

CONSUMERS' TRUST AND VALUES TOWARDS HALAL COSMETICS AND PERSONAL CARE PRODUCTS

Elistina Abu Bakar¹, Nashaqilla Norlee Rosslee, Afida Mastura Muhammad Ariff, Mohhidin Othman and Puziah Hashim²

Abstract

Halal is not just applicable to food and drinks consumed internally but also products applied externally. Halal is often associated with products that are safe, clean, healthy and in accordance with the principles of halalan toyyiban. Muslim consumers often face problems to ensure that the products they buy, including cosmetics, are genuinely halal as they can only rely on the certification of the authorities. However, the question is to what extent do Muslim consumers in Malaysia trust the responsible authorities such as Jabatan Kemajuan Islam Malaysia (JAKIM) and the Ministry of Health (MOH) in determining the halal status of a product. In addition, the consumers' values are also important to determine consumers' behaviour. Therefore, the objectives of this paper are to identify consumers' level of trust towards JAKIM, the Ministry of Health, the international certification bodies and also the producers of cosmetic and personal care products. In addition, this paper will also determine the value the consumers consider when they buy halal cosmetic products. The multiple regression analysis is used to examine whether trust and values are determinant factors of consumers' behaviour towards halal products. A total of 400 Muslim consumers in Klang Valley participated in this study and they were selected through stratified random sampling. The results showed that trust towards JAKIM is the highest, followed by trust towards International Halal certification agency, the MOH and lastly, the producers. Meanwhile, the values associated with halal cosmetics are the quality, followed by emotional, economic, social and lastly conditional values. However, only two variables which are the trust towards MOH, and also emotional value, are significantly affecting the consumers' behaviour where the emotional value is the strongest predictive factor. This study is expected to help stakeholders such as JAKIM, the MOH as well as producers of cosmetics products to enhance the Halal industry and therefore increase economy while protecting the welfare of Muslim consumers in Malaysia.

Keywords: Halal Cosmetics, Trust, Value

Introduction

Islam provides rules and guidelines in all aspects of human life based on the Qur'an and Sunnah. The main goal of Islamic law is to protect human based on Maqasid Shar'iah which are to preserve religion, life, intellect, lineage and property. The question of halal and haram especially in consuming products creates considerable concern to the Muslim community in Malaysia. Halal is an Arabic word which means permissible and Haram means forbidden (Al-Qaradawi, 2007). Muslims are also advised to avoid products which are *syubhah* for their own well-being (Kamali, 2010). There are many verses from Al-Qur'an and Hadith which indicate that non-halal products are strictly forbidden.

¹ Department of Resource Management and Consumer Studies, Faculty of Human Ecology, Universiti Putra Malaysia, 43400 Serdang Malaysia. Corresponding Author elistina@upm.edu.my.

² Halal Product Research Institute, Universiti Putra Malaysia, 43400 Serdang Malaysia

"Oh People of Imaan! Eat of the pure things (Halal) that we have provided for you, and be grateful to Allah" - (Al-Baqarah 2:172)

Thus, it is understood the great effect Halal food has on spiritual development and the implications of the warnings sounded out by the Shari'ah for carelessness in this regard. Therefore, the consumption of non-halal products will cause spiritual damage to Muslims and infringe their religious rights. The Malaysian government has put good effort on this matter by legislating the Trade description Act 2011 and two Orders namely, the Trade Descriptions (Certification and Marking of Halal) Order 2011 and Trade Descriptions (Define of Halal) Order 2011. By virtue of these laws, the position of the halal concept is strengthened and will definitely benefit both the suppliers as well as the consumers. Halal under the law is defined as food or products that can be consumed or used by Muslim people who have followed the requirements imposed by Islamic law. Therefore, halal products or services must be something that is not contrary to, and must be approved by the Shariah and fatwa. It must be noted that the requirements do not only cover the goods, but also the processes of transporting, storing and processing raw materials, serving and retailing of such goods. If they are described as halal, such expression would mean that the services in relation to foods and goods must also be carried out in accordance with Islamic law (Zalina and Siti Zubaidah, 2014).

