




Role of Halal Awareness and Influencer Credibility on Impulsive Buying Behavior of Halal Beauty Products: Evidence from Indonesia

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Abstract

Indonesia's large Muslim population represents a substantial consumer market with growing attention to halal certification in daily purchasing decisions. In response to the rapid expansion of the halal beauty industry, this study examines how halal awareness and influencer credibility shape impulsive buying behavior among Indonesian consumers. Using a quantitative approach, survey data were collected from 200 respondents and analyzed through SmartPLS4 to assess the relationships among the key variables. The results indicate that both halal awareness and perceived influencer credibility exert significant positive effects on consumers' propensity to make impulsive purchases of halal beauty products. Specifically, halal awareness and influencer credibility both positively and significantly predict impulsive buying behavior, with the model explaining 14.3% of the variance in impulsive buying ($R^2 = 0.143$). These findings highlight the increasing importance of halal-related knowledge and trusted digital influencers in driving spontaneous buying decisions within Muslim-majority markets. The study contributes to the broader literature on Muslim consumer behavior by demonstrating how ethical considerations and social media jointly influence and stimulate unplanned purchasing tendencies. Practically, the findings offer valuable insights for marketers and industry practitioners seeking to strengthen their competitive positioning in the halal beauty sector. Businesses are encouraged to enhance transparency regarding halal certification and to collaborate with credible influencers who align with consumers' values and expectations. Such strategies can support more effective marketing initiatives, foster greater consumer trust, and stimulate demand for halal-certified beauty products in Indonesia's growing market.

Keywords: *Halal Awareness, Influencer Credibility, Impulsive Buying Behaviour, Muslim Consumer Behaviour, SEM-PLS*

INTRODUCTION

Halal is most commonly associated with foods and beverages permitted for Muslim consumption, rooted in the principle that Muslims must only consume and use products authorized by the Quran and Hadith (Nu'man et al., 2023). Over time, however, the halal industry has expanded beyond food and drink to encompass pharmaceuticals, cosmetics, tourism, logistics, banking, and finance (Nu'man et al., 2023). Consumers worldwide are increasingly recognizing the value of halal-certified products, particularly in the beauty and cosmetics sector, where demand continues to rise alongside growing consumer numbers. A survey by Populix (2022) revealed that the most frequently purchased product categories via social media platforms are clothing (61%), beauty products (43%), and food and beverages (38%). With a global Muslim population of 2.4 billion, the demand for halal cosmetic products is witnessing significant growth (Sugibayashi et al., 2019).

In 2018, global consumption of halal cosmetics grew by 4.9 percent, reaching USD 64 billion. Indonesia emerged as the world's second-largest consumer, spending USD 4 billion on halal cosmetics (Sholikhah et al., 2021). The expansion of this industry is also fueled by intense competition among halal beauty brands in Indonesia, driven by both established and emerging companies, whether local or international (Tazlia et al., 2023). According to Adiba (2019),

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consumer awareness of halal plays a critical role in shaping purchasing behavior. Such awareness can significantly influence decision-making, as understanding the halal concept is essential for Muslim consumers (Yunus et al., 2014). Yunus (2014) further emphasized that halal awareness reflects the extent to which Muslims comprehend issues related to halal, including what qualifies as halal and how a product's production process aligns with Islamic standards. Understanding Muslim consumer behavior in Indonesia is crucial for businesses looking to tap into this vast and growing market, which can be done through social media. The role of social media today has grown as a significant marketing tool, allowing businesses to reach a wide audience and communicate with potential consumers in new ways (Sarawati and Pratika, 2024). As one of the leading social media, Instagram is a fun and unique medium for marketing products and services through the function of sharing images, photos and more (Fernandes et al., 2020). One effective step to increase market share figures is by using influencers as intermediaries (Wiliana et al., 2020).

