	49.4%
	Female	152	50.6%
Age	18-21	117	38%
	22-25	91	29.5%
	26-27	100	32.5%
Status	Senior High School	74	24%
	Diploma	1	0.3%
	Bachelor	232	75.3%
	Master	1	0.3%
Monthly Income	< IDR 1.000.000	1	0.3%
	IDR 1.000.001- IDR 3.000.000	130	42.2%
	IDR 3.000.001- IDR 5.000.000	172	55.8%
	IDR 5.000.001- IDR 10.000.000	4	1.3%
	> IDR 10.000.000	1	0.3%

Source: Author's processed results

Measurement model evaluation

Figure 2 shows the results of the outer model test, which indicates the outer value of each indicator for each variable, including perceived credibility, trust, subjective norms, perceived behavioral control, religiosity, attitude towards social media influencers, and purchase intention. The purpose of this test is to determine the validity and reliability of the indicators for each variable.

Figure 2. Measurement model
Source: Author's processed results

This study used validity and reliability tests. The convergent validity test based on the measurement model can be measured by examining the loading factor and Average Variance Extracted (AVE) values. The results of the convergent validity test are as follows:

Table 5. Convergent validity test results (Loading factor)

	AT	PBC	PCR	PI	RL	SN	TR	Validity
AT1	0.727							VALID
AT2	0.615							VALID
AT3	0.664							VALID
AT4	0.924							VALID
PBC1		0.936						VALID
PBC2		0.648						VALID
PBC3		0.851						VALID
PBC4		0.728						VALID
PCR1			0.733					VALID
PCR2			0.705					VALID
PCR3			0.742					VALID
PI1				0.805				VALID
PI2				0.674				VALID
PI3				0.719				VALID
PI4				0.740				VALID
RL1					0.607			VALID
RL2					0.713			VALID
RL3					0.757			VALID
RL4					0.926			VALID
SN1						0.807		VALID
SN2						0.760		VALID
SN3						0.619		VALID
SN4						0.712		VALID
TR1							0.745	VALID
TR2							0.756	VALID
TR3							0.758	VALID
TR4							0.683	VALID

Source: Author's processed results

Table 5 shows that each indicator on the variables Attitude (AT), Perceived Behavioral Control (PBC), Perceived Credibility (PCR), Purchase Intention (PI), Religiosity (RL), Subjective Norm (SN), and Trust (TR) has a loading factor value above 0.70 or falls within the minimum tolerance limit that is still acceptable. Therefore, it can be concluded that all indicators of each

variable are declared valid in terms of convergence. This indicates that each construct in this study can be accurately measured using the indicators that comprise it and can accurately represent the variables in the measurement model used.

Table 6. Cronbach alpha, composite reliability, and AVE

	Cronbach'S alpha	Composite reliability	Average variance extracted (AVE)
AT	0.719	0.828	0.552
PBC	0.801	0.873	0.637
PCR	0.558	0.771	0.529
PI	0.718	0.825	0.542
RL	0.747	0.842	0.577
SN	0.699	0.817	0.529
TR	0.722	0.825	0.542

Source: Author's processed results

Table 6 shows the results of internal reliability and convergent validity testing for seven constructs: attitude (AT), Perceived Behavioral Control (PBC), Perceived Credibility (PCR), Purchase Intention (PI), religiosity (RL), Subjective Norm (SN), and trust (TR). The evaluation was conducted based on three indicators: Cronbach's Alpha, Composite Reliability (CR), and Average Variance Extracted (AVE).

A Cronbach's alpha value above 0.7, it is generally considered to indicate good internal reliability. The PBC (0.801), RL (0.747), TR (0.722), PI (0.718), and AT (0.719) constructs met this threshold. Based on Composite Reliability (CR), all constructs had CR values above 0.7, indicating adequate construct reliability. The highest value was found for PBC (0.873), and the lowest value was found for PCR (0.771). CR is superior to Cronbach's alpha in measuring reliability because it does not assume equal indicator weights. Based on the average variance extracted (AVE), AVE indicates convergent validity; a value above 0.5, which is considered sufficient to show that the construct explains more than half of the variance of its indicators. All constructs had AVE values ≥ 0.5, with the highest value in PBC (0.637) and the lowest values in PCR and SN (0.529).

