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THE INFLUENCE OF HALAL CERTIFICATION AND RELIGIOSITY ON INDONESIAN CONSUMERS' PURCHASE INTENTION: A CONJOINT ANALYSIS

Pengaruh Sertifikasi Halal dan Tingkat Religiusitas terhadap Niat Beli Konsumen Indonesia: Analisis Konjoin

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Abstract

This study investigates the influence of cosmetic product attributes—specifically Halal certification, ingredient type, media advertisement, endorser recommendation, and price—on Indonesian consumers' purchase intention, and examines the moderating effects of demographic factors (gender, age, and social class). Growing consumer demand and the expanding Halal market in Indonesia, the world's largest Muslim-majority nation, create an urgent need for empirically grounded market entry strategies. Employing full-profile conjoint analysis with 800 respondents (400 male, 400 female) in Jakarta and Surabaya, this study applies an orthogonal design that reduced 216 possible product profiles to 20 manageable combinations. Data were analyzed using conjoint analysis, factor analysis, and independent samples t-tests. Results reveal that Halal certification is the most influential attribute for male consumers (importance score: 38.88%), with Taiwan Halal combined with MUI recognition generating the highest utility, while price overwhelmingly dominates female purchase decisions (importance score: 53.28%). Male respondents demonstrated significantly higher religiosity levels ($p<0.01$), consistent with their stronger Halal preferences. Age significantly moderates advertisement channel preferences—younger consumers (30–39 years) favor internet-based advertising while older consumers (40–49 years) prefer mass media—and social class moderates price sensitivity and endorser preferences. These findings advance understanding of Muslim consumer behavior in emerging markets and provide actionable, gender-specific market entry strategies for foreign cosmetics manufacturers, particularly those from Taiwan.

Keywords: Halal Certification; Conjoint Analysis; Purchase Intention; Demographics; Indonesian Consumers; Cosmetics Industry

Abstrak

Penelitian ini menginvestigasi pengaruh atribut produk kosmetik—sertifikasi Halal, jenis bahan, iklan media, rekomendasi endorser, dan harga—terhadap niat beli konsumen Indonesia, serta efek moderasi faktor demografis (jenis kelamin, usia, dan kelas sosial). Meningkatnya permintaan konsumen dan pasar Halal yang berkembang di Indonesia, negara berpenduduk Muslim terbesar di dunia, menciptakan kebutuhan mendesak akan strategi masuk pasar yang berbasis bukti empiris. Dengan menggunakan full-profile conjoint analysis pada 800 responden (400 pria, 400 wanita) di Jakarta dan Surabaya, desain orthogonal mereduksi 216 profil produk menjadi 20 kombinasi. Data dianalisis dengan conjoint analysis, factor analysis, dan independent samples t-test. Hasil menunjukkan sertifikasi Halal adalah atribut paling berpengaruh bagi konsumen pria (skor kepentingan: 38,88%), dengan sertifikasi Taiwan Halal+MUI menghasilkan utilitas tertinggi, sementara harga mendominasi keputusan pembelian wanita (53,28%). Responden pria menunjukkan tingkat religiusitas yang signifikan lebih tinggi (p<0,01). Usia memoderasi preferensi saluran iklan dan kelas sosial

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memoderasi sensitivitas harga. Temuan ini memberikan wawasan strategis berbasis gender bagi produsen kosmetik asing yang ingin memasuki pasar Indonesia.
Kata Kunci: *Sertifikasi Halal; Analisis Konjoin; Niat Beli; Demografi; Konsumen Indonesia; Industri Kosmetik.*

Introduction

The global cosmetics industry has undergone a significant paradigm shift from "sell what you have" to "have what sells," driven by increasingly sophisticated consumer demands and rapidly evolving beauty standards (Houessou et al., 2022). This transformation is particularly pronounced in emerging markets where robust economic growth coincides with rising middle-class purchasing power and heightened quality consciousness. Indonesia, Southeast Asia's largest economy with a population exceeding 275 million, presents a compelling context for understanding these dynamics (Anatasia, 2015). The Indonesian cosmetics market demonstrates a strong growth trajectory, with the beauty and personal care sector recovering strongly from the 2008 global financial crisis and achieving compound annual growth rates exceeding 15% between 2010 and 2013. Market value increased from IDR 7.56 trillion (approximately USD 630 million) in 2009 to a projected IDR 11.22 trillion (USD 935 million) in 2013 (Setiawan and Wijaya, 2025). This expansion reflects not only population growth but also shifting consumption patterns and increasing beauty consciousness among Indonesian consumers.

Three key features characterize the Indonesian cosmetics landscape. First, the market exhibits strong domestic dominance, with local companies such as PT Mustika Ratu and PT Martina Berto controlling approximately 87% of market share alongside the local production facilities of multinational corporations, including Unilever Indonesia, Procter & Gamble Indonesia, and L'Oréal Indonesia (Setiawan and Wijaya, 2025). Second, imported products, while representing only 13% of market share, command premium positioning and target upper-middle-class consumers. Third, and most significantly for this study, Indonesia's status as the world's largest Muslim-majority nation, with approximately 87% of its population practicing Islam, introduces unique religious considerations into consumer decision-making processes. This religious dimension is particularly relevant in the context of cosmetics, where the concept of Halal, derived from Arabic meaning "permissible" or "lawful," has expanded beyond its traditional food application into pharmaceuticals and personal care industries (Kamali, 2021). The global Halal market, valued at USD 580 billion (Anubha, 2024), reflects growing consumer awareness of product composition and manufacturing processes. Even among Muslims residing in non-Muslim countries, approximately 75% adhere to Halal principles in their consumption choices (Rahman and Sulaiman, 2022), suggesting that religious commitment exerts a strong and consistent influence that transcends geographic boundaries.

For cosmetics specifically, Halal compliance presents unique challenges that distinguish it from food applications. Modern cosmetic formulations often contain animal-derived ingredients such as collagen, potentially porcine in origin, or alcohol-based preservatives and perfumes, both of which are prohibited under Islamic law (Shahid et al., 2023). Current international cosmetic regulations do not mandate detailed ingredient disclosure, creating an information asymmetry between manufacturers and Muslim consumers. Consequently, Halal certification provided by authoritative bodies such as Indonesia's MUI (Majelis Ulama Indonesia), Malaysia's JAKIM (Jabatan Kemajuan Islam Malaysia), or Singapore's MUIS (Majlis Ulama Islam Singapura) serves as a crucial trust signal to alleviate consumer concerns and facilitate religiously informed purchasing decisions. Beyond its religious function, Halal certification increasingly signals quality, safety, and ethical production to both Muslim and non-Muslim consumers, positioning certified products as credible offerings in competitive market segments (Patton, 2009).

