

HALAL COSMETICS AWARENESS AMONG MUSLIM YOUTHS IN SARAWAK

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Received: 07 October 2022

Accepted: 28 October 2022

Published: 30 November 2022

DOI: <https://doi.org/10.33102/jfatwa.vol27no2-SE.494>

ABSTRACT

Halal products are getting high demanding along with the emerging world e-commerce business not only within the Organisation of Islamic Cooperation (OIC) country but also the non-OIC country. Halal Development Corporation (HDC) estimated that Halal pharmaceutical will generate RM1.6 billion to Malaysia in 2025. Malaysia was among the top five countries produced halal cosmetics products which was influenced by the ecosystem of Malaysia that flourished with flora and herbal plantation. Youths were synonym to look beautiful and eager to try multi cosmetic products with various techniques to make-up as uploading in social media. This boosted demand for the cosmetic products to be sold in different outlets. Thus, this study is carried out to help with understanding of Muslim Sarawak youths' awareness towards halal cosmetic products such as lipsticks, mascara, foundation and facial wash. Data is gathered using questionnaires distributed to 175 respondents randomly through snowball sampling. Descriptive analysis is conducted to know the youths' awareness level and their knowledge in choosing and purchasing cosmetics products in Sarawak. As a conclusion, producing quality halal cosmetics products and awareness campaigns on halal cosmetics products is vital to cater the halal cosmetics demand in the world.

Keywords: Awareness, Cosmetic, Halal, Muslim and Youths

1. INTRODUCTION

The usage of halal term is not weird for Muslim. This is because Islam had outline rules and outlines which must be followed by Muslim in their

everyday life. With the influx of Muslim population in the whole world, the demand for halal products is predicted higher. Esfahani and Shahnazari (2013) stated that the Muslim population is 30% of the total world population, 1.589 billion (Hackett and Grim, 2012) the population is predicted to expand 35% in 2025. This creates high demand for halal products. According to the Malaysia Statistics department (2019) Malaysian Youths population aged between 15-30 years is 9,072,200 from the 33,401,800 total Malaysian population. Thus 27.2% of the Malaysian population is youth. On the other hand, according to the infographic Sarawak Labour, Department of Labour Sarawak (2020) indicated that Sarawak population is 2.8 million and youths are approximately 55% of the population. Therefore, this brings to the increasing to cosmetic market.

Halal concept does not limit to food only, but also pharmaceuticals, cosmetics and others. Therefore, halal cosmetics should be explained in detail because majority of modern Muslims are focused on their personal beauty care. Today's teenagers and youths are very inclined towards beauty products in terms of personal appearance, accessories, and facial make-up. There are various beauty and cosmetics products offered in the global and local market. Malaysian halal cosmetic brands such as Zaitun group and Safi were introduced since 1985 (Patton, D., 2009). Therefore, consumer need to be wise in choosing the cosmetics products, especially Muslim individuals to ensure the products they chose are complying with the syariah standards. With their awareness, consumer will be more careful in choosing cosmetics products in line with their education level and understanding.

According to GlobalData (2020) cosmetics industry in Malaysia is expected to grow to 2.8% by 2024. In 2019, one of the biggest sectors is skincare products by selling value of RM1.96 billion. Findings from GlobalData report indicated that make-up and beauty sector selling is expected to increase followed by skincare sector. Demand for natural health and beauty products is one of the main influenced factors. This shows that many consumers choose less and non-chemical health and beauty products. Other than that, demand for natural and organic ingredients and halal certification for the product ingredients also one of the push factors in consumer choice.

Halal cosmetic status issue is one of the new things in Malaysia and the performance of the halal cosmetics industry is encouraging as compared to halal tourism and food industry which were longer in Malaysia. However the world society influenced Muslim for not taken halal cosmetic ingredients, processing, manufacturing and the cosmetic sources used by the manufacturer as the utmost priority. Therefore, this study will identify the understanding of Muslim youth on halal cosmetic products they bought and used.

