

Cognizance of Halal and Wudhu-Friendly Cosmetics Among Halal Management Undergraduates

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ABSTRACT

Halal and *wudhu*-friendly cosmetics share a similar look but differ in application and cleansing. Halal cosmetics are not generally *wudhu*-friendly due to their chemical properties, which make them difficult to remove from the skin, particularly with water. Inadequate knowledge of these concepts among youth may lead to confusion and jeopardize the status of worship (*Ibadah*), regarding the use and cleaning procedures for cosmetics before conducting Islamic rituals. However, awareness of Halal and *wudhu*-friendly cosmetics can be affected by various aspects, including religion, education, advertising, and practices. The purpose of the research studies was to ascertain the level of cognizance about Halal and *wudhu*-friendly cosmetics and identify the factors that most influence the cognizance of Halal and *wudhu*-friendly cosmetics among undergraduates currently enrolled in Department of Halal Industry Management at Universiti Teknologi MARA, Selangor. The quantitative method

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was used for data collection and analysis. A total of 100 responses were analyzed using IBM SPSS Statistics. Descriptive statistics and correlation analysis were employed to assess the influence of contributing factors on the awareness. The results demonstrated that awareness is satisfactory. Education was found to possess strongest relationship towards awareness of Halal and *wudhu*-friendly cosmetics. The study might be helpful to authorities when educating the public about halal cosmetics and cosmetic manufacturers, particularly when using marketing and advertising terms such as halal and *wudhu*-friendly to ensure the public receives accurate information.

INTRODUCTION

The demand for halal cosmetics has skyrocketed since the turn of the century. The increasing Muslim population and customer demands for halal, safe, hygienic, and eco-friendly cosmetics are the main drivers (Ab Rahman et al., 2025). According to the definition, cosmetic products come into direct contact with the skin, so safety (Thoyyiban) must be maintained at the highest level. Therefore, the cosmetic manufacturer must apply for halal certification to be deemed a halal product under the cosmetic scheme. According to the Malaysian Standard for Halal Cosmetics, MS 2634: 2019, cosmetic products must include elements authorized by *Shariah* law and fatwa, as well as meet the following conditions: they must not contain compounds produced from pigs or their derivatives or prohibited ingredients such as gelatin, collagen, lard, or stearic acid (Borhan et al., 2023; Sugibayashi et al., 2019; Gani et al., 2018). Despite the rapid growth of the halal cosmetic industry, scholarly discussion has predominantly focused on halal certification, purchase intention, and halal branding. Limited studies have examined the level of cognizance and understanding among halal management students, who are expected to become future professionals in the halal industry. Furthermore, the distinction between halal cosmetics and *wudhu*-friendly cosmetics remains poorly understood among young Muslim consumers. While this issue has arisen, numerous cosmetic entrepreneurs have attracted global attention by developing *wudhu* or ablution-friendly cosmetics. Consequently, the notion of halal cosmetics is constantly evolving into broader umbrella terms such as *wudhu*-friendly cosmetics, Muslim-friendly makeup, halal makeup, shariah-compliant cosmetics, vegan cosmetics, etc. This gap indicates the need to empirically examine awareness levels and factors influencing cognizance of these concepts among halal management undergraduates.

Islam encourages personal cleanliness, modesty, and proper grooming to maintain a dignified Muslim identity. These values influence Muslim consumption behaviour, where purchasing decisions are guided not only by functional and aesthetic considerations but also by religious principles such as halal and *tayyib* (wholesomeness) (Raza et al., 2025). In this context, *wudhu*-friendly cosmetics have emerged as an innovation within the halal cosmetics industry, allowing Muslim women to maintain their appearance while ensuring that cosmetic use does not interfere with religious obligations. Since Muslims are required to perform *wudhu* before each of the five daily prayers, any substance that prevents water from reaching the skin must be removed to ensure the validity of ablution.

As many cosmetic products contain ingredients such as silicone and lacquer that form a barrier on the skin, some Muslim consumers prefer cosmetic products that are easily removable or allow water permeability (Sugibayashi et al., 2019). Traditional cosmetic products frequently incorporate synthetic polymers, such as silicones and lacquers, to create a durable, waterproof barrier that unfortunately prevents water from reaching the skin or nail bed, thereby conflicting with the requirements for *wudhu* (Sugibayashi et al., 2019; Borhan et al., 2023). Furthermore, testing standards such as the Franz-type diffusion cell are

now used to scientifically verify whether water molecules can effectively penetrate these breathable layers to meet ritual requirements (Sugibayashi et al., 2019).

