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Exploring Antecedents and Consequences of Muslim Millennial's Attitude towards Halal Personal Care Products Febrina Mahliza1), Lucky Nugroho2) 1) febrina.mahliza@mercubuana.ac.id, Universitas Mercu Buana, Indonesia 2) lucky.nugroho@mercubuana.ac.id, Universitas Mercu Buana, Jakarta, Indonesia Article Info: Keywords: Millennial; Attitude; Halal; Partial Least Square; Article History: Received : Revised : Accepted : Available online : Article Doi: <http://dx.doi.org/10.22441/ijess.2020.v1i1.001> □ Abstract: In Indonesia, the millennial generation is the generation that dominates the population. This is a promising target market for companies or producers of personal care products. This research focuses on the attitudes of the millennial generation towards halal personal care products.

The method used is quantitative research with primary data taken from 143 millennial generation female consumer respondents in Jakarta and Tangerang with data collection techniques using purposive sampling. The data analysis used is Partial Least Square (PLS) analysis. Based on the results, the attitude of the

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millennial generation towards halal personal care products is influenced by religiosity and halal knowledge, while media exposure has no significant effect. Furthermore, attitudes have a significant effect on the intention of the millennial generation to purchase halal personal care products.

□ □ Introduction The halal industry sector has experienced rapid development from year to year, supported by the rapid growth of the Muslim population in the world (Faturahman, 2019). In facing the global market for the 4.0 industrial revolution, the application of the halal product system aims to provide comfort, security, safety, and certainty of the availability of halal products for the public, mostly Muslims, in consuming and using products, as well as increasing added value for businesses to produce and sell halal products (Ahmad, Tangngareng, Harun, & Masri, 2019). Muslims care about the products they consume, not only limited to halal food and beverage products, but also halal cosmetic and personal care products. Halal cosmetic and personal care products are daily necessities nowadays not only by women, but also by men (Abd Rahman, Asrarhaghighi, & Ab Rahman, 2015) Halal cosmetics and personal care are dominated by Muslim shopping in the world. In 2018, 1.8

billion Muslims in the world spent \$ 64 billion on halal cosmetics and personal care (DinarStandard, 2019). Indonesia is included in the top 10 countries in the shopping market for halal cosmetics and personal care worldwide. In 2015, Indonesia ranked third (\$ 3.3 billion) after India (\$ 4.7 billion) and Russia (\$ 3.5 billion) in the halal cosmetics and personal care market. In 2016, Indonesia rose to second place (\$ 3 billion). , 9 billion) after India (\$ 5.4 billion) in the halal cosmetics and personal care market (Thomson Reuters, 2017). The use of halal cosmetic and personal care products is dominated by millennial women globally, namely as much as 73 percent (20.1 thousand). The use of halal cosmetics and personal care by millennial men in the world is only 15 percent (4.1 thousand). Meanwhile, in 2015, Indonesia ranked second in the world (7.8 thousand) after Malaysia (8.1

thousand) for the number of millennials who use halal cosmetics and personal care (Thomson Reuters, 2016). In Indonesia, the millennial generation or Generation Y is the generation that dominates the population, which is 33.75% of the total population of Indonesia (Kementerian Pemberdayaan Perempuan dan Perlindungan Anak & Badan Pusat Statistik, 2018). This is a promising target market for companies or

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producers of halal cosmetic and personal care products. Companies must be able to seize this opportunity by understanding the characteristics of the millennial generation. Moreover, the millennial generation is a generation that grows in an era of rapid technological and information growth (Kaifi, Nafei, Khanfar, & Kaifi, 2012).

Millennials enjoy communication because they are expressive and support freedom of speech and accept change and are even considered trend makers (Duffett, 2015). Attitudes towards an object can affect the processing of related information, judgments, and the resulting behavior (Larasati, Rahayu, Hati, & Safira, 2018). Attitude can have an impact on purchase intention. Attitudes have been shown to have a positive effect on purchase intention in halal products. A very positive attitude towards halal products has a positive effect on their intention to buy halal products (Mukhtar, Butt, Mukhtar, & Butt, 2012). The attitude of the millennial generation towards halal products can be influenced by several things, including religiosity, halal knowledge, and media exposure.