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Despite the substantial Muslim consumer base and the growing Halal cosmetics market, academic research on consumer behavior in this domain remains limited, particularly within the Southeast Asian context. Existing studies predominantly focus on food products (Aslan et al., 2023; Islam et al., 2025) or examine Halal certification within Western market settings, leaving a significant research gap at the intersection of Halal certification, cosmetics, and emerging market consumer behavior. Furthermore, while international marketing literature suggests that 75% of world markets share cultural similarities (Gelbrich, 2023; Duarte et al., 2025), the remaining 25%, encompassing religion, family structures, customs, and local practices, can exert disproportionate influence on consumer behavior in specific contexts. Indonesia exemplifies this phenomenon, where the unique combination of Islamic majority, emerging economy status, and rapid modernization creates a complex consumer landscape in which traditional religious values coexist alongside global beauty trends.

Most existing studies on Indonesian cosmetics consumer behavior adopt Western-centric frameworks that inadequately address religious and cultural specificities, lack rigorous quantitative methodologies for measuring attribute-level preferences in multi-attribute product contexts, and fail to sufficiently theorize and empirically test demographic moderating effects, particularly gender differences in religiosity and their cascading impact on purchase decisions (Anatasia et al, 2025). Addressing these gaps, this study pursues four primary research objectives: (1) to investigate the relative importance of Halal certification, ingredient type, media advertisement channel, endorser recommendation type, and price on Indonesian consumers' cosmetics purchase intention; (2) to examine whether different certification levels generate significantly different utility values; (3) to assess the moderating effects of gender, age, and socioeconomic class on attribute-intention relationships; and (4) to provide strategic recommendations for foreign companies, particularly from Taiwan, seeking market entry into Indonesia's cosmetics industry.

LITERATURE REVIEW AND HYPOTHESIS

Halal Certification and Consumer Behavior

Halal, derived from Islamic jurisprudence (Shariah), designates permissible products and practices for Muslims. While dietary applications dominate public discourse, particularly prohibitions against pork and alcohol, Halal principles extend to all consumption domains, including cosmetics, pharmaceuticals, and financial services (Hamdan and Azmi, 2025). For cosmetics, prohibited substances include pork-derived ingredients such as porcine collagen and glycerin, alcohol in formulations, human-derived components, and ingredients from improperly slaughtered animals. Cross-contamination during production also invalidates Halal status, necessitating dedicated production lines or thorough cleaning protocols (Islam et al., 2025). Religious commitment, or religiosity, reflects the degree to which individuals internalize religious values and translate them into behavior (Delener, 1994). Aglozo and Cohen (2025) distinguish between religious affiliation and religious commitment, with the latter demonstrating stronger predictive power for consumption choices. Usman et al., (2022) found that highly religious Muslim consumers exhibit greater involvement in product and brand decisions, particularly for items involving bodily contact or ingestion. Empirical support for the religion-consumption link comes from multiple studies: Aslan et al. (2023) demonstrated that attitude toward Halal products positively influences intention to choose Halal-certified items, while Seguin-Fowler et al. (2025) documented religion's impact on product evaluation across multiple cultural contexts. Halal certification evolved to address consumer trust deficits in globalizing markets. Indonesia's MUI, established in 1975, represents one of the most authoritative certification bodies, requiring rigorous ingredient verification, production facility audits, and ongoing compliance monitoring. For imported products, foreign certifications such as Taiwan Halal may be recognized if they meet MUI

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equivalency standards, though direct MUI certification is often preferred by Indonesian consumers (Anubha, 2024).

H1: Different Halal certification types (MUI Halal, Taiwan Halal, Taiwan Halal with MUI recognition, no Halal) have significantly different impacts on Indonesian consumers' purchase intention.

Product Ingredients: Natural versus Biotech

The "natural" cosmetics trend reflects broader societal shifts toward health consciousness, environmental sustainability, and skepticism of synthetic chemicals (Suphasomboon and Vassanadumrongdee, 2022). Vitoline (2025) define natural cosmetics as chemical-free formulations that nourish and protect skin from irritants. A 2012 global sustainability report found that 82% of consumers consider ingredient transparency important in beauty and personal care purchases, with 88% in emerging markets prioritizing safe, natural ingredients. Theoretical support for natural ingredient preferences comes from the Theory of Planned Behavior (Maria & Simanjuntak, 2025), which suggests that positive attitudes toward natural ingredients, reinforced by perceived health benefits, increase purchase intentions, a relationship supported by Chan and Lau (2001) and Lin et al. (2025) in Asian market contexts. Biotechnology, by contrast, applies biological systems to produce consistent-quality, sustainably sourced ingredients with enhanced efficacy (Mosikyan et al., 2024). Consumer acceptance of biotech ingredients, however, remains contested. Studies on genetically modified organisms suggest that biotech skepticism varies by demographic segment, with women, older consumers, and those with higher environmental concern showing greater resistance (Lie and Pieniak, 2024). Cultural context also matters significantly, as Indonesian consumers influenced by traditional herbal medicine (jamu) and Islamic principles may exhibit stronger preferences for natural ingredients, with gender differences emerging particularly strongly (Gomes et al., 2023).

H2: Different ingredient types (natural vs. biotech) have significantly different impacts on Indonesian consumers' purchase intention, with effects moderated by gender.

Media Advertisement

Advertising serves multiple functions, including awareness generation, image building, differentiation, and purchase motivation (Van Berlo et al., 2024). Television's audiovisual capabilities enable vivid product demonstrations and emotional storytelling, achieving broad reach at relatively low per-exposure costs and remaining particularly effective among older demographics and lower-income households with limited internet access (Suhari and Utami, 2025). Digital channels, including Facebook, Twitter, YouTube, and Instagram, offer precise targeting, interactive engagement, and cost efficiency (Kurniawan and Prabowo, 2024). Bartoloni and Ancillai (2024) emphasize social media's dialogue-building capacity, creating stronger brand relationships than traditional one-way communication, with younger, urban, educated consumers predominantly driving digital engagement. Physical retail environments also influence purchase through in-store atmospherics, though the rise of e-commerce and non-store retailing diminishes their effectiveness for certain consumer segments (Kaur and Sharma, 2024). Age significantly moderates media preferences. Kim et al. (2025) and Del Barrio et al. (2022) found that older Asian consumers demonstrate substantially higher television dependency than their younger counterparts, while Hati et al. (2025) identified strong digital preference among consumers aged under 35. Social class further modulates these patterns, as higher socioeconomic status correlates with diverse premium media consumption, including multiple digital devices, while lower socioeconomic status consumers rely more heavily on free-to-air television (Liew et al., 2025).

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H3: Different media advertisement channels (internet, mass media, in-store lightbox) have significantly different impacts on Indonesian consumers' purchase intention, with effects moderated by age and social class.