Financial and food are the strongest sectors that capture the Islamic societies compared to other sectors. Nonetheless, halal cosmetics are expected to be the next vigorous segment to bounce attention as this sector has been forecast to have great potential to drive the halal economy since Muslims comprise more than 23 percent of the global population (Azreen & Rosidah, 2014; Mahathir, 2010). Halal is often associated with products that are safe, clean, healthy and in accordance with the principles of halalan toyyiban. Malaysia has been a pioneer in the development of Halal standards and among others is MS 2200: Part 1: 2008, Islamic Consumer Goods - Part 1: Cosmetic and personal care - General guidelines. This standard prescribes practical guidelines for halal cosmetic and personal care industry. It serves as a basic requirement for cosmetic and personal care industry and trade or business in Malaysia. This standard should be used together with the Guidelines for Control of Cosmetic Products in Malaysia and Guidelines on Cosmetic Good Manufacturing Practice, by National Pharmaceutical Control Bureau, Ministry of Health (MOH).

However, in spite of the Standard and the law, Muslim consumers often face problems to ensure that the products they buy including cosmetics are genuinely halal as they can only rely on the certification of the authorities. This is evident when the incident involving deoxyribonucleic acid (DNA) pork (porcine) were alleged to be discovered in two Cadbury products, namely chocolate Cadbury Dairy Milk Hazelnut and Cadbury Dairy Milk Roast Almond which happened in 2014. Even though the incident turned up to be false, this incident created various negative reactions from Muslim consumers and this shows the concern of the public about the issue of halal in Malaysia. This issue has caused the consumers, especially among Muslims, in a state of worry and lack of confidence in the halal status of products in the market. The worst part is the consumers may have lack of trust towards certification authority especially JAKIM and also the Ministry of Health to ensure the safety of the halal products.

In addition, based on the relevant theory on consumer behaviour, the consumers' values are important to determine consumers' purchasing decisions. Thus, it is important to understand the values of consumers towards halal cosmetic and personal care products. Therefore, the objectives of this paper are to identify consumers' level of trust towards JAKIM, the Ministry of Health, the international certification bodies and also the producers of the products. This is because all these parties play important role in ensuring halal products. The values of consumers will also be ascertained. In addition, the relationship between trust and value with behaviour will also be ascertained to determine the predictive factors of consumer behaviour.

Literature Review

Muslim consumer Halal awareness has widened from being concerned with meat based products to a wide range of products (Faizan, 2013). Cosmetic and health care products are not only manufactured in Malaysia but are also imported from various parts of the world especially from non-Muslim countries. This creates a question of whether these products are actually halal, continues to play in the minds of consumers, especially in the Muslim community. With the complexity of the current world trade scenario, consumers are extensively concern whether cosmetics and personal care products actually produced in accordance with the principles of the laws of halal and syariah (Faizan, 2013).

The certification body such as JAKIM is important to ensure that products are halal and consumers are expected to put trust in these agencies. It is consistent with the Commitment-trust Theory of Relationship Marketing in which trust play an important role in instilling consumers' confidence and subsequently creates commitment (Morgan & Hunt, 1994). This theory later has been applied not only in marketing but also to trust towards organisation (Keith, Kevin & Arthur, 2005). Mohani et al. (2009) defines trust as having confidence in the companies who sell and manufacture the products, in the product itself and in a logo displayed. This is also consistent with the findings by Khairi et al. (2012) in which there is no other way how a consumer can determine the halalness of a product except by relying on credible Halal logo. This is because the halal certificate will only be given if it complies with the law and proper standards and these agencies are given the authority and have the infrastructure to certify that the products are halal. This has been supported by Bonne and Verbeka (2008) where they have studied Muslim consumers' trust in halal meat status and control in Belgium. The findings indicated that consumer trust in information given will influence their behaviour in purchasing halal meat.

On the contrary, Mohd Rizaimy et al. (2010) considered that the duties of ensuring halal products are on the government and not on consumers because it is the government policy to issue the halal certification even though it is not mandatory. Lili (2006) supported this opinion in his study and found that the concern for halal does not become the most important factor in purchasing the product because consumers consider the task of ensuring the products to be safe is on the government. It means consumers simply rely on the authorities which certify the halal label without questioning further. This shows the important role of the authorities in ensuring the