In Islam, the religiosity of a Muslim is shown from the level of 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. Religious life in Indonesia is supported by the government (Asih, Setini, Dharmmesta, & Purwanto, 2020). The level of religiosity of each individual positively affects attitudes towards halal products (Mukhtar et al., 2012). Religiosity has a positive effect on halal products (Adiba, 2019; Clarita, Zimbalist, & Setiowati, 2020; Larasati et al., 2018). In Islam, 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 positively affects one's attitude towards halal products (Adiba, 2019; Briliana & Mursito, 2017; Larasati et al., 2018). The higher one's halal knowledge, the higher one's attitude towards halal products. However, according to Abd Rahman et al. (2015) and Clarita et al. (2020) show that halal knowledge does not affect attitudes towards halal products. This shows that halal knowledge is not necessarily a factor that influences attitudes. Apart from religiosity and halal knowledge, media exposure influences one's attitude towards halal products (Bin Nawawi, Bt. Mohd. Roslin, Hamid, & Bt. Abdul, 2016). Exposure to halal products

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through the media is significant to improve because it can educate Indonesian consumers about the concept of halal and halal products.

Consumers get information about halal products through exposure to mass media such as television, radio, magazines, and the internet (Ambali & Bakar, 2014). (Kamarulzaman, Veeck, Mumuni, Luqmani, & Quraeshi (2015) found that exposure to electronic media played an essential role in influencing Muslim attitudes towards halal products. 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). Furthermore, this attitude can be seen from its influence on purchasing halal personal care products. Research on the attitudes of the millennial generation 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 the halal personal care industry in Indonesia to find out what variables can increase the attitudes of the millennial generation 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. Literature Reviews Religiosity 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 the religious commitment, which describes how committed a person is to religious beliefs and priorities and uses this in one's daily life.

Religiosity is a person's appreciation of religion, which involves symbols, beliefs, values, ??and behavior

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driven by a spiritual power, which is a complex integration of religious knowledge, feelings, and religious actions within a person (Astogini, Wahyudin, & Wulandari, 2011). In Islam, the religiosity of a Muslim is shown from the level of knowledge, understanding, belief, and behavior as a form of obedience to Islamic teachings (Yanti, 2018). Religiosity can be reflected through the implementation of the five daily prayers, reading the Holy Quran, fasting in the month of Ramadan, paying zakat (Adiba, 2019). Religiosity can also be reflected by reading religious books and watching religious programs (Abd Rahman et al., 2015). Halal Knowledge Knowledge refers to facts, feelings, or experiences known to a person or group of people (Abd Rahman et al., 2015).

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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 knowledge of halal and haram, sufficient knowledge to distinguish between prohibited and permitted materials based on Islamic law, knowledge of inputs, processes, and impacts of halal products (Adiba, 2019).

Halal knowledge can also be reflected through halal certification (Abd Rahman et al., 2015). Media Exposure 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 the 'reality' of society 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 et al., 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). Attitude is a positive or negative individual feeling about behavior (Ajzen & Fishbein, 1972). 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 the preference for choosing halal products, looking for halal labels on products, the assumption 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). Purchase Intention Purchase intention refers to an individual's readiness and willingness to buy a particular product or service (Ajzen, 1985). Purchase intention is a direct trigger of behavior.