2. OBJECTIVE AND RESEARCH QUESTION

Demand for the halal cosmetic products is getting higher because of the younger generations nowadays are a conscious consumer of the halal cosmetic products they bought. A survey conducted by Ishak et al. (2020) has shown that the young millennial Muslim females in peninsular Malaysia were willing to buy branded cosmetic products with a highly concerned on the halalness of the products which they looked for ingredients, halal clue and health and safety guarantee of the cosmetics products. This created a growth of 19% in the Malaysia halal export performance last year, 2021 from RM30.5 billion to RM36.3 billion where the cosmetic and personal care products contributed RM2.44 billion to the Malaysia's economy (Sahari, 2022).

So far, however, there has been little discussion about the purchasing behavior and awareness of the Muslim Youths (female and male) among Sarawakian towards the halal cosmetics products. Thus, this study is conducted to examine the level of awareness of Muslim youths in Sarawak choosing the halal cosmetics products. Vast cosmetics products, whether halal or non-halal can be found in the Sarawak cosmetics and personal care shops and through online shops. The mushrooming cosmetics product growth could be affected because of the low price and adulterants offered by the Original Equipment Manufacturers (OEM) in Malaysia and outside Malaysia (Abd Aziz, 2021). Consequently, the Muslim youths in Sarawak were highly exposed to the cosmetics and personal care products, however, how far their understanding level in choosing and purchasing halal cosmetic products will be addressed in this paper.

3. METHODOLOGY

This study is using quantitative method with descriptive analysis method. Quantitative method is used to examine the issue in wide perspective, according to the large sample (Creswell, 2008). Researcher used sample size determination according to Krejcie & Morgan (1970) theory. Respondent is 175 people, which represent 320 Muslim youths in Kuching and Samarahan. Data were gathered using simple random sampling and snowball sampling. According to Mohd Najib Abdul Ghafar (1999) the purpose of using simple random sampling is to have an equal probability of all members of the population to be selected for the study.

Questionnaires were distributed in the google form to the respondents according to the specific time given. Mohd Majid Konting (2000) explained that the questionnaire is more practical and effective for a study with larger

populations. Researcher analysed the data using Statistical Package for the Social Sciences (SPSS) for Windows version 28.0. Descriptive analysis was used to describe and summarize the condition of the data constructively. It consisted of data collection, summarizing the data and presenting the data in easy understanding data from the targeted group. With SPSS 28.0, the average value (mean), standard deviation, variance and others valuable variable can be analysed and summarized. Then the final stage, the study findings were discussed and summarized. To interpret the descriptive data, the analysis findings are based on the mean score table by Raamani Thannimalai & Arumugam Raman (2018) as shown in table 1.

Table 1: Mean Score Interpretation

Mean Score	Interpretation
1.00-1.80	Very Low
1.81-2.60	Low
2.61-3.20	Medium
3.21-4.20	High
4.21-5.00	Very High

Source: Raamani Thannimalai & Arumugam Raman (2018)

4. STUDY FINDINGS

In studying the awareness on the utilisation of halal cosmetic products among Muslim youths in Sarawak, a set of questionnaires was distributed to the respondents identified. Table 2 shows the frequency and percentage of respondents' demographic data based on gender and age.

Table 2: Frequency and Percentage of Respondents' Demographic Data

Variables	Frequency (n)	Percentage (%)
Gender		
Male	43	24.6
Female	132	75.4
Age		
18 - 20 years	84	48
21 - 25 years	52	29.7

26 - 30 years	6	3.4
31 - 35 years	17	9.7
36 - 40 years	16	9.1

From Table 2 above, most respondents in this study are female youth totalling up to 132 respondents (75.4%) while only 43 respondents are male (24.6%). Most of the respondents are in the age group of 18 to 20 years with a total of 84 respondents (48%). The second largest number of respondents is between the ages of 21 to 25 years of age with a total of 52 respondents (29.7%). This is followed by the age group of 31 to 35 years with a total of 17 respondents (9.7%) and between the ages of 36 to 40 years with a total of 16 respondents (9.1%). The smallest number of respondents is between the ages of 26 to 30 years with a total of only 6 respondents (3.4%).