halal logo and certification to inculcate trust in either Muslim or non-Muslim consumers and subsequently support halal industries (Maisarah, Suhaila & Nurul Azida, 2013). Thus, trust towards the authority plays important role in consumer decision making. However, Rezai, Zainalabidin and Mad Nasir (2012) in their study, found that most consumers do not trust the halal label especially the one certified by foreign countries. Consumers will only put their trust if there is a halal logo from JAKIM. However, Rosita et al. (2012) noted that despite halal certification, it is still not guaranteed that the product is totally safe. Besides trust towards authorities, having confidence in manufacturers is also important to shape consumers' behaviour. This is because consumers prefer to buy products from trusted brand and known producers (Santos & Fernandes, 2008). It is also consistent with Rezai, Mohamed and Shamsudin (2012), where they found that the level of trust is low if the brand is not known. This is even true among Malaysian non-Muslim consumers where trust towards brand determine the level of trust in the halal status of the products (Aziz & Vui, 2012).

In addition to trust, values are also important but there is only limited literature on this aspect. Among others are Bonne and Verbeke (2006) who stated that religious value and tradition are the reasons why Muslims took halal products in Belgium. Asadollah et al. (2013) also found that consumers in Malaysia gave more emphasis on quality and among the reasons why they buy halal products is because of its quality. It is not only the value to consumers in Brazil, but also in the United Kingdom irrespective of whether they are Muslims or non-Muslim since they perceived halal products have better quality compared to non-halal products (Kotler and Keller, 2010). In addition to the quality, according to the Theory of Consumption Values (Sheth, Newman & Gross, 1999) the other commonly values studied are social, economic, emotional and conditional values. Social value is the perceived utility derived from an alternative association with one or more specific social groups while emotional value is the perceived utility derived from an alternative capacity to arouse feelings or affective states (Lin & Huang, 2012). Economic value on the other hand means the extent to which it is worth it to buy the products according to the price paid. Conditional value is the perceived utility derived from an alternative as the result of a specific situation or set of circumstances facing the decision maker (Sheth et al., 1991). This value refers to the circumstances surrounding consumers that they respond to stimuli pertinent to their needs and wants (Nicholls et al., 1996). Therefore, this study explores all these values and determine which value the consumers consider when they buy halal cosmetic and personal care products as well as to determine whether trust is a factor that affect the behaviour of consumers relating to Halal cosmetic and personal care products.

Research Methodology

The research area in this study is the Klang Valley which is located in the urban area of Selangor and Federal Territory of Malaysia. Since the location is in the commercial hub of the country, it is considered to be the best research area to represent urban Malaysian consumers. This research is a cross-sectional study and the data is gathered through self-administered questionnaire. The population is made up of only Muslim consumers. A stratified random sampling method was carried out to select the

zones, the cities, the residential areas as well as the respondents. Klang Valley was divided into several zones, namely the center, north, south, east and west. Each zone was represented by a city that was also randomly selected. Two residential housing areas were picked randomly from each city and the respondents who are living in those selected residential areas were chosen as respondents. The selection of residential areas for each of the five cities was based on information from the Municipal Council. In total, four hundred respondents from ten residential areas had participated in this study.

There are three variables studied, namely trust, value and behaviour. Trust means having confidence towards JAKIM, the Ministry of Health (MOH), manufacturers and international certification body. Selection responses were from a scale of 1 representing 'strongly disagree', to 5 which is 'strongly agree'. Instrument was adapted from Janneke et al. (2007). The coefficient alphas for reliability test ranging from 0.903 for trust towards JAKIM, 0.911 towards MOH, 0.936 towards producers and 0.941 towards international certification bodies. Value on the other hand was measured by sixteen statements representing the five values of quality, social, economic, emotion and condition. A five-point Likert type scale ranging from 1 (strongly disagree) to 5 (strongly agree) was used to anchor each item in the questions. Items in this section are adapted from an instrument used by Lin and Huang (2012). The coefficient alphas for reliability test are 0.934 for quality value, 0.905 for economic value, 0.884 for social value, 0.847 for emotional value and 0.870 for conditional value. The respondents' behaviour towards halal cosmetic and personal care products were also measured by using the 5-point Likert scale. The questions in this section were self-developed and the reliability score showed cronbach's alpha was 0.703. Therefore, all variables are reliable. Statistical Package for Social Science (SPSS) was used to analyze data descriptively and multiple regression is done to determine the most significant predictors of consumer behaviour.

