

## Antecedents and Consequences of Muslim Millennials Attitude Towards Halal Personal Care Products

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### **ABSTRACT**

The millennial population in Indonesia is the majority of the population. Therefore, the millennial population is the target market for all products and services. Furthermore, this study aims to analyze the millennial generation of halal cosmetic products. The method used in this research is quantitative, with primary data taken from 143 millennial generation female consumer respondents in Jakarta and Tangerang. The data collection technique used purposive sampling, while the data analysis used Partial Least Square (PLS). Based on the research results, the millennial generation's attitude towards halal personal care products is significantly influenced by religiosity and halal knowledge.

**Keywords:** *Muslim Millennial Attitude, Halal Personal Care Products*

### **A. INTRODUCTION**

Business in the halal industry sector has experienced a significant increase from year to year and has good prospects in the future (Ardiani Aniqoh & Hanastiana, 2020; Mohd Nawawi et al., 2019). The increase in demand for halal products is contributed by the increasing Muslim population globally, experiencing rapid growth in the past ten years (Hanzaee & Ramezani, 2011; Mujahidin, 2020). Also, the phenomenon of the development of digital technology is one of the factors that accelerates the dissemination of information on these halal products (Iqbal Fasa et al., 2020; Nugroho et al., 2020; Wallace, 2018). Important information related to halal products includes security,

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comfort, and the certainty of halal products' availability for the public in general and Muslims in particular (Shafii & Wan Siti Khadijah, 2012). Current information technology will also increase businesses' added value to improve their business reputation and impact, increasing the company's business turnover (Morsing & Schultz, 2006). Islam is a comprehensive religion, where Islamic teachings have regulated and provided guidelines related to how a Muslim should behave and act. Thus, a Muslim must carry out his religious teachings in kaffah or totality, including deciding to use cosmetic products (Nugroho, Hidayah, & Badawi, 2019; Sukmadilaga et al., 2017). However, because Islam is a universal religion and as rahmatan lil alamin or giving benefit to humanity, this halal product is aimed at Muslims and provides goodness and safety for all people (Shafii & Wan Siti Khadijah, 2012). According to Q.S Al-Anbiya Verse 107: "And We have not sent you, (O Muhammad), except as a mercy to the worlds." Based on this verse, halal products should be used by the adherents of Islam itself and also adherents of other religions (all humanity) who bring grace and prosperity to all of the universes, including animals, plants, especially fellow humans. The importance of carrying out the teachings of Islam has implications for a Muslim's concern for the products he consumes not only limited to halal food and beverage products, but also halal cosmetic and personal care products. Halal cosmetic and personal care products are now a daily necessity not only by women, but also by men (P. Hashim & Mat Hashim, 2013).

The halal label on cosmetic products is essential and becomes a necessity for sellers to include the halal label on cosmetic products marketed to the public. This phenomenon occurs in a well-known cosmetics sales company in Indonesia, namely Martha Tilaar Group, where Martha Tilaar has a concern about halal certification for her cosmetic products, which impacts increasing sales by 5% to 10% (Rahayu & Tendi, 2019). Thus, halal certification can increase consumer confidence so that consumers are more confident that besides quality products, they also meet the need for halal products. Consumer trust has a vital role in increasing the company's sales turnover (Hu, Lin, & Zhang, 2008). On the other hand, there are government regulations on cosmetic products that do not take care of a halal certificate. They cannot attach a halal label and must include a non-halal explanation on the product packaging. Halal certification is essential to ensure raw materials, bulk products, production facilities, product processes are following sharia values (Shirin Asa, 2017).

Furthermore, the market share of halal products and halal cosmetics in Indonesia is very prospective because the Indonesian Muslim population controls 87.2% of the world's Muslims (Yoyok & Hidayat, 2018). Therefore, so that Indonesia is not only a market for cosmetic products with halal labels from other countries, Indonesian halal cosmetic producers must have an adequate strategy so that the products can be of interest to the Indonesian people and the international market (Aisyah, 2016). The majority of cosmetic product users are the younger generation where they also include millennials who were born after 1997 or at this time their age range is 17 to 25 years (Ambarwati & Raharjo, 2018). Likewise, halal cosmetics users, where 65% of halal cosmetic users are millennials (Febryan & Kelana, 2020). Furthermore, millennials' motivation to use halal cosmetics is that they want to look beautiful and attractive, but they also want to use cosmetics following Islamic teachings (Majid, Sabir, & Ashraf, 2015).

