

HALAL KNOWLEDGE, RELIGIOSITY AND CELEBRITY WORSHIP IN DETERMINING MUSLIM CONSUMERS PURCHASE INTENTION ON HALAL COSMETICS: A CONCEPTUAL MODEL

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Abstract: A conceptual model for Muslim consumers' buying behaviour of Halal cosmetics products is proposed. This conceptual paper explores the underlying determinants that are likely to influence Muslim consumers' perceptions and attitudes towards halal cosmetic products in Malaysia. The determinants are based on the consumers' consumption value through the expansion of the Theory of Consumption Value (TCV). This paper applies the consumption value model as the basic framework, which includes the halal knowledge, religiosity, and celebrity worship. There is a need to investigate the value dimensions in greater depth and to operationalise the dimensions to establish the key relationships that can better explain consumers' choices in their purchase intention and buying decision behaviour. Recommendations for future research are also discussed.

Keywords: Halal knowledge, Religiosity, Celebrity worship, Halal cosmetic, Purchase intention

1. Introduction

The Muslim population is one of the biggest world markets worth billions of dollars. The global Muslim market's spending is in the fourth place in the world with US\$46 billion (RM198 billion) after the United States with US\$81 billion, Japan with (US\$77 billion), and China with US\$49 billion (Global Islamic Economy Summit, 2015). Sayd Farook, the Global Head of Islamic Capital Markets at Thomson Reuters, states that the global Muslim spending on cosmetics has increased from was \$46 billion (6.78 percent) in 2013 to over \$73 billion in 2019 (8.2 percent). A significant share goes to the Halal segment, whereby halal cosmetics have great potential in the global Islamic market. *Halal* means "permissible, allowed or permitted to be consumed by Islamic law" (Kaur, Osman, & Maziha (2014), as indicated in the Quran and teachings of the Prophet Muhammad.

The realm of Halal is not solely focussed on foods products finance, and investments, but extend to the other consumables such as toiletries, pharmaceutical, and cosmetics. It promotes an eco-ethical philosophy that rests well with both modern and conservative Muslims worldwide. According to Halal cosmetics products.com, eco-

ethical means free from animal cruelty, caring for the environment, not harming one body (eating natural formulations, organically grown products, and those free from pesticides or ingredients deemed harmful to the body), and fulfilling corporate social responsibility (which includes fair trade and no exploitation of workers).

2. Halal Cosmetics - Background

Muslims today are very concerned about any halal cosmetics consumed. Halal cosmetics products are recognised as clean, safe, and high-quality products. Halal cosmetics are different from cosmetics products in general because halal cosmetics do not contain ingredients that contain pork, along with their derivatives, and alcohol (Mohezar, Zailani, & Zainuddin, 2016). The increasing growth of the halal cosmetics industry is reflected in the increase of consumer knowledge about ingredients for making cosmetics as information is increasingly obtained easily. The global halal cosmetics industry is estimated at USD13 billion with an annual growth rate of 12%. The halal cosmetics market currently accounts for 11% of the total global halal industry (PewResearch, 2010).). In the purchase of halal cosmetic products, various attributes are taken into consideration. Some of the attributes are the quality of the cosmetic products, brand name, application, pricing, packaging, and most importantly the Halal certification. Besides, Muslim consumers choose halal cosmetics products because of, among others, religiosity and halal knowledge (Ahmad, Rahman, & Rahman, 2015).

Although the halal cosmetics craze has been on the rise for the past few years, there is a lack of literature in this field. Despite the potentials of this industry, consumers are not exposed sufficiently to halal brands, with a relatively low level of responsiveness towards halal cosmetic products (Rajagopal et al., 2011). Halal issues within the sector remain a minor concern among consumers as compared to food consumption. Hence, an understanding of the attributes of factors that influence Muslim consumers to purchase halal cosmetic brand is pertinent and should be explored further as this could facilitate marketers strategise the marketing of their products effectively. Therefore, the objective of this paper is to analyse the decision-making criteria of Muslim Malaysians in the purchase of halal cosmetics. What are the important criteria or attributes in the halal cosmetic products during the purchase by Muslim consumers? Therefore, this paper will cover attributes such as halal knowledge, religiosity, and celebrity worship in determining the purchase behaviour of Halal cosmetics among Muslim consumers in Malaysia.