Findings

Sample characteristics

A total of 400 respondents had participated in this study. About 68.3% of the respondents were those under the age of 30 and this group of respondents can represent the perceptions of young Muslim consumers in Klang Valley. About 76.3% of the respondents were female and 23.8% were male. Regarding the level of education, a total of 30.8% of the respondents were certificate/diploma holders, 47.3 % were degree holders whereas only 15.9% had attained secondary school. Most of the respondents were single (61.5%) while the rest were married with children (37.8%). About 68.8 percent of the respondents claimed that their friends are the source of information about halal products and 59.0 percent said they got information through the producers of the products. Only 20.3 percent of the information was obtained through government. Table 1 shows the distribution of respondents related background characteristics.

Table 1: Background of the respondents

Socio-demographic characteristics	N=300	%
Gender		
Male	95	23.8
Female	305	76.3
Age (Year)		
17-23	153	38.3
24-30	120	30.0
31 and above	127	31.8
Level of education		
Never studies	3	0.8
Primary school	5	1.3
Secondary school	55	13.8
Certificate/ Diploma	123	30.8
Bachelor's degree	189	47.3
Master / Ph. D	24	6.0
Others	1	0.3
Marital status		
Marriage	151	37.8
Single	246	61.5
Others	3	0.8
Source of information about halal		
Parents	145	36.3
Friends	275	68.8
Government	81	20.3
Producers	236	59.0
Teachers	51	12.8

Trust

One important variable in this study is 'trust'. Trust is divided into four sections, namely trust towards JAKIM, the Ministry of Health, the international certification bodies and also the producers of cosmetic and personal care products. The analysis on this section is based on the comparison of mean value as what has been done by Janneke et al. (2007) as the instrument was adapted according to their study. Based on the findings, trust towards JAKIM shows the highest mean score of 4.0, followed closely by the International certification bodies (M=3.92), Ministry of Health (M=3.79) and finally trust towards producers (M=3.48). This shows that the respondents have confidence in these four stakeholders as the average total score indicates above 3.

However, the highest trust is towards JAKIM, which means the credibility of JAKIM after Cadbury issues in 2014 are not affected and continue to give confidence to consumers as halal certification body in Malaysia. Similarly, since many cosmetics products are imported from outside, the findings show that the consumers are having confidence in the international certification bodies to ensure that the products are halal. However, the respondents have the least confidence in producers of the products with the lowest mean score of 3.48. It is also consistent with Rezai et al. (2012) where they found that the level of trust is low if the brand is not known. It means the consumers on the issue of halal do not put much reliance on the brand of the producers. Thus, it shows the halal certification is important since consumers do not put much trust in the producers and therefore requires the credible certification body to ensure that the products are actually halal. Table 2 shows the mean scores and standard deviations for the variable of trust.

Table 2: Trust

Bil.	Item	Mean	Standard deviation
I trust JAKIM			
1.	has the competence to control halal cosmetics and personal care products in the market	4.00	0.915
2.	has sufficient knowledge to guarantee that halal cosmetics and personal care products are halal.	4.01	0.938
3.	is honest about the information given.	4.00	0.916
4.	is sufficiently open about the halal cosmetics and personal care products.	3.99	0.909
5.	takes good care of halal cosmetics and personal care products.	4.05	0.904
6.	gives special attention to halal cosmetics and personal care products.	3.99	0.944
Total mean	4.0	Standard deviations	0.921
I trust MINISTRY OF HEALTH			
1.	has the competence to control halal cosmetics and personal care products in the market	3.85	1.007
2.	has sufficient knowledge to guarantee that halal cosmetics and personal care products are halal.	3.90	0.920
3.	is honest about the information given.	3.77	0.942
4.	is sufficiently open about the halal cosmetics and personal care products.	3.74	0.953
5.	takes good care of halal cosmetics and personal care products.	3.77	0.969
6.	gives special attention to halal cosmetics and personal care products.	3.69	0.976
Total mean	3.79	Standard deviations	0.8

I Trust PRODUCERS

1.	has the competence to control halal cosmetics and personal care products in the market.	3.56	0.972
2.	has sufficient knowledge to guarantee that halal cosmetics and personal care products are halal.	3.58	0.944
3.	is honest about the information given.	3.38	0.999
4.	is sufficiently open about the halal cosmetics and personal care products.	3.43	0.950
5.	takes good care of halal cosmetics and personal care products.	3.48	0.981
6.	gives special attention to halal cosmetics and personal care products.	3.50	0.976