Halal and wudhu-friendly cosmetics are similar in appearance but differ in cleanliness and water permeability to the skin, with the latter determined only through laboratory testing (Sugibayashi et al., 2019; Abdullah et al., 2022). Therefore, performing wudhu with halal cosmetics that are not wudhu-friendly may invalidate wudhu. On the other hand, a lack of familiarity with the word may lead to misconceptions and confusion when attempting to perform the wudhu (Ambo et al., 2020; Abdullah et al., 2022). The discourse surrounding halal cosmetics has shifted from mere ingredient purity to functional compatibility with ritual. According to the stated principle, halal-certified products must not constitute a barrier to water during ablution, thereby ensuring the integrity of the worship process. However, a significant gap exists between marketing claims and theological standards. Terms like wudhu-friendly and breathable remain semantically ambiguous and lack standardized laboratory validation across global halal jurisdictions. This ambiguity creates a Grey Zone (*Shubhah*) for consumers, who must navigate the technical distinction between Shariah-compliant sourcing and ritual-compliant application

Low cognizance of these terms can be misleading, especially regarding usage, before performing Islamic rituals such as ablution (Adiba et al., 2018; Muslichah and Sanusi, 2019). From the perspective of Islamic consumer behaviour theory, such preferences reflect the integration of religious commitment and product knowledge in shaping consumption decisions. However, the growing use of religious terminology such as halal or wudhu-friendly in cosmetic marketing has also raised concerns, as some companies may use these claims primarily as marketing strategies to attract Muslim consumers, particularly younger audiences. Specifically, the study aimed to investigate the cognizance level and the factors that influence cognizance.

The objectives of this study are addressed by examining two key research questions. First, the study investigates the level of cognizance of halal and wudhu-friendly cosmetic products among Halal Management undergraduates. Second, the study seeks to identify the contributing factors that most significantly influence students' understanding of halal and wudhu-friendly cosmetics. By exploring these aspects, the study aims to provide insights into the extent of students' awareness and the factors that shape their knowledge and perceptions of halal and wudhu-friendly cosmetic products. This study may be useful for individuals seeking information or resources on halal and wudhu-friendly cosmetics. This research indirectly benefits researchers by providing them with additional knowledge. In addition, this study may combine data from numerous respondents, and halal management students may contribute to this body of knowledge. Finally, this study could benefit authorities when imparting information to halal cosmetics manufacturers, particularly by introducing phrases related to halal and wudhu-friendly cosmetics in marketing and advertising, so that the public receives accurate information.

LITERATURE REVIEW

Wudhu-Friendly

Wudhu refers to the cleansing ritual Muslims perform before their prayers. For a makeup item to be wudhu-friendly, water must be able to reach the skin. Abdullah et al. (2022) studied wudhu-friendly cosmetics from a fiqh perspective and stated that wudhu-friendly cosmetics are easy to remove, ensuring the validity of ablution for worship to Allah s.w.t. The ablution may be invalidated if the cosmetics are not properly cleaned.

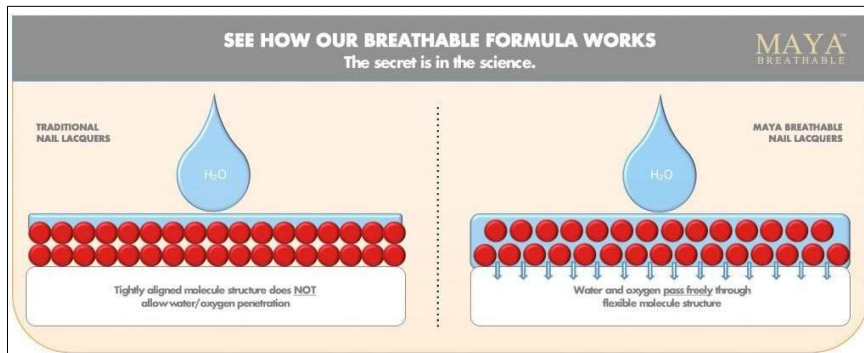
The basic components of cosmetics were fatty acids and oils, waxes, silicon, surfactants, and many other non-water-permeable components. For example, in the formulation of cosmetic lipstick, more than 50% of the formulation consists of oils and waxes. To clean an oil-based product, solvents such as alcohol and surfactants such as cleansing soap are needed. Tap water alone would not be able to remove traces of

cosmetic products. To further clarify the usage and cleaning of wudhu-friendly products, through the platform of Bayan Linnas Series 88, the Mufti Wilayah Persekutuan states that wudhu-friendly cosmetic products are the products that: a) do not impede the process of worship and b) do not prevent someone from conducting worship.

Water permeability in cosmetic products

The issue of water permeability in cosmetic products is closely related to the validity of *wudhu* (ablution). Imam al-Nawawi in *Al-Majmu'* (1/467) explains that if a substance such as wax or similar materials forms a layer that prevents water from reaching the skin, the purification becomes invalid. However, if only colour or light residue remains without blocking water flow, the purification remains valid. A similar view is stated in *Tuhfah al-Muhtaj* (1/187), which emphasizes that any substance preventing water from reaching the parts of the body required in ablution must be removed. Likewise, Syeikh Muhammad Mutawalli Sya'rawi clarified that nail polish must be removed before performing wudhu because it blocks water from reaching the nails, while substances such as henna are permissible if it's not prevented water from reaching the skin (*Al-Mar'ah al-Muslimah Fatwa*, 198). Based on these views, ablution becomes invalid if cosmetic products form a water-resistant barrier that blocks water from reaching the skin. In contrast, ablution remains valid if the product allows water to pass through or can be easily removed, even if some colour remains. Therefore, although some cosmetics are marketed as wudhu-friendly, they may not necessarily be water-permeable, which requires further clarification.

