



The Influence of Knowledge Level, Perception, and Religiosity among Working Women in Semarang City on Halal Cosmetics Use

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Abstract: This study examined the associations of knowledge level, perception, and religiosity with halal cosmetics use among working women in Semarang City. A quantitative cross-sectional design was used, involving 111 respondents selected via snowball sampling. Data collected through a structured online questionnaire were analyzed using multiple linear regression. Results showed that knowledge ($\beta = 0.070$), perception ($\beta = 0.077$), and religiosity ($\beta = 0.034$) significantly and positively influenced halal cosmetics use (all $p < 0.05$), with perception emerging as the strongest predictor. The model explained a substantial proportion of variance ($R^2 = 0.469$). Respondents with positive perceptions were more likely to use halal-certified cosmetics consistently, indicating that usage is driven not only by religious values and knowledge but also by practical factors like accessibility, quality, safety, and consumer confidence. Although the cross-sectional design and non-probability sampling may limit generalizability, these findings offer valuable insights. Future studies should involve larger, more geographically diverse populations and explore additional marketing variables. Ultimately, these insights can guide cosmetic manufacturers, certification authorities, and policymakers in developing targeted educational strategies, transparent communication, and consumer-oriented promotional approaches within Indonesia's competitive urban halal personal care market.

Introduction

The global halal cosmetics market is one of the fastest-growing sectors within the broader halal economy, driven by the increasing Muslim population and rising awareness of religiously compliant consumption. Indonesia, which has the largest Muslim population in the world comprising approximately 207 million people or 87.2% of its total population of 278.5 million represents a highly significant market for halal cosmetic products (1). Despite this demographic advantage, Indonesia ranked only second globally in halal cosmetics consumption and fourth in halal pharmaceutical consumption during the 2019/2020 reporting period according to the Global Islamic Economy Report (2). This condition reflects a gap between the country's large Muslim population and the actual adoption of halal products among consumers. Although the domestic halal cosmetics industry has expanded considerably from 64 certified companies producing 3, 341 products in 2017 to 245 companies producing 21, 422

certified halal products in 2021 market penetration remains below its demographic potential (3).

Several factors have been associated with the relatively limited adoption of halal cosmetics in Indonesia. These include low public awareness of halal standards, the perceived complexity of halal certification procedures, insufficient understanding of halal compliance in cosmetic products, and limited consumer knowledge regarding shariah-compliant ingredients and production processes (4). To strengthen consumer protection, the Indonesian government enacted Law No. 33 of 2014 concerning Halal Product Assurance (UU JPH), which regulates halal certification across the production and distribution chain (5, 6). Within this regulatory context, consumer-related determinants such as knowledge, perception, and religiosity are considered important factors associated with halal cosmetics use.

Previous studies have demonstrated that higher levels of halal knowledge are positively associated with halal label awareness and purchase intention (7, 8). In addition,

perception toward halal products particularly regarding product safety, quality, and halal labeling has been shown to influence consumer purchasing motivation (9). Religiosity, defined as the internalization of religious values into daily behavior (10), has also been reported to be positively associated with halal product consumption and halal-conscious purchasing behavior (11). However, prior studies have generally examined these variables separately rather than simultaneously within a single analytical framework. Furthermore, many studies were conducted in limited geographical settings, such as Semarang Regency rather than Semarang City, and rarely focused specifically on working women (12).

Working women represent an important consumer segment because they are economically active, regularly exposed to cosmetic marketing and social media promotion, and more likely to use cosmetic products as part of professional appearance and social interaction. In addition, working women generally possess greater purchasing power and decision-making autonomy in selecting cosmetic products. Nevertheless, empirical evidence regarding the combined role of knowledge, perception, and religiosity in halal cosmetics use among working women in urban Indonesian settings remains limited. To the best of the authors' knowledge, limited studies have simultaneously examined these three variables in relation to halal cosmetics use specifically among working women in Semarang City, Indonesia. Therefore, this study aimed to examine the association between knowledge level, perception, and religiosity with halal cosmetics use among working women in Semarang City. Semarang was selected because it has the highest number of female employees in government institutions in Central Java, totaling 5, 536 individuals (13). This study contributes to the existing literature by integrating three theoretically related consumer behavior constructs knowledge, perception, and religiosity into a single analytical model. By applying simultaneous and partial regression analysis, this study seeks to provide a more comprehensive understanding of factors associated with halal cosmetics use among working women in Indonesia.