As Table 2 shows the number of respondents according to their age and gender, the findings of the study in surveying the awareness on the utilisation of halal cosmetic products among Muslim youth in Sarawak can be seen as below. To interpret the mean score obtained, Table 3 shows the mean score interpretation as adopted from Moidunny (2009) in Raamani Thannimalai & Arumugam Raman (2018).

Table 3: Mean Score Interpretation

Mean Score	Interpretation
1.00-1.80	Very Low
1.81-2.60	Low
2.61-3.20	Medium
3.21-4.20	High
4.21-5.00	Very High

Source:Moidunny (2009)

The study findings show that the respondents' awareness in on the utilisation of halal cosmetic products among Muslim youth in Sarawak is at a high level (mean = 3.91, SD = 0.49). The standard deviation of less than 1, which means that the variations in respondent's opinions were small.

Table 4: Awareness in on the Utilisation of Halal Cosmetic Products among Muslim Youth in Sarawak

No.	Item	Mean	Standard Deviation	Level of Awareness
B1	As a Muslim, I know the concept of halal including in cosmetic products	4.35	0.74	Very High
B2	I will not buy doubtful cosmetic products	4.59	0.75	Very High
B3	I am certain all Bumiputera cosmetic products are halal	3.16	1.08	Medium
B4	I am not familiar with scientific terms used in cosmetic products	3.82	0.86	High
B5	I am very well-versed with scientific terms shown in cosmetic products	2.88	0.94	Medium
B6	I know that a cosmetic product acquired halal certification from Jabatan Kemajuan Islam Malaysia (JAKIM).	4.1	0.85	High
B7	I know about halal cosmetic products from advertisements in electronic and social media	4.13	0.77	High
B8	I know about halal cosmetic products from my mother and friends	3.69	0.96	High
B9	I will not purchase cosmetic products without halal logo as I know it will impact my ibadah	4.1	0.98	High
B10	I am aware of the fake halal logo in local market	4.32	0.83	Very High
Total		3.91	0.49	High

From Table 4 above, item B2 ‘I will not buy doubtful cosmetic products’ obtained the highest mean score (mean = 4.59, SD = 0.75). This is followed by item B1 ‘As a Muslim, I know the concept of halal including in cosmetic products’ (mean = 4.35, SD = 0.74) and item B10 ‘I am aware of the fake halal logo in local market’ (mean = 4.32, SD = 0.83) which shows very high level of awareness among the respondents. A total of five items indicate high level of respondents’ awareness which are B7 ‘I know about halal cosmetic product from advertisements in electronic and social medias’ (mean = 4.13, SD = 0.77), B6 ‘I know that a cosmetic product acquired halal certification from Jabatan Kemajuan Islam Malaysia (JAKIM)’ (mean = 4.1, SD = 0.85), B9 ‘I will not purchase cosmetic products without halal logo as I know it will impact my ibadah’ (mean = 4.1, SD = 0.98), B4 ‘I am not familiar with scientific terms used

in cosmetic products' (mean = 3.82, SD = 0.86) and B8 'I know about halal cosmetic products from my mother and friends' (mean = 3.69, SD = 0.96). Meanwhile, only two items scored medium mean score which are items B3 'I am certain all Bumiputera cosmetic products are halal' (mean = 3.16, SD = 1.08) and B5 'I am very well-versed with scientific terms shown in cosmetic products' (mean = 2.88, SD = 0.94).