3. Literature Review

3.1 Halal Cosmetics

Halal Beauty Industry Thomson Reuters (2016) has reported that the estimation for the cosmetics spending will reach up to USD 81 billion in the year 2021. Other than the market from Middle East countries and Malaysia and Singapore, the recent lifting of economic sanctions to Iran is expected to boost up the Halal cosmetics industry. The highest segment for Halal cosmetics is skincare, which makes up 27 percent of the total global expenditure, 23 percent for deodorants, toothpaste, and

sunscreen, 20 percent for hair care and makeup, and 10 percent for fragrance. Malaysia is the second place behind the United Arab Emirates in the top countries of Halal cosmetic, which was measured by awareness, social (pricing indexes), governance, and supply driver relative to country size.

The Halal cosmetics industry can make a handsome profit as the market size is not only limited to Muslim countries (i.e. OIC countries) but also to non-Muslim countries (Thomson Reuters, 2016). Swidi et. al. (2010) pointed out that the factors of the flourishing cosmetics industry are supported by globalization, modernism, urbanism which consequently lead to information technology and communication advancement, and also the rise of disposable income among consumers. These factors had become a domino effect that the awareness of Halal cosmetics and beauty products is rising as well as the media and advertising take place. This also vouched by Nadia (2018) that reported that social media such as Instagram, Facebook, and Twitter has become a reference point for millennials for the beauty product. The local cosmetic brands such as Zawara, Sugarbelle Cosmetics, SimplySiti, and many more have gained huge followers on their Instagram page.

In recent years there is a high demand for innovative cosmetics and personal care products because consumers now have been more aware of beauty. Bernama (2010) added that the trend is also becoming more discerning consumers whereby the demand for specialised value-added products such as halal products, botanical-based products, or products that are environmentally friendly are increasing (Rahim 2019). Halal has now become a universal concept. Halal stands not only for just and fair business but also animal welfare, social justice, and a sustainable environment (Nadia 2018). It is no longer a concept confined or restricted to the slaughtering of animals for the consumption of Muslims but encompasses products and services of the highest quality that meet the ever-increasing awareness and needs of non-Muslim consumers in a demanding market (Rahim, 2019).

Soraya (2010) added that the trend is also becoming more discerning whereby the demand for specialised value-added products such as Halal products, botanical-based products, or products that are environmentally friendly are increasing. Halal has now become a universal concept. Beauty and personal care products have been supported and gain a positive outlook response from the industry players in Malaysia (Euromonitor, 2016). Today, Halal is not simply a religious issue rather it is an opportunity to increase sales and acquire a competitive advantage. The potential growth for Halal cosmetics and personal care products is fuelled by the growing demand for safe, natural products that fit consumers' religious and cultural beliefs (The Halal Journal, 2016).

To date, several research streams exist in the domain of Halal cosmetics products. Hashim et al. (2014) has reviewed Halal cosmetics and personal care products in terms of ingredient. Hashim et al. (2014) investigated the factors influencing young adult urban Muslim women towards Halal cosmetics. Swidi et al. (2010) summarised the emergence, growth, and prospects of the Halal cosmetics industry in Malaysia. Ahmad et al. (2015) tested the relationship between knowledge and religiosity on consumer behaviour towards Halal cosmetics products. Besides,

Daud et al. (2012) has identified the determinant attributes of Halal cosmetics product that influence its positioning strategy in the Malaysian market. Further research has explored the derived values of Halal cosmetics products and argued their potential impacts on consumer purchase intention.

3.2 Halal Consumers Buying Behaviour

The purchase decision is a part of the consumer decision-making process. It is important to note that there are two prior stages which are information search and evaluation of alternatives that consumers act consecutively to reach the stage of the purchase decision and intention affect the consumer in those stages. In many situations, the consumer engages in the selection process of products and stores. With the consumer preferences of the brands in terms of ranking, probability of choice, and so forth, the decision was made to have the cosmetics product. The practice in real life is when the consumer would seek full information such as quality, brand, price, country of origin according to their motivation. For example, the customers who are using any Halal cosmetics there must be educated and experienced the products that normally lead other customers to choose the product.