In this regard, this empirical study embarks on a journey to uncover the factors that influence impulse buying behavior among Muslim customers, investigating the areas of halal awareness and influencer credibility. While prior studies (e.g., Safitri & Nurdin, 2021; Rokhmah et al., 2023; Tazlia et al., 2022) have examined halal awareness and influencer credibility in relation to purchase intention or planned purchase decisions, limited empirical attention has been directed toward impulsive buying specifically in the context of halal cosmetics in Indonesia. Most existing influencer-credibility research addresses general consumer populations and deliberate purchase outcomes, leaving a gap in understanding how these variables shape spontaneous, emotionally-driven purchase behavior among Muslim consumers. Furthermore, no study to date has jointly examined the independent contributions of halal awareness and influencer credibility as direct predictors of impulsive buying behavior for halal beauty products in Indonesia. For clarity, halal awareness in this study refers to consumers' knowledge and consciousness regarding halal certification, Islamic compliance standards, and the religious/ethical suitability of beauty product ingredients and production processes. Influencer credibility refers to the perceived expertise, trustworthiness, and authenticity of social media influencers who promote halal cosmetic products. Overall, this research aims to answer the main research questions: 1) To what extent does halal awareness influence impulsive buying behavior? 2) To what extent does influencer credibility influence impulsive buying behavior?.

LITERATURE REVIEW

The concept of halal awareness—consumer consciousness about halal certification, religious compliance, and the religious/ethical dimension of products—has been recognized as a key determinant of purchasing behavior in Muslim-majority markets. In the context of cosmetics and beauty products, halal awareness influences not only purchase intention but also actual buying behavior (Safitri & Nurdin, 2021; Hazmi & Utami, 2024).

For example, Hazmi and Utami (2024) investigated how halal labeling affects consumers' cosmetics purchase behavior. Their study found that the presence of a halal label significantly increases halal awareness, which in turn significantly enhances purchase intention, ultimately affecting purchase behavior. However, in their model, halal awareness did not moderate the relationship between halal label and purchase intention. This suggests that while awareness is important, its moderating role may be limited or conditional depending on other factors.

Similarly, in a study on sanitary napkins, Nurdiasari and Khusnul Fikriyah (2024) showed that halal awareness significantly influences purchase intention, though not always directly lead to purchase decisions, mediated by perceived value (or purchase intention). These findings indicate that halal awareness often operates either as a direct antecedent of purchase intention or as a mediator variable, shaping how consumers interpret halal certification, religious compliance, and

product suitability. In many cases, halal awareness helps align product choice with consumers' religious values and ethical standards, which becomes especially relevant in sectors such as cosmetics, where ingredients and production processes may raise concerns among Muslim consumers.

In the Indonesian context, where the Muslim population is the largest globally, the market for halal cosmetics has been growing rapidly. Research indicates that halal awareness significantly influences consumer decisions regarding halal-certified cosmetics (Putri & Utami, 2022). However, halal awareness alone may not be sufficient to predict spontaneous or impulsive purchase behavior. Intentional purchase behavior, reasoned and planned, can be strongly predicted by awareness. In contrast, impulsive buying involves spontaneous, emotionally-driven decisions, where other stimuli such as marketing cues, social influence, or contextual triggers may play a larger role. Indeed, in a study among university students in Indonesia, Safitri and Nurdin (2021) found that halal awareness, along with price, product variety, and promotion, significantly predicts impulsive buying behavior of cosmetic products.

This suggests that halal awareness remains relevant even for impulsive buying, possibly because halal-conscious consumers may still seek reassurance (via certification or halal cues) before giving in to unplanned impulses. Thus, existing literature supports the relevance of halal awareness to halal cosmetics consumption, purchase intention, and even impulsive buying — albeit often in models focused on deliberate decision-making. However, there remain gaps, especially on combining halal awareness with social-digital stimuli such as influencer marketing to explain impulsive purchase behavior in halal beauty markets.

With the rise of social media, influencer marketing (or endorsements by social media influencers) has become a dominant strategy for beauty and cosmetic brands, including halal-certified ones. In Muslim-majority contexts, influencer marketing often intersects with religious, ethical, and cultural values, making credibility (expertise, trustworthiness, authenticity) of particular importance. In the context of halal cosmetics in Indonesia, several studies have highlighted the role of influencer credibility (or trust, perceived credibility, social media influencer attributes) in shaping consumer attitudes and purchase intention. For instance, Rokhmah et al. (2023) studied Gen Z Muslims and found that perceived credibility, trust, subjective norms, and perceived behavioral control significantly influence attitudes toward social media influencers; in turn, these attitudes influence purchase intention for halal cosmetics.

