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Consumer Moral Values and Purchase Decisions on Halal Cosmetics: The Influence of Religiosity and Cruelty-Free Values among Generation Z in Indonesia

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Abstract

The growing religious and ethical awareness among Generation Z has become one of the main factors driving the growth of halal cosmetic consumption in Indonesia. This phenomenon is reflected in the increasing registration of cosmetic products, with a total of 124,368 distribution permits issued by the National Agency of Drug and Food Control (BPOM, 2024). This study aims to analyze the influence of religiosity and cruelty-free values on the purchasing decisions of halal cosmetics among Generation Z in Indonesia. Using a quantitative approach, the study applies Partial Least Squares–Structural Equation Modeling (PLS-SEM) through SmartPLS 4.0 software. A total of 113 Generation Z respondents were selected using purposive sampling based on their experience in purchasing halal cosmetics. The results indicate that both independent variables have a positive and significant effect on purchasing decisions, with religiosity ($\beta = 0.527$; $p < 0.001$) showing a stronger influence than cruelty-free values ($\beta = 0.278$; $p < 0.01$). The coefficient of determination ($R^2 = 0.742$) suggests that religiosity and cruelty-free values jointly explain 74.2% of the variation in purchasing decisions. The findings highlight that Generation Z considers not only functional benefits but also moral and spiritual values when purchasing halal cosmetics. Theoretically, this study extends the Theory of Planned Behavior (Ajzen, 1991) by integrating religious and ethical values into consumer behavior, while practically offering insights for halal cosmetic industries to strengthen consumer trust and loyalty through value-based marketing strategies.

Peningkatan kesadaran religius dan etis di kalangan Generasi Z menjadi salah satu faktor utama yang mendorong pertumbuhan konsumsi kosmetik halal di Indonesia. Fenomena ini tercermin dari meningkatnya

jumlah pendaftaran produk kosmetik dengan total 124.368 izin edar yang diterbitkan oleh Badan Pengawas Obat dan Makanan (BPOM, 2024). Penelitian ini bertujuan untuk menganalisis pengaruh religiusitas dan nilai cruelty-free terhadap keputusan pembelian kosmetik halal pada Generasi Z di Indonesia. Penelitian ini menggunakan pendekatan kuantitatif dengan metode Partial Least Squares–Structural Equation Modeling (PLS-SEM) melalui perangkat lunak SmartPLS 4.0. Sampel penelitian terdiri dari 113 responden Generasi Z yang dipilih menggunakan teknik purposive sampling berdasarkan pengalaman mereka dalam membeli kosmetik halal. Hasil analisis menunjukkan bahwa kedua variabel independen berpengaruh positif dan signifikan terhadap keputusan pembelian, dengan pengaruh religiusitas ($\beta = 0,527$; $p < 0,001$) lebih dominan dibandingkan nilai cruelty-free ($\beta = 0,278$; $p < 0,01$). Nilai koefisien determinasi ($R^2 = 0,742$) mengindikasikan bahwa kedua variabel mampu menjelaskan 74,2% variasi keputusan pembelian. Temuan ini menunjukkan bahwa Generasi Z tidak hanya mempertimbangkan manfaat fungsional, tetapi juga nilai moral dan spiritual dalam membeli kosmetik halal. Secara teoretis, penelitian ini memperluas Theory of Planned Behavior (Ajzen, 1991) dengan mengintegrasikan nilai religius dan etika dalam perilaku konsumsi, serta memberikan implikasi praktis bagi industri kosmetik halal untuk memperkuat kepercayaan dan loyalitas konsumen muda Muslim melalui strategi pemasaran berbasis nilai.

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Introduction

The halal cosmetics industry has experienced significant global growth in recent years, driven by the increasing awareness of product safety, religious values, and ethical issues in the production process. As the country with the largest Muslim population in the world, Indonesia holds tremendous potential in this sector, as reflected in the growing demand for cosmetic products that are not only halal-certified but also adhere to modern ethical standards, such as being cruelty-free. The global halal cosmetics market has continued to expand at an annual growth rate of more than 7%, with Southeast Asia—particularly Indonesia—emerging as one of the most promising regions due to its large Muslim population and rapidly growing youth demographic.

