



Sustainable Consumer Behavior of Halal Cosmetics in Indonesia E-Commerce: A Maslahah-Based Approach

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ABSTRACT

This research aims to analyze whether the consumption of halal cosmetic products has different priority scales based on maslahah orientation and whether subjective attitudes and norms, and technology acceptance affect consumer intentions and behavior based on maslahah elements in the consumption of halal cosmetic products. The research method for this uses a combination research that combines two approaches to research, namely quantitative and qualitative. The number of samples in the quantitative research were 250 respondents. The number of samples in qualitative research is ten respondents. Data was collected by interviewing the respondents. Quantitative data analysis techniques use structural equation models or Structural Equation Modeling (SEM) which are processed using SmartPLS 3.0 software. The results of this research show that the conceptual model used in predicting consumer behavior for halal cosmetic products in Indonesia is a model that is built based on a model that integrates the Theory of Planned Behavior (TPB) and the Technology Acceptance Model (TAM) by adding the maslahah variable as another predictor in improving better predictive ability of consumer intentions and behavior. The consumer behavior of halal cosmetic products in e-commerce in Indonesia in the perspective of maslahah is included in the category of maslahah tahsiniyat or tertiary needs, which are needed by humans so that life becomes more comfortable and more beautiful. This research also addresses global concerns related to ethical consumption, digital trust, and faith-driven market behavior in emerging economies.

Keywords: consumer behavior, halal products, maslahah, e-commerce.

INTRODUCTION

Indonesia, a country with a majority Muslim population and one of the world's largest consumers of cosmetics, has a sizeable share of the global market. The cosmetics industry accounts for 16.6% of the global economy in Muslim

countries.¹ The size of this industry in general also reflects the huge potential of halal cosmetic products. The halal cosmetics industry at the global level has grown quite rapidly every year, namely 4.6% over the last ten years.² The State of the Global Islamic Economy Report for 2021/2022 shows that the halal product sector is growing rapidly in Indonesia. Although last year's report did not show that Indonesia was included in the top 10 countries for halal products, this year it is in fourth position.³ Indonesia has also experienced a significant increase from 47 to 71 in the 2022 final report, with an increase the halal product sector was driven by an increase in exports of Indonesian halal products to other Islamic countries.⁴

Several countries have expressed an interest in entering the halal industry, especially the halal cosmetics industry, by obtaining halal certificates as a result of the expansion of the global halal market.⁵ Along with the development of the Muslim population, the demand for halal products is getting bigger.⁶ According to the State of the Global Islamic Economy Report for 2020/2021, it is estimated that the world's Muslim population has spent USD 2.02 trillion on food, medicine, cosmetics, the fashion industry, travel, media or recreation, and health, all of which are influenced by Islamic ethics in meeting ethical consumption requirements.⁷

Table 1. World Halal Products Consumption Ranking

Consumption Rating	Country	Total Expenses (USD Miliar)
1	Indonesia	144
2	Bangladesh	107
3	Mesir	95
4	Nigeria	83
5	Pakistan	82

Sourcel: Dinar Standart, 2022

¹ Yoksamon Jeaheng, Amr Al-Ansi, and Heesup Han, "Impacts of Halal-Friendly Services, Facilities, and Food and Beverages on Muslim Travelers Perceptions of Service Quality Attributes, Perceived Price, Satisfaction, Trust, and Loyalty," *Journal of Hospitality Marketing & Management* 29, no. 7 (2020): 787–811.

² Muhammad Sohaib and Faraz Jamil, "An Insight of Meat Industry in Pakistan with Special Reference to Halal Meat: A Comprehensive Review," *Korean journal for food science of animal resources* 37, no. 3 (2017): 329.

³ Rahmatina Awaliah Kasri et al., "Intention to Consume Halal Pharmaceutical Products: Evidence from Indonesia," *Journal of Islamic Marketing* (2021).

⁴ Hera Oktadiana, "A Portrait of Indonesian Tourism: Present and Future," *The Hospitality and Tourism Industry in ASEAN and East Asian Destinations* (2021): 255–272.

⁵ Mohamed Battour et al., "Artificial Intelligence Applications in Halal Tourism to Assist Muslim Tourist Journey," in *Proceedings of International Conference on Emerging Technologies and Intelligent Systems: ICETIS 2021 Volume 2, 2022*, 861–872.

⁶ Hendri Hermawan Adinugraha et al., "Halal Tourism in Indonesia: An Indonesian Council of Ulama National Sharia Board Fatwa Perspective," *The Journal of Asian Finance, Economics and Business* 8, no. 3 (2021): 665–673.

⁷ Dinar Standard, "21 State of the Global Islamic Economy Report: Thriving in Uncertainty," 2020.

Indonesia ranks first in total consumption of halal products, estimated to be worth US\$144 billion in 2022. However, the largest exports to OIC countries are still held by non-Muslim majority countries such as Brazil, India, the United States, Russia and Argentina.⁸ This phenomenon suppresses the great potential of OIC countries to expand the production and export of halal products to meet the needs of each OIC member country.⁹ The halal industry has a lot of potential to develop in Indonesia. The large population of Indonesian Muslims, which is estimated to reach 256 million in 2050, is included in the potential for the development of this halal industry.¹⁰ However, the development of the halal industry in Indonesia is still facing obstacles. With an increase in export value, the expansion of various halal industry sectors, especially the food, pharmaceutical, cosmetic, fashion, tourism and health sectors can support national economic growth.¹¹

Many factors can influence consumer decisions in purchasing halal products, such as attitudinal factors and subjective norms that influence consumer intentions in purchasing halal products. Attitudes, namely feelings of liking or disliking, are the result of a person's assessment of an entity in the form of an object or action. consumers towards halal food refers to the consumer's assessment of whether it would be beneficial to take certain actions.¹² Meanwhile, subjective norms are feelings or beliefs regarding consumer expectations of individuals or groups as assessed by consumers who propose the use of halal products.¹³ Islamic consumption behavior in fulfilling life's needs takes into account halal and haram provisions, and how consumption patterns can create problems for individuals and society.¹⁴

The development of studies related to *maslahah*, develops in a broader context in the fields of economics and business by using *maslahah* elements as a

⁸ Khawaja Muhammad Imran Bashir et al., "Strategies for Improving the Competitiveness of Korean Seafood Companies in the Overseas Halal Food Market," *Journal of Islamic Marketing* (2018).