Based on Table 7, it can be seen that according to the requirements of the measurement model for the discriminant validity test, the Fornell–Larcker value must be 0.7 to be declared valid.

Table 7. Discriminant validity test results (Fornell Larcker)

	AT	PBC	PCR	PI	RL	SN	TR
AT	0.743						
PBC	0.701	0.798					
PCR	0.677	0.706	0.727				
PI	0.690	0.768	0.702	0.736			
RL	0.701	0.783	0.705	0.692	0.760		
SN	0.661	0.793	0.631	0.733	0.706	0.728	
TR	0.668	0.781	0.721	0.762	0.745	0.722	0.736

Source: Author's processed results

Structural model evaluation

Table 8. Hypothesis test results

	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T Statistics ($\lvert O/STDEV \rvert$)	P Values	Result
AT → PI	0.456	0.450	0.076	6.026	0.000	Significant
PBC → AT	0.381	0.386	0.041	9.359	0.000	Significant
PCR → AT	0.160	0.156	0.050	3.182	0.000	Significant
SN → AT	0.233	0.222	0.037	6.008	0.000	Significant
TR → AT	0.273	0.273	0.033	8.358	0.000	Significant
RL X AT → PI	0.083	0.077	0.043	1.915	0.056	Insignificant

Source: Author's processed results

Based on Table 8, the conclusions from the hypothesis testing results are as follows,

Hypothesis 1: Perceived credibility is positively associated with consumers' attitudes towards SMI. The original sample value of 0.160, which is close to +1, indicates a relatively strong positive relationship between perceived credibility and attitude towards social media influencers (SMI). A T-statistic value of 3.182 (greater than 1.96) indicates that this relationship is statistically significant. A very small P Value of 0, which means < 0.05, indicates that this hypothesis is accepted. The perceived credibility of social media influencers (SMI) has a positive and significant impact on consumer attitudes. The higher the perceived credibility, the more positive the consumer's attitude towards the influencer.

Hypothesis 2: Trust is positively associated with consumers' attitudes towards SMI. The original sample value of 0.273, which is close to +1, indicates that trust has a strong positive relationship with attitudes towards social media influencers. The very high T-statistic of 8.358 (greater than 1.96) indicates that this relationship is statistically significant. The P Value of 0.00, which means < 0.05 Thus, this hypothesis is accepted. Trust in social media influencers (SMI) has a positive and significant impact on consumer attitudes. The greater the consumer's trust in the influencer, the more positive is their attitude towards the promoted product.

Hypothesis 3: Perceived subjective norms are positively associated with consumers' attitudes towards SMI. The original sample value of 0.233, which is close to +1, indicates that subjective norms have a positive influence on attitudes towards social media influencers. A T-statistic value of 6.608 (greater than 1.96) indicates that this relationship is statistically significant. A very small P Value of 0.00, which means < 0.05. Thus, it can be concluded that this hypothesis is accepted. Subjective norms, which are the views or social influences of the consumer's surroundings, have a positive and significant impact on consumers' attitudes towards social media influencers.

Hypothesis 4: Perceived behavioral control has a positive influence on attitudes towards social media influencers. The original sample value of 0.381, which is close to +1, indicates that perceived behavioral control has a strong positive influence on attitudes towards social media influencers. A T-statistic value of 9.359 (greater than 1.96) indicates that this relationship is highly statistically significant. A P Value of 0.00, which means < 0.05. Thus, this hypothesis was accepted. This means that the greater the perceived behavioral control of consumers, the more positive their attitudes towards social media influencers.