Endorser Recommendation

Endorsers lend credibility and appeal to products, enhancing brand recall and improving attitudes, particularly for low-involvement products (Campbell et al., 2023). Ryu (2024) source credibility theory identifies expertise and trustworthiness as key persuasion drivers, supplemented by attractiveness in later formulations (Al Mamun et al., 2023). Expert endorsers possess superior product knowledge through education, training, or experience, enhancing credibility and reducing uncertainty, particularly for products involving perceived risk such as cosmetics (Sullivan et al., 2021). Celebrity endorsers leverage public recognition and aspirational appeal (Simon et al., 2025), and their effectiveness varies culturally. Celebrity-chasing phenomena in developing economies like Indonesia and China enhance celebrity influence, particularly among young and middle-class consumers (Molinillo et al., 2021). Consumer-generated user testimonials represent electronic word-of-mouth, providing authentic experience-based information that consumers often trust more than commercial claims, with Qiu et al. (2024) documenting their significant influence on purchase intentions. Demographic factors moderate endorser effectiveness: gender influences endorser preferences, with women responding strongly to aspirational celebrity figures (Del Barrio et al., 2022), while age modulates this pattern, with younger consumers attracted to celebrity lifestyle and status and older consumers valuing expert advice and peer validation (Kaur and Sharma, 2024). Social class introduces further differentiation, as higher-class consumers critically evaluate endorser credibility, preferring expert or user-based information, while lower-class consumers respond more readily to celebrity heuristics and aspirational identification (Liew et al., 2025).

H4: Different endorser types (expert, celebrity, user testimonial) have significantly different impacts on Indonesian consumers' purchase intention, with effects moderated by age and social class.

Price

Price represents both a monetary sacrifice for product acquisition and a signal of quality, status, and value (Zeithaml, 2022). Ansari and Dastin (2025) identified price as the most important consideration for average consumers, while Park et al. (2023) documented price as a focal point in value judgments and retailer assessments. Winer (1986) showed that consumers compare objective prices to internal reference prices derived from past experiences and contextual cues, forming acceptable ranges with both upper limits (too expensive) and lower limits (suspiciously cheap, implying poor quality). Price consciousness, defined as seeking the best value and lowest-price options (Skallerud, 2025), varies by demographics, with younger and lower-income consumers exhibiting higher price sensitivity. Conversely, older and higher-income consumers with established preferences may prioritize quality over price, accepting premiums for trusted brands (Husain et al., 2024). Ampadu et al. (2023) proposed that satisfaction derives from comparing price to perceived value, incorporating functional benefits, symbolic meanings, and experiential elements into the value equation.

H5: Different price levels (IDR 92,400; 108,000; 123,000) have significantly different impacts on Indonesian consumers' purchase intention, with higher prices negatively affecting intention, but effects are moderated by social class.

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Demographic Moderators and Purchase Intention

Purchase intention reflects the subjective probability that a consumer will buy a specific product (Ajzen and Schmidt, 2021) and serves as the proximal antecedent of actual purchase behavior in the Theory of Planned Behavior (Maria and Simanjuntak, 2025). Kim and Lee (2023) demonstrated that purchase intention increases with perceived value and perceived quality, while Zeithaml (2022) established that higher perceived value drives stronger intentions. In cosmetics specifically, purchase intentions reflect not only functional needs but also self-expression, social conformity, and aspirational identity (Ngo et al., 2025). Three demographic factors are theorized to moderate attribute-intention relationships. Gender, encompassing socially constructed roles, behaviors, and expectations, influences consumption across product categories, with males and females desiring different products and acquiring them through different processes (Madleňák et al., 2025). Gender interacts with religiosity, as some studies find that men are more engaged in public ritual participation while women show higher private devotion, with implications for how Halal certification salience manifests in purchase decisions (Aglozo and Cohen, 2025). Age influences consumer behavior through physiological changes, psychological development, and cohort effects (Solomon and Russell, 2024), with older consumers demonstrating greater brand loyalty and trust in established information sources while younger consumers exhibit novelty-seeking and digital nativity (Kaur and Sharma, 2024; Anatasia et al, 2016). Social class, reflecting occupation, income, education, and wealth, influences product preferences and brand choices, with higher classes prioritizing quality and symbolic meanings while lower classes emphasize value and functionality (Huang and Rust, 2021).

H6: Demographic factors (gender, age, social class) significantly moderate the relationships between product attributes (Halal certification, ingredient, advertisement, endorser, price) and purchase intention.

The conceptual model underpinning this study synthesizes these theoretical perspectives by positioning five product attributes as independent variables affecting purchase intention, with demographic factors serving as moderating variables across all attribute-intention relationships. This integrative framework draws upon multi-attribute attitude formation theory, source credibility theory, and the Theory of Planned Behavior, situated within the culture-specific context of Indonesia's Muslim-majority consumer market.

Research Methods

Research Design

This study uses a quantitative cross-sectional design with conjoint analysis, a decomposition technique that summarizes consumer preferences for attribute levels by analyzing holistic product profile evaluations (Esteban-Bravo and Lado, 2021). Conjoint analysis is suitable for complex multi-attribute products such as cosmetics, where purchasing decisions involve simultaneous consideration of several factors rather than sequential assessment of single attributes.

Conjoint Analysis Approach

Among conjoint variants—traditional full-profile, adaptive, choice-based—this study implements full-profile conjoint for several reasons. First, it presents realistic product configurations rather than isolated attributes, enhancing external validity. Second, it efficiently estimates selected main effects and interactions. Third, respondents in emerging markets, who are

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less familiar with complex research tasks, find full-profile rankings easier to manage than choice-based comparisons (Berg and Liljedal, 2022).

Attribute and Level Selection

Based on a literature review and the characteristics of the Indonesian cosmetics market, five attributes with varying levels were determined, as shown in Table 1. These five attributes generate 2 × 4 × 3 × 3 × 3 = 216 possible profiles, which far exceed the cognitive capacity of respondents. To maintain data quality while preserving orthogonality, the SPSS Orthogonal Design procedure reduces the profiles to 20 cards, ensuring balanced representation of attribute level combinations and uncorrelated attribute effects. Prices reflect the reality of the Indonesian cosmetics market, with three price points (IDR 92,400, 108,000, 123,000) representing low, medium, and high positions within the IDR 80,000–120,000 range typical for popular face cream brands.