Samarinda City represents an urban environment where young Muslim consumers are highly exposed to both religious teachings and global ethical trends through social media, digital platforms, and education, making it an ideal setting for examining Generation Z's halal cosmetic consumption behavior. This trend is further supported by global studies emphasizing the role of religiosity and ethical awareness in halal cosmetic purchasing decisions (Rafiki, 2024; Khan & Hossain, 2022; Gao & Bennett, 2020). Moreover, the behavioral shift among Generation Z consumers toward halal and ethical cosmetics is also closely associated with increasing digital literacy, environmental concern, and sustainability values (Shim, 2024; Theocharis, 2024; Min et al., 2021).

Several previous studies have highlighted that religiosity is a significant factor influencing consumer preferences for halal products (Junaidi, 2022; Han et al., 2023). Individuals with stronger religious commitment tend to view halal consumption not merely as a choice, but as an obligation that reflects their spiritual identity and level of obedience to Islamic principles. However, the majority of existing research still focuses primarily on purchase intention rather than on actual purchase decisions, which limits the understanding of how these values are translated into real consumption behavior.

On the other hand, studies on cruelty-free products have largely been conducted in Western contexts (Grappe et al., 2021; Magano et al., 2022), emphasizing animal welfare and ethical production practices, yet rarely integrating religious values as a central component of the decision-making process. This creates a conceptual gap, particularly in Muslim-majority societies, where ethical consumption is often intertwined with religious teachings and the principle of *halalan thayyiban*.

From a theoretical perspective, the Theory of Planned Behavior (Ajzen, 1991) has been widely applied to explain various forms of consumer behavior. However, most studies still position religiosity and ethical values as separate and independent predictors. In contrast, for modern Muslim consumers—especially Generation Z—the decision to purchase halal cosmetics does not merely reflect compliance with Sharia law but also represents an expression of humanitarian concern through the selection of products that do not cause harm to living beings.

Therefore, a new and integrated conceptual approach is required, one that combines religiosity as a spiritual driving force and cruelty-free values as an ethical and humanitarian motivation within a single behavioral framework. By focusing on Generation Z in an Indonesian urban setting, this study aims to bridge the empirical and theoretical gap by analyzing the combined influence of religiosity and cruelty-free values on actual purchase decisions of halal cosmetics in Samarinda City. In doing so, this research contributes to the development of a more comprehensive, value-driven model of Muslim consumer behavior.

Literature Review

The changing consumption patterns of modern society, particularly among Generation Z, demonstrate a fundamental shift from a purely functional orientation toward a more moral, spiritual, and identity-based orientation, in which purchasing decisions are no longer influenced solely by product benefits, but also by values that align with personal beliefs, religious commitments, and ethical awareness toward other living beings. This transformation is strongly visible in the beauty and cosmetics industry, where young consumers increasingly consider not only product performance, but also the moral consequences of their consumption behavior.

In the context of halal cosmetics, religiosity serves as a key determinant of consumer behavior. Individuals with high levels of religiosity tend to view halal consumption not merely as a preference, but as a form of spiritual obedience and religious identity expression (Rudiana & Pujianti, 2020; Han et al., 2023). For Muslim consumers, choosing halal products reflects commitment to divine commands and the principles of *halalan thayyiban*. Cross-country studies have also found that religiosity strengthens moral awareness, self-control, and social responsibility in halal consumption decisions, particularly among younger generations who seek consistency between their lifestyle and faith (Rafiki, 2024; Wright & Patel, 2022; Saeed & Hassan, 2020). This indicates that religiosity does not only affect internal belief systems, but also manifests in concrete purchasing behavior.

In addition to religiosity, cruelty-free values have emerged as a prominent global ethical dimension within the cosmetics industry, especially among Generation Z, who are widely recognized for their concern for sustainability, environmental protection, and animal welfare. Cosmetics that are not tested on animals are perceived as more ethical, responsible, and reflective of humanitarian values that reject the exploitation of living beings (Magano et al., 2022; Bonifacio et al., 2024). Similar findings were reported by Lee and Chen (2020) and Alaouir et al. (2021), who revealed that cruelty-free claims and clean beauty labels significantly strengthen positive brand perception and emotional attachment among Gen Z consumers. These findings confirm that moral and empathetic considerations now play an equally, if not more, important role than functional quality in shaping purchasing behavior (Carrigan & Attalla, 2019).

To explain the underlying behavioral mechanism, the Theory of Planned Behavior (Ajzen, 1991) is employed as the grand theory in this study. TPB proposes that actual behavior is determined by three main components: attitude toward behavior, subjective norms, and perceived behavioral control. In this research context, religiosity shapes a positive attitude toward halal consumption, as individuals believe that buying halal cosmetics is a spiritually correct and meaningful action. Meanwhile, cruelty-free values strengthen subjective norms and moral responsibility, as consumers feel social and ethical pressure to avoid products that harm animals or violate humanitarian principles.