Moreover, studies focusing more broadly on halal cosmetics show that influencer credibility and halal awareness jointly influence perceived value, which then drives purchase intention. For example, research by Tazlia et al. (2022) applied the Stimulus–Organism–Response (SOR) model and found that both influencer credibility and halal awareness positively affect perceived value, which in turn positively influences purchase intention for local Indonesian halal beauty brands. These findings collectively support the view that influencer credibility matters in halal cosmetic consumption. The credibility (expertise, honesty, attractiveness, trustworthiness) of influencers helps overcome consumer uncertainty about halal compliance and product quality. When consumers trust influencers, they may be more willing to make purchases — even spontaneously (impulsively), especially if they perceive endorsement as genuine and consistent with their religious and ethical standards.

The intersection between halal-conscious consumption and impulsive buying is of particular interest. On one hand, halal-conscious consumers may exhibit more deliberate decision-making, carefully verifying halal certification before purchase (Hazmi & Utami, 2024). On the other hand, halal certainty (awareness, trust in halal label or certification) may also reduce perceived risk, making consumers more prone to spontaneous purchases when other triggers (e.g., influencer recommendations, limited offers) appear. Empirical evidence supports this dual pattern: in a study

among Indonesian university students, halal awareness was found to positively influence impulsive buying of cosmetic products together with price, variety, and promotion (Safitri & Nurdin, 2021).

Similarly, more general research on halal cosmetic purchase behaviors adopts trust, perceived value, and religiosity as mediators or moderators between stimuli (halal label, influencer marketing) and consumer decisions (Yuliani et al., 2025). Moreover, in the broader consumer behavior literature, credible sources of information (e.g., influencers, recommendation agents, online reviews) reduce perceived purchase risk, evoke positive emotional responses, and thereby can trigger impulsive purchases (Zhu et al., 2016). Additionally, recent work on parasocial relationships mediating between influencer credibility and purchase intention underscores the complexity of the psychological processes involved — including trust, brand–influencer fit, emotional responses such as envy or aspiration, and perceived risk reduction (Sharkasi & Rezakhah, 2023).

Despite the growing number of studies on halal cosmetics consumption, influencer marketing, and impulsive buying, several gaps remain — which justify the contribution of this study such as: 1) Limited focus on impulsive buying, many existing studies concentrate on purchase intention, purchase decision, or brand loyalty (Hazmi & Utami, 2024; Putri & Utami, 2022; Tazlia et al., 2022), rather than impulsive buying. 2) Underexplored role of influencer credibility in halal context, although studies exist on influencer impact on purchase intention (Rokhmah et al., 2023; Putri & Fikriyah, 2025), there is limited research on how influencer credibility interacts with halal awareness to shape impulsive (vs. planned) purchases. Many models still treat halal awareness and influencer marketing separately, without investigating their combined or interactive effects on impulsive buying.

This study thus addresses a clear and relevant gap — providing empirical evidence on how halal awareness and influencer credibility independently predict impulsive buying behavior in Indonesia's halal beauty market. Note that the present study tests two independent direct-effect paths (halal awareness → impulsive buying; influencer credibility → impulsive buying) rather than an interaction or mediation model. By doing so, it enriches the academic discussion of Muslim consumer behavior and offers practical insights for marketers operating in halal sectors.

RESEARCH METHOD

This study employed a quantitative, cross-sectional survey design to examine the relationships among halal awareness, influencer credibility, and impulsive buying behavior. The target population comprised Muslim consumers in Indonesia who had purchased halal beauty products. Data were collected in February 2024 via an online questionnaire distributed through social media platforms. A convenience sampling strategy was used, given the accessibility of respondents through digital channels. The final sample comprised 200 respondents who met the inclusion criteria: (1) Indonesian Muslim consumers aged 15–45 years, and (2) individuals who had purchased halal beauty products at least once in the previous six months. To ensure data quality, responses with incomplete items and duplicate IP addresses were excluded during data screening. All measurement items used a five-point Likert scale (1 = Strongly Disagree; 5 = Strongly Agree). The questionnaire items were adapted from validated instruments in prior studies. Halal Awareness items were adapted from Safitri and Nurdin (2021) and Tazlia et al. (2022); Influencer Credibility items were adapted from Tazlia et al. (2022); and Impulsive Buying Behavior items were adapted from Safitri and Nurdin (2021). Data analysis was conducted using Partial Least Squares Structural Equation Modeling (PLS-SEM) via SmartPLS 4. The analysis followed a two-stage procedure. First, the measurement model was evaluated by assessing indicator reliability (loadings > 0.70), internal consistency reliability (Cronbach's Alpha and Composite Reliability > 0.70), convergent validity (Average Variance Extracted, AVE > 0.50), and discriminant validity

(Heterotrait-Monotrait ratio, HTMT < 0.85). Second, the structural model was evaluated using path coefficients (β), t-statistics, p-values from 5,000 bootstrap subsamples (one-tailed test), R-squared (R^2) for explanatory power, effect sizes (f^2), and variance inflation factor (VIF < 5) to assess collinearity.