Table 1. Conjoint Study Design

Attributes	Levels
Ingredient	1. Natural 2. Biotech
Halal Certification	1. MUI Halal 2. Taiwan Halal 3. Taiwan Halal with MUI recognition 4. Without Halal
Advertising Media	1. Internet (Facebook, Twitter, YouTube) 2. Mass Media (TV, Magazine, Radio) 3. In-store Lightbox
Endorser Recommendation	1. Expert (Dermatologist) 2. Celebrity (Local Actress) 3. User Testimonials
Price	1. IDR 92,400 (10ml) 2. IDR 108,000 (10ml) 3. IDR 123,000 (10ml)

Source: Data Processed by Researchers, 2025

Sample and Data Collection

The study population consisted of Indonesian adults aged 30–49 years who currently use or intend to purchase facial cosmetic products. Data collection was geographically scoped to Jakarta (capital city, population 10.5 million) and Surabaya (second-largest city, population 3 million) to capture the urban middle-class consumer segment, which represents the primary target for imported cosmetics in Indonesia. A sample of 800 respondents (400 male, 400 female) was determined based on conjoint analysis requirements of a minimum 200 respondents for stable estimates (Hair et al., 2022), the need for subgroup analyses requiring at least 100 respondents per cell, and available research resources. Stratified quota sampling ensured equal gender representation and a proportional age distribution, with each of the four age groups (30–34, 35–39, 40–44, and 45–49 years) comprising 25% of the sample. Social class categorization—Class A (household expenditure above IDR 3,000,000 per month) and Class B (below IDR 3,000,000 per month)—emerged naturally from household expenditure screening rather than quota enforcement, following established Indonesian marketing research standards.

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Questionnaire Structure

The survey instrument was administered through face-to-face interviews conducted by trained enumerators at shopping malls, cosmetics stores, and residential areas in Jakarta and Surabaya during March and April 2014, with each interview lasting approximately 15–20 minutes and respondents receiving small incentives in the form of IDR 50,000 retail vouchers for their participation. The questionnaire comprised four sections. The first section covered cosmetics usage behavior, including current brand usage, cosmetic functions sought, skin problems experienced, usage frequency, monthly expenditure, purchase locations, and information sources. The second section constituted the conjoint task, in which respondents were simultaneously presented with 20 product profile cards and asked to rank them from 1 (most preferred) to 20 (least preferred), with each card displaying all five attributes at specific levels. The third section, administered exclusively to Muslim respondents, consisted of a 15-item religiosity scale measuring religious commitment across two dimensions: Worship practices (10 items) and Emotional religiosity (5 items), using a 6-point Likert scale ranging from 1 (Strongly Disagree) to 6 (Strongly Agree), adapted from Islam et al., (2025). The fourth section collected demographic information, including gender, age, religion, marital status, occupation, monthly personal income, and household expenditure for social class classification.

Data Analysis

Descriptive statistics, including frequencies, percentages, means, and standard deviations, were computed to characterize respondent demographics, cosmetics usage behaviors, and religiosity scores. To assess the psychometric properties of the religiosity scale, principal components analysis with varimax rotation was conducted to extract religiosity dimensions, with Kaiser-Meyer-Olkin (KMO) and Bartlett's sphericity tests evaluating sampling adequacy, and Cronbach's alpha assessing internal consistency reliability ($\alpha > 0.70$ acceptable threshold). Gender differences in religiosity were examined using independent samples t-tests. The primary analytical method, SPSS Conjoint analysis, estimated part-worth utilities using the model $Y = \beta_0 + \beta_1X_1 + \beta_2X_2 + \beta_3X_3 + \beta_4X_4 + \beta_5X_5 + \beta_6X_6 + \beta_7X_7 + \beta_8X_8 + \beta_9X_9 + \varepsilon$, where Y represents preference ranking converted to utility scores (21 minus rank), β_0 denotes the intercept, β_1 through β_8 represent dummy or effects-coded attribute level indicators for ingredient, Halal certification, advertisement media, and endorser type respectively, β_9 captures the continuous price effect, and ε is the error term. Analyses were conducted at four levels of disaggregation—total sample, by gender, by age group within gender, and by social class within gender—to generate part-worth utility estimates, importance scores, and optimal product profiles for each consumer segment.

Results and Discussion

Respondent Characteristics

Table 2 presents the demographics of the respondents. The sample reached the target quota with a perfect gender balance (50% male, 50% female) and an almost equal age distribution (24.9–25.4% per group). The religious composition reflects the demographics of Indonesia: 84.3% Muslim, 15.7% non-Muslim. Most respondents were married (90.3%), employed as permanent staff/employees (47.2%) or housewives (24.0%), earned IDR 3–6 million per month (60.5%), and were classified as middle class (SEC A: 50.9%, SEC B: 49.1%).

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Table 2. Respondent Demographics (N=800)

Characteristics	Category	Frequency	Percentage
Gender	Male	400	50.0%
	Female	400	50.0%
Age	30–34 years old	199	24.9%
	35–39 years old	203	25.4%
	40–44 years old	196	24.5%
	45–49 years old	202	25.3%
Religion	Muslim	674	84.3%
	Non-Muslim	126	15.7%
Social Class	SEC A (>IDR 3M/month)	407	50.9%
	SEC B (<IDR 3M/month)	393	49.1%

Source: Data Processed by Researchers, 2025

Cosmetic Use Patterns

Pond's is the leading brand preference among women, capturing 51.0% of the market, followed by Olay at 18.0% and Oriflame at 15.0%. Among men, Biore leads with 49.0%, followed by Pond's at 26.5% and Garnier at 13.3%. Younger consumers, especially those aged 30–34, and those in the SEC B category show a stronger preference for mass-market brands like Pond's and Biore, while older consumers and those in SEC A exhibit a more diverse range of preferences, including premium brands. Women primarily use cosmetics for "brightening dull skin" (30.2%) and "anti-wrinkle/anti-aging" (26.2%), whereas men focus on "oil control" (30.5%) and "brightening dull skin" (23.2%). In terms of frequency, both genders predominantly use cosmetics twice a day or more, with 55.0% of men and 64.2% of women incorporating cosmetics into their morning and evening routines. Regarding purchase locations, men show a strong preference for department stores (52.0%) and hypermarkets (36.5%), while women have a more balanced distribution across hypermarkets (36.0%), department stores (26.2%), and direct sales (17.5%). When it comes to information sources, television advertising is the dominant source for both genders (43.7%), followed by advice from friends and relatives (men: 28.0%, women: 31.0%). Older consumers and SEC B members are more likely to rely on television, while younger consumers and those in SEC A balance TV with internet and social media sources.

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Religiosity Analysis

Table 3 presents religiosity scores for Muslim respondents (N=674). The Worship dimension items showed a high mean (M=5.13–5.53, SD=0.77–0.91 on a 6-point scale), indicating strong adherence to religious practices. The item with the highest score was "I pray 5 times a day" (M=5.53, SD=0.73). The Emotional Religiosity items showed more variability (M=4.18–5.50, SD=1.02–1.47), with "I don't feel comfortable if I don't follow Islamic rules" scoring highest (M=5.50, SD=1.02).