⁹ Suryawahyuni Latief et al., "The Development of Islamic Education and Strengthening of National Education System of Indonesia," *International Journal on Advanced Science, Education, and Religion* 4, no. 2 (2021): 86-99.

¹⁰ Sri Budi Cantika Yuli and Edyta Wojtyla, "Challenges and Strategies in Developing Human Resources for the Halal Industry: Evidence from Indonesia," *Journal of Innovation in Business and Economics* 4, no. 02 (2020): 77-86.

¹¹ Kasri et al., "Intention to Consume Halal Pharmaceutical Products: Evidence from Indonesia."

¹² Jan Mei Soon and Carol Wallace, "Application of Theory of Planned Behaviour in Purchasing Intention and Consumption of Halal Food," *Nutrition & Food Science* (2017).

¹³ Nico Alexander Vizano, Khamaludin K, and Mochammad Fahlevi, "The Effect of Halal Awareness on Purchase Intention of Halal Food: A Case Study in Indonesia," *The Journal of Asian Finance, Economics and Business* 8, no. 4 (2021): 441-453.

¹⁴ Shafiu Ibrahim Abdullahi, "Zakah as Tool for Social Cause Marketing and Corporate Charity: A Conceptual Study," *Journal of Islamic Marketing* (2019).

decision making tool.¹⁵ The decision-making process in conventional theory is based only on commercial objectives, namely maximizing profits by minimizing costs alone. Maslahah as a decision making tool explains that there are two types of processes involved, namely commercial decisions and decisions based on Sharia objectives.¹⁶

In conventional economics, the debate on the concept of rationality in product purchasing decisions is built on three types of behavior. First, the neo-classical version of utility maximization-based economic behavior which emphasizes market mechanisms while ignoring institutional aspects in the form of norms, rules and values. Second, economic behavior is based on routine, namely economic activities carried out in certain circumstances and at certain times. Third, economic behavior with the idea of limited rationality, namely that humans as decision makers have limited attention, information and processing abilities.¹⁷

Islamic economics argues that identifying problems in purchasing decisions is done by recognizing what is needed rather than what is wanted, and searching for information is done by examining each type of product needed.¹⁸ Evaluate alternatives by only choosing halal labeled products, purchasing decisions by only buying halal products, post-purchase behavior by providing information to fellow Muslims about the importance of being careful with halal products, and consistency by only buying halal products.¹⁹

Technological advances have opened up many new opportunities for Indonesian halal cosmetics manufacturers to use online platforms. One of them is an e-commerce platform to reach a wider market and develop a brand so that the business can be more competitive.²⁰ Indonesia has emerged as a very potential market for e-commerce, so it is not surprising that e-commerce-based developments continue to increase every year.²¹ Due to the increasing number of

¹⁵ Ahmad Ali Jan, Fong-Woon Lai, and Muhammad Tahir, "Developing an Islamic Corporate Governance Framework to Examine Sustainability Performance in Islamic Banks and Financial Institutions," *Journal of Cleaner Production* 315 (2021): 128099.

¹⁶ Muhammad Shahrul Ifwat Ishak and Nur Syahirah Mohammad Nasir, "Maqasid Al-Shariah in Islamic Finance: Harmonizing Theory and Reality," *The Journal of Muamalat and Islamic Finance Research* (2021): 108-119.

¹⁷ Salma Abdellatef, "Rational Behavior in Islam (Islamic Rationalism): A Critical Evaluation of the Extreme Rationality Assumption," *Journal of Islamic Economics* 1, no. 2 (2021): 54-80.

¹⁸ Abderahman Rejeb et al., "Integrating the Internet of Things in the Halal Food Supply Chain: A Systematic Literature Review and Research Agenda," *Internet of Things* 13 (2021): 100361.

¹⁹ Afshan Azam, "An Empirical Study on Non-Muslims Packaged Halal Food Manufacturers: Saudi Arabian Consumers Purchase Intention," *Journal of Islamic Marketing* (2016).

²⁰ Sutan Emir Hidayat, Ahmad Rafiki, and Muhammad Dharma Tuah Putra Nasution, "Halal Industry's Response to a Current and Post-COVID-19 Landscape and Lessons from the Past," *Journal of Islamic Marketing* (2021).