Cosmetics that are wudhu-friendly can be categorized according to the ingredients used. Cosmetics, nail polish, and other such goods are considered wudhu-friendly. Global and local brand cosmetic products Zahara, Vivre Cosmetics, Nurraysa, and others. Maya Cosmetics represents a cosmetic brand that motivates women to prioritise their overall wellness when selecting nail colour products. Maya is an American-based manufacturer, their product, which is claimed to be nail lacquer, is breathable, halal, and wudhu-friendly, allowing water and oxygen particles to pass through the varnish's surface and reach the luscious nails, keeping them nourished and resistant to chipping and breaking. Figure 1 shows Maya's breathable mechanism for claiming that their Nail lacquer is breathable, halal, and wudhu-friendly.



(a)

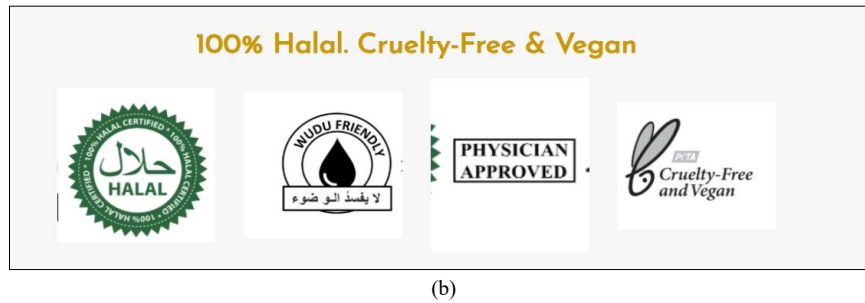


Fig. 1: a) Maya breathable mechanism for nail lacquer and (b) halal and wudhu- friendly claim
Sources: <https://www.maya-cosmetics.com/pages/halal-nail-polish>

From this example, the manufacturer uses other statements to indicate that its cosmetic products are wudhu-friendly, such as shariah-compliant, vegan, and environmentally friendly (Lin et al., 2018).

Potential Factors That Contribute to Cognizance of Halal Cosmetic Products

The transition of the halal industry from a niche food sector to a global cosmetics powerhouse has introduced significant complexities to consumer practices. Viewed through the lens of Islamic Consumer Theory (ICT) (Marusnia et al., 2024), the primary goal of consumption is to attain Maslahah (well-being) and preserve religious integrity. However, as noted by Hasan et al., (2024), a disconnect exists between the high awareness of Halal food and the limited cognizance of Halal cosmetics. This study identifies a critical 'Knowledge-Practice Gap' among the youth, where the influence of globalization and digital advertising has outpaced the development of halal literacy. Within ICT, the ambiguity of terms such as 'breathable' or 'wudhu-friendly' introduces shubhah (uncertainty), potentially compromising the ritual requirement of water permeability during wudhu. By investigating the level of cognizance among Halal Industry Management undergraduates, this research addresses a significant gap in the literature regarding how specialized education mediates the relationship between market stimuli and the jurisprudential requirements of taharah (purity).

Cognizance is the state of being aware of or knowledgeable about something. The term awareness is frequently used in a formal context. Cognizant is the adjectival form of cognizance (Hajipour et al., 2015; Nik Mud et al., 2020). Cognizance is a term used more precisely in a legal setting. It can relate to a court's authority over a matter, knowledge of certain facts, or, occasionally, to a confession. The related term cognizance is often used in the legal environment, frequently indicating a responsibility to appear in court or take other legal action. For wudhu-friendly cosmetic products, the current makeup industry is obsessed with making makeup adhere to your face regardless of the circumstances, and to accomplish this, they use silicones, oils, and waxes to ensure that your makeup will not come off, regardless of how much you sweat, wipe, rub, or wash your face. Around 70% of cosmetics products today include these layer-forming silicones. Thus, it is critical to understand why we must be extra cautious about what we put on our skin, particularly before praying. Cognizance of halal cosmetics can be influenced by several factors, such as religiosity, education, advertising, and daily practice (Ilma & Sapir, 2021; Rizqillah et al., 2025).

Religiosity is an important component of subcultures and is defined as one's level of commitment to religion, which can also be interpreted as one's belief in religion. A person's level of religiosity is reflected in their attitude and behaviour (Khan & Rashid, 2023). For example, studies have demonstrated a strong link between religious affiliation and customers' attitudes toward Halal products, including Halal food, Halal meat, and Islamic financial products (Muslichah and Sanusi, 2019). Information on the factors contributing to awareness of halal cosmetics remains scarce. Previous studies have focused only on how religious factors affect the intention to purchase halal cosmetics. This is clearly shown in the studies

conducted by Musa & Hashim (2022) and Bonang et al. (2025), in which religiosity significantly influences the intention to purchase halal cosmetics products and the understanding of wudhu-friendly products.

New advertising tactics are developed in response to changing client wants and satisfaction levels. Hasan et al. (2024) stated that advertisements urge people to purchase products and raise consumer awareness of new products. Deceptive advertising is necessary to convince an increasing number of customers, which in turn drives sales and profits for businesses (Hasim et al., 2025). However, they must adhere to advertising ethics, which is important because it ensures customers receive accurate information (Hakim et al., 2024). The primary goal of deceptive advertising is to falsify facts and mislead consumers about the claims and their impact on their purchasing behaviour (Hasim et al., 2025). The concern is that the terms create confusion, and at worst, they can lead to misuse of that product when performing wudhu and prayer, especially among Muslim customers. It may lead consumers, particularly youth, to believe that the cosmetic product can be used directly for prayer if it is labelled wudhu-friendly.