Table 3. Descriptive Statistics of Religiosity (Muslim Respondents, N=674)

Dimensions	Item	Mean	SD
Worship	I am happy if I can perform Hajj.	5.39	0.77
	I pray five times a day.	5.53	0.73
	I feel anxious if I miss a prayer.	5.29	0.79
	I feel uncomfortable not saying Bismillah.	5.28	0.77
	I feel anxious if I delay prayer after the call to prayer.	5.18	0.83
	I pray before my daily activities.	5.23	0.77
	I check the Halal label when eating/drinking.	5.19	0.91
	I cover my aurat according to Islamic law.	5.14	0.84
	I like listening to the recitation of the Quran.	5.20	0.80
	I pay attention to the halal status of food.	5.13	0.87
Emotional	I object to interfaith marriage.	4.18	1.47
	I feel uncomfortable violating Islamic rules.	5.50	1.02
	I try to follow Islamic rules.	5.09	1.27
	I object to same-sex marriage.	4.92	1.33
	I feel uncomfortable making eye contact with non-mahrams.	4.61	1.38

Source: Data Processed by Researchers, 2025

Principal components analysis using varimax rotation revealed two factors as predicted: Worship (10 items) and Emotional Religiosity (5 items). The KMO measure for the Worship factor was 0.928 and Bartlett's test was significant (χ^2=4836.5, p<.001). The eigenvalue was 6.22 (41.5% of total variance) with factor loadings from 0.72 to 0.84. Cronbach's α was 0.933, suggesting excellent internal consistency. The KMO value for Emotional Religiosity was 0.832, and Bartlett's test was χ^2=1574.3 (p<.001), with eigenvalue 3.13 (62.3% of variance), factor loadings ranging from 0.67 to 0.84, and Cronbach's α of 0.828. All psychometric properties met the requirements for factor analysis and reliability.

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Table 4 presents the results of an independent samples t-test evaluating gender differences in religiosity. The results indicated that males scored significantly higher than women on both Worship (M_male=0.14, M_female=-0.14, t=4.69, p<.001) and Emotional Religiosity (M_male=0.10, M_female=-0.10, t=2.67, p=.008). Effect sizes were small (d=0.23 for Worship; d=0.17 for Emotional Religiosity), but both differences reached statistical significance. These findings indicate that Indonesian Muslim men are more religiously committed than women, in contradiction to results observed in certain Western cultures where women generally score higher on personal religiosity.

Table 4. Gender Differences in Religiosity

Dimensions	Male (n=339) M (SD)	Female (n=344) M (SD)	t-value	p-value
Worship	0.14 (0.86)	-0.14 (1.10)	4.69	<.001***
Emotional Religiosity	0.10 (1.02)	-0.10 (0.97)	2.67	.008**

Notes: ***p<.001, **p<.01. Standardized scores (M=0, SD=1). Source: Data Processed by Researchers, 2025

Conjoint Analysis Results

Table 5 presents utility estimates for the total sample (N=800). The constant (β_0=0.99) represents the baseline preference for the reference profile (natural ingredients, no Halal certification, in-store lightbox advertising, user testimonials, mid-range price). The absence of Halal certification generates a large negative utility (β=-0.172, p<.001), while MUI Halal certification adds positive utility (β=0.096, p<.001). No significant preference emerged between natural and biotech ingredients (β=-0.003, ns). Mass media is preferred over in-store lightbox (β=0.052 vs. -0.058, both p<.01), while internet shows a neutral effect (β=0.006, ns). A small preference for user testimonials over expert endorsers was observed (β=0.027 vs. -0.049, p<.05). Price showed a strong negative effect (β=-0.071, p<.001), indicating clear price sensitivity across the sample.

Table 5. Estimated Overall Utility (N=800)

Attribute	Level	β (Utilities)	SE
Intercept	—	0.988***	0.028
Ingredient	Biotech (vs. Natural)	-0.003	0.016
Halal	MUI Halal	0.096***	0.021
	Taiwan Halal	-0.019	0.023
	Taiwan+MUI	0.014	0.020
	Without Halal (reference)	-0.172***	0.033
Advertisement	Internet	0.006	0.018
	Mass Media	0.052**	0.020
	In-store (reference)	-0.058**	0.022

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Attribute	Level	β (Utilities)	SE
Endorser	Expert	-0.049*	0.019
	Celebrity	0.022	0.020
	User Testimonials (reference)	0.027	0.019
Price	Per IDR 1,000 increase	-0.071***	0.002

Note: ***p<.001, **p<.01, *p<.05. Source: Data Processed by Researchers, 2025

Gender Differences

Table 6 separates the results by gender for Halal certification, revealing substantial differences. Male respondents showed an overwhelming preference for Halal-certified cosmetics (importance=38.9%), with Taiwan+MUI dual certification resulting in the highest utility (β=0.411, p<.001). Products that lack Halal certification suffer severe penalties for male consumers (β=-0.145, p<.001), while Taiwan-only Halal certification is strongly rejected (β=-0.452). Female respondents showed exactly the opposite pattern: a strong preference for products WITHOUT Halal certification (β=0.362, p<.001), a positive response to Taiwan-only Halal (β=0.414), rejection of dual certification (β=-0.384), and neutrality toward MUI Halal (β=0.006). Male consumers thus view Halal certification as essential, with dual certification providing the strongest trust signal combining international standards with local religious authority. Women, by contrast, appear indifferent or negative toward Halal certification, possibly perceiving it as irrelevant to topically applied cosmetics or associating it with older, lower-quality formulations. This striking gender divergence is consistent with the religiosity findings in which men scored significantly higher on both dimensions.

Table 6. Utility Estimates by Gender – Halal Certification

Level	Male (n=400) β (SE)	Female (n=400) β (SE)	Differences (t-test)
MUI Halal	0.186*** (0.029)	0.006 (0.030)	t=4.28***
Taiwan Halal	-0.452*** (0.032)	0.414*** (0.033)	t=18.52***
Taiwan+MUI	0.411*** (0.028)	-0.384*** (0.029)	t=19.43***
Without Halal	-0.145*** (0.047)	0.362*** (0.048)	t=7.59***

Note: ***p<.001. Higher utility = stronger preference. Source: Data Processed by Researchers, 2025

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Table 7. Attribute Importance Score by Gender

Attributes	Male	Female
Halal Certification	38.9%	7.5%
Price	25.8%	53.3%
Endorser	16.4%	19.8%
Advertisement	13.9%	14.9%
Ingredient	5.1%	4.5%

Source: Data Processed by Researchers, 2025

Table 8. Male Attribute Importance Score by Age

Attributes	30–34	35–39	40–44	45–49
Halal	40.5%	40.4%	35.5%	39.1%
Price	26.9%	23.6%	25.7%	26.7%
Endorser	14.2%	12.8%	23.8%	14.7%
Advertisement	13.5%	12.3%	12.1%	17.6%
Ingredient	4.8%	11.0%	2.9%	1.8%

Source: Data Processed by Researchers, 2025

For men, Halal certification consistently ranks first across all age groups (35.5–40.5%), indicating religious priorities that do not vary by age. Price ranks second (23.6–26.9%). Young men (30–34) uniquely prefer internet advertising (utility=0.165) over mass media (0.048), while all other age groups favor mass media, with the oldest (45–49) showing the strongest mass media preference (0.222).