²¹ Yang Zhao et al., "Research on Operational Research-Based Financial Model Based on e-Commerce Platform," *Information Systems and E-Business Management* (2021): 1-17.

e-commerce websites in Indonesia, more and more Indonesian people are interested in buying products such as halal cosmetics online.²²

A problem faced by consumers when buying cosmetic products online via e-commerce media is that a consumer cannot immediately detect, sort, investigate, see or try or feel directly the cosmetic products that have been ordered.²³ This is because there is no clear information about cosmetic products sold online through e-commerce media, including information regarding composition, ingredients and correct use, so that consumers make purchasing decisions based only on attractive images and discount prices.²⁴ Sellers cannot describe products adequately on e-commerce media, resulting in consumers not knowing whether the product is halal certified.²⁵

Another problem that arises when consumers buy cosmetic products online via e-commerce media is that a consumer cannot immediately detect, sort, investigate, see, or try or feel directly the cosmetic products that have been ordered.²⁶ This is because there is no clear information about cosmetic products sold online through e-commerce media, including information regarding composition, ingredients and correct use, so that consumers make purchasing decisions based only on attractive images and discount prices.²⁷

With advances in information technology, the shift from face-to-face or offline shopping methods to online shopping via e-commerce has become an inevitable phenomenon. Online shopping methods make it easier for customers to choose different products and services according to their wishes.²⁸ The ability of Indonesian people to utilize digital technology continues to increase. According to the Indonesian Internet Service Providers Association (APJII), the number of internet users in Indonesia has reached 215.63 million in 2022-2023. This number increased 2.67% compared to 210.03 million users in the previous quarter.²⁹

A key factor in increasing the capacity of Indonesian people to use digital technology is the provision of better technological infrastructure. In this case, the

²² Eli Sumarliah, Safeer Ullah Khan, and Ikram Ullah Khan, "Online Hijab Purchase Intention: The Influence of the Coronavirus Outbreak," *Journal of Islamic Marketing* (2021).

²³ Adelya Gabriel et al., "The Influence of Augmented Reality on E-Commerce: A Case Study on Fashion and Beauty Products," *Cogent Business & Management* 10, no. 2 (2023): 2208716.

²⁴ Juliana Melendrez-Ruiz et al., "French Consumers Know The Benefits of Pulses, But Do Not Choose Them: An Exploratory Study Combining Indirect and Direct Approaches," *Appetite* 141 (2019): 104311.

²⁵ Sumit Badotra, Amit Sundas, and others, "A Systematic Review on Security of E-Commerce Systems," *International Journal of Applied Science and Engineering* 18, no. 2 (2021): 1-19.

²⁶ Gabriel et al., "The Influence of Augmented Reality on E-Commerce: A Case Study on Fashion and Beauty Products."

²⁷ Melendrez-Ruiz et al., "French Consumers Know The Benefits of Pulses, But Do Not Choose Them: An Exploratory Study Combining Indirect and Direct Approaches."

²⁸ Phil Klaus and Judy Zaichkowsky, "AI Voice Bots: A Services Marketing Research Agenda," *Journal of Services Marketing* (2020).

²⁹ A P Indonesia, "Asosiasi Penyelenggara Jasa Internet Indonesia (APJII)," Retrieved November (2022).

Indonesian government has made efforts to improve technological infrastructure, telecommunications networks and the internet to facilitate access and use of digital technology throughout Indonesia. The more Indonesian people realize the importance of digital technology in everyday life, the more suitable it will be for their personal and business needs.

The absorption of Information and Communication Technology or ICT through the use of smartphones continues to increase. This encourages wider internet use and has an increasingly influential impact on the transformation of current economic and social activities.³⁰ Intensification of commerce on smartphones means new experiences for users when carrying out buying and selling activities via social media, especially when using e-commerce.

This study was conducted because the sales of cosmetic products sold through e-commerce channels are growing and the general public still pays little attention to whether or not these cosmetic products are halal. Even so, people still pay little attention to whether the cosmetics they use are halal or haram.³¹ To understand this situation, it is necessary to investigate why consumers buy halal cosmetics in e-commerce media. This study uses the Technology Acceptance Model (TAM) and Planned Behavior Theory (TPB) to understand the buying behavior of consumers of halal cosmetics.

There was very little previous research discussing the relationship between *maslahah* orientation and technology acceptance of the consumption of halal cosmetic products. This uses an empirical approach. That is, exploring the concept of *maslahah* from a consumer perspective and analyzing the impact of attitudes, subjective norms, *maslahah*, perceived convenience and perceived usefulness, and intentions on consumer behavior for halal cosmetic products. This focuses on the perspective of consumers or users of halal cosmetic products, in contrast to previous research which focused on companies or marketers or manufacturers of halal cosmetic products.

Research discussing *maslahah* orientation and technology acceptance in the consumption of halal cosmetic products has not been widely carried out and is a novelty in this. This aims to analyze whether the consumption of halal cosmetic products has different priority scales based on *maslahah* orientation and whether subjective attitudes and norms, and technology acceptance affect consumer intentions and behavior based on *maslahah* elements in the consumption of halal cosmetic products.

Literature Review

Islamic Consumption Theory

³⁰ Nurdianita Fonna, *Pengembangan Revolusi Industri 4.0 Dalam Berbagai Bidang* (Guepedia, 2019).

³¹ Kasim Randeree, "Challenges in Halal Food Ecosystems: The Case of the United Arab Emirates," *British Food Journal* (2019).

The term consuming means using or spending money. Consumption can also be understood as the use of production goods such as clothing, clothing and others. The final use of goods and services to meet human needs is called consumption. Consumption refers to consumption that occurs twice in the present and in the future. Meanwhile consumers are used to name the perpetrators.³² Consumption, according to Islamic economics, is every human activity in using, using and spending goods and services to meet needs and ensure the continuity of life according to Islamic rules. In the case of Islamic consumption, it is the practice of using or spending goods or services that comply with sharia to meet human needs and guarantee their survival.³³

The activities of individuals who are directly involved in obtaining and using goods and services, including the decision-making process to prepare and complete certain activities, are referred to as consumer behavior. Individual activities to obtain, consume, and purchase goods and services, including the decision-making process in the preparation and evaluation of activities, are known as consumer behavior.³⁴ Consumer behavior is also influenced by competitors' choices and determination to obtain and use goods and services. Every day, consumers make many purchasing decisions. The majority of large businesses conduct in-depth research into consumer purchasing decisions. They want to know what consumers buy, where they buy it, how much they buy, when they buy it, and why they buy the product.³⁵

Economic rationalism and utilitarianism are two sides of the theory of consumption behavior that emerged in the West after capitalism.³⁶ According to the theory of economic rationalism, human behavior is based on careful calculations, guided by far-sighted planning, and preparation for economic success. is defined as making money from people. The ultimate goal of life and the benchmark for economic success is the acquisition of wealth in the form of money or other goods moral values and attitudes are derived from the theory of utilitarianism.³⁷ The theory of Islamic consumption behavior has many doubts regarding the current development of rationalization and consumer theory. It is

³² Rajat Roy and Vik Naidoo, "The Role of Implicit Lay Belief, SEC Attributes and Temporal Orientation in Consumer Decision Making," *Journal of Business Research* 122 (2021): 411–422.