The findings as stated above showed that the respondents are highly engaged in choosing and buying cosmetic products as they will not buy any cosmetic products which are doubtful. On the contrary, the respondents also admitted that they are not well-versed with the scientific terms shown in the cosmetic products. Regardless of the firm stand of not purchasing cosmetic products which are of questionable status, the respondents stated that they are not quite familiar with the ingredients used in the making of the cosmetic products.

5. DISCUSSION

The study findings showed that the Muslim youths in Sarawak were highly aware of choosing halal cosmetics products in which they were not buying cosmetic products with doubtful ingredients and halal fake logo in the store. This is consistent with the study by Jihan et al. (2014) which showed that the halal cosmetic ingredients are the important factors in cosmetic purchasing. This view is further supported in a study conducted by Haque et al. (2018) which found that attitude, perceived behavioural control, and religiosity had significant relationships with purchase intention. For respondents in this study, they indicated that their purchasing behaviour is influenced by their attitude, and further influenced by religious stand and beliefs.

As youths are more attached to technology and gadgets, their purchasing behaviour is highly linked to electronic and social media influences. There are other factors contributing to the respondents' purchasing behaviour, nonetheless the influence of technologies and social media indicated the respondents' high inclination towards halal cosmetics purchasing intention. In line with the study conducted by Varghese & Agrawal (2021), it can be concluded in this study that the respondents' awareness of halal cosmetic products was influenced by electronic and social media advertisements. This shows that technology elements such as electronic and social media play a significant role in influencing and determining purchasing behaviour of youths in relation to halal cosmetic products.

In this study, it is found that the level of understanding of halal cosmetic products of Muslim youths in Sarawak was also high in which they knew that

halal cosmetic products will impact their *ibadah*. Apart from that, the respondents also indicated that halal cosmetics products should have halal logo certified by Jabatan Kemajuan Islam Malaysia (JAKIM). An authentic halal logo is one of Muslim youths' priority in choosing to purchase the halal cosmetic products. As Muslim consumers are becoming more and more conscious regarding "halalness" of products, thus, it is pertinent that halal cosmetic producers to apply for halal certification from JAKIM to market their products widely. This view is also supported by Haque et al. (2018) regarding the importance of gaining halal certification for product marketers in responding to the demand of halal products among Muslim consumers.

In responding to the demand of halal cosmetic products among consumers, especially the youths, the upcoming organiser of the halal cosmetic awareness campaign should focus on explaining the scientific terms in cosmetics ingredients. The contents of cosmetic products as well as the halal status of the products and ingredients should be further emphasised to enhance the consumer knowledge. By empowering the consumers' knowledge, this will enhance the consumer purchasing power and increase their purchasing intention and behaviour (Ismail, Nik Abdullah, Ahmad, & Sidek, 2018). Hence, the halal awareness campaign should give more attention in empowering the consumers with knowledge in relation to the ingredients and the halal status of the products.

6. CONCLUSION

Based on the results of descriptive analysis, it can be concluded that the level of understanding of Muslim youths in Sarawak in choosing halal cosmetic products is at a high level. Along with the Islamic requirements that emphasize the concept of *halalan toyyiban*, it still applies even in the aspect of selection of cosmetic products. This is evident from one of the findings of the study which shows that youths in Sarawak will not buy dubious cosmetic products (mean = 4.59) and the use of cosmetic products that do not have a halal logo as they realize it to some extent affects charity (mean =4.10).

Thereupon, authorities such as JAKIM should intensify efforts in identifying and placing the halal status of a cosmetic product following the dumping of cosmetic products in the country's market. This is because the Muslim community in Malaysia in general and Sarawak in particular place full trust in this institution in deciding whether a product is halal or not. In addition, it also makes it easier for consumers to make the right choice before buying.

Future studies could compare the level of awareness among youths in Sarawak and other Malaysian states, or they might look at how often Malaysians use imported cosmetics in a year. The fact that only a small percentage of cosmetics, particularly those imported from abroad receives a halal certification is one of the research's limitations that need to be highlighted in the study.

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