In parallel, the Ethical Consumption Theory (Shaw & Newholm, 2020) emphasizes that modern consumers make purchasing decisions based on ethical considerations, moral identity, and social responsibility, rather than solely on price, brand popularity, or product quality. Supporting this view, recent studies have demonstrated that Generation Z tends to integrate religious values with global ethical awareness, forming a unified framework of value-conscious consumption that prioritizes social justice, environmental protection, and spiritual alignment (Alonso-Almeida et al., 2020; Purnamasari & Setyowati, 2021; Nugroho & Sari, 2022).

In this study, purchase decision refers to an individual's actual behavioral action in selecting and buying halal cosmetic products based on a process of evaluation, preference formation, and

value alignment. It consists of several dimensions, such as product and brand selection, confidence in purchasing, consistency in choosing halal and cruelty-free products, and the tendency for repurchase (Sun & Kim, 2022; Zhang & Li, 2023). Among Generation Z, purchase decisions are increasingly driven by identity expression, where consumers seek products that reflect who they are, what they believe, and the ethical stance they choose to represent in society.

Based on this literature, it can be concluded that religiosity and cruelty-free values play a significant and complementary role in shaping halal cosmetic purchase decisions among Generation Z. Religiosity represents a spiritual motivation rooted in Islamic principles, while cruelty-free values represent a humanitarian and ethical motivation rooted in global moral consciousness. These two dimensions work synergistically in directing consumers toward more responsible and value-based consumption behavior.

To visually illustrate the relationships between variables and to strengthen the analytical foundation of this research, a conceptual model is developed to depict the influence of religiosity and cruelty-free values on the purchase decisions of halal cosmetics among Generation Z in Samarinda City. This conceptual model serves as the basis for formulating the following research hypotheses:

1. H1: Religiosity has a positive and significant influence on the purchase decisions of halal cosmetics among Generation Z.
2. H2: Cruelty-free values have a positive and significant influence on the purchase decisions of halal cosmetics among Generation Z.

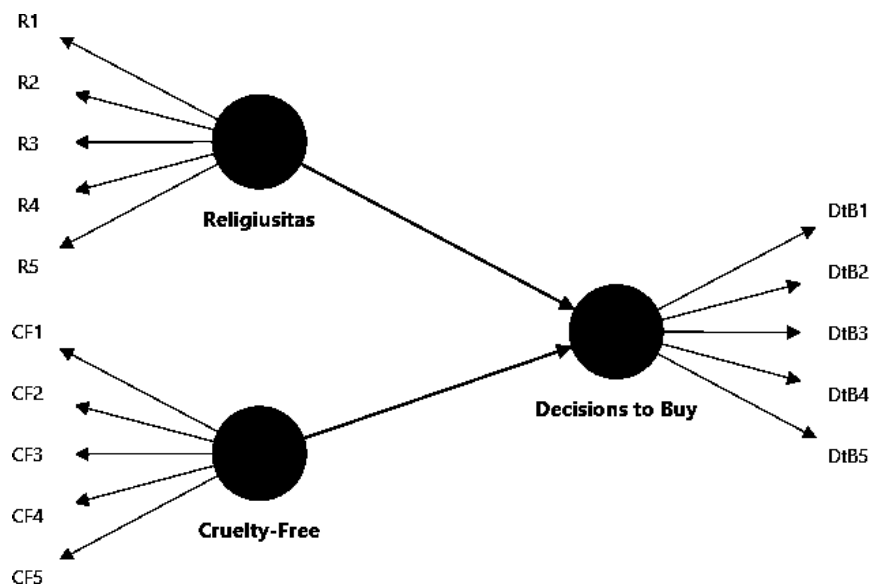


Figure 1. Conceptual Framework

Methodology

This study employs a quantitative design with an explanatory approach to analyze the influence of religiosity and cruelty-free values on the purchasing decisions of halal cosmetics among Generation Z in Samarinda City. This approach was chosen because it aims to examine the causal relationships between variables based on consumer behavior theory.