Methodology

Study Design

This study employed a quantitative observational approach with an analytic cross-sectional design to investigate the simultaneous influence of knowledge level, perception, and religiosity on halal cosmetics use among working women in Semarang, Indonesia. The cross-sectional design was selected because all variables of interest were measured at a single time point, enabling efficient assessment of associations between independent and dependent variables at a single point in time without the need for longitudinal follow-up (14). This approach is well-suited to behavioral and attitudinal consumer research, where the primary objective is to model variable relationships and generate inferential statistics across a defined population. Data collection was conducted between February and March 2024 across multiple institutional sites in Semarang City. This multi-site recruitment strategy was intentionally designed to capture a highly heterogeneous sample of employed women

across diverse professional fields and organizational environments.

Population, Sample, and Sampling Procedure

The target population comprised all working women residing in Semarang City, Central Java, Indonesia, totaling 222, 700 individuals according to the 2023 Semarang City Central Statistics Agency (13). Participants were eligible for inclusion if they were female, aged between 18 and 60 years, currently employed and domiciled in Semarang, regularly used cosmetic products, and voluntarily consented to participate. Women who did not use cosmetics, were not employed, or declined to participate were excluded from the study. These criteria were established to ensure that respondents possessed relevant experience and purchasing exposure related to cosmetic product use.

The minimum required sample size was determined using the Slovin formula: $n = N / (1 + N \cdot \alpha^2)$, where $N = 222, 700$ and $\alpha = 0.10$, yielding a minimum of 100 participants. A margin of error of 10% was considered acceptable because this study was exploratory in nature and conducted under limitations in time, accessibility, and the absence of a comprehensive sampling frame for working women using halal cosmetics in Semarang. To compensate for potential attrition and non-response, the sample was inflated by 10% using the dropout adjustment formula $n' = n / (1 - f)$, resulting in a final analytical target of 111 respondents. A total of 141 participants were recruited; 30 were assigned exclusively to instrument validation through pilot testing, and the remaining 111 constituted the analytical sample.

Participants were recruited using snowball sampling, a non-probability technique appropriate for studies targeting populations with specific characteristics that are difficult to enumerate exhaustively (15). Recruitment was initiated from a set of eligible contacts at eleven institutional sites in Semarang including government offices, state-owned enterprises, private banks, retail pharmacies, and educational institutions, and each participant was subsequently invited to refer additional eligible colleagues until the target sample was reached. Snowball sampling was selected because no centralized database of working women using halal cosmetics in Semarang was available. To minimize potential sampling bias, participant recruitment was initiated across multiple institutional settings, including government offices, private companies, educational institutions, pharmacies, and state-owned enterprises, in order to obtain respondents from diverse occupational backgrounds. However, as a non-probability sampling technique, this method may increase selection bias and limit the generalizability of the findings beyond the study population.

Study Instrument

Data were collected using a structured self-administered questionnaire distributed electronically via Google Forms. The instrument comprised five sections: sociodemographic characteristics including institutional affiliation, employment type, and monthly income; a 12-item knowledge subscale; an 8-item perception subscale; a 10-item religiosity subscale; and a checklist of halal-certified cosmetic brands currently used by the respondent. The knowledge and halal cosmetics use subscales employed

the Guttman dichotomous scale (Yes = 2; No = 1), appropriate for factual binary assessments, while the perception and religiosity subscales used a four-point Likert scale (Strongly Disagree = 1 to Strongly Agree = 4) to capture attitudinal and belief-based constructs along a graduated continuum. The knowledge subscale was adapted from Adriani and Ma'ruf (2020), the perception subscale from Susanto and Sahetapy (2021), and the religiosity subscale from Adriani and Ma'ruf (2020) and Sudarti and Lazuardi (2018) (16 – 18).