³³ An Ras Try Astuti, Abdul Hamid Habbe, and Abdul Wahab, "Islamic Economic Principles And Production Activities Thought Of Imam Al-Ghazali From His Book Ihya Ulum Al-Din," *Dinasti International Journal of Management Science* 3, no. 3 (2022): 438–462.

³⁴ Myung Ja Kim, Choong-Ki Lee, and Timothy Jung, "Exploring Consumer Behavior in Virtual Reality Tourism Using an Extended Stimulus-Organism-Response Model," *Journal of travel research* 59, no. 1 (2020): 69–89.

³⁵ G Tomas M Hult et al., "Antecedents and Consequences of Customer Satisfaction: Do They Differ across Online and Offline Purchases?," *Journal of Retailing* 95, no. 1 (2019): 10–23.

³⁶ Hidayat, Rafiki, and Nasution, "Halal Industry's Response to a Current and Post-COVID-19 Landscape and Lessons from the Past."

³⁷ Kleio Akrivou et al., "Management Education and Interpersonal Growth: A Humanist Transcendental-Personalist Perspective," in *The Future of Management Education* (Routledge, 2022), 89–107.

said that rationalization is a narrow and one-dimensional view of human behavior. Islamic rationalism is presented as an alternative that is in line with Islamic values by adhering to Max Weber's views that rationalism is a cultural concept.

Theory of Planned Behavior (TPB)

Ajzen developed the Theory of Planned Behavior (TPB) in 1985, expanding on Fishbein and Ajzein's 1975 proposal on Theory of Reason and Action (TRA). The model constructs of attitudes, subjective norms, and perceived behavior as suggestions for controlling one's views and actions are described below. Beliefs in the consequences of behavior determine attitudes, or attitudes toward them.³⁸ The individual's perception of the expectations of the people who influence him on whether something is done or not is referred to as a subjective norm. The direction of individual interaction with one another, both vertically and horizontally, will have an impact on this subjective norm.³⁹ The function of influence that works on the formation of this belief is if it is caused more by demands such as superiors, parents, expert opinion, then it is vertical. Likewise, the influence of friends in the work environment, home, school and others who can influence and play a role in setting an example to emulate, will also shape a person's beliefs, namely influencing the individual's subjective norms.⁴⁰

Perceived behavioral control or so-called perceived behavior control, is an individual's belief that is more related to the level of success of the individual in carrying out certain activities. This is to show whether the activity is determined more by himself or by other factors outside of himself. Intention is a person's intention in carrying out actions and continues to carry out these actions.⁴¹ Theory of Planned Behavior (TPB) is one of the methods to determine patterns in consumer behavior. TPB is based on the idea that people are rational and use information systematically. Before deciding whether to engage in certain behaviors or not, humans will consider the consequences of their actions. Ezama said that TPB is the right way to understand and predict how individuals behave. According to Theory of Planned Behavior (TPB), beliefs based on cognitive structure are an alternative to attitudes, subjective norms, and behavioral control. Agreement on the belief that behavior will produce certain results and evaluation of the results that give rise to attitudes. The same holds true for subjective norms,

³⁸ Icek Ajzen, "The Theory of Planned Behavior: Frequently Asked Questions," *Human Behavior and Emerging Technologies* 2, no. 4 (2020): 314–324.

³⁹ Hasan Aksoy and Olaide Yusuf Abdulfatai, "Exploring the Impact of Religiousness and Culture on Luxury Fashion Goodspurchasing Intention: A Behavioural Study on Nigerian Muslim Consumers," *Journal of Islamic Marketing* (2019).

⁴⁰ Sayed Elhoushy and SooCheong Jang, "Religiosity and Food Waste Reduction Intentions: A Conceptual Model," *International Journal of Consumer Studies* 45, no. 2 (2021): 287–302.

⁴¹ Aditya Kumar Sahu, R K Padhy, and Amandeep Dhir, "Envisioning the Future of Behavioral Decision-Making: A Systematic Literature Review of Behavioral Reasoning Theory," *Australasian Marketing Journal (AMJ)* 28, no. 4 (2020): 145–159.

which are based on normative beliefs and prior motivations to obey. Meanwhile, the regulation of control beliefs and the perceived strength of these beliefs supports control behavior.⁴²

Technology Acceptance Model (TAM)

The Technology Acceptance Model (TAM) approach involves attitude, namely a person's positive or negative assessment of a new technology. The more positive a person's attitude towards a new technology, the higher his intention to use that technology. The attitude variable is influenced by the usability factor and the ease factor in using the technology. Perceived usefulness means the perceived usefulness of technology and boosts a person's confidence in using technology that is felt to improve performance. Perceived ease of use means that the ease of using the technology can help consumers complete their jobs more quickly with less effort. The higher the degree of ease, the greater the level of consumer acceptance of the technology. Behavioral Intelligence is the degree of a person's willingness to use technology. External variables, namely external factors that indirectly influence behavior such as system characteristics, consumer personal characteristics, and the environment. The use of technology to make it easier for consumers to carry out transactions is formulated through TAM.⁴³