Education can be understood as the process through which individuals acquire knowledge, skills, and competencies through formal or practical learning experiences. Through education, individuals develop the ability to evaluate information and make informed decisions regarding their behaviour and consumption practices. In this study, knowledge refers to consumers' understanding of halal-related information about cosmetic products available on the market. Such knowledge plays an important role in influencing consumers' decisions to accept or reject certain products based on their compliance with halal principles. Recent studies indicate that consumer knowledge significantly affects attitudes and awareness toward halal products, including halal cosmetics. Individuals with greater knowledge about halal certification, ingredients, and product compliance tend to demonstrate higher awareness and more favourable attitudes toward halal products. Previous research has also shown that knowledge influences consumer awareness across various halal sectors, including halal food, Islamic financial services, and halal cosmetics, as informed consumers are more capable of evaluating product attributes in accordance with religious requirements. Therefore, educational exposure and knowledge acquisition are crucial for enhancing consumers' awareness of halal cosmetic products. Education is the process of acquiring knowledge and developing (Merriam-Webster, 2022). Some Malaysian universities have established their halal institute to cater to and supplement halal research and development, while others offer halal studies at the diploma, degree, master's, and PhD levels, so that the industry can generate well-trained personnel in every area of expertise in the halal industry (Huda et al., 2021). Education, either formal or informal religious education, was found to have a great influence on the consumption of halal food among Muslims (Mohd Piah et al., 2018). In addition, numerous research has demonstrated a good correlation between educational exposure and Halal food awareness (Othman et al., 2018; Ruslan et al., 2018). Educating cosmetics producers about halal requirements relies heavily on the awareness and understanding of Muslims on the wudhu-friendly cosmetic concept itself.

Practice refers to individuals' behavioural tendencies shaped by their beliefs, perceptions, and experiences when interacting with products. In the context of this study, individuals' behaviour or experience in using cosmetic products in their daily lives (Shahid et al., 2023; Soliman et al., 2025). Consumer behaviour theories suggest that product usage experience contributes to the development of knowledge and awareness of product attributes. Therefore, individuals who frequently use cosmetic products are expected to demonstrate higher awareness of halal and wudhu-friendly cosmetics. In the context of halal and wudhu-friendly cosmetics, consumer practices reflect how individuals' experiences and perceptions of these products influence their awareness and understanding of them. Consumers who frequently use cosmetic products may become more familiar with product characteristics, ingredient information, and halal-related claims, thereby increasing awareness. However, practical experience alone may not necessarily lead to a deeper understanding of halal cosmetic concepts without sufficient knowledge or educational exposure. This may explain why consumer practice demonstrates a relationship with

awareness but does not significantly predict cognizance when analysed alongside other factors such as education. Therefore, while consumer practices may contribute to familiarity with halal and wudhu-friendly cosmetics, knowledge-based factors remain essential for shaping a more accurate understanding of these products. This study examines respondents' perceptions regarding wudhu-friendly cosmetics. Figure 2 shows a conceptual framework for the studies.

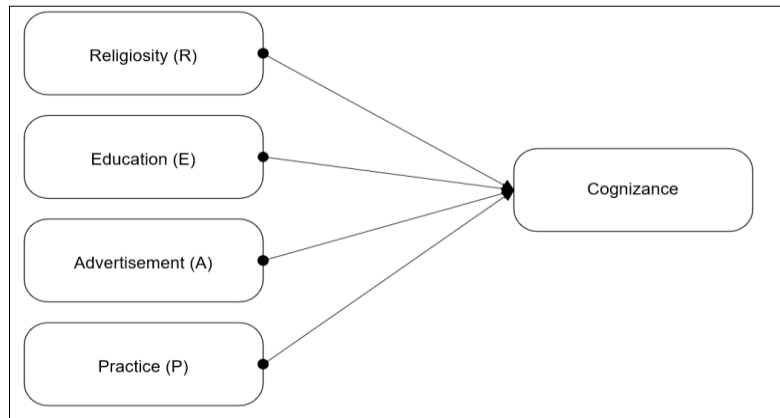


Fig. 2 Conceptual framework for the studied variables towards the dependent variables of the studies

Source: Authors

Based on the proposed conceptual framework, several hypotheses were developed to examine the relationship between the independent variables and the cognizance of halal and wudhu-friendly cosmetics. Religiosity has frequently been identified as a key determinant influencing Muslim consumer behaviour, as individuals with stronger religious commitment tend to be more concerned about the halal status and religious permissibility of the products they use (Nawaz et al., 2024; Pertiwi et al., 2024). In the context of halal cosmetics, religiosity may encourage consumers to seek information and ensure that cosmetic products do not interfere with religious practices such as wudhu. Education is also expected to influence cognizance, as knowledge and educational exposure enable individuals to better understand halal certification, cosmetic ingredients, and the religious implications of cosmetic use. In addition, advertising exposure may increase awareness of halal cosmetic products, as marketing communication often highlights halal attributes, product safety, and religious compliance to attract Muslim consumers (Soliman et al., 2025). Consumer practice may also influence cognizance, as individuals who frequently use cosmetic products are more likely to encounter halal labels, ingredient information, and product claims that shape their awareness and understanding of halal cosmetic concepts. Based on these considerations, four hypotheses were formulated to examine whether religiosity, education, advertising exposure, and consumer practice significantly influence the cognizance of halal and wudhu-friendly cosmetics.