Instrument validity was assessed in the pilot sample (n = 30) using the Corrected Item-Total Correlation method; items were retained if the Pearson correlation coefficient exceeded the critical r-table value ($r > 0.300$) (19). Internal consistency reliability was evaluated using Cronbach's Alpha, classified as excellent ($\alpha > 0.90$), high (0.70–0.90), moderate (0.50–0.70), or low (< 0.50). Subscales achieving at least moderate reliability were retained without modification.

Data Analysis

Descriptive statistics were computed for all sociodemographic characteristics and study variables, including frequency distributions, means, and standard

deviations. These analyses provided an overview of respondent characteristics and the distribution of key study variables before inferential testing was conducted. Knowledge, perception, religiosity, and halal cosmetics use scores were each categorized into three levels (high, moderate, and low) using mean (M) \pm one standard deviation (1SD) thresholds, where high $\geq M + 1SD$, moderate falls between $M - 1SD$ and $M + 1SD$, and low $< M - 1SD$. This categorization approach was applied to facilitate descriptive interpretation of respondent distribution across study variables.

Prior to regression modelling, normality of residuals was examined using the one-sample Kolmogorov-Smirnov test; a significance value exceeding 0.05 was considered indicative of acceptable normality. Multicollinearity was assessed using tolerance and Variance Inflation Factor (VIF) values, where tolerance > 0.10 and VIF < 10 indicated the absence of multicollinearity. Heteroscedasticity was evaluated using the Glejser test, in which significance values greater than 0.05 indicated homoscedastic residual variance. The primary inferential analysis was multiple linear regression, specified as $Y = \alpha + \beta_1X_1 + \beta_2X_2 + \beta_3X_3 + \varepsilon$, where Y denotes halal cosmetics use, X_1 , X_2 , and X_3 represent knowledge, perception, and religiosity

Table 1. Sociodemographic Characteristics of Respondents (n = 111).

Characteristic	n	%
Age Group		
18–24 years	1	0.9%
25–44 years	75	67.6%
45–64 years	35	31.5%
Religion		
Islam	103	92.8%
Catholic	6	5.4%
Christian	2	1.8%
Employment Type		
Civil Servant (PNS)	70	63.1%
State-owned Enterprise (BUMN)	16	14.4%
Private Sector	10	9.0%
Regional Enterprise (BUMD)	8	7.2%
Teaching Staff	7	6.3%
Education Level		
Bachelor's Degree (S1)	95	85.6%
Diploma (D1/D3)	7	6.3%
Master's Degree (S2)	6	5.4%
Senior High School	3	2.7%
Monthly Income		
\geq IDR 3, 500, 000–5, 000, 000	34	30.6%
\geq IDR 2, 500, 000–3, 500, 000	31	27.9%
IDR 1, 000, 000–2, 500, 000	21	18.9%
\geq IDR 5, 000, 000	19	17.1%
\leq IDR 1, 000, 000	6	5.4%

respectively, α is the constant, β_1 – β_3 are unstandardized regression coefficients, and ϵ is the error term. The partial contribution of each predictor was assessed using the t-test at $\alpha = 0.05$, with the null hypothesis of no partial effect rejected when t-calculated exceeded the critical t-table value or when $p < 0.05$. The overall model significance was evaluated using the F-test with degrees of freedom $df_1 = 3$ and $df_2 = n - k - 1$ at $\alpha = 0.05$. The proportion of variance in halal cosmetics use jointly explained by the three predictors was quantified by the coefficient of determination (R^2). All analyses were performed using Microsoft Excel and IBM SPSS Statistics version 25.

Ethical Considerations

This study adhered to the Declaration of Helsinki and was approved by the Bioethics Committee of the Faculty of Medicine, Universitas Islam Sultan Agung, Semarang (No. 52/II/2024/Komisi Bioetik). Electronic informed consent was obtained from all participants prior to data collection, ensuring strict confidentiality and anonymity.