Besides that, the phenomenon of public literacy in Indonesia towards Islamic financial services and halal products still needs to be improved. In Indonesia, Islamic financial literacy is still at 16% -17% and far below conventional financial literacy, namely 37-38% (Ihwanudin et al., 2020). Likewise, literacy of halal products still needs to be improved (Yulianto, 2017). This is because halal product literacy's critical role is crucial, both for producers, sellers, and, of course, for consumers. Based on sharia financial literacy data and literacy data for halal products that still need to be improved, Indonesia's market potential for both halal financial services and halal products such as halal cosmetics still has promising prospects. Therefore, increasing literacy of halal products can increase the demand for halal cosmetics from the public, especially millennials. The decision to buy from consumers comes from their knowledge of the goods' usefulness, which comes from the information they get (Wang & Hazen, 2016). The development of digital technology is now a necessity for people, especially millennials, to access information quickly and easily. According to Nugroho (2020b), digital-based social media such as Facebook, YouTube, Instagram, WhatsApp, and so on are widely used by the public to find information and compare a product's price.

The millennial generation's attitude towards halal products can be influenced by several things, including religiosity, halal knowledge, and media exposure. In Islam, a Muslim's religiosity is shown from knowledge, understanding, belief, and behavior as a form of obedience to Islamic teachings (Yanti, 2018). Religious life in Indonesia differs from that in other countries.

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Religious life in Indonesia is supported by the government (Asih, Setini, Dharmmesta, & Purwanto, 2020). The level of religiosity of each individual positively affects halal products' attitudes (Mukhtar, Butt, Mukhtar, & Butt, 2012). Religiosity has a positive effect on halal products (Adiba, 2019; Clarita, Zimbalist, & Setiowati, 2020; Larasati, Rahayu, Hati, & Safira, 2018).

Based on the description above, attitudes towards halal products can be influenced by various factors, including religiosity, halal knowledge, and media exposure. The difference in the results of previous studies makes this research is interested in doing. This research focuses on the study of halal personal care products where the antecedents of the attitudes used are still not widely found in case studies of halal personal care products, especially media exposure variables. Personal care products include lip balm, hand and body lotion, shampoo, body butter, eau de toilette, body mist, roll on, facial wash, facial scrub, face toner, sunscreen gel, oil massage, cream moisturizer, and acne gel (Aisyah, 2017). Therefore the questions in this study are as follows:

- Does religiosity affect attitudes?
- Does halal knowledge affect attitudes?
- Does media exposure affect attitudes?

Furthermore, this attitude can be seen from its influence on purchasing halal personal care products. Research on the millennial generation's attitudes towards halal products is vital because the millennial generation is a potential market for the halal industry both now and in the future. This research is expected to be an input for business players in Indonesia's halal personal care industry to determine what variables can increase the millennial generation's attitudes towards purchase intention in halal personal care products. In the end, this can be an effort to encourage Indonesia to rise to the first position in the market for halal cosmetics and personal care in the world.

## B. THEORETICAL

### Religiosity and Attitude

Muslim activities in daily life must be following Islamic law, which comes from the Koran, hadiths, and other sources of Islamic law. They must be balanced with knowledge in implementing it in everyday life, called the Tawhid String Relations (Choudhury, 2018; Nugroho, 2020a). Furthermore, religiosity is described as the extent to which a person adheres to religious values, beliefs, and uses them in everyday life (Worthington et al., 2003). Religiosity consists of two

components: adherence to certain groups called religious affiliation. The second component is a religious commitment, which describes how committed a person is to religious beliefs and priorities and uses it daily. Religiosity is a person's appreciation of religion, which involves symbols, beliefs, values, and behavior-driven by spiritual power, complex integration of religious knowledge, feelings, and religious actions within a person (Astogini, Wahyudin, & Wulandari, 2011).