H1: Religiosity significantly influences cognizance of halal and wudhu-friendly cosmetics.

H2: Education significantly influences cognizance of halal and wudhu-friendly cosmetics.

H3: Advertisement significantly influences cognizance of halal and wudhu-friendly cosmetics.

H4: Practice significantly influences cognizance of halal and wudhu-friendly cosmetics.

METHODOLOGY

These studies employed a quantitative, specifically descriptive, approach. Primary data was collected through the survey questionnaire. Samples were chosen through convenience sampling. Questionnaires were structured around the factors identified as influencing the comprehension of Halal Industry Management students at Universiti Teknologi MARA (UiTM) at the undergraduate level, regarding their awareness of halal and wudhu-friendly cosmetic products. The sample size of 100 respondents was considered adequate for exploratory quantitative analysis and correlation testing. According to Hair et al. (2019), a minimum sample size of 50–100 respondents is acceptable for studies employing correlation analysis and exploratory research designs.

The questionnaire was divided into three sections: the respondents' demographic background, market acceptance variable questions and closed-ended questions. Demographic variables include gender, age group, current semester and educational background. The second section consists of nine statements to determine the level of cognizance on the topic studied. This section consists of seventeen statements derived from the four potential variables identified through literature.

As for research, constructing a link between the independent variable (cognizance) and the dependent variable. Variables were evaluated using a 5-point Likert scale to indicate their degree of agreement. Scale point “5” indicated Strongly Agree”, point “4” indicated Disagree, point “3” indicated “Neutral/Medium, point “2” indicated “Disagree”, and point “1” indicated “Strongly Disagree”.

As for interpretation of means, the value of 1.01 - 2.00 is “Low”, 2.01 - 3.00 is " Moderately low, 3.01 - 4.00 is " Moderately high, and 4.01 - 5.00 is " High. A pilot test was conducted with 10% of the total number of respondents. Cronbach's alpha value of 0.925 indicated that the instruments prepared were reliable to measure the level of cognizance and the contributing factors that influence the cognizance of halal and *wudhu*-friendly cosmetics. Descriptive analysis was utilized for the demographic background of the respondents. To rank the most influential contributing factor towards cognizance, correlation analysis was employed.

Correlation analysis can also be utilized to rank the factors and examine the factors that most significantly impact the level of cognizance on halal and wudhu-friendly Cosmetics among Halal Management Undergraduates, including religiosity, education, advertising, and practice. The Spearman's Rho correlation coefficient was used to determine a very strong (0.9 to 1), strong (0.7 to 0.89), moderate (0.5 to 0.69), modest (0.3 to 0.49), weak (0.16 to 0.29) or not meaningful (<0.16) relationship between two components.

RESULTS AND DISCUSSION

Respondents' Demographic Background

All background information for the respondents, such as age, gender, semester, and educational level, was analysed. Table 1 shows the frequency scores of respondents' demographic variables. Female respondents outnumber male respondents (64% to 36%). Nik Mud et al. (2020) also found that female college students have a high level of halal cosmetic awareness, which subsequently influences their intention to buy and use local cosmetic products in the future. A total of 100 responses were collected where 50 responses from 21 to 23 years olds (50%), which was the highest, followed by 26 responses from 24 to 26 years olds (26%), and the least were three responses from 30 years old or older (3%). In terms of educational background, the highest number of respondents are 75 respondents with a bachelor's degree (75%). Many of the respondents were undergraduates from semester 7 which has a total of 42 respondents (42%).

Table 1: Respondents Demographic Background

Demographic Variables	Frequency (t)	Percentage (%)
Gender		
Male	36	36
Female	64	64
Age		
18 years-20 years	20	20
21 years-23 years	50	50
24 years - 26 years	26	26
27 years-29 years	1	1
30 years above	3	3
Education level		
Diploma	5	5
Degree	95	95
Semester		
Semester 1	2	2
Semester 2	0	0
Semester 3	12	12
Semester 4	13	13
Semester 5	15	15
Semester 6	16	16
Semester 7	42	42

Source: Authors

Respondent's Level of Cognizance

The data was further analyzed to measure the cognizance level on the halal and wudhu-friendly cosmetic of the respondents. Table 2 illustrates the respondent's level of cognizance. The mean of statement that falls under interpretation of high is Q1 (4.81), Q9 (4.21), Q8 (4.11), Q7 (4.06), Q2 (4.02) and Q3 (4.01). The study found that most of respondents know the types of ingredients that categories a cosmetic product as halal cosmetic (Q1) and they have good understanding on the differences between halal and haram cosmetic (Q3). This might be because all the respondents are Halal Industry Management undergraduates. So, they have an excellent set of basic halal and haram principles.