Hypothesis 5: Attitudes towards social media influencers have a positive effect on the intention to purchase halal cosmetics. The original sample value of 0.456, which is close to +1, indicates a significant positive relationship between attitudes towards social media influencers and purchase intention. A T-statistic value of 6.026 (greater than 1.96) indicates that this relationship is statistically significant. A P Value of 0.00, which means < 0.00. Thus, this hypothesis was accepted. This means that a positive attitude towards social media influencers increases consumers' purchase intentions for promoted products.

Hypothesis 6: Religiosity moderates the relationship between attitudes towards social media influencers and purchase intention; the relationship is stronger in individuals with a high level of religiosity. The original sample value of 0.083, which is close to +1, indicates that the interaction between religiosity and attitudes towards social media influencers has a positive relationship, but it is not very strong. The T-statistic value of 1.915 was slightly lower than 1.96, indicating that this relationship was not significant. The P-value of 0.056 was slightly greater than 0.05, indicating that this relationship was not statistically significant. Therefore, this hypothesis was rejected. Thus, religiosity does not moderate the influence of attitude on consumer purchase intention in the context of this study.

Discussion

Based on the hypothesis testing results, the original sample value obtained is 0.160, the t-statistic is 3.182 > 1.96, and the p-value is 0.00 < 0.05, indicating that perceived credibility has a positive and significant effect on consumer attitudes towards social media influencers (SMI). This means that

the higher the perceived credibility of the influencer by consumers, the more positive is their attitude towards the promoted product. These findings are in line with those of Lou and Yuan (2019), who stated that influencer credibility affects consumer attitudes towards promoted products. Djafarova and Trofimenko (2019) also found that high influencer credibility results in more positive consumer attitudes towards recommended products. The finding that influencer credibility and trust significantly shape consumer attitudes implies that influencer selection should go beyond the follower count. Halal cosmetic brands must collaborate with influencers who demonstrate authenticity, educational value, and alignment with Islamic principles. Choosing influencers solely based on popularity without value congruence may damage brand image and erode trust among increasingly critical Gen Z consumers.

Based on the hypothesis testing results, the original sample value obtained was 0.273, the t-statistic was 8.385 > 1.96, and the p-value was 0.00 < 0.05, meaning that trust in influencers has a proven positive effect on consumer attitudes towards social media influencers (SMI). This means that trust in social media influencers (SMI) has a strong influence on consumer attitudes, in line with the findings of Chetioui et al. (2020), who emphasize that trust in influencers is a key factor in shaping positive consumer attitudes towards promoted products.

Based on the hypothesis testing results, the original sample value obtained was 0.233, the t-statistic was 6.008 > 1.96, and the p-value was 0.00 < 0.05, meaning that subjective norms, which are social influences from the consumer's surroundings, have been proven to have a positive effect on consumer attitudes towards influencers. This means that social norms such as recommendations from family or friends play an important role in shaping consumer attitudes towards influencers. Ajzen (1991) Dalziel and De Klerk (2020) confirms that subjective norms significantly influence consumer attitudes in collectivist societies, which supports this finding. The significant role of subjective norms suggests that Muslim Gen Z purchasing decisions are influenced by social validation from close circles (family, peers, and religious figures). Therefore, marketing strategies should adopt a community-based approach, such as partnerships with hijab communities, Islamic digital platforms, or campus-based religious groups, rather than relying solely on unidirectional endorsements from individual influencers.

Based on the hypothesis testing results, the original sample value was 0.381, the t-statistic was 9.359 > 1.96, and the p-value was 0.00 < 0.05. This means that perceived behavioral control, which relates to consumers' beliefs about their ability to make purchases, has a significantly positive influence on attitudes toward social media influencers. This indicates that perceived behavioral control plays an important role in strengthening consumers' attitudes towards influencers. This is in line with Hasim et al. (2025) findings explaining that perceived behavioral control influences consumers' attitudes and purchase intentions. Supriani et al. (2025) also support this finding, showing that perceived behavioral control can enhance consumers' positive attitudes towards influencers. The strong influence of perceived behavioral control on attitudes indicates the importance of ensuring that Gen Z consumers feel empowered and capable of making informed decisions. Brands must ensure that information on halal certification, product safety, and pricing is accessible, transparent, and aligned with the digital consumption habits. Features such as QR codes for halal verification or direct "Shop Now" links to certified products can increase consumer confidence and convenience.