FINDINGS AND DISCUSSION

Respondents primarily consist of young, female students with modest income and expenditure levels, concentrated mostly in Java, as shown in Figure 1. Understanding the demographic and economic characteristics of research respondents is a crucial component of any empirical study, particularly in studies related to consumer behavior. Demographic attributes such as gender, age, region of origin, occupation, and income shape individuals' preferences, motivations, and purchasing decisions. Similarly, economic variables, including annual income and expenditure patterns, are essential for analyzing the ability and willingness of consumers to purchase certain products or services. In the context of halal beauty products, demographic segmentation is especially relevant because halal-certified beauty items are not only consumed for functional or aesthetic reasons but also reflect deeper values related to religion, ethics, and personal identity.

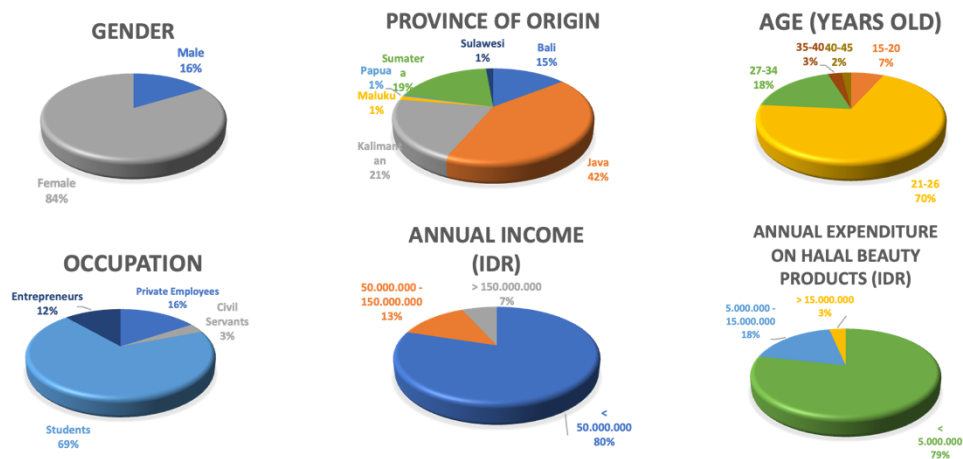


Figure 1. Respondents' Demographic Profile

Descriptive Analysis

This descriptive analysis examines six key variables obtained from a sample of respondents: gender, province of origin, age, occupation, annual income, and annual expenditure on halal beauty products. These variables offer a comprehensive portrayal of the target population, enabling researchers to interpret subsequent behavioral, attitudinal, and perception-based data through a more contextualized lens. The following sections analyze each variable in detail and provide integrated interpretations discussing their implications for the halal beauty industry and for research on Muslim consumer behavior.

Gender Distribution

The gender distribution in the dataset reveals a disproportionate representation between male and female respondents. Females comprise 84% of the total sample, whereas males constitute only 16%. The overwhelming majority of female respondents is consistent with broader global and regional trends in the beauty and personal care industry, where women typically form the primary market segment. Women tend to invest more in skincare routines, cosmetic products, and self-care items and also exhibit higher involvement in beauty-related decision-making processes.

Consequently, a female-dominant sample is expected and further validates the relevance of halal beauty products to women's lifestyle practices in Indonesia.

The significant gender imbalance also carries methodological implications. As females dominate the sample, findings drawn from the data may be highly reflective of women's preferences, attitudes, and spending behaviors toward halal beauty products. Therefore, any generalization to the male Muslim population must be performed cautiously. Female consumers often exhibit higher product involvement, greater interest in brand identity, and stronger adherence to beauty-related ethical considerations, including halal certification. This demographic composition provides researchers an opportunity to explore the nuanced roles of religiosity, ethical consumption, digital engagement, and value-based purchasing behaviors among young Muslim women in Indonesia.