Table 2: The cognizance level of the halal and wudhu-friendly cosmetics

Question	Mean	SD
Q1 I know the types of ingredients that categorize a cosmetic product as a halal Cosmetic.	4.81	0.375
Q2 I will always search for accurate information on halal cosmetics, not just trust advertisements.	4.02	0.681
Q3 I know the difference between a halal cosmetic product and a non-halal cosmetic product.	4.01	0.622
Q4 From my understanding, all halal cosmetics are wudhu friendly.	2.68	1.939
Q5 I am confident to use any halal certified cosmetic while performing any Islamic ritual (eg, ablution, 5 times prayer)	3.77	0.873
Q6 I believe that Wudhu-friendly cosmetics are water-permeable to reach the skin while performing ablution (Wudhu)	2.80	1.853
Q7 I understand the differences between the terms 'Wudhu-friendly' and 'halal' cosmetics.	4.06	0.600
Q8 Wudhu-friendly terms refer to cosmetic products that are easy to clean with water.	4.11	0.601
Q9 Oil-based cosmetic products (e.g., lipstick and foundation) must be removed with make-up remover.	4.21	0.671

Source: Authors

As for Q9, most students, especially female students, are aware that oil-based cosmetic products (e.g., lipstick and foundation) must be removed with make-up remover. This means their knowledge is good because they know the proper way to remove makeup and related cosmetics, especially before prayer. Next are Q8 and Q7; most students know the differences between halal cosmetics and wudhu-friendly cosmetics

and agreed that wudhu-friendly terms refer to cosmetic products that are easy to clean with water. This shows that they understand the concept of wudhu-friendly cosmetics. The findings on respondents' cognizance of halal and wudhu-friendly cosmetics reveal an important inconsistency in their understanding of the concept. Although respondents recorded high mean scores for Q7 (4.06) and Q8 (4.11), indicating that they are familiar with the term wudhu-friendly and generally associate it with products that are easy to clean, the lower mean score for Q6 (2.80) suggests limited understanding of the core scientific principle behind such products. Water permeability is a key requirement for a wudhu-friendly cosmetic product because water must reach the skin for ablution to be valid. Therefore, the low score for Q6 indicates that respondents may recognise the marketing term wudhu-friendly without fully understanding its actual functional and religious meaning. This suggests that their awareness is more terminological than technical. In other words, students appear to understand the expression used in the market, but not the mechanism that determines whether a product truly fulfils the requirement of wudhu. This is a significant finding because it shows that even among Halal Industry Management undergraduates, familiarity with halal-related terminology does not necessarily translate into accurate scientific understanding. The result may reflect the influence of advertising and common product claims, which often emphasise user-friendly or religiously appealing terms without adequately explaining the scientific basis of water permeability. Hence, the study suggests the need for stronger educational exposure that integrates halal concepts with cosmetic science, so that students can distinguish between marketing language and the actual Shariah-relevant performance of products. Since, based on the chemical properties of cosmetic products that are mostly formulated using fatty acids and oils (Borhan, Ab Gani & Shamsuddin, 2014), with the nature of hydrophobic properties, which makes the cosmetic product not easily removed by water and is essential to be removed by a solvent (makeup remover). Thus, not all halal cosmetic products are wudhu-friendly. As for Q5 (3.77), the interpretation of the means falls into the moderately high category, indicating that they are quite confident in using any halal-certified cosmetic when performing any Islamic ritual, such as prayer. This might be because they have knowledge of how the authority, the Department of Islamic Development Malaysia (JAKIM), conducts a thorough audit of the ingredients and processes in the manufacturing of cosmetic products before the issuance of a halal certificate, gained through core courses in the Halal Industry Management program.

Potential Factors That Contribute to Cognizance on Halal and Wudhu-friendly Cosmetic Products

Reliability Test

Reliability refers to the degree of accuracy and the level of measurement made by a research instrument. Values of 0.60 or higher are considered reliable and reasonable. It is essential to ascertain the goodness of the measures to ensure their goodness. Table 3 shows the reliability test on the factors that influence cognizance. The highest reliability value is on practice, and the lowest is on religiosity. The reliability analysis results in this study are high and exceed the required level.

Table 3: Reliability test on contributing factor variables

Contributing Factor	No. Item	Alpha-Cronbach's
Religiosity (R)	4	0.779
Education (E)	4	0.812
Advertisement (A)	4	0.860
Practice (P)	5	0.926
Total	17	0.925

Source: Authors

Correlation Analysis

Correlation tests were utilized to determine the association between each variable. In addition, this test assessed the strength of the link between each variable. Spearman's Rho was used to assess the association between the independent and dependent variables because the data are non-normally distributed. Table 4 illustrates the influence of the listed contributing factors on the degree of awareness regarding halal and wudhu-friendly cosmetic products, which were ranked accordingly.

Table 4: Spearman's Rho correlation coefficient factor that influences the cognizance of halal and wudhu-friendly cosmetics

		Religiosity	Education	Advertisement	Practice	Cognizance
Religiosity	Correlation Coefficient	1.000	.393**	.336**	.512**	.034**
	Sig. (2-tailed)	.	.000	.001	.000	.010
Education	Correlation Coefficient	.393**	1.000	.702**	.607**	.739**
	Sig. (2-tailed)	.000	.	.000	.000	.000
Advertisement	Correlation Coefficient	.336**	.702**	1.000	.440**	.455**
	Sig. (2-tailed)	.001	.000	.	.000	.000
Practice	Correlation Coefficient	.512**	.607**	.440**	1.000	.451**
	Sig. (2-tailed)	.000	.000	.000	.	.000
Cognizance	Correlation Coefficient	.340**	.739**	.455**	.451**	1.000
	Sig. (2-tailed)	.010	.000	.000	.000	.