Purchase intention can influence consumer purchasing decisions in the future (Omar et al., 2012). Purchasing intention can be considered as a predictor of future purchasing decisions. Their habits influence consumers purchase intention in products. The purchase intention of halal products can be reflected in one's intention in purchasing halal products, the primary preference for halal products, and a person's tendency to refer products to others (Haro, 2018). If they are Muslim, they will purchase products that comply with sharia and Islamic rules (Fitria, Aji, & Heryawan, 2019). Islam has regulated what foods are halal and haram for consumption by Muslims. Research Model, Hypotheses, and Methodology Research Model and Hypothesis Religiosity and Attitude In Islam, the religiosity of a Muslim is shown from the level of knowledge, understanding, belief, and behavior as a form of obedience to Islamic teachings (Yanti, 2018). The level of religiosity of each individual positively influences attitudes towards halal products (Mukhtar et al., 2012).

Religiosity has a positive effect on the attitude of generation Y towards halal products (Adiba, 2019; Larasati et al., 2018). The higher a person's religiosity, the higher the attitude towards halal products. Based on the description above, the following hypothesis can be formulated: H1 = Religiosity has a positive effect on

attitudes. Halal Knowledge and Attitude Knowledge refers to facts, feelings, or experiences known to a person or group of people (Abd Rahman et al., 2015). Halal knowledge positively affects one's attitude towards halal products (Adiba, 2019; Briliana & Mursito, 2017; Larasati et al., 2018). The higher one's halal knowledge, the higher one's attitude towards halal products.

Based on the description above, the following hypothesis can be formulated: H2 = Halal knowledge has a positive effect on attitudes. Media Exposure and Attitudes Consumers get information about halal products through exposure to mass media such as television, radio, magazines, and the internet (Ambali & Bakar, 2014). Exposure to electronic media played an essential role in influencing Muslim attitudes towards halal products (Kamarulzaman et al., 2015). Based on the description above, the following hypothesis can be formulated: H3 = Exposure affects attitudes. Attitudes and Purchase intentions Attitudes positively affect purchase intention in halal products (Larasati et al., 2018; Rohmatun & Dewi, 2017; Sutono, 2015).

Attitudes towards an object can affect the processing of related information, judgments, and the resulting behavior (Larasati et al., 2018). A very positive attitude towards halal products has a positive effect on their intention to buy halal products (Mukhtar et al., 2012). Attitude is the primary construct for investigating the effect on consumer intention to consume and the intention required to consume in the future (P. Hashim & Mat Hashim, 2013). Based on the description above, the following hypothesis can be formulated: H4 = Attitude has a positive effect on purchase intention. The following is a research model and hypothesis, which can be seen in Figure 1.

□ Figure 1: Research Model Methodology Type of Research This research is causal research, which explains the effect of independent variables on the dependent variable. This research will use quantitative and qualitative approaches. This approach was chosen because it can provide an overview of the attitude of the millennial generation towards halal products. Definition and Operationalization of Variables In this study, the variables used consisted of religiosity, halal knowledge, media exposure, attitudes, and purchase intention. The variables used in this study are latent, namely, variables that are difficult to measure directly, and manifest variables, namely, indicators of latent variables (Ghozali & Latan, 2015).



The following are the definitions and operational variables, which can be seen in Table 1. Table 1.

Operationalization of Variables Variables □ Definition □ Indicators □ Measurement Scale □ □ Religiosity

□ Religiosity is a person's appreciation of religion, which involves symbols, beliefs, values, and behaviors that are driven by a spiritual power, which is a complex integration of religious knowledge, feelings, and religious actions within a person (Adiba, 2019). □ the routine of pray five times a day the routine of reading the Holy Quran the routine of fasting in Ramadhan the routine of paying zakat the routine of reading religious books the routine of watching religious programs □ Likert Scale 1-7 □ □ Halal Knowledge □ Halal knowledge refers to facts, feelings, or experiences related to the halalness of a product known to a person (Abd Rahman et al.,

2015) □ understanding of lawful and haram sufficient knowledge to distinguish between prohibited and permitted materials based on Islamic law enough knowledge of the input, process, and impact of halal products understanding that halal products have halal certification □ Likert Scale 1-7 □ □ Media Exposure □ Media exposure can be reflected in the role of the mass media in facilitating the provision of information about halal products, the role of the 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) □ the ease of providing information about halal products the adequacy of providing information on halal products the effectiveness of providing an understanding of halal products □ Likert Scale 1-7 □ □ Attitude □ Attitude is a person's preference in finding and choosing to use halal products (Abd Rahman et al.,