Province of Origin

Respondents originate from various provinces across Indonesia, providing insights into the geographic diversity of halal beauty consumers. The distribution is as follows: Java (42%), Kalimantan (21%), Sumatra (19%), Bali (15%), Sumatera (1%), Papua (1%), and Maluku (1%). The dominance of Java is not surprising given that it is the most populous island in Indonesia and the center of economic, cultural, and educational activities. Most major universities, commercial hubs, and beauty industry supply chains are located in Java, thereby influencing the demographic composition of respondents.

The substantial representation from Kalimantan and Sumatra indicates that the awareness and consumption of halal beauty products extend beyond Java. These islands have growing urban centers and significant Muslim populations, which may explain their considerable participation in the survey. Meanwhile, Sulawesi's representation (12%) further demonstrates the eastern half of Indonesia's engagement with the halal beauty sector. However, relatively smaller contributions from Nusa Tenggara, Papua, and Maluku point to potential disparities in access to digital platforms, regional economic development, or market penetration of halal beauty brands.

Geographic variation has implications for product preferences and purchasing channels. Consumers in Java may be more exposed to a wider array of halal beauty products due to the prevalence of retail stores, e-commerce logistics, and influencer marketing activities centered in urban cities like Jakarta, Bandung, Surabaya, and Yogyakarta. Conversely, consumers in outer islands may prefer online channels due to limited access to physical stores. These regional differences should be taken into account by marketers and policymakers aiming to promote equitable access to halal-certified products across Indonesia.

Age Distribution

The age distribution reveals a highly youthful sample. The breakdown is as follows: 15-20 years (7%), 21-26 years (70%), 27-34 years (18%), 35-40 years (3%), and 40-45 years (2%). The overwhelming concentration in the 21-26 age group indicates that the primary respondents are young adults, many of whom likely belong to Generation Z and young Millennials. These generations are known for their strong engagement with digital technology, social media, and global beauty trends. Their youthfulness also aligns with the earlier observation that a large proportion of respondents are students.

Young adults typically represent an influential consumer segment in the beauty industry. They are highly responsive to digital marketing strategies, including influencer endorsements, TikTok beauty trends, Instagram aesthetics, and user-generated content. Their exposure to global beauty standards may shape their expectations of product quality, brand image, and ethical considerations. The high proportion of respondents aged 21-26 suggests that halal beauty products

are particularly relevant among this demographic group, who may view halal certification as part of their identity as ethically conscious, modern Muslim consumers.

Meanwhile, the moderate presence of individuals aged 27–34 (18%) reflects an emerging group of young professionals who possess increasing purchasing power and demonstrate selective buying behavior. They may prioritize premium beauty products or brands with strong reputational credibility. Respondents aged 31 and above comprise a small minority, which may be attributed to lower levels of survey engagement among older adults or potentially different consumption interests. Older age groups may prioritize basic skincare or health-oriented products rather than trendy beauty items, reducing their likelihood of participating in beauty-related surveys.

Occupation

The occupational distribution shows a high concentration of students (69%), followed by private employees (16%), entrepreneurs (12%), and civil servants (3%). The dominance of students aligns logically with the age distribution and income levels observed in the dataset. Students often form a vibrant consumer group in the beauty and skincare market, especially in urban areas. Their adoption of halal beauty products may be influenced by religious values reinforced through educational institutions, peer behavior, or digital content.

Occupational status often correlates with income levels, purchasing behavior, and brand preferences. Students may favor affordable halal beauty products marketed on social media platforms, whereas employed adults may gravitate toward mid-range or premium halal brands. Understanding these occupational differences is essential for segmenting the halal beauty market and tailoring marketing strategies to different consumer groups.

Annual Income

Annual income levels further illuminate the economic background of respondents. The distribution shows that 80% have an annual income of \leq IDR 50,000,000, followed by 13% earning IDR 50,000,000–150,000,000, and 2% earning above IDR 150,000,000. This distribution is consistent with the earlier findings that a majority of respondents are students. Students typically have limited income, often derived from allowances or part-time employment.

The prevalence of low-income respondents suggests that affordability plays a major role in halal beauty purchasing decisions. Consumers with lower income tend to prefer budget-friendly products or brands offering value-for-money. This behavior aligns with trends in the Indonesian beauty market, where affordable halal-certified brands have gained popularity due to their accessibility and alignment with religious values. However, the presence of middle- and high-income respondents indicates diversity in economic backgrounds. Those earning above IDR 100,000,000 per year represent a financially established segment that may exhibit higher willingness to pay for premium halal beauty products.