Total mean 3.48 Standard deviations 0.97

I trust INTERNATIONAL CERTIFICATION BODIES

1.	has the competence to control halal cosmetics and personal care products in the market	3.99	0.905
2.	has sufficient knowledge to guarantee that halal cosmetics and personal care products are halal.	4.02	0.863
3.	is honest about the information given.	3.85	0.949
4.	is sufficiently open about the halal cosmetics and personal care products.	3.90	0.903
5.	takes good care of halal cosmetics and personal care products.	3.87	0.934
6.	gives special attention to halal cosmetics and personal care products.	3.88	0.933

Total Mean 3.92 Standard deviations 0.914

However, by looking at the individual items, some of them are still below 4.0. For example is for the items 'Is sufficiently open about the halal cosmetics and personal care products' and 'Gives special attention to halal cosmetics and personal care products'. Both items indicate mean score below 4.0 which means that the consumers moderately perceived that JAKIM, MOH, international certification authorities and producers give special attention and open about Halal issue. These scores are not high enough and therefore these authorities need to give more concentration on these issues to build more confidence in consumers towards their role in ensuring Halal products in the market.

Consumers' Values in Halal Product

Respondents were also asked to assess the halal products based on five values, namely the values of quality, social, emotion, economic and condition. Again, the comparison is based on the mean value as what have been done by Sheth et al. (1991) and Lin & Huang (2012) from where the instrument was developed. Based on the average score for each value, the highest mean score is for the quality (M=3.925),

followed by the emotion and economic value (M=3.72), social value (M=3.37) and lastly conditional value (M=3.29). All the mean scores for each value indicate above 3.0 meaning that the respondents have a positive value but only at moderate level. They have the perception that the halal cosmetic product is good quality, the price is worth it, their emotions are good when using it, and can increase social value in the community. These findings clearly show that the respondents moderately feel that the halal food products are quality assured, processed carefully, safe and beneficial. Nevertheless, all items show below 4.0. Therefore, it shows that the level of value is not high enough and it requires further effort to inculcate these values. Table 3 shows the mean score and standard deviation for each item value.

Table 3: Value

	Mean	Standard deviation
Functional (Quality) value		
1. The halal cosmetic product has consistent quality.	3.85	0.873
2. The halal cosmetic product is well made.	3.96	0.832
3. The halal cosmetic product has an acceptable standard of quality.	3.97	0.855
4. The halal cosmetic product would perform consistently.	3.92	0.850
Total mean 3.925	Standard deviation 0.852	
Economic value		
5. The halal cosmetic product is reasonably priced.	3.75	0.903
6. The halal cosmetic product offers value for money.	3.79	0.889
7. The halal cosmetic product is a good product for the price.	3.77	0.826
8. The halal cosmetic product would be economical.	3.58	0.906
Total mean 3.72	Standard deviation 0.881	
Social value		
9. Buying the halal cosmetic product would help me to feel acceptable.	3.48	1.035
10. Buying the halal cosmetic product would improve the way that I am perceived.	3.49	1.062
11. Buying the halal cosmetic product would make a good impression on other people.	3.32	1.012
12. Buying the halal cosmetic product would give its owner social approval.	3.21	1.030
Total mean 3.37	Standard deviation 1.035	
Emotional value		
13. Buying the halal cosmetic product instead of non-halal products would feel like making a good personal	3.37	1.054

contribution to something better.

14	Buying the halal cosmetic product instead of non-halal products would make me happy.	3.88	0.875
15	Buying the halal cosmetic product instead of non-halal products would feel like the morally right thing.	3.83	0.914
16	Buying the halal cosmetic product instead of non-halal products would make me feel like a better person.	3.81	0.932
Total mean 3.72 Standard deviation		0.948	

Conditional value

17	I would buy the halal cosmetic product instead of non-halal product when there are discount rates for green products or promotional activity.	3.24	1.160
18	I would buy the halal cosmetic product instead of conventional products when there is a subsidy for halal products.	3.18	1.162
19	I would buy the halal cosmetic product instead of non-halal product when they are available.	3.40	1.172
20	I would buy the halal cosmetic product instead of non-halal products under worsening safety conditions in market.	3.34	1.167
Total mean 3.29 Standard deviation		1.16	