Davis first introduced TAM in 1986. This model explains the factors that cause a user to benefit from the use of technology, especially information technology. The basis for the TAM assumption states that the determining factor of viewing the behavior of technology users depends on their belief in their ability to use technology. In addition, it is also influenced by subjective judgments about the benefits of the technology. Theory of Planned Behavior (TPB) and Technology Acceptance Model (TAM) explain the construct model of attitude variables, subjective norms, and perceptions of behavioral control over individual attitudes and behavior. The attitude variable in the Technology Acceptance Model (TAM) is influenced by the usefulness factor and the convenience factor that encourages a person's interest in using technology that is felt to improve his performance. However, there are still several studies which show that attitude variables, subjective norms, and perceptions of behavioral control have no effect on individual attitudes and behavior.⁴⁴

Maslahah

Maslahah is any individual orientation or content that meets three criteria, namely obedience to sharia, good benefits in all aspects, and no harm. Thus maslahah will support the creation of good for the people because it plays a role in helping financial transactions become more flexible and easy. The application of maslahah to the field of muamalah is worship that is social in nature, based on the hadith argument, "Don't give harm and don't reciprocate one harm with

⁴² Icek Ajzen, "Icek Ajzen: Theory of Planned Behavior," *Thousand Oaks: SAGE Publications* (2012).

⁴³ Dhruv Grewal et al., "The Future of In-Store Technology," *Journal of the Academy of Marketing Science* 48, no. 1 (2020): 96–113.

⁴⁴ Min Zhou et al., "Factors Influencing Behavior Intentions to Telehealth by Chinese Elderly: An Extended TAM Model," *International journal of medical informatics* 126 (2019): 118–127.

another harm." The main objective of the existence of the sharia concept is to realize the benefit of society as a whole. The economic activity paradigm, utility standards, and problem concepts can all be used to meet human needs and meet the demand for goods and services.⁴⁵ In the pursuit of problems, there are two approaches that can be used, namely from the point of view of strengthening existence and guarding against things that can damage.⁴⁶ Maintaining religion is avoiding all things that can weaken and destroy religion. As-Syatibi divides the concept of *maslahah* into three parts, inevitability, namely emergency or *dharuriyyat*, needs or *hajiyyat* and equipment or *tahsinliyyat*. The highest level is emergency which consists of protecting religion, protecting body and soul, protecting property (*hifz al-maal*), protecting the mind (*hifz al-aql*), protecting offspring (*hifz al-nasl*).⁴⁷

The development of studies related to problems develops in a broader context in the fields of economics and business by using the elements of *maslahah* as a decision-making tool.⁴⁸ The decision-making process is based on conventional theory, based solely on the commercial goal of maximizing profits. *ganl ganl* just minimize costs. *Maslahah* as a decision-making tool explains that there are two types of processes involved, namely commercial decisions and decisions based on sharia goals. In conventional economics, the debate over the concept of rationality in product purchasing decisions is built on three types of behavior.⁴⁹ First, economic behavior based on utility maximization of the neo-classical version which emphasizes market mechanisms by ignoring institutional aspects in the form of norms, rules, and values. Second, economic behavior is based on routine, namely economic activities carried out under certain conditions and at certain times. Third, economic behavior with the idea of limited rationality, namely humans as decision makers have limited attention, information, and ability to process them.⁵⁰

E-Commerce

E-commerce is an activity carried out in transactions using electronic communication, where people can buy products, advertise goods or services, and transact. E-commerce is the process of buying and selling electronically from

⁴⁵ Enden Haetami, "Analysis of Sharia Hotel Management in Bandung City in the Perspective of *Maqashid Syari'ah*," *International Journal of Science and Society* 3, no. 3 (2021): 303–315.

⁴⁶ Agus Sunaryo, "Moderatism *Maslahah*: Rereading the Concept of *Maslahah at-Tufi* and *Al-Buti* in Answering Contemporary Issues," *International Journal of Social Science Research and Review* 5, no. 3 (2022): 6–21.

⁴⁷ Nurhayati Nurhayati and Muhammad Syukri Albani Nasution, "Maqashid Sharia in the Fatwa of the Indonesian Ulama Council Regarding Congregational Worship During the COVID-19 Pandemic," *Asy-Syir'ah: Jurnal Ilmu Syari'ah dan Hukum* 54, no. 2 (2020): 251–275.

⁴⁸ Jan, Lai, and Tahir, "Developing an Islamic Corporate Governance Framework to Examine Sustainability Performance in Islamic Banks and Financial Institutions."

⁴⁹ Sunaryo, "Moderatism *Maslahah*: Rereading the Concept of *Maslahah at-Tufi* and *Al-Buti* in Answering Contemporary Issues."

⁵⁰ Abdellatef, "Rational Behavior in Islam (Islamic Rationalism): A Critical Evaluation of the Extreme Rationality Assumption."

consumer to company and from company to company through computerized business transactions.⁵¹ E-commerce is a concept in which the process of buying and selling goods or services or exchanging products, services and information through information networks including internets. Companies, manufacturers, industrial businesses, and consumers are all involved in various online commercial activities centered on the electronic exchange of goods through the Internet. This activity can be referred to as E-commerce.⁵² According to the United Nations Conference on Trade and Development, E-commerce consists of two types of digital platform landscapes, namely profit-oriented and non-profit oriented. Non-profit is for example like donating and sharing information like Wikipedia. The profit-oriented digital e-commerce platform consists of two types, namely the landscape of manufacturing companies, such as IKEA, Caterpillar and Zara. The second type is a third-party platform, which consists of providers of goods and services. Goods provider platforms such as Lazada, eBay, Amazon and Alibaba, Tokopedia, Shopee and Bukalapak.