In Islam, a Muslim's religiosity is shown from knowledge, understanding, belief, and behavior as a form of obedience to Islamic teachings (Yanti, 2018). Religiosity can be reflected through implementing the five daily prayers, reading the Holy Quran, fasting in the month of Ramadan, and paying zakat (Adiba, 2019). Religiosity can also be reflected by reading religious books and watching religious programs (Abd Rahman, Asrarhaghighi, & Ab Rahman, 2015). Based on the description, the following hypothesis can be formulated:

H1 = Religiosity has a positive effect on attitudes.

### **Halal Knowledge and Attitude**

Consumer knowledge is an essential asset to a company's business. This is because knowing consumer knowledge is the first step for a company to develop its business by developing and improving the quality and features of products and services to meet customers' needs and wants (Rowley, 2002). Furthermore, consumer knowledge is all information that consumers have regarding products and services and other information related to these products and services. Besides, a definition states that consumer knowledge is related to changes in individual or consumer behavior due to consumers' experience in using the product or service (Kotler & Pfoertsch, 2007). Knowledge refers to facts, feelings, or experiences known to a person or group of people (Abd Rahman et al., 2015). Knowledge is a person's abilities and expertise, in theory, or practice, received from others (Briliana & Noviana, 2016). Muslim individuals are guided by sharia law to uphold knowledge of halal principles that describe what can be consumed and what cannot be consumed (Suki & Salleh, 2018).

An individual's halal knowledge will be different from the halal knowledge possessed by other individuals. Halal knowledge can be reflected through halal and haram knowledge, sufficient knowledge to distinguish between prohibited and permitted materials based on Islamic law, knowledge of inputs, processes, and halal products' impacts (Adiba, 2019). Halal knowledge can also be reflected

through halal certification (Abd Rahman et al., 2015). Based on the description above, the following hypothesis can be formulated:

H2 = Halal knowledge has a positive effect on attitudes.

### **Media Exposure and Attitude**

According to Yulianti (2016), a lack of information will reduce public interest in using a company or organization's products or services. So that information has a vital role in making decisions to choose goods or services according to your needs and desires. Consumers are looking for information to fulfill their information needs. Consumers get information about halal products through exposure to mass media such as television, radio, magazines, and the internet (Ambali & Bakar, 2014). Media is a communication medium and the most influential tool in seeking information towards the development of modern society today because the media itself can shape society's 'reality' because of its ability to change people's emotions (Tulloch & Zinn, 2011).

Exposure to halal products through the media is significant to improve because it can educate Indonesian consumers about the concept of halal and halal products. Electronic media exposure plays an essential role in influencing Muslim attitudes towards halal products (Kamarulzaman, Veeck, Mumuni, Luqmani, & Quraeshi, 2015). Media exposure can be reflected in the role of mass media in facilitating the provision of information about halal products, the role of mass media in the adequacy of providing information about halal products, and the role of mass media in the effectiveness of providing an understanding of halal products (Kurniawati & Savitri, 2019). Based on the description, the following hypothesis can be formulated:

H3 = Exposure affects attitudes.

### **Attitude**

Positive knowledge will impact increasing the interest of potential users of products and services to use them. Therefore according to Kotler (1994), the intention is a person's situation before taking action, which can be used as a basis for predicting a person's behavior or attitude. For example, an interest in partnering with an Islamic bank is assumed to be an interest in using Islamic bank products and services, an attitude that appears as a response to an object that indicates a consumer's desire to use it (Nugroho et al., 2020; Sudirman et al., 2020). Attitude is a positive or negative individual feeling about behavior (Ajzen



& Fishbein, 1972). Furthermore, attitude is an expression of feelings, reflecting feelings of pleasure or displeasure with an object (Rohmatun & Dewi, 2017). A very positive attitude towards halal products has a positive effect on their intention to buy halal products (Mukhtar et al., 2012). Someone will tend to have more "intention" to do something if the activity is something he likes (Endah, 2014). Attitudes towards an object can affect the processing of related information, judgments, and the resulting behavior (Larasati et al., 2018). Attitudes can be reflected in halal products' preference, looking for halal labels on products, assuming that halal products are essential (Briliana & Mursito, 2017). Attitudes can also be reflected in one's own choice to use halal products and halal products by essential people in the surrounding environment (Abd Rahman et al., 2015; Adiba, 2019). Nevertheless, figure I is the research model and hypothesis:

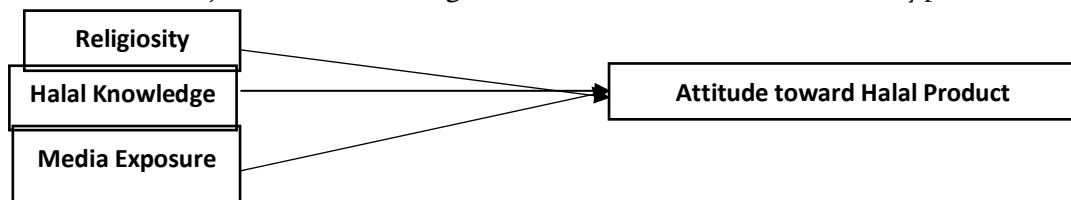


Figure I. The Conceptual Framework of Research

## C. METHODOLOGY

### Research Design

This study is causal research that explains the effect of religiosity, halal knowledge, and media exposure as independent variables toward attitude as the dependent variable. This research used quantitative and qualitative approaches. This approach was chosen because it can provide an overview of the millennial generation's attitude towards halal products.

### Variables Definition and Operationalization

The variables used in this study consist of religiosity, halal knowledge, media exposure, and attitudes. Religiosity, halal knowledge, media exposure, and attitudes are latent variables that are difficult to be measured directly and need manifest variables as indicators (Ghozali & Latan, 2015). The following are the definitions and operational variables that use the Likert Scale 1-7 as a measurement scale (Table I).

**Table I. Variables Definition and Operationalization**

Variables	Definition	Indicators
Religiosity	Religiosity is a person's appreciation of religion, which involves symbols, beliefs, values, and behaviors driven by spiritual power, complex integration of religious knowledge, feelings, and religious actions within a person (Adiba, 2019).	<ol style="list-style-type: none"> <li>1. the routine of pray five times a day</li> <li>2. the routine of reading the Holy Quran</li> <li>3. the routine of fasting in Ramadhan</li> <li>4. the routine of paying zakat</li> <li>5. the routine of reading religious books</li> <li>6. the routine of watching religious programs</li> </ol>
Halal Knowledge	Halal knowledge is knowledge about the halalness of a product that is tied to facts, feelings and experiences felt by someone (Abd Rahman et al., 2015)	<ol style="list-style-type: none"> <li>1. understanding of lawful and haram</li> <li>2. sufficient knowledge to distinguish between prohibited and permitted materials based on Islamic law</li> <li>3. enough knowledge of the input, process, and impact of halal products</li> <li>4. understanding that halal products have halal certification</li> </ol>
Media Exposure	Media exposure is reflected in the role of the mass media in providing information about halal products easily, sufficiently, and effectively for the public's understanding of halal products (Kurniawati & Savitri, 2019)	<ol style="list-style-type: none"> <li>1. the ease of providing information about halal products</li> <li>2. the adequacy of providing information on halal products</li> <li>3. the effectiveness of providing an understanding of halal products</li> </ol>
Attitude	Attitude is a person's preference for using halal personal care products (Abd Rahman et al., 2015)	<ol style="list-style-type: none"> <li>1. preference for choosing halal personal care products</li> <li>2. look for the halal label on the personal care products carefully</li> <li>3. the assumption that halal products are important</li> <li>4. the use of halal products is one's own choice</li> <li>5. influential people in the environment carry out the use of halal products.</li> </ol>

### Population and Sample

This research population comprises women who live in Jakarta and Tangerang, aged 20-40 years. This study used purposive sampling techniques with several criteria, namely (1) born between 1980 and 2000, (2) Muslim, (3) female, (4) have never bought and used local brand halal personal care products that use halal brand positioning such as Wardah.

The minimum sample size in SEM analysis is 100 to 200 samples with 5 to 20 times the indicators (Sekaran & Bougie, 2016). Thus to fulfill the theory's recommendations above, the number of samples is 154 respondents (7 x 22 indicators). However, there is respondent data that is double-fold so that the number of respondent data that can be used is 143 respondents.