Consumer behaviour towards halal cosmetics and personal care products

Table 4 shows the mean value for each statement that represents behaviour of the respondents towards halal and personal care products. The items were measured according to five range scales, which were 1= strongly disagree to 5= strongly agree. The findings showed that the overall total mean score for consumer behaviour was 3.37 and SD=1.06 which means the respondents have moderate behaviour when buying halal cosmetics and personal care products. Based on the mean score it shows that all items do not reach the mean score of 4.0 which indicates that the level of behaviour though it is positive but it is moderate and requires further improvement. For example, the lowest mean score is for the item "ensure sellers or producers are Muslim" which only got the mean score of 2.64 and the second lowest item is "verify the logo". This shows that only slightly half of the respondents will ensure that the producers or sellers are Muslim and verify the logo before purchasing.

Table 4: Behaviour towards halal cosmetic and personal care products

Statement	Mean	Standard deviation
Buy only JAKIM certified products.	3.64	1.02
Buy only imported halal certified products.	3.53	0.99
Examine the cleanliness of premises selling cosmetics.	3.69	0.97

Buy from non-Muslims if they display halal logo.	3.33	1.07
Read the ingredients.	3.78	0.90
Verify the logo.	3.04	1.09
Do not buy products if it is placed next to non-halal products.	3.33	1.21
Ensure the sellers/producers are Muslim	2.64	1.20
Total	3.37	1.06

Determinants of consumer behaviour in Halal Cosmetics and Personal Care Products

Multiple regression analysis has been conducted to determine whether trust towards JAKIM, MOH, international certification bodies and producers as well as quality, economic, social, emotional and conditional value are the predictive factors of consumer behaviour towards halal cosmetics and personal care products. Nevertheless, in order to conduct multiple regression analysis, it is necessary to conduct Pearson Correlation analysis first. Table 5 demonstrates the result of Pearson correlation.

Table 5: Pearson correlation analysis

Variable	p-value	r-value
Trust towards JAKIM	0.000	0.428**
Trust towards MOH	0.000	0.424**
Trust towards International body	0.000	0.412**
Trust towards producers	0.000	0.330**
Quality value	0.000	0.445**
Economic value	0.000	0.393**
Social value	0.000	0.323**
Emotional value	0.000	0.466**
Conditional value	0.282	0.054**

**Correlation is significant at 0.01 level.

Interestingly, all the variables except conditional value have significant relationship with the behaviour toward halal cosmetic and personal care products. Therefore, all the variables except conditional value would be carried out in the following step that is multiple regression analysis for the purpose of identification the most significant factor that influence consumers' behaviour. The result is presented in table 6.

Table 6: Regression analysis for consumer behavior

Variable	B	β	T	p
Trust towards JAKIM	.016	.019	.257	.797
Trust towards MOH	.156	.182	2.848	.005*
Trust towards International body	.094	.111	1.718	.087
Trust towards products	.026	.031	.549	.583
Quality value	.125	.096	1.405	.161
Economic value	.034	.026	.392	.696
Social value	.040	.036	.606	.545
Emotional value	.341	.264	4.254	.000**

R = .582, $R^2 = .339$, Adjusted $R^2 = .332$, F=19.930, Sig. F= 0.00

* $p \leq 0.05$, ** $p \leq 0.01$

From the result, only trust towards MOH and emotional value are significantly affecting consumers' behaviour when all the variables are included. The result shows that emotional value is the most significant factor ($\beta=0.264$, $t= 4.254$: $p < 0.00$) followed by trust towards MOH ($\beta=0.182$, $t= 2.848$: $p < 0.05$). Results of the analysis show that the entered variables can explain 33.9% variance in the behaviour of consumers. Therefore, there is a positive significant relationship between trust towards MOH and emotional value with consumer behaviour towards halal cosmetic and personal care products.

Discussion and Conclusion

Halal products are in great demand since Malaysian consumers are very concern about the concept of halalan toyyiban. Halal awareness among Muslim has widened from being concerned with meat-based products, to a wide range of products such as pharmaceuticals, cosmetics, personal care, insurance, travel, leather products, and even entertainment. However, the application for halal certification is not mandatory for producers and this created problems for Muslim consumers. Nevertheless, there are legal provisions that authorize competent and credible bodies to prove that the product is halal, clean and safe before it can be made available in the market. For example, halal logo, HACCP and GMP logo are few forms of certification to prove that the products are certified safe. This is because among the requirements to get halal certification is that the product must obtain HACCP certification first. Through these certifications, the consumers will be more confident and enabled to make the best product selection. The demand for halal product will also create awareness among producers of their responsibility to produce 'halal' and 'toyyib' product.