The population of this study consists of Generation Z individuals aged 18–26 years residing in Samarinda City. According to demographic data from the Samarinda City Central Bureau of Statistics in 2024, the total number of Generation Z individuals was recorded at 282,263 (BPS

Kota Samarinda, 2024). To determine the sample size, this study applies the Slovin formula with a 10% margin of error, resulting in the following calculation:

$$n = \frac{N}{1 + N(e)^2} = \frac{282.263}{1 + 282.263(0,1)^2} = 99,999$$

Thus, the minimum sample size used in this study is 100 respondents. The sampling technique employed is non-probability purposive sampling, with the following inclusion criteria: (1) respondents are members of Generation Z, (2) reside in Samarinda City, and (3) have purchased or used halal cosmetic products with cruelty-free labels within the past six months. Since this study employed non-probability purposive sampling limited to Samarinda City, the results cannot be generalized to the entire Indonesian Generation Z population and must be interpreted within this specific context.

The measurement indicators of religiosity were adapted from Junaidi (2022) and Rudiana & Pujianti (2020), cruelty-free indicators from Magano et al. (2022) and Bonifacio et al. (2024), and purchase decision indicators from Sun & Kim (2022) and Zhang & Li (2023). All indicators were adjusted to the halal cosmetics context to ensure construct validity.

Data were collected through an online questionnaire distributed via social media platforms. The research instrument utilized a five-point Likert scale (1 = strongly disagree to 5 = strongly agree), and all indicators were adapted from previous validated and reliable studies.

Data analysis was conducted using Structural Equation Modeling Partial Least Squares (SEM-PLS) with the aid of SmartPLS software. This method was chosen because it is suitable for predictive and causal modeling involving latent variables and can accommodate a minimum sample size of 100 respondents as well as non-normally distributed data (Hair et al., 2019; Sarstedt et al., 2022). The analysis was performed in two stages: measurement model testing (validity and reliability) and structural model testing to evaluate the hypotheses using bootstrapping at a 0.05 significance level.

Results and Discussion

1. Outer Model Analysis

The outer model test was conducted to ensure that each indicator validly and reliably represents its corresponding construct. The analysis results showed that not all indicators initially met the validity criteria; therefore, the indicators R4 (on the religiosity variable) and CF1 (on the cruelty-free variable) were eliminated due to their outer loading values being below the threshold of

0.70. This elimination aligns with the guideline proposed by Hair et al. (2019), which states that indicators with low loading values should be removed to improve construct accuracy. After the elimination, all remaining indicators exhibited outer loading values above 0.70 and Average Variance Extracted (AVE) values exceeding 0.50, indicating that the model had achieved convergent validity.

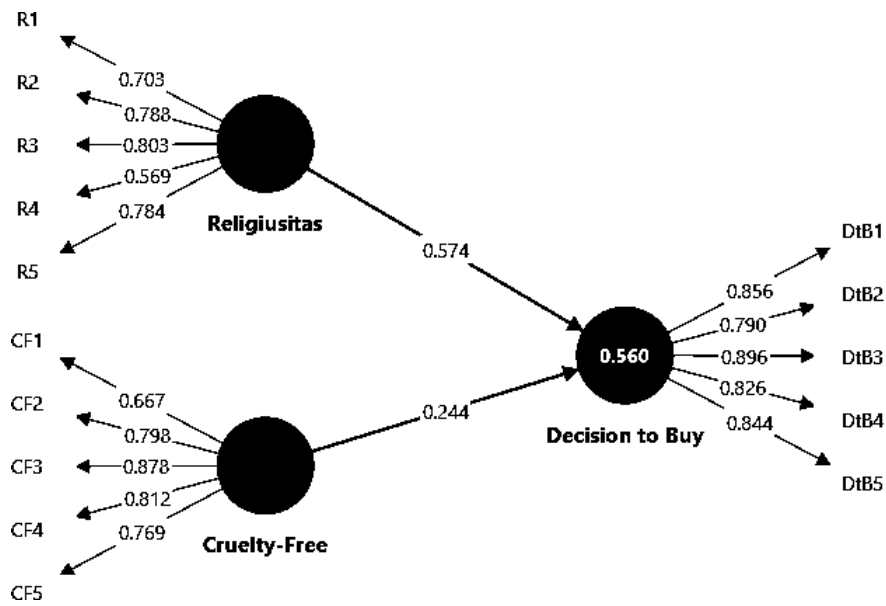


Figure 2. Outer Model Analysis

Conceptually, the removal of indicator R4 indicates that cognitive aspects alone are insufficient to represent the religiosity of Generation Z; instead, it must encompass emotional and spiritual dimensions, such as closeness to God and worship-oriented consumption behavior. Meanwhile, the elimination of CF1 suggests that general ethical awareness does not adequately reflect actual behavior, as Generation Z tends to emphasize active commitment in choosing genuinely cruelty-free products. Therefore, the constructs of religiosity and cruelty-free values are now represented by indicators with strong explanatory power for actual purchasing behavior. Consequently, the measurement model is deemed appropriate to proceed to the structural analysis stage.