**Correlation is significant at the 0.01 level (2-tailed).

Source: Authors

Spearman's rho correlation analysis was conducted to examine the relationships between religiosity, education, advertisement, practice, and awareness of halal and wudhu-friendly cosmetics among Halal Industry Management undergraduates. Spearman's correlation was used because the data were measured on an ordinal Likert scale. The results indicate that all independent variables demonstrate significant positive relationships with awareness, suggesting that these factors contribute to shaping students' understanding of halal cosmetic concepts.

The analysis shows that education has the strongest relationship with awareness ($r = 0.739$, $p < 0.001$). This indicates that respondents with greater educational exposure tend to be more aware of halal and wudhu-friendly cosmetics. Educational knowledge enables students to better understand halal certification requirements, the composition of cosmetic ingredients, and the religious implications of using cosmetics during wudhu. This finding highlights the importance of structured halal education in improving consumer understanding of cosmetic products that may affect religious practices. In the context of Islamic consumer behaviour, knowledge is considered an important factor supporting informed decision-making among Muslim consumers. Individuals with greater knowledge of halal principles are better able to evaluate whether a product complies with Shariah requirements. These findings are further supported by Fahrullah and Musafak (2025), who show that educational background plays a pivotal role in understanding halal certification for cosmetics. It enhances halal literacy, influences consumer behaviour, and improves manufacturers' competence in certification processes.

The results also indicate a moderate positive relationship between advertisement and awareness ($r = 0.455$, $p < 0.001$). This suggests that marketing communication plays a role in shaping consumers' awareness of halal cosmetic products. Advertising strategies that emphasise halal attributes, such as halal certification logos or claims about wudhu-friendly cosmetics, may increase consumers' attention to and interest in such products. However, excessive reliance on marketing claims without sufficient consumer knowledge may lead to misunderstanding, particularly when terms such as "Muslim-friendly" or

“breathable cosmetics” are used without scientific verification. Therefore, while advertising contributes to awareness, its effectiveness depends on consumers’ ability to critically interpret the information it conveys.

Similarly, practice is moderately positively associated with awareness ($r = 0.451$, $p < 0.001$). This indicates that individuals who frequently use cosmetic products or who are more involved in cosmetic consumption practices tend to develop higher awareness of halal cosmetic issues. Practical experience with cosmetic products may expose consumers to halal certification labels, ingredient information, and marketing claims, thereby increasing their familiarity with halal cosmetic concepts.

In addition, religiosity shows a weaker but significant relationship with awareness ($r = 0.340$, $p = 0.010$). Although the relationship is weaker than that of education, the significance suggests that religious commitment still influences consumer awareness of halal cosmetic products. From the perspective of Islamic consumer behaviour theory, religiosity is an important factor that shapes Muslim consumption behaviour. Muslim consumers are expected to evaluate products not only based on functionality and aesthetic appeal but also based on their compliance with the principles of halal and tayyib (Nawaz et al., 2024). Individuals with stronger religious commitment are generally more concerned about the permissibility of products and their impact on religious practices such as wudhu and prayer. However, our findings show that even the term halal is closely associated with Muslim religiosity. In many studies, religiosity was found to be more important as a determinant of individual behaviour in consuming halal food, instead of cognizance or awareness (Nurhayati & Hendar, 2020). According to Sudarsono and Nugrohowati (2020), religiosity had a greater influence on consumers' intentions to purchase halal food than on their intentions to purchase cosmetics and pharmaceutical products. In other words, if education variables are the most significant, awareness of halal and wudhu-friendly cosmetic products would likely increase among halal students. This might be because the subject of Halal cosmetics was introduced as a core subject. Wudhu-friendly cosmetics were introduced as part of contemporary issues of cosmetics. As a Halal management undergraduate, the understanding on theory and practical under the halal cosmetic industry is important as their core competencies (Borhan et al., 2023; Mohd Nor et al., 2024)

Based on the results, Table 5 shows that all hypotheses are accepted and supported by the correlation by ranks. Based on the literature discussed above, the conceptual framework of this study proposes that religiosity, education, advertisement, and practice influence awareness of halal and wudhu-friendly cosmetics.

Table 5: Supported Hypothesis statement

Hypothesis	Statement	Result	Relationship with cognizance
H1	Religiosity has a significant relationship with awareness of halal and wudhu-friendly cosmetics	Supported	Weaker but significant
H2	Education has a significant relationship with awareness of halal and wudhu-friendly cosmetics	Supported	Strongest and significant
H3	Advertisement has a significant relationship with awareness of halal and wudhu-friendly cosmetics	Supported	Moderate and significant
H4	Practice has a significant relationship with awareness of halal and wudhu-friendly cosmetics	Supported	Moderate and significant

Source: Authors

Overall, the findings suggest that while religiosity provides the motivational foundation for halal consumption, education plays a more dominant role in shaping actual awareness and understanding of halal cosmetic concepts. This indicates that religious values alone may not be sufficient to ensure accurate

consumer knowledge. Instead, educational exposure and access to reliable information are essential to enable Muslim consumers to correctly interpret halal-related product claims. Therefore, improving halal literacy through education, transparent advertising, and consumer awareness initiatives is important to ensure that Muslim consumers possess accurate knowledge regarding halal and wudhu-friendly cosmetic products.