Halal Product Purchasing Decisions

During the stage of the decision-making process known as the purchasing decision, customers actually make purchases. Purchasing and using the goods offered is directly related to individual decision making.⁵³ The act of choosing one action from among two or more alternatives is called a purchasing decision.⁵⁴ On the other hand, consumer decision making is a process in which knowledge is combined to evaluate two or more alternative behaviors and choose one of them.⁵⁵ In fulfilling the needs of life, Islamic consumption behavior pays attention to halal and haram requirements as well as ways in which this consumption pattern can bring about benefits for both individuals and society.⁵⁶ The sixth postulate of Muslim consumption behavior is based on the principle of *maslahah*. These arguments are as follows: problems shape perceptions about human needs; problems form perceptions of avoiding danger; *maslahah* manifests individual perceptions regarding efforts to gain Allah's approval in every action; problems form the perception of limiting consumption to

⁵¹ Abdul Gaffar Khan, "Electronic Commerce: A Study on Benefits and Challenges in an Emerging Economy," *Global Journal of Management and Business Research* (2016).

⁵² Tim Mazzarol, "SMEs Engagement with E-Commerce, e-Business and e-Marketing," *Small enterprise research* 22, no. 1 (2015): 79-90.

⁵³ Sahu, Padhy, and Dhir, "Envisioning the Future of Behavioral Decision-Making: A Systematic Literature Review of Behavioral Reasoning Theory."

⁵⁴ Rebecca Hamilton et al., "The Effects of Scarcity on Consumer Decision Journeys," *Journal of the Academy of Marketing Science* 47, no. 3 (2019): 532-550.

⁵⁵ Hanliang Fu et al., "Intelligent Decision-Making of Online Shopping Behavior Based on Internet of Things," *International Journal of Information Management* 50 (2020): 515-525.

⁵⁶ Abdullahi, "Zakah as Tool for Social Cause Marketing and Corporate Charity: A Conceptual Study."

necessities; Efforts to gain Allah's approval lead to the formation of a perception of the needs of Islam.⁵⁷

The word halal comes from Arabic (حلال) which means legalized, permitted, and permissible. A food/minlumanl is declared legal or permitted to be consumed. As for those who have the right to allow or prohibit a food or minlumanl, it is only Allah SWT and His Messenger. "O you who believe, eat among the good provisions that we give you." (QS. Al Baqarah: 172) Halal is permitted and approved by Allah SWT, while haram is prohibited by Allah SWT as contained in the Al-Quran. Foods that are permitted and those that are not are determined by halal eating rules. Without complying with Islamic regulations, Muslims are prohibited from consuming pork, alcohol, blood, bones and the meat of slaughtered animals. In essence, halal products are good products that can be used in accordance with Islamic teachings, in particular Hadith and Al-Qur'an.⁵⁸

The halal label is a positive and optimistic step for the MUI institution in creating and developing halal products for the health and welfare of the nation's citizens. Despite the current government's supervision, counterfeiting of halal logos still occurs frequently. Apart from that, because there are many business actors in the food industry, the community, including Islamic organizations, must play a role in ensuring halal products are distributed.⁵⁹ Products that encourage consumers to be healthy now and in the future are identical to halal products. Halal products serve these purposes, among others. The religious awareness of the Indonesian people regarding the importance of using halal products cannot be separated from their high preference for using halal products. The majority of Indonesia's population is Muslim. Part of strict awareness in everyday life or the level of legalism is the consideration of the importance of purchasing behavior in purchasing an item.⁶⁰

METHODS

This research is a combination of mixed methods, namely one step of research by combining the dual forms of approach in research, namely quantitative and qualitative. Balanced research is a research approach that combines the totality of qualitative research with qualitative research.⁶¹ Mix

⁵⁷ Farah Syahida Firdaus, Ridho Bramulya Ikhsan, and Yudi Fernando, "Predicting Purchase Behaviour of Indonesian and French Muslim Consumers: Insights from a Multi-Group Analysis," *Journal of Islamic Marketing* (2022).

⁵⁸ Abdul Halim Ibrahim et al., "Maqasid Al-Shariah Based Islamic Bioethics: A Comprehensive Approach," *Journal of bioethical inquiry* 16, no. 3 (2019): 333-345.

⁵⁹ Yusuf Shofie, "Jaminan Atas Produk Halal Dari Sudut Pandang Hukum Perlindungan Konsumen," *Journal of Islamic Law Studies* 1, no. 1 (2018): 28-69.

⁶⁰ Syed Faheem Hasan Bukhari et al., "Is Religiosity an Important Consideration in Muslim Consumer Behavior: Exploratory Study in the Context of Western Imported Food in Pakistan," *Journal of Islamic Marketing* (2019).

⁶¹ John W Creswell, "Research Design: Pendekatan Kualitatif, Kuantitatif Dan Mixed, Terj," Achmad Fawaid. Yogyakarta: Pustaka Pelajar (2010).

methods and research are a combination of research methods and a combination of the dual total methods of research at once, qualitatively and qualitatively in a research activity, so that an alkain is obtained that is more comprehensive, valid, reliable, and objective. The research location was conducted in Indonesia. In this study, the object of research is the Indonesian people who are Muslim and have purchased halal cosmetic products through e-commerce media.