Table 9. Female Attribute Importance Score by Age

Attributes	30–34	35–39	40–44	45–49
Price	46.4%	67.8%	46.6%	52.4%
Endorser	18.3%	16.0%	30.4%	14.6%
Advertisement	16.7%	9.3%	20.8%	12.8%
Halal	9.8%	6.8%	0.7%	12.7%
Ingredient	8.9%	0.1%	1.6%	7.4%

Source: Data Processed by Researchers, 2025

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For women, price dominates across all age groups (46.4–67.8%), with the 35–39 group showing extreme price focus (67.8%). Halal certification remains unimportant, reaching near-zero for the 40–44 group (0.7%). Young women (30–34) value celebrity endorsers (β=0.200) alongside user testimonials (β=0.190), while middle-aged women (40–44) strongly prefer user testimonials (β=0.284) over celebrities (β=-0.005). Advertising preferences follow age: youngest women favor internet (β=0.261), older groups prefer mass media (β=0.145–0.167).

Social Class Segmentation

Table 10. Men's Importance and Preferences by Social Class

Attributes	SEC A (n=196)	SEC B (n=204)
Importance		
Halal	32.4%	36.4%
Endorser	28.0%	9.3%
Price	21.1%	36.0%
Advertisement	10.5%	17.3%
Ingredient	8.0%	1.0%
Preference		
Halal	Taiwan+MUI (0.388)	Taiwan+MUI (0.480)
Advertisement	Internet (0.129)	Mass Media (0.225)
Endorser	User Testimonials (0.286)	Celebrity (0.087)
Price	Higher – IDR 108,000 (0.274)	Lower – IDR 92,400 (0.455)

Source: Data Processed by Researchers, 2025

Both male classes prioritized Halal certification (32–36%), but SEC B showed higher price importance (36.0% vs. 21.1%), confirming greater price sensitivity. SEC A men can afford and prefer higher prices (IDR 108,000; β=0.274), while SEC B men strongly favor the lowest price (IDR 92,400; β=0.455). Media preferences diverge: SEC A men prefer internet (β=0.129), while SEC B men favor mass media (β=0.225). SEC A values user testimonials (β=0.286), demonstrating critical evaluation, while SEC B responds to celebrities (β=0.087), driven by aspirational identification.

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Table 11. Women's Importance and Preferences by Social Class

Attributes	SEC A (n=181)	SEC B (n=219)
	Importance	
Price	51.7%	53.1%
Endorser	23.8%	13.1%
Advertisement	11.0%	23.9%
Halal	8.7%	8.0%
Ingredient	4.7%	2.0%
	Preference	
Halal	Without Halal (0.107)	Without Halal (0.421)
Advertisement	Mass Media (0.111)	Internet (0.198)
Endorser	User Testimonials (0.320)	Celebrity (0.111)
Price	Higher – IDR 108,000	Lower – IDR 92,400

Source: Data Processed by Researchers, 2025

Both classes of women prioritize price (51–53%) but differ in secondary factors. SEC A women place greater weight on endorsers (23.8%) and prefer user testimonials (β=0.320), while SEC B women emphasize advertising (23.9%) and respond better to celebrities (β=0.111). Surprisingly, SEC B women prefer internet advertising (β=0.198) over mass media (β=0.174), contrary to the male pattern, which may reflect the active social media engagement of young SEC B women for beauty information and online shopping. Both classes rejected Halal certification, with SEC B showing stronger aversion (β=0.421 for "Without Halal" vs. 0.107 for SEC A).

Hypothesis Testing Results

Table 12. Hypothesis Testing Results

Hypothesis	Finding	Support
H1: Different Halal certification types have significantly different impacts on purchase intention	Significant effects found; MUI, Taiwan+MUI, and Without Halal show distinct utilities; effects vary dramatically by gender	Supported
H2: Different ingredient types have significantly different impacts on purchase intention	Biotech vs. Natural shows minimal overall effect (β=-0.003, ns); however, female preference for natural (β=0.064) differs from male preference for biotech (β=0.090)	Partially Supported
H3: Different advertisement media have significantly different impacts on purchase intention	Mass media > In-store lightbox (p<.01); internet preference varies by age (younger prefer; older neutral); significant age moderation	Supported

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Hypothesis	Finding	Support
H4: Different endorser types have significantly different impacts on purchase intention	User testimonials > Expert (p<.05); celebrity effectiveness varies by gender and class (female SEC B prefer; male SEC A neutral)	Supported
H5: Different price levels have significantly different impacts on purchase intention	Strong negative price effect (β=-0.071, p<.001); sensitivity moderated by social class (SEC B > SEC A)	Supported
H6: Demographics significantly moderate the attribute-intention relationships	Gender: Massive moderation on Halal (male 38.9% importance vs. female 7.5%). Age: Moderates advertisement and endorser preferences. Class: Moderates price sensitivity and endorser preferences	Supported

Source: Data Processed by Researchers, 2025

Discussion

Halal Certification: The Gender Paradox

The conjoint results for Halal certification reveal one of the most striking and theoretically consequential findings of this study: a profound and systematic divergence between male and female consumers that fundamentally challenges any unified Halal marketing strategy in the Indonesian cosmetics market. Among male respondents, the data paint a clear and consistent picture of strong religious filtering in product evaluation. The Taiwan Halal combined with MUI recognition certification generated the highest positive utility among all Halal levels (β=0.411), indicating that male consumers place the greatest trust in a dual certification that combines international standards with the local religious authority of Indonesia's own MUI body. MUI Halal certification alone also produced a meaningful positive utility (β=0.186), confirming that any form of recognized local certification is valued. By contrast, Taiwan Halal certification presented without MUI recognition was strongly rejected by male respondents (β=-0.452), suggesting that an internationally issued certificate lacking domestic endorsement is not only insufficient but actively detracts from product appeal. Most tellingly, products bearing no Halal certification at all were penalized with a negative utility of β=-0.145, confirming that the absence of certification constitutes a meaningful barrier to purchase among male Muslim consumers regardless of how favorably the product performs on other attributes. Female respondents exhibited a pattern that is not merely different from males but is in several respects the precise inverse.