Based on the hypothesis testing results, the original sample value obtained was 0.456, the t-statistic was 6.026 > 1.96, and the p-value was 0.00 < 0.05, indicating that a positive attitude towards social media influencers had a significant impact on the intention to purchase halal cosmetic products. This is consistent with previous findings by Chetioui et al. (2020), who state that a positive attitude towards influencers can increase consumers' purchase intentions for the promoted products. A series of studies by Supriani et al. (2025) also show that consumers who have a positive attitude towards influencers are more likely to purchase the products they recommend. Since attitude is a direct predictor of purchase intention, promotional content should not only capture attention, but also foster emotional and spiritual resonance. Narratives that associate product usage with worship, cleanliness, or spiritual transformation are more effective in shaping Gen Z Muslim purchase behavior than superficial messaging.

Based on the hypothesis testing results, the original sample value obtained was 0.083, the t-statistic was 1.915 > 0.056, and the p-value was 0.056 < 0.05, meaning that religiosity is not strong enough to strengthen the relationship between attitudes towards influencers and the intention to buy halal cosmetics in the context of this research. Memon et al. (2019) and Mukhtar and Butt (2012) showed that religiosity influences halal consumption decisions, but its impact as a moderating factor tends to be insignificant in several contexts. Therefore, although religiosity is an important factor in halal consumption, its moderating influence in this relationship has proven to be weak. The insignificant moderating effect of religiosity alone suggests that religiosity does not automatically enhance the relationship between attitudes and purchase intentions. This challenges the oversimplified view of Muslim consumers as homogeneous groups. A hybrid marketing strategy that blends Islamic values with lifestyle relevance, self-expression, and sustainability is likely to be more impactful in reaching diverse segments of Muslim Gen Z.

Conclusion

Based on the research findings, this study shows that perceived credibility and trust towards influencers have a significant positive influence on consumer attitudes towards influencers. This indicates that the higher the credibility and trust in the influencer, the more positive is the consumer's attitude towards the promoted product. Additionally, subjective norms have been proven to influence consumer attitudes towards influencers, where social influence from family or friends plays a role in consumer decisions. Perceived behavioral control has a significant influence on consumer attitudes, meaning factors such as ease of access and the ability to make purchases strengthen positive attitudes towards influencers. A positive attitude towards influencers positively affects the intention to purchase halal cosmetics. Although religiosity plays an important role in shaping attitudes towards halal products, its influence as a moderating variable was not proven to be significant in the relationship between attitudes towards influencers and purchase intentions.

This study contributes to the understanding of the factors influencing halal cosmetic consumption behavior in the digital era, particularly in the context of marketing through social media influencers. As a next step, this research opens up space for further exploration of other factors influencing purchase intentions, such as sustainability values and marketing ethics, which are becoming increasingly relevant to young consumers. Additionally, research comparing the influence of various types of influencers, such as micro- and macro-influencers, can provide deeper insights into the effectiveness of each in influencing purchasing decisions. Future research could also consider consumers with higher levels of religiosity to determine whether religiosity truly moderates their purchasing decisions in this context. Finally, with the rapid development of social media, further research could explore the influence of new social media platforms and short video-based marketing trends on the purchase intention for halal products, which is becoming increasingly important in the context of digital consumption. This research not only provides theoretical insights into the behavior of Muslim consumers in the digital era, but also offers practical guidance for halal industry players in designing more effective marketing strategies that align with the values cherished by young Muslim consumers.

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