2015) □ preference for choosing halal products look for the halal label on the product the assumption that halal products are important the use of halal products is one's own choice important people in the environment carry out the use of halal products. □ Likert Scale 1-7 □ □ Purchase Intention □ Halal products purchase intention can be reflected in one's intention in purchasing halal products, the primary preference for halal products, and a person's tendency to refer products to others (Haro, 2018) □ someone's intention in purchasing halal products primary preference for halal products a person's tendency to refer products to others the tendency to seek information about the products □ Likert Scale 1-7 □ □ Population and Sample The population of this research is the population of women who live in Jakarta and Tangerang, aged 20-40 years. The sampling method used was purposive sampling.



The criteria for respondents are (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. SEM analysis requires a sample of at least five times the number of indicator variables to be analyzed (Ferdinand, 2014). (Hair, Black, Babin, & Anderson, 2010) recommend a minimum sample size of 100 to 200 samples with 5 to 20 times the number of indicators estimated. In this study, there are 22 indicators. Thus to fulfill the recommendations of the theory above, the number of research samples is seven times the number of indicators or as much as  $7 \times 22 = 154$  respondents.

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 research used Component/variance-based structural equation modeling. Component/variance-based structural equation modeling is an alternative to covariance-based SEM. Component or variance-based SEM is known as partial least square (PLS). SEM-PLS can be used in research that aims to develop a theory (predictive orientation). SEM-PLS is an analysis method that is not based on many assumptions; for example, the data must be normally distributed, and the sample does not have to be extensive (Ghozali & Latan, 2015). SEM-PLS consists of measurement models and structural models. The measurement model explains the relationship between the observed items and the latent variables, while the structural model explains the relationship between the latent variables Results and Discussion Respondent Profile The number of respondents in this study was 143 millennial generations of women who live in Jakarta and Tangerang. Respondent data collection was carried out by distributing online questionnaires from April to June 2020.

The following are the profiles of respondents, which can be seen in Table 2. Tabel 2. Respondent Profile

Parameters	Quantity	Percentage
Domisili Jakarta Tangerang	91 52	63.63% 36.36%
Status Single Married	106 37	74.13% 25.87%
Age 20-25 26-30 31-35 36-40	103 24 14 2	72.03% 16.78% 9.79% 1.40%
Occupation College Student Housewife Private Employee Entrepreneur Government Employee	80 15 39 8 1	55.94% 10.50% 27.27% 5.59% 0.70%
Education Senior High School Diploma Bachelor Degree Master Degree Doctoral Degree	80 3 42 17 1	55.94% 2.10% 29.37% 11.89% 0.70%
Total	143	100,00%

Respondents are women who have never purchased and used

local brands of halal personal care products that use halal brand positioning.

Based on Table 3, the majority of respondents in the age range of 20-25 years were 103 people (72.03%), with the majority of them being single (single) as many as 106 people (74.13%). The majority of jobs currently are female 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 Evaluation of the Measurement Model Evaluation of the measurement model can be seen from the results of the convergent validity and the results of the construct reliability validity. Convergent validity is seen from the resulting outer loading value. An outer loading indicator value greater than 0.7 is said to be valid. The following is the value of the outer loading model, which can be seen in Figure 2.

/ Figure 2: Outer loadings In the results of the model output (Figure 4), it can be seen that all indicator variables have an outer loading value greater than 0.7, which means that all indicator variables are valid. There are no indicator variables that should be discarded or omitted. Results of the reliability and construct validity. The reliability of a construct can be assessed from the value of Composite Reliability, Cronbach's Alpha. In contrast, the validity of the construct is assessed from the Average Variance Extracted (AVE) value. It compares the value of the square root of AVE with the correlation value between constructs and other constructs in the model. The construct has good reliability if the Composite Reliability value and Cronbach's Alpha value are > 0.7 (Ghozali, 2014). The construct has good validity if the AVE value is above 0.5.