In this study the population referred to is all consumers of halal cosmetic products who are Muslim and have purchased halal cosmetic products in e-commerce online to fulfill their daily needs. Sampling in this study was to use a purposive sampling technique, meaning that sampling was based on certain respondent criteria, namely consumers of halal cosmetic products who are Muslim and have purchased halal cosmetic products in e-commerce online to fulfill their daily needs based on their own decision making. Analysis using a structural equation model or Structural Equation Modeling (SEM) is a collection of statistical techniques that allow testing a series of relatively complex relationships simultaneously. In this study, data analysis used the Partial Least Square (PLS) approach. PLS (Partial Least Square) is a variant-based structural equation analysis (SEM) that can simultaneously test measurement models as well as test structural models.

RESULT AND DISCUSSION

Structural Model Testing (*Inner Model*)

Collinearity Assessment

The collinearity assessment in the structural model has the same concept as the formative measurement model by considering the VIF value. VIF value must be less than 5.0. this indicates that the model is free from multicollinearity symptoms on all predictors for all responses, so that testing can be carried out to the next stage.⁶²

Table 2. Collinearity Value Results Assessment (VIF)

Latent Variable	Y Intention	Z Consumer Behavior
X1 Attitude	1.011	
X2 Subjective Norms	1.009	
X3 Maslahah	1.042	
X4 Perceived Usefulness	1.048	
X5 Perception of Ease	1.006	
Y Intention		1.000

Source: Data processed, 2023

Based on the table above, it can be seen that the VIF value for each construct variable is less than 5.0 (<5.0). Based on the results of calculating the VIF value, all variables do not have multicollinearity symptoms and can be used in further analysis.

Coefficient of Determination (R^2)

⁶² Jr. Joseph F Hair et al., *A Primer on Partial Least Squares Structural Equation Modeling (PLS-SEM)*, Sage, Second Edi. (California: SAGE Publications, Inc., 2017).

The coefficient of determination is used to measure the accuracy of predictions or estimates. In general, an R2 value of 0.75 is considered to have a large estimation accuracy, an R2 of 0.50 has a moderate estimation accuracy, and an R2 value of 0.25 has a low estimation accuracy. The results of the coefficient of determination can be seen in the following table.

Table 3. Results Coefficient of Determination (R²)

Latent Variable	R Square	R Adjusted	Square
Y Intention	0.789	0.321	
Z Consumer Behavior	0.845	0.265	

Source: Data processed, 2023

Based on the table above, it can be seen that the accuracy of the estimation of the R² Y intention model is 0.229. Based on this value, it has a low accuracy prediction. In other words X1 Attitude, X2 Subjective Norm, X3 Maslahah, X4 Perceived Usefulness and X5 Perceived Convenience affect 22.9% while the remaining 77.1% are influenced by other factors outside the research model.

The accuracy of the prediction of the R² Z model of Consumer Behavior 0.465. Based on this value, it has a low accuracy prediction. In other words X1 Attitude, X2 Subjective Norm, X3 Maslahah, X4 Perceived Usefulness X5 Perceived Convenience and Y Intention influence by 46.5% while the remaining 53.5% is influenced by other factors outside the research model.

Predictive Relevance (Q²)

In addition to evaluating the magnitude of the R2 value as a criterion of predictive accuracy, researchers can use the Stone-Geisser Q2 value. The Q2 value was obtained using the blindfolding procedure. As a relative measure of predictive relevance, a value of 0.02 is considered to have little predictive relevance, 0.15 to have moderate predictive relevance, and 0.35 to have great predictive relevance.⁶³

Table 4. Value Result Predictive Relevance (Q²)

Variabel Laten	SSO	SSE	Q ² (=1-SSE/SSO)
X1 Attitude	1140	1140	
X2 Subjective Norms	1140	1140	
X3 Maslahah	1140	1140	
X4 Perceived Usefulness	1140	1140	
X5 Perception of Ease	1140	1140	
Y Intention	1140	989.51	0.132
Z Consumer Behavior	1140	814.609	0.285

Source: Data processed, 2023

Based on the test results in the table above, information can be obtained that the Q2 value is predictive of relevance for the constructive model Variable Y Intention is influenced by the word X1 Attitude, X2 Subjective Norms, X3 Maslahah, X4 Perceived Usefulness and X5 Perceived Convenience of 0.132 and

⁶³ Ibid.

classified as having low predictive relevance . The Q2 value predictive of relevance for the constructive model Variable Z Consumer Behavior is influenced by X1 Attitude, X2 Subjective Norm, X3 Maslahah, X4 Perceived Usability X5 Perceived Convenience and Y Intention of 0.285 and classified as having moderate predictive relevance.

Effect Size (f^2)

As for evaluating the R^2 value of all endogenous variables using f^2 . The difference between f^2 and R^2 is that f^2 is more specific for each exogenous variable. in general a value of 0.02 is considered to have a small affect size, 0.15 has a medium affect size and 0.35 has a large affect size. (Joseph F Hair et al., 2017) The following is a table of f^2 values.

Table 5. Value Results *Affect Size* (f^2)

Latent Variable	Y Intention	Z Behavior	Consumer
X1 Attitude	0.036		
X2 Subjective Norms	0.058		
X3 Maslahah	0.019		
X4 Perceived Usefulness	0.112		
X5 Perception of Ease	0.033		
Y Intention		0.871	

Source: Data processed, 2023

Based on the test results in the table above, information can be obtained that the F^2 affect size value for the constructive model of the X1 variable Attitude influences the Y intention variable of 0.036 and is classified as having a small estimation value. The F^2 affect size value for the constructive model Variable X2 Subjective Norm influences the Y Intention variable by 0.058 and is classified as having a small estimation value. The F^2 affect size value for the constructive model X3 Maslahah variable affects the Y intention variable by 0.019 and is classified as having a small estimation value.