### Method of Analysis

This study used partial least square (PLS) as the analysis method. Partial least square can be used in the study to predict where it does not require many assumptions, such as the data must be normally distributed or the sample is large. (Ghozali & Latan, 2015). Partial least square consists of the outer model, which explains the relationship between the observed items and the latent variables. The inner model explains the relationship between the latent variables.

## D. RESULTS AND DISCUSSION

### Respondent Profile

The number of respondents in this study was 143 millennial generations of women who live in Jakarta and Tangerang. The collection of data using online questionnaires from April to June 2020. The following are the profiles of respondents (Table 2).

**Table 2. Respondent Profile**

Parameters	Quantity	Percentage
<b>Domicile</b>		
Jakarta	91	63.63%
Tangerang	52	36.36%
<b>Status</b>		
Single	106	74.13%
Married	37	25.87%
<b>Age</b>		
20-25	103	72.03%
26-30	24	16.78%
31-35	14	9.79%
36-40	2	1.40%
<b>Occupation</b>		
College Student	80	55.94%
Housewife	15	10.50%
Private Employee	39	27.27%
Entrepreneur	8	5.59%
Government Employee	1	0.70%
<b>Education</b>		
Senior High School	80	55.94%
Diploma	3	2.10%
Bachelor Degree	42	29.37%
Master Degree	17	11.89%
Doctoral Degree	1	0.70%

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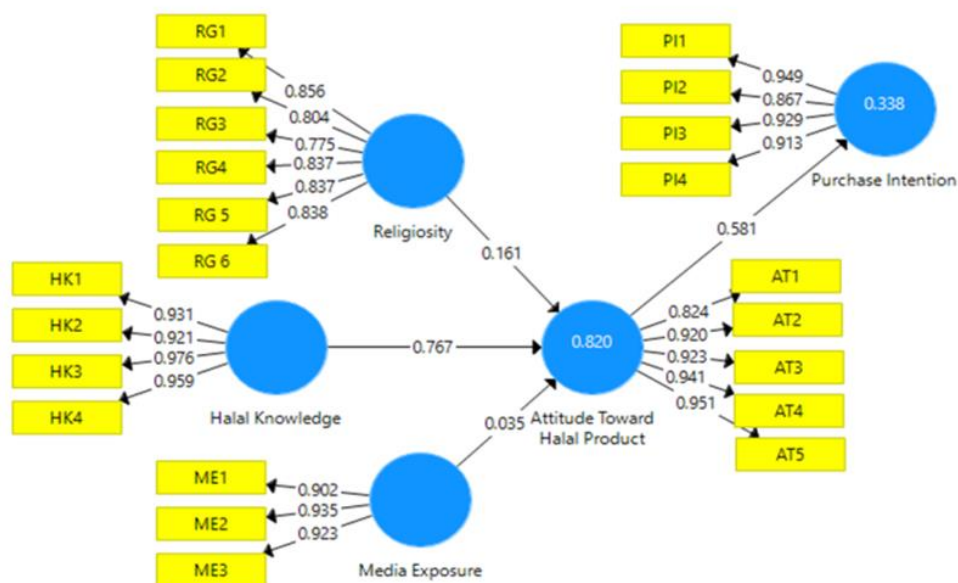
<b>Total</b>	<b>143</b>	<b>100,00%</b>
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Respondents are people who never purchased and used halal personal care products from local brands using halal brand positioning. Based on Table 3, respondents are dominated by people aged 20-25 years as many as 103 people (72.03%), with the majority of them are single as 106 people (74.13%). The respondents are dominated by college students, as many as 80 people (55.94%). The latest educational background is dominated by high school education/equivalent, as many as 80 people (55.94%).

## Results of Partial Least Square Analysis

### Outer Model Testing

The outer model is used to analyze the convergent validity and discriminant validity. Indicators are valid if the outer loading values of each indicator are above 0.7(Figure 2).