As consumers behave differently, models of purchase decision-making behaviour are adapted in different ways by different individuals. According to Mounghkem and Surakiatpinyo (2010), on purchasing decisions, customers always see themselves as the most influential person on their purchasing decision even though they live alone or with the other (family, partner/spouse or friend). This may be considered as a second influence person on their purchasing decision. Therefore, the marketing strategy offering by cosmetics product providers needs to have criteria of '*quality or attribute*' and followed with the price. In order to meet the customer's needs of the product, the developer should develop the products to content them, set and sell at the right price, distribute the products in the right place. Lutfie et al. (2015) posit Indonesian Muslims are very concerned about the Halal certification of the product in the decision making process but halal cosmetics product quality remains an important criterion. Similarly, research by Muhammad et al. (2015) on purchase intention towards halal cosmetics and personal care products in Pakistan showed that the halal logo, religious beliefs, and halal certifications significantly influence the halal purchase intention. Within the context of halal cosmetics, Muslim consumers may repeat the purchase if the attributes of the products such as their ingredients, texture, and performance aspects are conformed to their cultural requirements and personal taste (Khraim, 2011).

Awan, Siddiquei, and Haider (2015) mentioned that when it comes to making halal purchases; Muslim consumers are affected by social factors, personal factors, and also the halal logo. Souiden and Jabeur (2015) in their study showed that in the event of buying the halal product, the religious beliefs held by the consumers played a moderating role between attitude and purchase intention. Therefore, Muslim consumers with a higher degree of adherence to Islamic beliefs were more inclined toward buying halal cosmetics products. These findings showed that consumers' religious belief is among the most important factors when they are purchasing cosmetic products. When it comes to halal cosmetics products, consumers'

commitment toward their religion or in other words their religiosity, their knowledge and/or awareness, and social influence are crucial aspects that affect their intention of purchasing halal cosmetics products (Ansari & Mohammed, 2015). Besides, the relation between Malaysian consumers' willingness of buying halal cosmetics and attitude was also disclosed in the study conducted by Abd Rahman et al. (2015). Yeo, Mohamed, and Muda (2016) found that buying behaviour among Muslim consumers is changed whereby Muslims today buy products that emphasize hygiene, safety, and standards. Due to the change in buying behaviour, product lines must now include new halal products dedicated to different sex, age groups, and ethnicities to cater to varying age and lifestyle demographics. Manufacturers that wish to target the Islamic market thus should take into account the specific religious requirements that reflect on different stages of product development. Marketing campaigns to promote the benefits of halal cosmetics should be used instead of campaigns that only portray the physical characteristics of the products.

The use of celebrities as product endorsers and spokespersons in advertising campaigns is on the rise (Suki & Salleh, 2016). These celebrities are very persuasive and recognised by the public, are hired by a marketer for a contractual period, and are most likely to be from the entertainment or sports industries. Celebrities who are well-liked and attractive tend to be effective spokespersons (Suki & Salleh, 2016), which helps to enhance the effectiveness of advertising. Celebrities make advertisements more believable (Lafferty et al., 2002), enhance message recall, create a positive attitude towards the brand (Bower and Landreth, 2001), create a distinct personality for the endorsed brand (Suki & Salleh, 2016), create an immediate identity or persona for a product (Ohanian, 1991) and generate a greater likelihood of customers choosing the endorsed brand (Hakimi et. al., 2011). In essence, consumer choice decision-making is influenced by multiple consumption values. This study would like to seek three pertinent attributes i.e., (1) halal knowledge, (2) religiosity, and (3) celebrity worship in the purchase of halal cosmetics among Muslim consumers.

Halal Knowledge

Knowledge usually refers to the facts, feelings, or experiences known by a person or a group of people; it can also be defined as awareness, consciousness, or familiarity gained by experience or learning. Knowledge always is preferred by the expertise and skills acquired by a person or a group of people through a theoretical or practical understanding of a subject (Che Ahmat et al., 2011; Sinclair, 2010). Few studies have examined the effect of knowledge on attitudes towards Halal food (Abdul Aziz and Chok, 2013; Hamdan et al., 2013). Hamdan et al., (2013) findings show that there is a weak relationship between knowledge of Halal foods and purchasing decisions. In contrast, Abdul Aziz and Chok (2013) find that knowledge about Halal food positively relates to purchasing intentions for non-Muslim consumers. Although much has been learned regarding the influence of knowledge on food, an understanding of whether knowledge influences attitudes towards Halal cosmetics remains sparse. Then recently, Abdul Rahman et.al., (2015) found that there is a significant relationship between Halal knowledge and intention to purchase Halal cosmetics.