Results

Respondent Characteristics

A total of 111 working women in Semarang City constituted the analytical sample. The majority were aged 25–44 years (67.6%), representing the career establishment phase in which cosmetics use is closely tied to professional presentation and social performance (Chourasiya & Agrawal, 2019). Most respondents were Muslim (92.8%), civil servants (63.1%), held a bachelor's degree (85.6%), and earned a monthly income of IDR 3, 500, 000–5, 000, 000 (30.6%). Social media was the dominant source of information on halal cosmetics (75.7%), consistent with its

role as a halal socialization medium shaping positive consumer perception toward certified products (20). Full demographic distributions are presented in **Table 1**.

Profile of Halal Cosmetics Use

Among respondents, 75 (67.6%) reported never having used non-halal cosmetics, and 85 (76.6%) stated they consistently check for halal labels when selecting products. These figures reflect adherence to Indonesia's Halal Product Assurance Law (UU No. 33 Tahun 2014) and support the view that halal labeling functions as a key consumer safeguard against non-compliant ingredients (21). Across 13 assessed cosmetic product categories, Wardah was the most frequently used brand in seven including face powder (39.6%), concealer (37.8%), and lipstick (36.9%), consistent with its established LPPOM MUI halal certification and recognized brand reputation in the Indonesian market.

Categorization and Regression Results

Scoring against mean \pm 1SD thresholds revealed predominantly high levels across all three constructs: knowledge (82.9% high), perception (71.2% high), and religiosity (69.4% high), with no respondents falling in the low perception category. All subscales demonstrated high internal consistency (Cronbach's α : Knowledge = 0.815; Perception = 0.780; Religiosity = 0.743; Halal Cosmetics Use = 0.771), and the Kolmogorov-Smirnov test confirmed normal residual distribution ($p = 0.200 > 0.05$), satisfying parametric regression assumptions. Tolerance values exceeded 0.10 and VIF values were below 10 for all independent variables, indicating the absence of multicollinearity. In addition, Glejser test results showed significance values greater than 0.05, suggesting no evidence of heteroscedasticity. Categorization results are

Table 2. Categorization of Knowledge, Perception, and Religiosity with Partial Significance.

Variable	Category	n	%	Sig.
Knowledge (X_1)	High	92	82.9%	0.026
	Moderate	18	16.2%	
	Low	1	0.9%	
Perception (X_2)	High	79	71.2%	0.000
	Moderate	32	28.8%	
	Low	0	0%	
Religiosity (X_3)	High	77	69.4%	0.042
	Moderate	33	29.7%	
	Low	1	0.9%	

Table 3. Multiple Linear Regression Results, t-Test, and Partial Coefficient of Determination.

Variable	B	β (Std.)	t	p-value	Partial R^2 (%)
Constant	-1.846	—	—	0.002	—
Knowledge (X_1)	0.070	0.194	2.255	0.026	9.6%
Perception (X_2)	0.077	0.379	3.784	0.000	23.7%
Religiosity (X_3)	0.034	0.224	2.063	0.042	13.5%

Note: F-calculated = 31.543; $p = 0.000$; $R^2 = 0.469$; Adjusted $R^2 = 0.454$

presented in **Table 2**, and full regression statistics in **Table 3**.

Discussion

Knowledge exerted a significant positive partial effect on halal cosmetics use ($\beta = 0.194$; $p = 0.026$), contributing 9.6% of explained variance. Respondents with high knowledge levels were more capable of identifying halal labels, interpreting ingredient compositions, and applying Islamic product criteria competencies reinforced by the sample's high educational attainment (Nurhayati & Hendar, 2020). The highest correct-response rates were observed for items on MUI label recognition (93.7%), distinguishing halal from haram products (94.6%), and reading ingredient labels (91.9%). However, residual gaps in knowledge of current cosmetic ingredient issues (22.5% incorrect) highlight the continued need for targeted halal literacy education, as demonstrated by Hanifa *et al.* (2023), who recorded measurable post-intervention improvements in halal awareness following structured educational programs (12).