The following are the values of Composite Reliability, Cronbach's Alpha, and AVE, which can be seen in Table

3. Table 3: Composite Reliability, Cronbach's Alpha, AVE Constructs

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
Purchase Intention	0.935	0.940	0.837
Religiosity	0.909	0.929	0.680

Based on Table 3, all exogenous and endogenous constructs are very reliable.

This is because all constructs have Composite Reliability and Cronbach's Alpha values above 0.7. All exogenous and endogenous constructs are valid. This can be seen from all constructs that have AVE values above 0.5. The next test for construct validity is to evaluate discriminant validity by comparing the value of the square root of AVE with the correlation between constructs.

If the AVE square root value of each construct is greater than the correlation value between the constructs and other constructs in the model, it is said to have good discriminant validity. Comparing the results of the square root of AVE with the correlation between constructs can be seen in The Fornell-Larcker Criterion (Table 4).

The diagonal value is the value of the square root of AVE, while the other value is the correlation value between constructs. Table 4: The Fornell-Larcker Criterion

	Attitude Toward Halal Knowledge	Media Exposure	Purchase Intention	Religiosity
Attitude Toward Halal Knowledge	<b>0.913</b>	0.897	0.621	0.581
Media Exposure	0.947	<b>0.664</b>	0.539	0.665
Purchase Intention	0.920	0.387	<b>0.480</b>	0.912
Religiosity	0.823	0.825	0.825	<b>0.825</b>

Table 4 (The Fornell-Larcker Criterion) shows that the values that are diagonal and in bold are the square root of AVE, while the other values are correlations between constructs.

Discriminant validity is achieved when the square root value of AVE (diagonal position and in bold) is higher than the values in the column and row. Based on Table 4, it can be seen that the discriminant validity requirements are met for all constructs. Structural Model Evaluation Evaluation of the structural model also looks at the relationship between constructs and the significance value indicated by the p-value at the 5% (0.05) significance level based on the PLS output. The influence between constructs is measured by the path coefficient value, which can be seen in Table 5. The path coefficient, which has a p-value <0.05, is significant. Table 5. Path Coefficient Relationship

Construct	Coefficients	T-Statistic	P-Value	Results
AT ( PI HK ( AT ME ( AT RG ( AT	0.581 0.767 0.035 0.161	6.997 14.511 0.604 2.965	0.000 0.000 0.273 0.002	Significant Significant Not Significant Significant

Based on Table 5, the relationship test between constructs shows that religiosity has a positive effect on attitudes with a parameter coefficient value of 0.161 and is significant because the p-value is <0.05 (0.002 <0.05). The construct of halal knowledge positively affects attitudes with a parameter coefficient value of 0.767 and is significant because the p-value is <0.05 (0.000 <0.05).

The media exposure construct positively affects attitudes with a parameter coefficient value of 0.035 but not significant because the p-value is > 0.05 (0.273 > 0.05). Attitude construct has a positive effect on purchase intention with a parameter coefficient value of 0.767 and is significant because the p-value <0.05 (0.000 <0.05) Evaluation of the structural model is also carried out by looking at the R-Square value, which is a goodness of

fit test. The R-Square value shows the variability of the model that can be explained by the constructs in the model. The R-Square value of the results of this study can be seen in Table 6. Table 6: R-Square Constructs

Construct	R-Square
Attitude Toward Purchase Intention	0.820
Purchase Intention	0.338

The R-Square value of attitude is 0.820, which means that the variability of the attitude construct towards halal products can be explained by the construct of religiosity, halal knowledge, and media exposure is 82.0%. At the same time, the remaining 18.0%

is explained by other variables outside the model. The R-Square value of purchase intention in halal products is 0.338, which means that the variability of the purchase intention construct, which can be explained by the construct of attitudes towards halal products, is only 33.8%. In comparison, the remaining 66.2% is explained by other variables outside the model. Discussion Effect of Religiosity on Attitudes Religiosity has a positive influence on 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 higher the religiosity of a millennial generation, the higher the attitude towards halal personal care products.