2. Reability and Discriminant Validity

The reliability test results show that all constructs have Cronbach's Alpha (CA) and Composite Reliability (CR) values above 0.70, indicating a high level of internal consistency among the indicators. The AVE values also exceed 0.50, confirming that more than half of the variance in the indicators is explained by their respective constructs.

Table 1. Composite Reliability and AVE

Variable	Cronba ch's Alpha	Composi te Reliabili ty	AVE	Interpretation
Religiosity	0.798	0.868	0.62	Reliable & Valid
Cruelty- Free	0.843	0.895	0.68	Reliable & Valid
Decision to Buy	0.898	0.925	0.71	Reliable & Valid

The discriminant validity test using the Fornell-Larcker criterion shows that the square root of the AVE for each construct is higher than its correlations with other constructs. This indicates that each variable (Religiosity, Cruelty-Free, and Purchase Decision) is conceptually distinct, although theoretically interrelated. This finding emphasizes that religiosity operates through a moral-spiritual dimension (religious morality), while cruelty-free values reflect humanitarian morality (ethical morality). Both value systems form positive attitudes through different pathways but ultimately lead to the same consumption behavior namely, the decision to purchase halal and cruelty-free products.

3. Inner Model Analysis

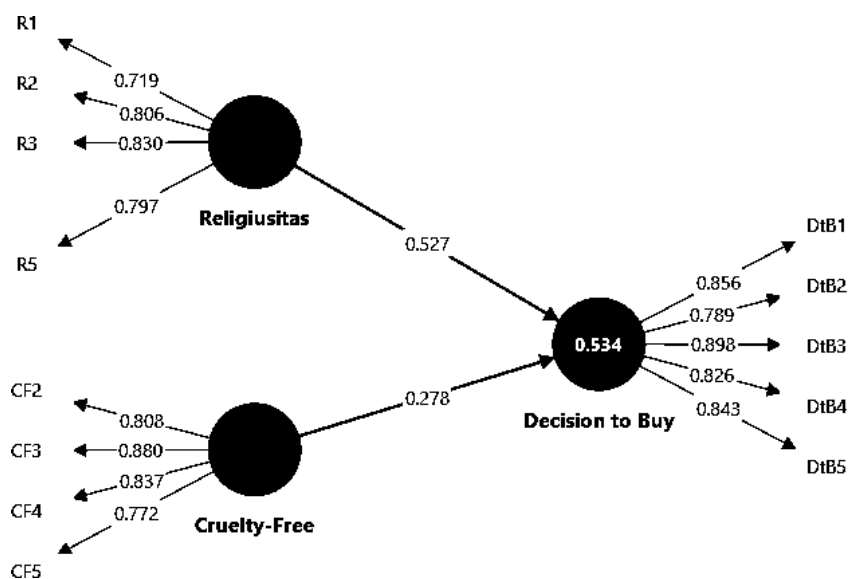


Figure 3. Inner Model

The structural model test results show an R² value of 0.742, indicating that 74.2% of the variance in purchasing decisions can be explained by religiosity and cruelty-free values. This

value is considered strong, demonstrating that the model possesses a high predictive power for Generation Z's purchasing behavior.

Table 2. Coefficient of Determination (R²)

Endogenous Variable	R ²	Description
Decision to Buy	0.742	Strong explanatory power

Based on the path coefficient results, the influence of religiosity on purchasing decisions is $\beta = 0.527$; $p < 0.001$, while the influence of cruelty-free values is $\beta = 0.278$; $p < 0.01$. Both effects are statistically significant. The f-square values indicate that religiosity has a large effect size, whereas cruelty-free values have a moderate effect size.

Table 3. Path Coefficient Results

Path	Original Sample (O)	T-Statistic	P-Value	Result
Religiosity → Decision to Buy	0.527	5.573	0.000	Significant
Cruelty-Free → Decision to Buy	0.278	2.651	0.008	Significant

Conceptually, these results reinforce the Theory of Planned Behavior (Ajzen, 1991), which explains that actual behavior results from the interaction between attitude toward behavior, subjective norms, and perceived behavioral control. Religiosity shapes a spiritually positive attitude, framing the purchase of halal products as a righteous and worshipful act, while cruelty-free values strengthen social norms through ethical awareness toward living beings.