The descriptive analysis of this study also shows that JAKIM as Halal certification body is trusted by consumers to have the capability, expertise and being honest in ensuring the products are truly halal. The findings also show that

consumers' confidence remains strong towards JAKIM and also international certification body. Therefore, producers are encouraged to apply for this certificate because it will increase consumer confidence in their products. Furthermore, the consumers trust towards JAKIM is higher than the producers. Therefore, the producers cannot rely only on their brand name alone if they want to attract more Muslim consumers. In addition, consumers feel that halal products have high quality and worth for money as well as having emotional value which means they will feel calm if the product taken is trusted halal.

Nevertheless, the inferential statistic shows that only two factors that influence consumers' behaviour towards halal cosmetics and personal care products. The first one is the emotional value. Interesting to note that even though consumers perceive halal products have good quality but only emotional value contribute to good behaviour of consumers when buying the products. This is due to the Muslim's belief that Halal products have great impact on spiritual development and therefore the implications of the warnings in Al-Qur'an and Sunnah definitely affect Muslim behaviour. This also indicates that if the products are described as halal, such expression would mean that the services in relation to foods and goods must also be carried out in accordance with hukum syarak and this will give emotional peace to consumers. Therefore, for policy implication on education, it is important to inculcate Islamic values especially to small children. Schools and parents should emphasize on Islamic way of life since these values can shape their behaviour later in life.

The second predictive factor is the trust towards Ministry of Health. It shows that even though descriptive analysis reveals that the respondents trust towards JAKIM is more than MOH but the trust towards MOH is the factor that influences consumers' behaviour. This may be due to the nature of the products itself which are under the purview of the MOH. There are some safety issues regarding the products which require certification from MOH. This finding emphasizes the important role of the authorities in ensuring the halal logo and certification. Thus, MOH also plays an important role in inculcating confidence among Muslim consumers towards halal products especially cosmetics and personal care products.

This study is expected to help stakeholders such as JAKIM, MOH and producers of cosmetic products to boost halal cosmetic industry. Thus, it is consistent with Malaysia's commitment to be efficient in industrial development and free trade nation. Furthermore, the halal industry development agenda is also part of the strategic industries under the 11th Malaysia Plan and currently is given priority by the government in line with its vision to make Malaysia a Global Halal Hub.

References

- Abdullah Yusuf Ali, (1990). *The Holy Qur'an: English Translation of the meaning and commentary*. Madinah: King Fahd Holy Qur'an Printing Complex.
- Al-Qaradawi, Y. (2007). *The Lawful and the Prohibited in Islam*. Kuala Lumpur: Islamic Book Trust.
- Asadollah, K., Hossein, A., & Alireza B. (2013). Studying affecting factors on customers' attitude toward products with halal brand (Case study: Kuala Lumpur,