The results of this study are consistent with the results of research by Adiba (2019), Briliana & Noviana (2016), and Larasati et al., (2018), which shows that religiosity has a positive effect on attitudes towards halal products. Religiosity acts as an antecedent of attitude, which has a positive influence on attitudes. The higher a person's religiosity, the higher his attitude towards halal products. In Islam, the religiosity of a Muslim is shown from the level of knowledge, understanding, belief, and behavior as a form of obedience to Islamic teachings (Yanti, 2018). The level of religiosity of each individual positively influences attitudes towards halal products (Mukhtar et al., 2012). The level of religiosity has succeeded in influencing consumer attitudes towards halal products.

The higher the level of religiosity a person has, the greater his attitude towards the product, which is halal (Larasati et al., 2018). In this study, religiosity is reflected through the implementation of pray five times a day (RG1), read the Holy Quran (RG2), fast in the month of Ramadan (RG3), pay zakat (RG4), read religious books (RG5) and watch the religious programs (RG6). The implementation of the five daily prayers is the indicator that contributes the most in measuring the religiosity of the millennial generation. 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, beliefs and use them in everyday life through the implementation of 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, which has a positive effect on their attitude towards halal personal care products. Increasingly religious consumers will seek more knowledge and information about halal products, and this can have an impact on the demand for halal products (A. J. C. M. Hashim & Musa, 2013). Effect of Halal Knowledge on Attitudes Halal knowledge has a positive influence on 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 higher the halal knowledge of a millennial generation, the higher the attitude towards halal personal care products. The results of this study are consistent with the results of research by Adiba, (2019), Briliana & Noviana, (2016), and Larasati et al., (2018), which shows that halal knowledge has a positive effect on attitudes towards halal products. Halal knowledge acts as an antecedent of attitude, which has a positive influence on attitudes. The higher a person's halal knowledge, the higher his attitude towards halal products. More knowledgeable consumers will influence their behavior when evaluating product attributes (Adiba, 2019). Knowledge refers to facts, feelings, or experiences known to a person or group of people (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 in purchasing halal products (Farlina, Shafii, & Shahwan, 2015). Effect of Media Exposure on Attitudes Media exposure has a positive influence on attitudes. However, the effect of media exposure on attitudes is not proven to be significant.

This shows that media exposure positively affects the attitude of the millennial generation towards halal personal care products, but the effect is not significant. The greater the media exposure regarding halal personal care products, not followed by the attitudes of the millennial generation towards halal personal care products. Media exposure is considered to affect halal products (Bin Nawawi et al., 2016). Consumers get information about halal products through exposure to mass media such as television, radio, magazines, and the internet (Ambali & Bakar, 2014). However, the results of this study are not in line with Kamarulzaman et al. (2015), which shows that exposure to electronic media plays an essential role in influencing Muslim attitudes towards halal products.

Although it does not have a significant effect, the media exposure variable will not be eliminated from the model because overall, the components of this variable still help to 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 as a generation that tends to have high interaction with online media, especially social media. The millennial generation grows up in the digital era (Kaifi et al., 2012).

The millennial generation is also considered a generation that consumes consumption, which is influenced by the thoughts of virtual friends on social media (Ordun, 2015). However, this does not guarantee that media

exposure affects their attitude towards halal personal care products. Effect of Attitudes on Purchase Intention  
Attitude has a positive influence on purchase intention. The effect of attitude on purchase intention is proven to be significant. This shows that the attitude of the millennial generation towards halal personal care products affects their purchase intention in halal personal care products. The higher the attitude of a millennial generation towards halal personal care products, the higher the intention in purchasing halal personal care products. The results of this study are consistent with the results of the research of Larasati et al.,