Theoretically, this study contributes to the literature on halal consumer behaviour by highlighting the role of education as a key factor influencing cognizance of halal cosmetic and wudhu-friendly concept concepts. While previous studies have emphasized religiosity as the primary determinant of halal consumption behaviour, the present findings suggest that educational exposure can play an equally important role in enhancing consumer understanding of halal product characteristics, particularly in technically complex industries such as cosmetics. The framework is grounded in Islamic consumer behaviour theory, which suggests that Muslim consumers' awareness and consumption decisions are influenced by religiosity, knowledge, marketing exposure, and behavioural experience.

In terms of policy implications, the findings are important for halal regulatory authorities, such as JAKIM, and other halal certification bodies. Clearer guidelines and consumer education programs should be implemented to distinguish halal-certified cosmetics from products marketed as "wudhu-friendly" or "breathable cosmetics." Strengthening regulatory oversight of halal-related marketing claims is necessary to prevent consumer confusion and ensure that cosmetic products marketed to Muslim consumers accurately reflect their religious compliance. For cosmetic manufacturers and industry stakeholders, the findings emphasize the importance of transparent product communication and responsible marketing practices. Companies should avoid misleading promotional claims and instead provide scientifically supported information regarding product formulation, water permeability, and halal compliance. Greater collaboration between cosmetic scientists, halal certification authorities, and manufacturers may help ensure that halal cosmetic products meet both scientific and religious requirements.

CONCLUSION

Results revealed that Halal Industry Management undergraduate students have a high level of awareness and knowledge about halal and wudhu-friendly cosmetics. That education was the most significant element in predicting the cognizance of halal and wudhu-friendly cosmetic products among halal management students. Nonetheless, the findings of the research indicated a statistically significant correlation between components that may contribute to students' awareness of halal and wudhu-friendly cosmetic products. While the benefits of using halal cosmetics are great due to their increased safety and quality, if consumers lack understanding in terms of usage and cleansing regimens before performing any Islamic ritual such as prayer, our Ibadah can be jeopardized. Therefore, as a first step, responsible individuals or organizations should be appropriately acknowledged, and different initiatives should be implemented to increase consumer awareness of halal cosmetics and, in a subsequent step, to make them available to Muslims and other interested customers. This study did not expect to discuss halal and wudhu-friendly cosmetics in depth. The findings may also not translate to Halal Industry Management students from other universities. The findings highlight the importance of integrating halal education, responsible marketing practices, and consumer awareness initiatives to improve public understanding of halal cosmetic products and to prevent misconceptions about religious compliance in cosmetic use.

Despite the contributions of this study in examining the cognizance of halal and cosmetics among Halal Industry Management undergraduates, several limitations should be acknowledged. First, the study focuses on respondents from a single university, which may limit the generalizability of the findings to broader Muslim consumer populations. Although Halal Industry Management students possess relevant knowledge of halal principles, their level of awareness may differ from that of the public or consumers from different educational backgrounds. Second, the study employed convenience sampling, which may introduce sampling bias and limit the sample's representativeness. Future studies may employ probability

sampling methods to enhance the reliability and generalizability of the findings. Third, this study relied on self-reported questionnaire responses, which may be influenced by respondents' perceptions or social desirability bias.

Future research could expand the scope of investigation by examining halal cosmetic awareness among different demographic groups, including working professionals, general consumers, and Muslim women who actively use cosmetic products. Comparative studies across different countries or cultural contexts may also provide deeper insights into the factors influencing global halal cosmetic awareness. In addition, future research may integrate laboratory or scientific analysis to examine the water permeability of cosmetic formulations marketed as wudhu-friendly, as scientific verification is necessary to validate such claims. Further research may also explore the influence of digital marketing, social media influences, and trust in halal certification on consumer awareness and purchasing behaviour in the halal cosmetics industry.

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CONFLICT OF INTEREST STATEMENT

The authors agree that this research was conducted in the absence of any self-benefits, commercial or financial conflicts and declare the absence of conflicting interests with the funders.

AUTHORS' CONTRIBUTIONS

Farrah Payyadhah Borhan developed and conceptualised the central research idea, provided the theoretical framework, led the review and revisions of the manuscript, and approved the final submission of the article. Nur Ain Muhammad Fadil conducted the research under supervision. Muhammad Syukri Mohd Ashmir Wong reviewed the manuscript. Nur Hafizah Harun and Norazlina Mamat analysed and interpreted the research findings and performed proofreading of the manuscript.

DECLARATION OF GENERATIVE AI IN THE WRITING PROCESS

During the preparation of this work, the authors do not used AI tools to clarify the content and rephrase the sentences and correct the grammar. Accordingly, no structured or content-generating prompts were employed. The authors further declare that AI tools were not used to generate the research data, conduct the analysis or produce the results presented in this manuscript.

AVAILABILITY DATA STATEMENT

The data for this study is available in open access at DOI and UiTM PTAR repository

ETHICS STATEMENT

I testify that our submitted article followed ethical principle.

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