The strongest positive utility among female consumers was associated with products carrying no Halal certification whatsoever (β=0.362). Taiwan Halal certification presented alone generated a strong positive utility among women (β=0.414), which is particularly notable given that this was the most negatively received option among male respondents. Female respondents were clearly negative toward the Taiwan plus MUI dual certification (β=-0.384) and essentially indifferent to MUI Halal certification on its own (β=0.006). This gender paradox is consistent with observed religiosity differences—males scored significantly higher on both Worship and Emotional Religiosity dimensions (p<.01)—and may reflect three mechanisms: the perceived irrelevance of Halal to topically applied products; a quality signaling effect where Halal labels are associated with lower-tier domestic products; and an identity expression dynamic in which modern urban women distance themselves from conservative consumption markers. These findings contrast with previous Halal food research (Aslan et al., 2023; Islam et al., 2025) where gender differences were smaller, suggesting that product category moderates the influence of religiosity.

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The managerial implications for Halal certification are direct and urgent. Companies targeting male consumers must treat dual Taiwan plus MUI certification not merely as a value-added feature but as a fundamental product requirement, prominently displayed on packaging and foregrounded in all marketing communications. For Taiwanese manufacturers specifically, this means investing in the MUI recognition process for their existing Taiwan Halal certificates, as the data clearly show that international standards without local religious endorsement carry negative utility for Indonesian Muslim men. For female-oriented product lines, the strategic calculus is reversed: Halal certification should be either entirely absent from packaging and communications or, where regulatory requirements necessitate its presence, treated as a background compliance marker rather than a marketing asset. Female-targeted campaigns should instead foreground efficacy claims, sensory appeals, aspirational imagery, and peer validation. This gender-specific approach to certification strategy, while operationally more complex than a unified positioning, is clearly supported by the evidence and represents a necessary adaptation to the bifurcated consumer landscape of the Indonesian cosmetics market.

Price: The Dominant Female Driver

Price emerged as the main consideration for women (importance=53.3%), more than double the weight for men (25.8%). This gender gap persists across all age groups, peaking at 67.8% for women aged 35–39, possibly reflecting the heightened household budget management responsibilities associated with this life stage. Price sensitivity manifests differently based on social class: SEC B consumers of both genders strongly preferred the lowest price point (IDR 92,400), resulting in substantial positive utility (male β=0.455; female β=0.667), while SEC A consumers tolerated and even preferred moderate prices (IDR 108,000), yielding positive utility (male β=0.274; female β=0.617). This moderate-price preference of SEC A is consistent with quality signaling theory (Zeithaml, 2022). For cosmetics—credence goods whose quality is difficult to assess before purchase—a moderate price signals seriousness and efficacy without excessive premium positioning, while the lowest prices may trigger quality suspicion.

From a managerial standpoint, companies should offer distinct SKUs for SEC A (IDR 100,000–120,000) and SEC B (IDR 80,000–100,000) rather than a single intermediate price point. SEC A consumers perceive value in moderate premiums, while SEC B consumers demonstrate high price elasticity. Given the dominance of price for women (53%), even a modest price reduction of 10–15% could drive substantial market share gains, particularly in the SEC B segment. Taiwanese companies entering Indonesia may strategically sacrifice initial margins in exchange for volume in order to build brand familiarity. For SEC A consumers, quality justifications for moderate pricing—such as natural ingredients, clinical testing results, or advanced formulations—should be prominently communicated to justify price positioning, while SEC B communications should emphasize value propositions such as product quantity per use, multi-functionality, and overall durability.

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Advertisement: The Digital Divide

Age emerged as the primary moderator of advertisement preferences, creating a clear and actionable segmentation between digital-oriented and traditional media-oriented consumer groups. For the youngest segment aged 30–34 years, digital channels should command the dominant share of marketing investment, with approximately 60–70% of budget allocated to internet-based platforms including Facebook, Instagram, YouTube, and beauty blogger partnerships, while television receives 20–30% and in-store advertising no more than 10%. As consumer age increases, the media mix shifts meaningfully toward traditional formats. For consumers aged 35–39, a more balanced allocation is warranted, with television receiving approximately 40%, digital channels 35%, women's print magazines 15%, and in-store formats 10%. For consumers aged 40 and above, television becomes the dominant channel and should absorb around 60% of advertising investment, supplemented by print media at 20%, digital at 15%, and minimal in-store presence at 5%. These allocations reflect the empirical utility patterns observed in the conjoint data and should guide media planning decisions for companies entering the Indonesian cosmetics market.

An important nuance in the social media strategy concerns Class B female consumers, who demonstrated a surprisingly strong internet preference despite reporting lower household income levels. This finding suggests that organic social media—including influencer partnerships, user-generated content campaigns, and tutorial videos produced in collaboration with beauty vloggers—offers a particularly high return on investment when targeting this segment, as it leverages existing digital behavior without requiring heavy paid media expenditure. Where paid digital advertising is deployed, Facebook is the more strategically appropriate platform given its broader demographic reach and older audience skew compared to Instagram, which tends to attract a younger and higher-income user base. Content strategy should also be calibrated by audience: digital content targeting younger female consumers should prominently feature peer testimonials and celebrity endorsements that speak to aspirational identity, while television content directed at older male consumers should center on expert validation, clinical efficacy outcomes, and messaging that resonates with traditional family values and religious commitment. In-store lightbox advertising generated universally negative utility values across all segments, reflecting the broader shift in Indonesian consumer shopping behavior toward e-commerce and direct-selling channels such as Tokopedia, Shopee, Lazada, Oriflame, and Amway, and should be minimized or eliminated from marketing budgets.

Endorser: Credibility versus Aspiration

Endorser preferences reveal a complex web of interactions across gender, age, and social class that defies any single unified endorsement strategy. At the aggregate level, user testimonials outperformed expert endorsers across the full sample (β=0.027 vs. β=-0.049, $p<.05$), while celebrity endorsements produced a statistically neutral effect (β=0.022, ns). However, this aggregate picture obscures substantial heterogeneity that only emerges through subsegment analysis. Among male consumers, user testimonials were consistently the most preferred endorser type across all age groups (β=0.169–0.310), with Class A males showing particularly strong preference for this format (β=0.286). Class B males displayed a weak but positive orientation toward celebrity endorsements (β=0.087), suggesting that aspirational identification with public figures plays a modest role among lower-income male consumers. Among female consumers, the pattern is more dynamic and age-dependent.