Annual Expenditure on Halal Beauty Products

The annual expenditure patterns of respondents provide valuable insights into their financial prioritization of halal beauty products. The distribution is as follows: \leq IDR 5,000,000 (70%), IDR 5,000,000–15,000,000 (18%), and more than IDR 15,000,000 (3%). The majority of respondents spend within the lowest range, which reflects the dominance of low-income individuals and students in the sample. The fact that 70% of respondents allocate up to IDR 5 million per year suggests that halal beauty products remain a significant yet manageable portion of their annual expenses. This level of spending may involve purchasing basic skincare, essential cosmetics, and personal care items. The presence of respondents who spend over IDR 10 million annually (21% combined) indicates a smaller but notable segment of dedicated beauty consumers who may invest

in higher-quality brands, frequent purchases, or multi-step skincare routines.

Bringing together the demographic and economic variables reveals a coherent profile of the typical respondent: a young, female, low-income student, primarily from Java, who spends modestly on halal beauty products. This profile aligns well with the identity of Generation Z Muslim consumers in Indonesia, who are digitally connected, socially aware, and religiously conscious. The dominance of female respondents suggests that halal beauty products are strongly associated with women's identity formation, self-expression, and ethical consumerism. The youthful age profile indicates high digital engagement and responsiveness to online beauty trends, which has implications for e-commerce strategies and influencer marketing. The concentration of respondents from Java demonstrates that urban and semi-urban populations form the core market for halal beauty products. Low-income levels underscore the importance of affordability, product accessibility, and value-driven branding. For marketers, this suggests the necessity of offering competitively priced yet high-quality halal-certified products. Meanwhile, the presence of middle- and high-income segments reveals market opportunities for premium halal beauty lines.

Additionally, the average responses to the Halal Awareness (X1) and Influencer Credibility (X2) variables are excellent, while Impulsive Buying Behavior (Y) is in the fair category. Based on the loading factor, all constructs have been deemed valid as their loading factor values exceed 0.5. The convergent validity outcomes can be seen from the average variance extracted (AVE) values, which all variables exceed 0.5: Halal Awareness (X1) 0.590; Influencer Credibility (X2) 0.769; and Impulsive Buying Behavior (Y) 0.680. Thereby confirming the validity of all constructs. Each construct is also deemed reliable if its Cronbach's Alpha and Composite Reliability exceed 0.70. Halal Awareness (X1) has a Cronbach Alpha of 0.894; Influencer Credibility (X2) 0.902; and Impulsive Buying Behavior (Y) 0.923. Cronbach Alpha 0.894; Influencer Credibility (X2) 0.902; and Impulsive Buying Behavior (Y) 0.923. Discriminant validity was assessed using the Heterotrait-Monotrait (HTMT) ratio. All HTMT values are well below the 0.85 threshold (Hair et al., 2019), confirming that the three constructs are sufficiently distinct from one another: $X1-X2 = 0.506$, $X1-Y = 0.254$, $X2-Y = 0.317$. These results provide evidence of satisfactory discriminant validity across all construct pairs.

Table 1. F Square

Relationships	Effect Size	Rating
Halal Awareness (X ₁) → Impulsive Buying Behavior (Y)	0,029	Small
Influencer Credibility (X ₂) → Impulsive Buying Behavior (Y)	0,059	Small

The R-Square for the Impulsive Buying Behavior (Y) variable is 0.143, which means that Halal Awareness (X1), Influencer Credibility (X2) contribute an influence of 0.143 or 14.3% to Impulsive Buying Behavior (Y). Meanwhile, the remaining 85.7% is the influence of other unobserved factors. The F-square, as shown in Table 1, results in small rating for the relationship between Halal Awareness (X1), Influencer Credibility (X2) and Impulsive Buying Behavior (Y).