The meaning of knowledge for consumers is the specific information (what and how) that influences consumer purchase decisions (Aziz & Wahab, 2013). Consumer knowledge can be perceived as a consumer's perception and their insight into the product to be bought or consumed (Rajagopal et al., 2011). According to Rahman et. al., (2015), knowledge is a source of information owned by the consumer in terms of knowledge of the characteristics or characteristics of the product, the consequences of the use of the product, and the level of satisfaction to be achieved through the product. According to Shaari and Ariffin (2009), a consumer would not be reluctant to purchase a halal product with knowledge. They will know which products are not halal and will ignore the other halal product with a foreign halal logo. Therefore, knowledge is one of the key ingredients to influence halal product purchase intention. Shaari and Ariffin (2009) further argued that when the consumers know what is allowed or permissible on certain halal logo originated from other countries, that would help in influencing their judgment towards purchasing halal products.

The main source of halal knowledge includes the consumer's experience towards the product and the advertisement media, which was stated to influence the consumer's decision to buy or to choose the product. Lu, Chang, and Chang (2014) proved product knowledge as a significant variable in strengthening consumer attitude toward purchase intention. These days, Muslim consumers are faced with a broad selection of Halal products and services. Each product group offers many different local and internationally recognised brands. These brands (hereinafter referred to as Halal brand) use Halal logos or/and symbols that assure the consumers particularly the Muslims that the ingredients used and the production processes are according to Islamic Shariah (Feick & Price, 1987).

Due to rising competition, it is increasingly difficult for businesses to create a differential advantage to attract new customers. Therefore, one of the approaches to achieve brand differentiation, a perception of improved quality and overall customers support without major product modification may involve getting a certification or endorsement by a third party, for instance, an independent agency or association which is well respected by consumers (Ali, Xiaoling, Sherwani, & Ali, 2018). That is to say, to differentiate a Halal brand from the traditional brand, companies get Halal certifications and then use the specific label to tell potential customers that their brand encompasses Halal features. Halal is a product characteristic that refers to the nature, origin, and the processing method of the food, which implicates similarities with, for instance, foods produced considering sustainability issues or organic foods (Bonne & Verbeke, 2008). The Halal label just like the green label, kosher label, and organic label can provide confidence to consumers on the Halal aspect of products and services which they use.

Religiosity

Religiosity is defined as the extent to which an individual is committed to his religion and to which that religion is reflected in the individual's attitudes and behaviour (Johnson et. al., 2001). In other words, religiosity is the degree to which one is religious (De Run, 2010). Religiosity comprises two dimensions: (1) intra-

personal (internal) and (2) inter-personal (external) that play crucial roles in the devout people's life (Mokhlis & Spartks, 2007). The internal dimension declares the religious identities, religious attitudes, religious values, and religious beliefs, and the external dimension expresses the religious affiliation, devotional practices, or membership in a religious community. In fact, intra-personal religiosity reveals the cognitive aspect of religiosity and inter-personal reflects the behavioural facet of religiosity or individual participation in the organised religious activities that have effect on purchase intention (Mukhtar & Butt, 2012). Furthermore, religiosity varies from person to person. While, religious people strongly follow their religious principles such as regularly attending weekly worship services, being strictly committed to the religious doctrines and association of the group, the people whose belief in religious tenet is weak feel free to behave in other ways (Mokhlis & Spartks, 2007).