**Figure 2: Outer loadings**

Based on Figure 2, all indicators are valid because the values of outer loading are above 0.7. For discriminant validity, the values of AVE must be above 0.5, and the value of AVE's square root must be compared with the correlation between constructs (Table 3)

**Table 3. The Fornell-Larcker Criterion**

	Attitude Toward	Halal Knowledge	Media Exposure	Religiosity
Attitude Toward (AT)	<b>0.913</b>			
Halal Knowledge (HK)	0.897	<b>0.947</b>		
Media Exposure (ME)	0.621	0.664	<b>0.920</b>	
Religiosity (RG)	0.688	0.665	0.480	<b>0.825</b>

Based on Table 4, discriminant validity is achieved because AVE's square values are more significant than those in the column and row. All values of AVE are also above 0.5 (Table 4). Besides, the Composite Reliability value and Cronbach's Alpha value must be above 0.7 to show that the constructs are reliable (Ghozali, 2014).

**Table 4. Composite Reliability, Cronbach's Alpha, AVE**

Constructs	Cronbach's Alpha	Composite Reliability	AVE
Attitude Toward	0.949	0.953	0.833
Halal Knowledge	0.962	0.963	0.897
Media Exposure	0.909	0.910	0.846
Religiosity	0.909	0.929	0.680

Based on Table 3, all constructs are reliable because the values of Composite Reliability and Cronbach's Alpha are above 0.7. It can be concluded that all criteria in the outer model are fulfilled.

### Inner Model Testing

Hypothesis testing for the outer model by looking at the p-value below 0.05 and the t-statistic is more significant than the t-table value. If the p-value is below 0.5, and the t-statistic is more significant than 1,651, it can be concluded that exogenous variables significantly affect endogenous variables (Table 5).

**Table 5. Path Coefficient**

Relationship	Construct Coefficients	T-Statistic	P-Value	Results
HK → AT	0.767	14.511	0.000	Significant
ME → AT	0.035	0.604	0.273	Not Significant
RG → AT	0.161	2.965	0.002	Significant

Based on Table 5, religiosity positively affects attitudes (construct coefficient value 0.161) and significant (p-value 002 < 0.05). Halal knowledge positively affects attitudes (construct coefficient value 0.767 and significant (p-

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value  $0.000 < 0.05$ ). Media exposure positively affects attitudes (construct coefficient value of 0.035) but not significant ( $p\text{-value } 0.273 > 0.05$ ).

The second test on the inner model can be seen from the R-Square results where it is a goodness-fit model test (Table 6). R-Squares represent the amount of variance of the constructs described by the model.

**Table 6: R-Square**

Constructs	R-Square
Attitude Toward	0.820

Based on Table 6, the R-Square value of attitude is 0.820. It means that the variability of halal products' attitudes can be explained by the construct of religiosity, halal knowledge, and media exposure is 82.0%. Simultaneously, the remaining 18.0% is explained by other variables not examined in the model.

### Effect of Religiosity on Attitudes

Religiosity positively affects attitudes. The effect of religiosity on attitudes has proven significant. This shows that religiosity affects the attitude of the millennial generation towards halal personal care products. The millennial generation's attitude towards halal personal care products will be higher if the religiosity of the millennial generation is getting higher.

This result is consistent with the research results of Adiba (2019), Briliana & Noviana (2016), and Larasati et al., (2018). Religiosity acts as an antecedent of attitude, which positively affects attitudes. The higher a person's religiosity, the higher his/her attitude towards halal products.

In Islam, a Muslim's religiosity is shown from knowledge, understanding, belief, and behavior as a form of obedience to Islamic teachings (Yanti, 2018). The level of religiosity of each individual positively influences halal products' attitudes (Mukhtar et al., 2012). The level of religiosity has succeeded in influencing consumer attitudes towards halal products. The more religious a person is, the more he will behave towards halal products (Larasati et al., 2018).

In this study, religiosity is reflected through the implementation of praying five times a day (RG1), reading the Holy Quran (RG2), fasting in the month of Ramadan (RG3), paying zakat (RG4), reading religious books (RG5) and watching the religious programs (RG6). Implementing the five daily prayers is the indicator that contributes the most in measuring the millennial generation's religiosity. Millennial Muslim generations feel that the routine of carrying out the

five daily prayers is behavior-driven by spiritual forces. They adhere to religious values and beliefs and use them in everyday life by implementing the five daily prayers.