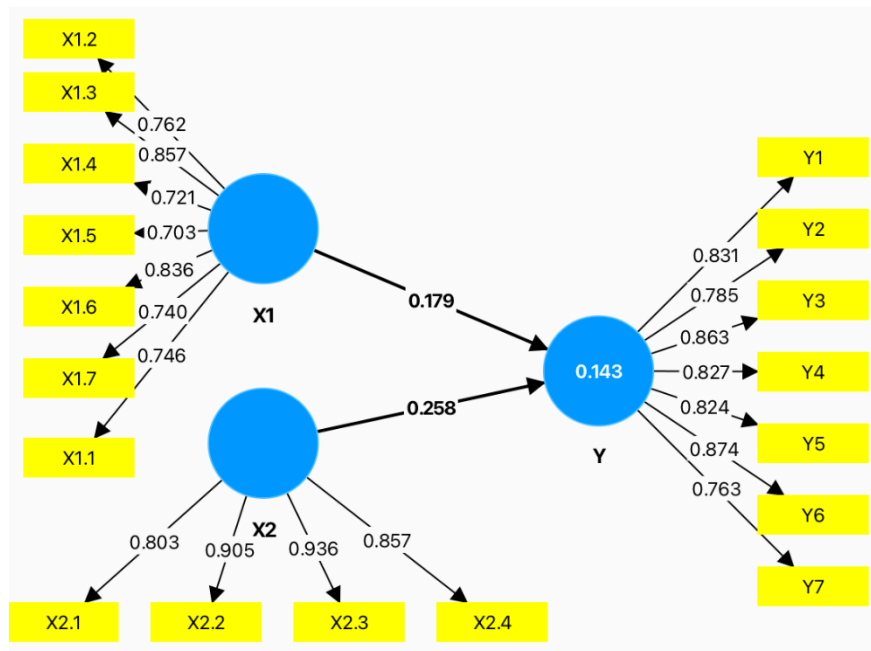


Figure 2. Structural Model Result

Hypothesis testing in this study was conducted using the t-value and p-value, as presented in Table 2 below. The results show that the original sample estimate (beta) for the relationship between Halal Awareness (X1) and Impulsive Buying Behavior (Y) is 0.179, indicating a positive association. In other words, higher levels of Halal Awareness (X1) are positively associated with Impulsive Buying Behavior (Y). Given the cross-sectional design, this reflects an association, not a causal relationship. The effect is statistically significant in the one-tailed test, with a t-statistic value of 3.052 (greater than the t-table value of 1.64) and a p-value below the 5% significance level ($0.002 < 0.05$). Thus, Halal Awareness (X1) exerts a positive and significant influence on Impulsive Buying Behavior (Y).

Table 2. Hypotheses Testing Result Summary

Relationships	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T-statistics (IO/STDEV)	p Values	Results
X ₁ → Y	0,179	0,201	0,059	3,052	0,002	Supported
X ₂ → Y	0,258	0,256	0,072	3,569	0,000	Supported

These findings are consistent with prior studies. [Safitri and Nurdin \(2021\)](#) demonstrated that halal awareness influences impulsive purchasing, while [Wijarnako \(2023\)](#) noted that Muslim consumers, beyond considering price and income, also account for halal awareness when making purchase decisions. Products with halal certification, combined with consumers' knowledge of halal principles, help reduce anxiety regarding consumption. Similarly, [Demirel and Yasarsoy \(2017\)](#) observed a positive trend in halal product purchases, as consumers continue to buy halal-certified goods due to their perceived health benefits. When consumers have strong halal awareness, they are more likely to seek and impulsively purchase halal-certified products, as such awareness minimizes perceived risks and fosters trust in their choices. Ethical and health considerations associated with halal products may further enhance this impulsive purchasing tendency.

Additionally, the original sample estimate (beta) for the relationship between Influencer Credibility (X2) and Impulsive Buying Behavior (Y) is 0.258, suggesting a positive association. This indicates that greater Influencer Credibility (X2) is positively associated with Impulsive Buying Behavior (Y). As with all findings in this cross-sectional study, this reflects an association rather than a causal effect. The relationship is statistically significant in the one-tailed test, with a t-statistic value of 3.569 (greater than the t-table value of 1.64) and a p-value well below the 5% threshold ($0.000 < 0.05$). Hence, Influencer Credibility (X2) has a positive and significant effect on Impulsive Buying Behavior (Y).