Thus, this different degree of adherence to which individuals become committed to a religion impacts directly on the choice behaviour in the market and obligation to a specific brand (Khraim, 2011; Rindfleisch et al., 2005). In Vitell's evaluation of religiosity and consumer behaviour, one observation was prominent: that the number of academic studies has been inadequate in clarifying customers' norms and religious views. This was associated with the arguments of Hannah, Avolio, and May (2011) who specified that norms and capabilities of views accounted for 20% of the difference in the behaviour explained. Religion is important because it can influence people cognitively and behaviourally. When it comes to Muslim consumers, religion occupies a very important part as it facilitates them to distinguish between the permissible and the prohibited (Rehman & Shabbir, 2010). The overall decision-making process, starting from selecting the product to making purchases and eventually its consumption, extensively relies on individuals' degree of commitment toward their respective religions (Khraim, 2011). Prior research has revealed that consumers' choice of products is in line with their religious commitment whereby, when individuals are highly committed to their religious principles and values they are hesitant to purchase products that are deemed to be prohibited for them. On the other hand, less religiously committed people tend to ignore their religious values and get attracted to the consumption of prohibited products. Religion impact the overall decision-making process of an individual; their lifestyle, food consumption habit, social groups, and the decisions they take in life (Khraim, 2010).

In the past, studies were undertaken to comprehend the effect of religion on Muslim consumers' willingness towards buying products. Based on the results that were derived for these studies, it was concluded that when it comes to Muslim consumers, religiosity plays an important role in shaping the purchase intention (Jamal & Sharifuddin, 2015; Said & Hassan, 2014; Borzooei & Asgari, 2013; Mukhtar & Butt, 2012). In a study conducted by Said and Hassan (2014), a significant affiliation was demonstrated between religious commitment and halal consumption. In a study accomplished by Jamal and Sharifuddin (2015), religion moderated the association amid collectivism and consumers' purchase of halal labeled products. The findings of other studies have also revealed a significant connection between Muslim consumers' religiosity and their purchase intention of halal cosmetics (Majid et al., 2015). Therefore, how strongly consumers committed to their religiosity need to be considered in understanding the nature of consumer behaviour in Halal cosmetics

product (Ibrahim & Ismail, 2015). Thus, an exploration of religiosity allows an in-depth investigation of consumer behaviour (Chaudhry & Razzaque, 2010).

Celebrity Worship

According to Encyclopaedia, celebrity worship syndrome is an obsessive-addictive disorder in which a person becomes overly involved with the details of a celebrity's personal life. The use of celebrities as product endorsers and spokespersons on television, radio, billboards, banners, and magazine advertising campaigns is on the rise (Suki and Salleh, 2016). Celebrity is a person whose name could grab public attention, arouse interest, and generate profit from the public (Gupta, 2009). Celebrity endorsement was the use of famous people to endorse a particular product, service, or brand. Celebrity endorsement was very useful, which could help to gain sales, increase brand awareness, create positive feelings towards the brand entertain the customers, as well as recall the brand value. In other words, by getting famous people to represent a brand could gain a higher degree of attractiveness, believability, and recall when comparing with those unknown models (Kambitsis et. al., 2002). These celebrities are very persuasive and recognised by the public, are hired by a company or marketer for a contractual period, and are most likely to be from the entertainment or sports industries. This has a positive effect on the confidence of consumers, as they associate themselves more closely with their favorite celebrities.

Awan, Siddiquei, and Haider (2015) stated that a celebrity endorser of any kind of product is a figure acting as a supporter in commercials advertisements used by many organizations to promote their products. Endorsers can function in two ways: celebrity endorser and endorser from common people. Basically, the two types have the same attributes and characteristics as they are distinguished only by the same factor as reported by Nasir, Khan, Sabri, and Nasir (2016). Many consumers are attracted by the action of celebrity endorsers to gain attention during the introduction of new products. According to Pringle (2004), the attractiveness of celebrities makes many brands try to exploit celebrities' instant fame and credibility by adopting celebrity endorsement strategies to create brand awareness and maintain the brand image in the market place.

Celebrity attracts attention and helps to introduce products to customers and a celebrity favoured by the general public is capable to attract a higher recall. The main task of this is to create a good association between himself/herself and a product advertised until the expected positive attitude among customers is achieved. Celebrity attracts attention and helps to introduce products to customers and a celebrity favored by the general public is capable to attract a higher recall. The main task of this is to create a good association between himself/herself and a product advertised until the expected positive attitude among customers is achieved. Advertising is an important element in instilling brand image to customers, along with the physical characteristics and quality of a particular brand (Nurhayati & Hendar, 2019).