- Malaysia). *International Research Journal of Applied and Basic Sciences*, 4 (10), 3138-3145.
- Aziz, Y.A. & Vui, C.N. (2012, March). The role of halal awareness and halal certification in influencing non-muslims' purchase intention. 3rd International Conference on Business and Economic Research, Indonesia.
- Azreen Jihan, C.M.H. & Rosidah, M. (2014). Factors influencing attitude towards halal cosmetic among young adult urban muslim women: a focus group analysis, *Procedia - Social and Behavioral Sciences*, 130, 129 – 134.
- Bonne, K. & Verbeke, W. (2008). Muslim consumer trust in halal meat status and control in Belgium, *Meat Science*, 79, (1) 113-123.
- Bonne, K. & Verbeke, W. (2006). Muslim consumer's attitude towards meat consumption in Belgium: insights from a means-end chain approach. *Anthropology of Food*, 5, 1–24.
- Department of Standards Malaysia. MS 2200: Part 1: 2008, Islamic Consumer Goods - Part 1: Cosmetic and personal care - General guidelines. Web site <http://www.jsm.gov.my/ms-2200-1-2008-islamic-consumer-goods-part-1>.
- Janneke d.J., Hans V. T., Reint, J.R., & Lynn F. (2007). Understanding consumer confidence in the safety of food: its two-dimensional structure and determinants. *Risk Analysis*, 27 (3) 729-740.
- Lili, S. (2006). Analisis pengaruh label halal terhadap brand switching (produk kosmetik wardah). Institut Pertanian Bogor. Ref No. H24102118.
- Mahathir, M. (April 2010). Halal cosmetic to spur global halal industry. *SME New*, 25-26.
- Maisarah, A., Suhailah, A.K., & Nurul Azida, S. (2013). Perceptions and behavior's of muslims and non-muslims towards halal products. *Journal of Social and Development Sciences*, 4 (6), 249-257.
- Mohd-Rizaimy, S., Jacqueline, J. P., Suhardi, W. M., Shamsul, J. E., & Daing, M. S. (2010). Purchase intention of organic food in Kedah, Malaysia; a religious overview. *International Journal of Marketing Studies*, 2(1).
- Morgan, R.M. & Hunt, S.D (1994). The commitment–trust theory of relationship marketing. *Journal of Marketing*, 58 (3), 20-38
- Nicholls, J., Roslow, S., Dublsh, S., & Comer, L., 1996. Relationship between situational variables and purchasing in India and the USA. *International Marketing Review*, 13 (6), 6-21.
- Faizan, A.J. (2013). Halal cosmetics. Dalam *The Emergence of Halal Business*. (Sharifah Zanneirah, S.M. dan Wan Kalthom, Y. (Eds.). Shah Alam: UiTM Press.
- Rezai, G., Zainalabidin, M., & Mad Nasir, S. (2012). Assessment of consumers' confidence on halal labelled manufactured food in Malaysia, *Pertanika J. Soc. Sci. & Hum.* 20 (1), 33 – 42.
- Kamali, M.H (2010). The halal industry from a syari'ah perspective. *Islam and Civilisational Renewal*. 1(4). 595-612,750.
- Keith, M.M., Kevin, M., & Arthur, M.S.D. (2005). Relationship marketing in the not-for-profit sector: an extension and application of the commitment–trust theory. *Journal of Business Research*, 58(6), 806-818.

- Khairi, M. O., Nik Kamariah, N. M., Gaboul Ahmed, I. & Fatihya, M. A.A. (2012). The direct effects of halal product actual purchase antecedents among the international muslim consumers. *American Journal of Economics*, Special Issue, 87-92.
- Kotler P.h., & Keller K.L.(2010). *Marketing Management*, 14 Edition, New York: Prentice Hall.
- Mohani, A., Hashanah, I., Haslina, H., & Juliana, J. (2009). Consumer decision making process in shopping for halal food in Malaysia, *China-USA Business Review*, 8 (9), 40-47.
- Pei-Chun, Lin. & Yi-Hsuan, H. (2012). The influence factors on choice behavior regarding green products based on the theory of consumption values. *Journal of Cleaner Production*, 22, 11-18.
- Rosita, H., Ishak, A.G., Aziz, M., & Shafie, M. (2012). Current practices among halal cosmetics manufacturers in Malaysia., *Journal of Statistical Modeling and Analytic*, 3,(1), 46-51.
- Santos, C, P. & Heyde Fernandes, D. V. (2008). Antecedents and consequences of consumer trust in the context of service recovery. *Brazilian Administration Review*, 5(3), 225-244.
- Sheth, J., Newman, B., & Gross, B., 1991. Why we buy what we buy: a theory of consumption values. *Journal of Business Research*, 22 (2), 159-170.
- Trade Description Act 2011 (Act 730). Pencetakan Nasional Malaysia Berhad.
- Trade Description (Certification and Marking of Halal) Order 2011. Pencetakan Nasional Malaysia Berhad.
- Trade Description (Definition of Halal) Order 2011. Pencetakan Nasional Malaysia Berhad.
- Trade Description (Certification and Marking of Halal) Order 2011. Pencetakan Nasional Malaysia Berhad.
- Zalina, Z. & Siti Zubaidah, I. (2014). The Trade Description Act 2011: Regulating Halal, International Conference on Law, Management and Humanities (ICLMH'14) June 21-22, 2014 Bangkok (Thailand).