This is in line with the research by [Fadhilah and Saputra \(2023\)](#), which found that influencer marketing that can influence the impulse buying behavior. Influencers are able to carry out various content or activities that have the aim and purpose of carrying out brand marketing so that they can be promoted and have a good impact on their products ([Glucksman, 2017](#)). Influencers promote products by uploading content featuring the product, either by using it themselves or simply by sharing images of the product along with information about the advantages of the product. The number of followers is a parameter used by internet users to identify someone as an influencer ([Wies et al., 2023](#)), and this number can reach thousands to millions of people. By having a large number of followers on platforms like Instagram, an influencer is able to attract the attention of businesses to promote their products, as well as have an impact on consumers' impulse purchasing decisions for a product. Influencers promote products by uploading content featuring the product, either by using it themselves or simply by sharing images of the product along with information about the advantages of the product.

CONCLUSIONS

A detailed examination of the demographic and economic characteristics of respondents engaged with halal beauty products in Indonesia reveal that the majority of respondents are young, female students with low income but a strong interest in halal beauty consumption. The geographic distribution indicates broad but unequal regional representation, with Java dominating the sample. The female majority underscores a marketing insight: halal beauty brands in Indonesia should continue prioritizing women as their primary consumer segment while developing campaigns centered around empowerment, modest aesthetics, and ethical self-expression. Nevertheless, the presence of male respondents, albeit small, indicates a growing interest among men in grooming and personal care products—aligning with the global rise of male beauty consumption.

This study examined the impact of Halal Awareness and Influencer Credibility on the Impulsive Buying Behavior of halal beauty products among Muslim consumers in Indonesia. Based on PLS-SEM analysis of data from 200 respondents across various provinces (Bali, Java, Kalimantan, Maluku, Papua, Sumatera, and Sulawesi) in Indonesia, two key conclusions are drawn: 1) Halal Awareness has a significant positive association with impulsive buying behavior ($\beta = 0.179$, $t = 3.052$, $p = 0.002$). Consumers with stronger halal awareness show a greater tendency toward impulsive purchases of halal-certified beauty products, suggesting that halal knowledge and trust in halal labels may reduce perceived risk and facilitate spontaneous purchase decisions. 2) Influencer Credibility also shows a significant positive association with impulsive buying behavior ($\beta = 0.258$, $t = 3.569$, $p < 0.001$). Influencers perceived as credible by consumers are more strongly associated with their impulsive purchasing tendencies for halal beauty products. Together, these two variables explain 14.3% of the variance in impulsive buying behavior ($R^2 = 0.143$), indicating that while both predictors are statistically significant, a substantial portion of variance is attributable to other factors not captured in this model.

Based on the findings, the author recommend that halal beauty product manufacturers and marketers enhance consumer education regarding halal status while strategically partnering with

credible influencers whose messaging aligns with halal values. Influencers should maintain integrity and transparency when promoting halal-certified products to preserve consumer trust. Government agencies and halal certification bodies should encourage broader adoption of formal halal certification, implement stricter advertising regulations regarding halal claims, and increase public awareness about the importance of halal-certified beauty options.

LIMITATION & FURTHER RESEARCH

Several limitations should be acknowledged. First, because all data were collected from a single self-report survey administered at one time point, common method bias may have inflated observed associations among constructs. Future research should consider using procedural or statistical remedies (e.g., Harman single-factor test, marker variable technique). Second, one key limitation relates to the demographic composition of the sample. The majority of respondents were young adults, predominantly women, and a large portion were students with relatively low-income levels. While this reflects the primary consumer segment of halal beauty products, it limits the generalizability of the findings to older age groups, male consumers, and individuals from more diverse socioeconomic backgrounds. Moreover, future research could explore whether male consumers perceive halal certification differently from female consumers or whether it carries similar moral and religious significance. Future research would benefit from larger, more diverse samples to improve generalizability, as well as exploration of additional factors influencing purchase decisions such as product quality, pricing structures, and consumer reviews.

Although Indonesia represents the largest Muslim-majority country and a strategic market for halal products, consumer behavior in Indonesia may not reflect trends in other Muslim-majority societies or Muslim-minority contexts. Future research could replicate or extend this study in other regions such as Malaysia, Brunei, Pakistan, the Middle East, or Western countries with growing halal consumer segments. Cross-cultural comparative studies would allow researchers to identify universal versus context-specific determinants of impulsive halal consumption.

Additionally, this research focuses exclusively on the halal beauty sector. While beauty products are among the fastest-growing categories in halal consumer goods, the findings may not be generalizable to other halal industries such as food, pharmaceuticals, fashion, or personal care more broadly. Future scholars may investigate whether the influence of halal awareness and influencer credibility varies across product categories, particularly those with different degrees of perceived risk or religious significance.

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