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Younger women aged 30–34 showed nearly equivalent preferences for celebrity endorsers (β=0.200) and user testimonials (β=0.190), while women aged 35–39 exhibited a clearer celebrity preference (β=0.192 vs. β=0.078). This celebrity orientation reverses sharply among women aged 40–44, who strongly preferred user testimonials (β=0.284) and showed near-zero or negative responses to celebrities (β=-0.005), a pattern that persists into the 45–49 age group where user testimonials dominated (β=0.255) and expert endorsers played a modest supporting role (β=0.025). Class A females strongly favored user testimonials (β=0.320), while Class B females showed a modest positive response to celebrity endorsers (β=0.111). Several theoretical mechanisms explain these patterns. Source Credibility Theory (Hovland et al., 1953) predicts that endorser persuasiveness depends on perceived expertise and trustworthiness, both of which user testimonials score highly on through their authentic, experience-based nature and absence of commercial motivation. The Elaboration Likelihood Model (El Hedhli et al., 2023) further helps explain the class divide: highly educated, high-involvement Class A consumers process advertising through the central route, carefully evaluating the substantive content of user testimonials.

Lower-involvement Class B consumers are more susceptible to peripheral route processing, responding to the surface attractiveness and status associations of celebrity figures without engaging in deep argument scrutiny. Social Comparison Theory adds a generational dimension, explaining why younger female consumers gravitate toward celebrities as upward comparison referents for aspirational beauty standards, while older women shift toward horizontal peer comparison through user testimonials for practical, relatable product validation. These findings point toward a tiered multi-endorser strategy as the most effective approach for cosmetics brands in the Indonesian market. At the brand level, a local celebrity—whether an actress or a model—serves a valuable function in building overall brand awareness and aspirational appeal, particularly among younger Class B female consumers who represent a high-volume segment. An actress such as Dian Sastro or a presenter such as Sandra Dewi exemplifies the qualities suited to this role, embodying modern Indonesian beauty that resonates with younger women while retaining the respectability valued by older audiences.

At the product level, endorsement by named dermatologists with verifiable credentials and clear explanations of treatment mechanisms provides the expert validation necessary to support specific functional claims such as anti-aging or sensitive skin formulations. Rather than relying on generic phrasing such as "recommended by dermatologists," campaigns should feature identifiable experts delivering substantive clinical explanations, with television advertising incorporating dedicated 10-second expert validation segments. At the digital and social layer, authentic user-generated content should be actively cultivated through targeted sample distribution to beauty bloggers, branded hashtag campaigns, customer review programs on e-commerce platforms such as Tokopedia and Shopee, and video testimonial contests that incentivize consumers to share their own before-and-after experiences. Together, these three endorsement tiers—celebrity for aspiration, expert for credibility, and user testimonials for authenticity—create a comprehensive and demographically responsive communication architecture that serves the diverse motivational profiles of Indonesian cosmetics consumers.

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Conclusion

This study set out to examine how cosmetic product attributes—specifically Halal certification, ingredient type, advertisement media, endorser recommendation, and price—influence Indonesian consumers' purchase intention, and to determine the extent to which demographic factors moderate these relationships. Drawing on conjoint analysis data from 800 respondents across Jakarta and Surabaya, the findings collectively demonstrate that Indonesian cosmetics consumers do not constitute a homogeneous market. Instead, they are meaningfully segmented by gender, age, and social class in ways that carry substantial theoretical and practical significance. The evidence presented throughout this paper firmly supports the overarching argument that culturally and religiously informed consumer behavior in Muslim-majority emerging markets cannot be adequately understood through Western-centric frameworks alone, and that demographic disaggregation is essential for producing actionable market insights.

The most striking and theoretically significant finding concerns the pronounced gender asymmetry in Halal certification evaluation. Male respondents assigned Halal certification an importance score of 38.9%—the highest of all five attributes—with the Taiwan Halal combined with MUI recognition certification generating the highest utility value (β=0.411, $p<.001$). Female respondents, by contrast, demonstrated near-indifference to Halal certification, assigning it a mere 7.5% importance score and exhibiting a notable preference for products without any certification (β=0.362, $p<.001$). This divergence aligns with the religiosity findings, which revealed that male Muslim respondents scored significantly higher on both the Worship and Emotional Religiosity dimensions ($p<.01$), suggesting that Indonesian Muslim men apply religious filtering as a primary decision criterion in cosmetics purchasing in a way that women do not.

This finding extends the existing Halal consumer behavior literature by demonstrating that product category moderates the influence of religiosity—topically applied products appear to activate religious compliance considerations differently than ingested goods—and enriches the Theory of Planned Behavior by illustrating how subjective religious norms manifest with gender-specific intensity depending on the consumption domain. Beyond the Halal dimension, price dominates female purchase decisions, accounting for 53.3% of preference variance among women compared to only 25.8% among men, peaking at 67.8% importance for women aged 35–39 years. Social class meaningfully moderated price effects: Class B consumers strongly preferred the lowest price point of IDR 92,400, while Class A consumers showed positive utility for the moderate price of IDR 108,000, consistent with quality signaling theory (Zeithaml, 2022).

Age emerged as the primary moderator of advertisement channel effectiveness, with younger consumers preferring internet-based advertising and older consumers favoring mass media, while in-store lightbox advertising generated universally negative utility values. Endorser preferences varied by demographic profile: user testimonials generally outperformed both expert and celebrity endorsers, though young Class B female consumers showed meaningful celebrity preference, consistent with aspirational consumption motivations. Ingredient type emerged as the least important attribute overall for both genders, suggesting Indonesian consumers prioritize efficacy and value-for-money over ingredient philosophy. From a managerial perspective, the synthesis of these findings points toward a clear market entry framework for foreign cosmetics manufacturers, particularly those from Taiwan.

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Male consumers aged 30–39 years in Class B represent the most strategically valuable primary target, given their strong demand for dual-certified Halal products, responsiveness to internet advertising, and preference for user testimonials cultivable through digital platforms at relatively low cost. Female consumers in the same age and class bracket constitute a high-volume secondary segment, best reached through celebrity endorsement and competitive pricing strategies that bypass Halal messaging entirely. The optimal price range for market entry sits between IDR 90,000 and IDR 100,000 for mass-market Class B penetration, with a premium tier at IDR 105,000–115,000 for Class A consumers who interpret moderate pricing as a quality signal. This study is not without limitations. The research focused exclusively on face cream, and results may not generalize to other cosmetics categories such as color cosmetics, hair care, or fragrances where Halal considerations may manifest differently.

The geographic scope, limited to Jakarta and Surabaya, introduces an urban bias that likely underrepresents rural and outer-island consumer perspectives. The cross-sectional conjoint methodology captures stated preferences at a single point in time, and the relationship between stated rankings and actual purchase behavior warrants further validation through revealed preference methods. Future research should replicate the conjoint methodology across multiple cosmetics categories, extend geographic scope to include smaller cities and rural areas, conduct cross-national comparisons with other Muslim-majority markets, and employ longitudinal designs to track preference evolution as the Halal cosmetics market matures. In sum, this study advances understanding of Muslim consumer behavior in emerging markets and offers a replicable methodological template for investigating religious and demographic influences on cosmetics purchase decisions in culturally specific contexts.

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