Although knowledge demonstrated a significant association with halal cosmetics use, its relative contribution was lower than perception and religiosity. This finding suggests that factual understanding alone may not always encourage consistent halal cosmetics use without supportive consumer perceptions regarding product accessibility, practicality, and confidence in halal-certified products.

Perception was the dominant predictor ($\beta = 0.379$; $p = 0.000$), explaining 23.7% of variance the largest share among all three variables. Consumers who perceived themselves as having sufficient capability, resources, and information to engage with halal cosmetics were more likely to use them consistently, consistent with perceived behavioral control mechanisms in the Theory of Planned Behavior. The stronger association of perception compared with other variables may reflect the practical nature of cosmetic consumption among working women. Cosmetic purchasing decisions are influenced not only by religious considerations but also by convenience, product availability, social image, marketing exposure, and perceived product quality. In addition, high social media exposure among respondents may strengthen positive perceptions toward halal cosmetics through repeated digital marketing communication and information exposure. This finding aligns with Wahyuni and Fadil (2021), who reported that perceived behavioral control significantly predicts halal cosmetic purchase intention, and with Agusty and Muttaqin (2022), who identified perception as a central driver of halal cosmetic purchasing. The high social media exposure in this sample (75.7%) likely amplified positive perceptions through information framing, as Syafrial and Firdaus (2022) have noted that social media shapes favorable consumer attitudes toward halal products (19, 21, 22).

Religiosity contributed a significant but comparatively smaller partial effect ($\beta = 0.224$; $p = 0.042$; partial $R^2 = 13.5\%$). Higher religiosity was associated with greater selectivity in halal product consumption, consistent with Ikhsan and Sukardi (2020) and Asiyah and Hariri (2021), who established that individuals with stronger religious commitment apply Islamic compliance criteria more rigorously across all aspects of consumption (11, 23). The

lower relative magnitude of religiosity compared to perception suggests that religious motivation functions as a background orientation that is ultimately translated into behavior through perceptual and informational channels, rather than acting as a direct primary driver. This interpretation is consistent with Setyowati *et al.* (2022), who demonstrated that religiosity exerts its influence on halal product use largely through the mediating role of halal label consciousness (24). However, the comparatively smaller statistical association of religiosity suggests that religious values alone may not directly translate into halal cosmetics use without supportive perceptions regarding accessibility, information availability, and consumer confidence toward halal-certified products.

Collectively, the dominance of perception over religiosity in this highly educated, professionally active sample challenges the assumption that religious motivation alone is sufficient to drive halal cosmetics adoption, and highlights the practical importance of perception-oriented interventions including transparent halal communication and social media engagement in translating religious values into measurable consumer behavior.

Conclusion

This study found that knowledge, perception, and religiosity were positively and significantly associated with halal cosmetics use among working women in Semarang City. Among these variables, perception demonstrated the strongest statistical association, highlighting the importance of consumer confidence, accessibility, and positive views toward halal-certified cosmetic products. These findings suggest that efforts to promote halal cosmetics use should focus not only on increasing halal knowledge and religious awareness but also on strengthening positive consumer perceptions through transparent halal communication, accessible product information, and effective digital marketing strategies. The findings may provide useful insights for halal cosmetic industries, halal certification authorities, and policymakers in developing consumer education programs and improving public awareness regarding halal-certified cosmetic products. Several limitations should be acknowledged. The cross-sectional design cannot establish causal relationships, and the use of snowball sampling with predominantly highly educated respondents may limit the generalizability of the findings. Future studies are recommended to involve larger and more diverse samples from multiple regions and to examine additional variables such as socioeconomic status, brand loyalty, marketing exposure, and product availability.

Declaration

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Conflict of Interest

The author(s) declare no conflict of interest.

Data Availability

The datasets generated and/or analyzed during the current study are not publicly available due to participant confidentiality but are available from the corresponding author on reasonable request.

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Not applicable.

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