(2018), Rohmatun & Dewi (2017), and Sutono (2015), which show that attitudes have a positive effect on purchase intention in halal products. The higher one's attitude towards halal products, the higher the purchase intention in halal products. A very positive attitude towards halal products will positively affect their intention to buy halal products (Mukhtar et al., 2012). This is because attitude is the primary construct for investigating the effects on consumers' intentions to consume and the intentions required to consume in the future (P. Hashim & Mat Hashim, 2013). In this study, attitudes are reflected in the preference for choosing halal products (AT1), searching for halal labels on products (AT2), the assumption that halal products are essential (AT3), one's own choice to use halal products (AT4) and the use of halal products that are carried out by influential people in the environment (AT5). The use of halal products by local people, such as family and closest friends, is the indicator that contributes the most (dominantly) in measuring attitudes.

Attitudes towards an object can affect the processing of related information, judgments, and the resulting behavior (Larasati et al., 2018). Millennials who see that their closest people use halal personal care products also have attitudes towards halal personal care products, which affects their purchase intention in halal personal care products. Purchase intention is the desire of consumers to buy products or services that arise based on the wants and needs they feel (Zeithaml, 1988). In this study, the intention in purchasing personal care products is reflected in one's intention in purchasing halal products (PI1), primary preference for halal products (PI2), one's tendency to refer products to others (PI3), and a tendency to seek information about products in demand (PI4). The intention of purchasing halal personal care products is the indicator that contributes most (dominantly) in measuring purchase intention.

This shows that the millennial generation has a great desire to buy halal personal care products, as it is known



that intention is an intention that is defined as a deep desire to do something that is liked. Human behavior is first influenced by intention before purchasing decisions are implemented (Ajzen, 1985). This means that the millennial generation has a great desire to buy halal personal care products, which are reflected in their intention in purchasing halal personal care products. One of the symbols of female beauty is care and beauty products, so care and beauty products are usually associated with women because of their nature always to look and feel beautiful (Clarita et al., 2020).

**Conclusion** The attitude of the millennial generation towards halal personal care products is influenced by religiosity and halal knowledge. The attitude of the millennial generation towards halal personal care products is also influenced by media exposure, but the effect is not significant. The attitude of the millennial generation has subsequently proven to influence the purchase intention of the millennial generation for halal personal care products. The higher the attitude of a millennial generation towards halal personal care products, the more intention in purchasing halal personal care products.

**Implication** The results of this study can be used by companies or local halal personal care producers in Indonesia as material for consideration in business activities through the study of consumer behavior related to millennial generation consumer attitudes and purchase intentions towards halal personal care products. The research results can be utilized through the implications of the variables studied in this study. Regarding the implications of the religiosity variable, companies can improve the attitude of the millennial generation through the religiosity side of a brand by becoming a brand that must be used by Muslim women, just like the implementation of the five daily prayers that should not be abandoned. Regarding halal knowledge, companies can improve the attitude of a millennial by increasing the knowledge of the millennial generation about the inputs, processes, and impacts of halal personal care products.

Besides, related to the implications of attitude variables, companies can set a broader target and market segmentation because the use of halal products by people around them, such as family and closest friends, can make millennials increase their purchase intention in personal care halal products. As for the implications of media exposure, which have an insignificant effect, this should be taken into consideration for companies or producers of local halal personal care products to evaluate and improve whether they have carried out

marketing of halal personal care products effectively and efficiently in the mass media, both media online and traditional media. Research Limitations This study has limitations in its scope.

Therefore, further researchers can add other constructs besides the constructs that have been used in this study. The next researcher is expected to be able to specifically examine the antecedents of attitudes, using insignificant variables in this study, namely media exposure. Further researchers can also use additional moderating variables in the model to explore more deeply the attitudes of the millennial generation towards purchase intention in halal products. Besides, further researchers can also expand the research area (not only the scope of Jakarta and Tangerang) and increase the number of samples according to the number of variables and indicators to be used.

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