Suki and Salleh (2016) stated that celebrity endorser credibility has 3 dimensions affecting the message and the power of persuasion, namely (1) attractiveness, which is the degree with which an object is assessed through a

sympathetic attitude, has ambitions, intelligence, and other personality characteristics (attractive, classy, beautiful, sexy, elegant, etc.); (2) trustworthiness, which is the rate at which an object is considered as an honest information provider and also as reliable, sincere, etc.; (3) expertise, the degree to which an object is assessed through sympathetic behaviour, has the ambition, intelligence and other personality characteristics (experience, knowledge, qualification, skills). Madiawati and Pradana (2016) viewed that celebrities can be a vital tool in creating attention, interest, or actions in determining a decision on purchasing or using a specific product. Studies showed that celebrities represent an idealisation of life that most people imagine that they would love to live, which is usually viewed by their followers and in some cases, the general public (Madiawati & Pradana, 2016). This finding indicated that celebrities could be a powerful factor to determine the buying intention of consumers with regards to the purchase of Halal cosmetics products. Thus, celebrity worship can be considered as one of the factors to be used in determining the consumer purchase intention of Halal cosmetic products.

4. The Conceptual Model of Halal Consumers Buying Behaviour

As consumers behave differently, models of purchase decision-making behaviour are adapted in different ways by different individuals. One of the important factors that influence the consumer's choice is the perceived value (Zeithaml, 1988). Researchers used different terms to define the construct of perceived value, although most of them meant the same concept (Woodruff, 1997). The most commonly used marketing terms include perceive value (Dodds et al., 1991), customer value (Oh, 2003) and later Sheth et al. (1991) extended the concept of perceived value identified as the consumption value. Drawing from the Theory of Consumption Value (TCV), the view that value is a "critical variable" in marketing has gained considerable acceptance amongst researchers and practitioners (Grönroos, 2006).

TCV posits that (1) consumer choice decision-making is influenced by multiple consumption values, (2) the consumption values make differential contributions in any given choice situation, and (3) the consumption values are independent (Sheth et al., 1991). TCV suggests that consumers attach different values to different products, which will ultimately influence purchase motivation (Ramkissoon et al., 2009). It is also important to note that one consumer can attach multiple interpretations to one "value" (Kamakura & Novak, 1992). The three main consumption values discuss are halal knowledge, religiosity, and celebrity worship. Since this paper is based on Muslim consumer behaviour in the context of Halal cosmetics products, the combined notion of beliefs, practices, halal knowledge and celebrity worship and/or influence, and their linkage with buying behaviour is presented to explain how Muslim consumers take their halal cosmetics-related purchase decisions. These constructs added to TCV in this paper specific to halal buying behaviour. Extensions of the TCV will provide an improvement in the explanatory power of the framework. This paper, therefore, intends to apply and extend the TCV in determining consumer purchase intention of halal cosmetics products, identify the factors that affect consumer purchase intention and provide theoretical support to the use of these constructs in determining consumers purchase intention of halal cosmetics in Malaysia. The conceptual framework is shown in Figure 1.