Islamic teachings require followers to carry out all activities based on religious rules throughout their life (Saeed, Ahmed, & Mukhtar, 2001). The five daily prayers are the pillars of Islam. This also implements the five daily prayers as the most dominant indicator in reflecting religiosity, positively affecting their attitude towards halal personal care products. Religious consumers will seek broader insights and information about halal products, influencing the demand for halal products (A. J. C. M. Hashim & Musa, 2013).

### **Effect of Halal Knowledge on Attitudes**

Halal knowledge positively affect attitudes. The effect of halal knowledge on attitudes is proven to be significant. This shows that halal knowledge affects the attitude of the millennial generation towards halal personal care products. The millennial generation's attitude towards halal personal care products will be higher if the millennial generation's halal knowledge is getting higher.

This result is consistent with the research results of Adiba (2019), Briliana & Noviana (2016), and Larasati et al., (2018). Halal knowledge acts as an antecedent of attitude, which positively affects attitudes. The higher a person's halal knowledge, the higher his attitude towards halal products. The consumers who have much knowledge will influence their attitude in evaluating a product's attributes (Adiba, 2019).

Knowledge is related to the facts, feelings, or experiences of a person or group (Abd Rahman et al., 2015). An individual's halal knowledge can be different from the halal knowledge possessed by other individuals. In this study, halal knowledge is reflected through the understanding of Islamic law regarding halal and haram (HK1), sufficient knowledge to distinguish between prohibited and permitted materials based on Islamic law (HK2), knowledge of the input, process, and impact of halal products (HK3) and knowledge of halal certification (HK4). Knowledge of the input, process, and impact of halal products is the indicator that contributes the most in measuring halal knowledge.

Muslim individuals are guided by sharia law to uphold knowledge of halal principles that describe what can be consumed and what cannot be consumed (Suki & Salleh, 2018). This shows that the millennial Muslim generation has sufficient knowledge about halal products related to inputs, processes, and

impacts. The millennial generation who have halal knowledge will further influence their attitude towards halal personal care products. This is because consumers who understand more about halal products will potentially carry out real behavior purchasing halal products (Farlina, Shafii, & Shahwan, 2015).

### **Effect of Media Exposure on Attitudes**

Media exposure positively affects attitudes. However, the effect of media exposure on attitudes is not proven to be significant. This shows that media exposure positively affects the millennial generation's attitude towards halal personal care products, but the effect is not proven significant. The greater the exposure of media about halal personal care products, it is not followed by the millennial generation's attitudes towards halal personal care products.

Media exposure is considered to influence halal products (Bin Nawawi, Bt. Mohd. Roslin, Hamid, & Bt. Abdul, 2016). Consumers get information about halal products through media exposure, such as television, radio, magazines, and the internet (Ambali & Bakar, 2014). However, this result is not consistent with the research result of Kamarulzaman et al. (2015). This study cannot prove that media exposure plays an essential role in influencing a person's attitudes towards halal products.

Although it does not significantly affect, the media exposure variable will not be eliminated from the model. Overall, the components of this variable still help form a good model. In this research, media exposure is reflected in the ease of providing information about halal products (ME1), the adequacy of providing information about halal products (ME2), and the effectiveness of providing an understanding of halal products (ME3). The adequacy of providing information on halal products is the indicator that contributes most (dominantly) in measuring media exposure.

The millennial generation feels that the information provided in the mass media, both online and offline, is sufficient. The millennial generation is considered a generation with high interaction with online media, especially social media. The millennial generation grows up in the digital era (Kaifi, Nafei, Khanfar, & Kaifi, 2012). The millennial generation is also considered a generation that consumes consumption, which is influenced by virtual friends' thoughts on social media (Ordun, 2015). However, this does not guarantee that media exposure affects their attitude towards halal personal care products.



## E. CONCLUSION

This study aims to analyze the factors that influence attitudes towards halal personal care products.

- Religiosity positively and significantly affect the attitude of the millennial generation towards halal personal care products;
- Halal knowledge positively and significantly affect the attitude of the millennial generation towards halal personal care products;
- Media exposure positively affects the attitude of the millennial generation towards halal personal care products.

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