From the perspective of Ethical Consumption Theory (Shaw & Newholm, 2020), Generation Z exhibits a behavioral shift toward value-driven consumption, where purchasing decisions are influenced not only by functional benefits but also by moral considerations. Halal and cruelty-free products thus emerge as symbols of a new moral identity that integrates spirituality and humanity.

1. Effect Size (f²)

The effect size (f²) confirms a large impact of religiosity and a moderate impact of cruelty-free values, suggesting a clear hierarchy of influence where spiritual motivation outweighs ethical motivation in the context of halal cosmetic consumption.

Table 4 Effect Size (f²)

Variable	f ²	Interpretation
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Religiosity	> 0.35	Large Effect
Cruelty-Free	0.15 – 0.35	Moderate Effect

2. Predictive Relevance (Q²)

The Q² value above zero indicates that the model has satisfactory predictive relevance, meaning it is capable of predicting future purchase decisions, not only explaining past behavior.

Table 5 Predictive Relevance (Q²)

Endogenous Variable	Q ² Value	Interpretation
Purchase Decision	> 0.00	Model has predictive relevance

3. Reflective Discussion

The finding that religiosity has the most dominant influence indicates that Generation Z does not merely consider aesthetic aspects or the halal label alone but connects these with a deeper spiritual dimension. This result aligns with Zhang and Li (2023), who emphasized that a strong halal brand image reinforces the perception of spiritual value in cosmetic purchasing decisions. Meanwhile, the significant role of cruelty-free values is also supported by studies by Tan and Omar (2021) and Liu and Wang (2021), which revealed a direct relationship between trust in ethical labeling and brand loyalty. These findings strengthen the Theory of Planned Behavior (Ajzen, 1991) and Ethical Consumption Theory (Shaw & Newholm, 2020), suggesting that actual behavior is shaped by the interaction between religious beliefs, moral norms, and social perceptions that drive the ethical behavioral consistency of Generation Z.

Conclusion

This study demonstrates that religiosity and cruelty-free values have a positive and significant influence on the purchasing decisions of halal cosmetics among Generation Z in Indonesia, with religiosity showing the more dominant effect. These results affirm that Generation Z's consumption behavior is not solely driven by functional factors such as quality or price but also by spiritual and moral values that form part of their self-identity as modern Muslim consumers. The decision to purchase halal and cruelty-free cosmetics is viewed not merely as a consumptive act but as an expression of spiritual awareness and ethical responsibility toward living beings, reflecting a shift toward value-driven consumption.

Theoretically, this study extends the understanding of the Theory of Planned Behavior (Ajzen, 1991) by integrating religiosity and global ethical dimensions as determinants of actual behavior. Religiosity is shown to strengthen positive attitudes toward halal consumption behavior through spiritual conviction, while cruelty-free values expand social norms by emphasizing universal moral awareness consistent with the principle of *halalan thayyiban*. The integration of these two dimensions reinforces the Ethical Consumption Theory (Shaw & Newholm, 2020) by demonstrating that universal ethical values can synergize with religious values within the halal market context, forming a new and more comprehensive conceptual model of Muslim consumer behavior.

From a practical perspective, the findings of this study provide guidance for cosmetic industry players to go beyond merely highlighting formal halal certification and instead emphasize

ethical values such as cruelty-free practices and sustainability as part of a value-based marketing strategy. This approach is believed to enhance trust, brand image, and loyalty among Generation Z consumers, who are increasingly critical of the moral and spiritual authenticity of the products they consume. Thus, the decision to purchase halal and cruelty-free cosmetics can be understood as a form of moral behavior that reflects a balance between religious devotion and humanitarian consciousness in the modern consumer era.

This study is limited by its geographical focus on Samarinda City and the use of a self-report questionnaire, which may contain subjective bias. Additionally, this study only investigates religiosity and cruelty-free values, while other factors such as brand image, halal awareness, perceived trust, and digital influence were not included. Future studies are encouraged to expand the research area to other cities in Indonesia, use longitudinal methods, and incorporate additional psychological and marketing variables for deeper understanding.

Author's Contribution

Putri Nabila was responsible for creating and designing the analysis framework, collecting and processing research data, performing statistical analysis, and interpreting the results. She also contributed to the development of the conceptual model, drafted the manuscript, and finalized the paper for submission. All stages of the research were conducted independently under academic supervision.

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Declaration of Competing Interest

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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