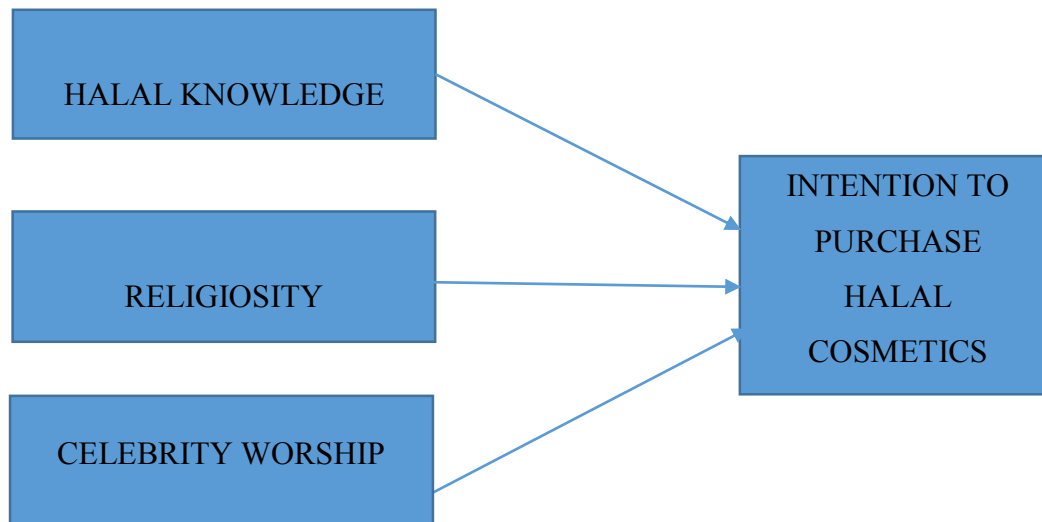


Figure 1: Conceptual Model of Halal Consumers Buying Behaviour

- H1: There is a significant relationship between Halal knowledge and intention to purchase Halal cosmetics.
- H2: There is a positive relationship between religiosity and intention to purchase Halal cosmetics.
- H3: There is a significant relationship between celebrity worship and intention to purchase Halal cosmetics.

5. Conclusions and Future Research

This paper aims to propose an integrated framework to understand the intention to purchase halal cosmetic products among Muslim consumers. Building the TCV with three main constructs, this paper proposed that there is a significant relationship between halal knowledge; religiosity; and celebrity worship; and halal cosmetics purchase intention. In this research, an attempt was made to conceptually clarify the determinants of consumption values on making tough relationships and purchase intention. This paper proposed a model that describes the connections between halal knowledge; religiosity; and celebrity worship and halal cosmetics purchase intention. The halal product knowledge should be the central issue of a study about Muslim customer behaviour. By using the conceptual model in Figure 1, a more coherent definition of halal knowledge; religiosity; and celebrity worship and their elements need to be explored.

It is very pertinent to explore the three types of product knowledge related to halal attributes, benefits, and satisfaction that will affect Muslim consumers in the buying decision-making process. The halal knowledge such as the halal logo, the ingredient, the certification, and others, need to explore to understand the halal product attributes, and also feel the benefits provided that will make it easier for Muslim consumers to choose and buy halal cosmetics. One indicator of halal knowledge that needs to be considered as well is knowledge of the halal production process. Product cleanliness is one of the benchmarks of halal knowledge that can

also be examined. For religiosity, research on Halal cosmetics buying behaviour needs to focus on interpersonal and intrapersonal factors. This construct is important because of its effect on consumer behaviour regarding intention and making the relationship to the specific brand in the market.

The highlight for future research is the application of the model to determine the impact of the Halal brand relationship as mediated between religiosity and purchase intention. The effect of brand trust, brand attachment, and brand commitment to make a considerable relationship with consumers is a significant stream of the research. Indeed, the variety of consumers' adherence to religion due to internal and external components is a source of different behaviour of consumers in the market. Finally, it is recommended to deploy this proposed model empirically in different cultures or countries amongst Muslim and non-Muslim consumers. Meanwhile, celebrity worship should focus on these three dimensions affecting the message and the power of persuasion, namely (1) attractiveness, which is the degree with which an object is assessed through a sympathetic attitude, has ambitions, intelligence, and other personality characteristics (attractive, classy, beautiful, sexy, elegant, etc.); (2) trustworthiness, which is the rate at which an object is considered as an honest information provider and also as reliable, sincere, etc.; (3) expertise, the degree to which an object is assessed through sympathetic behaviour, has the ambition, intelligence and other personality characteristics (experience, knowledge, qualification, skills).

All the dimensions above are salient, the most crucial elements for celebrity worship in the context of Islam have to be redefined and refined. The presence of religious values in the celebrity that consumers idolise and marketers endorse can generate a favorable attitude toward halal cosmetics products among Muslim consumers. Thus, when defining celebrity worship, one needs to relate elements of religious values that create a favorable attitude and that enhance the consumers' buying intention of the halal cosmetics product. This paper urges for a better understanding of the determinants that promote or inhibit the halal cosmetics purchase intention among Muslim consumers. A conceptual model is suggested by adapting to the underpinning theory of consumption value to develop the hypotheses. In the subsequence phase of this study, the definition of key terms and model components of the conceptual model need to be identified, examined, and empirically investigated for this integrated research model.

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