The value of F^2 affect size for the constructive model Variable X4 Perception of Usefulness affects the variable Y Intention of 0.112 and is classified as having a small estimation value. The F^2 affect size value for the constructive model of the variable X5 perceived ease of influencing the variable Y intention is 0.033 and is classified as having a small estimation value. The F^2 affect size value for the constructive model Variable Y Intention to influence the Z variable Consumer Behavior is 0.871 and is classified as having a large estimation value.

Consumer Behavior of Halal Cosmetic Products in Maslahah Perspective

In the context of Islamic law, maslahah refers to principles that aim to achieve the best benefit for society and individuals. The concept of maslahah is important in making Islamic legal decisions, where the main goal is to achieve

benefit for society as a whole.⁶⁴ According to ushul maslahah experts it can be obtained through two categories, namely producing benefits and rejecting harm or damage. According to Imam Syatibi, maslahah can be considered valid in sharia or mu'tabarah as long as it does not conflict with maqasid sharia, namely maintaining religion, soul, mind, lineage, and property.⁶⁵ Maslahah is any individual orientation or content that fulfills three criteria, namely adherence to sharia, good benefits in all aspects, and no harm. Thus maslahah will support the creation of good for the people because it plays a role in helping financial transactions become more flexible and easy.⁶⁶ The main goal of the sharia concept is to realize the benefit of society as a whole. The economic activity paradigm, utility standards, and the maslahah concept can all be used to meet human needs and meet demand for goods and services.⁶⁷

In fulfilling maslahah there are two approaches that can be used, namely from the point of view of strengthening existence and guarding against things that can damage.⁶⁸ Maintaining religion is avoiding all things that can weaken and destroy religion. As-Syatibi divides the concept of maslahah into three parts of necessity, namely daruriat or dharuriyyat, needs or hajiyyat and completeness or tahsiniyyat.⁶⁹ The main objective of maslahah in the behavior of consumers of halal cosmetic products is to secure the values of human life in the form of maintaining faith and maintenance of the soul. This proof is in line with the fact that Islamic religious law is essential for human life and maslahah is the goal behind every enactment of divine law. This is in accordance with consumption behavior in Islam which aims to meet the needs of life by considering the provisions of halal and haram according to the commands of Allah SWT. Islamic religious law is the main motivation for consuming halal cosmetic products.⁷⁰

CONCLUSION

Indonesia is a model that is built based on a model that integrates the Theory of Planned Behavior (TPB) and the Technology Acceptance Model (TAM) by adding the maslahah variable as another predictor in increasing the ability to better predict consumer intentions and behavior. This is evidenced by the

⁶⁴ Siska Lis Sulistiani, "Analisis Maqashid Syariah Dalam Pengembangan Hukum Industri Halal Di Indonesia," *Law and Justice* 3, no. 2 (2019): 91-97.

⁶⁵ Yusuf Al Qardawi, "Madkhal Ilaa Diraasah Al Syariah Al Islamiyah" (Kairo: Makabah Wahbah, 1999).

⁶⁶ Ibrahim et al., "Maqasid Al-Shariah Based Islamic Bioethics: A Comprehensive Approach."

⁶⁷ Haetami, "Analysis of Sharia Hotel Management in Bandung City in the Perspective of Maqashid Syari'ah."

⁶⁸ Sunaryo, "Moderatism Maslahah: Rereading the Concept of Maslahah at-Tufi and Al-Buti in Answering Contemporary Issues."

⁶⁹ H A Djazuli, *Ilmu Fiqh: Penggalan, Perkembangan, Dan Penerapan Hukum Islam. Edisi Revisi* (Prenada Media, 2021).

⁷⁰ Shadma Shahid et al., "Determinants of Muslim Consumers Halal Cosmetics Repurchase Intention: An Emerging Markets Perspective," *Journal of Islamic Marketing* 14, no. 3 (2023): 826-850.

existence of attitude variables that have a positive and significant effect on consumer intentions in consuming halal cosmetic products. This influence is shown by the answers of respondents who agree and believe that using halal cosmetic products will be good for themselves and their families, will be more satisfying, and will be very useful for health. Because consumers who consume halal cosmetic products are expected to be able to fulfill their own needs to care for and maintain beauty, while still paying attention to halal aspects and environmental cleanliness.

Maslahah has a positive and significant effect on the intention to consume halal cosmetic products. This shows a strong relationship and is proven linearly oriented towards the maintenance and protection of religion. This is in accordance with the main objective of maslahah, namely securing the value of human life in the form of maintaining faith. This proof is in line with the fact that the existence of Islamic religious law is essential for human life. Maslahah is the goal of every enactment of divine law. Islamic religious law is the main motivation for consuming halal cosmetic products. This is in accordance with consumption behavior in Islam which aims to meet the needs of life by considering the provisions of halal and haram in accordance with Islamic Sharia.

Consumer behavior of halal cosmetic products in e-commerce in Indonesia in the perspective of maslahah is included in the category of maslahah tahsiniyat or tertiary needs, which are needed by humans so that life becomes more comfortable and more beautiful. This study proves that the characteristics of consumer motivation in consuming halal cosmetic products that have a maslahah priority scale are tahsiniyat in order to obtain maximum benefits from cosmetic products that do not only focus on aspects of beauty, but also pay attention to aspects of halalness, cleanliness, and environmental friendliness.

Author's Contribution

Muhammad Salman Al Farisi: Contribute to formulating research ideas, collecting data, processing data, and interpreting data.

Syamsul Anwar: Contributing to writing systematics, research methods, analyzing interpretation results.

Slamet Haryono: Contributed to compiling a literature review.

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Declaration of Competing Interest

The author declares that there is no conflict of interest.

Ethical Approval

Ethical approval No patient-identifying parts in this paper were used or known to the authors. Therefore, no ethical approval was requested.

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