ARENA OF THE BODY

Makeup Consumption and Islamic Religiosity

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Abstract
The current study aims to analyze the makeup consumption of Muslim women, which is a controversial issue in the Islamic world. Motivational factors that lead to face makeup wearing intention are explored, and how these motivations alter the relationship between Islamic religiosity and makeup intention is shown through a quantitative study. The data used in the study is collected via a questionnaire, and 300 Turkish women living in Turkey participated. The questionnaire includes Makeup Motivation Scale (MMS), which is first created in this study, together with makeup intention and the intrinsic-extrinsic religiosity scale. The results provide the evidence that even though intrinsically religious women have hesitations about wearing makeup, extrinsic makeup motivation, which is empirically explored in the current study for the first time, lessen this hesitation. In other words, extrinsic makeup motivation alters the relationship between religiosity and makeup wearing intention and surpasses the religiosity effect on makeup. This effect is not observed for other two makeup motivations; intrinsic and social positioning. Overall, the findings of the study indicate that different interpretations of Islamic teaching diminish women's makeup consumption motivation but extrinsic makeup motivation ecourages women to adopt face makeup. Findings are discussed together with directions for future research for both psychology and consumer researchers.

Keywords Islamic religiosity · Makeup motivations · Makeup consumption · Makeup Motivation Scale

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Introduction

The increasing population of Islamic society and Muslims' immigration to non-Muslim countries—which is highly common nowadays—increased the number of studies targeting the Muslim market.

As Muslim women gain higher education, social status, and higher income, wearing makeup becomes prevalent among them. However, Islamic teaching about makeup does not comply with this phenomenon. Therefore, the topics such as motivational factors related to makeup and differences in the interpretation and the adoption of Islam become appealing for researchers.

This study mainly aims to analyze Muslim women's makeup attitudes and behaviors toward applying makeup. Prior to analyzing the relationship between religiosity and makeup intention, motivational factors for makeup adoption behavior are explored within the extent of the study. A scale (Makeup Motivation Scale) that measures makeup motivations is developed for this purpose. Exploratory factor analysis is applied to the developed scale, and three motivational factors are explored. The relationship between each motivational factor and makeup intention is analyzed. In order to incorporate the religiosity into the study, two different types of religiosity (i.e., intrinsic and extrinsic) have been borrowed from Allport and Ross (1967). Three subfactors (i.e., social, psychological well-being, and secular) of extrinsic religiosity that are explored by Ok (2011) are also included. The relationships between each factor and the makeup intention and the makeup motivations are examined. Moreover, the moderation role of motivations on the relationship between makeup intention and intrinsic religiosity, which is expected to be the only religiosity factor that is significantly related to makeup intention, is analyzed.

In summary, the primary purposes of this study are as follows: (1) exploring makeup motivations that influence makeup intention and (2) analyzing the moderating role of these motivations on the relationship between religiosity and makeup intention.

Conceptual Background

History of Cosmetics and Makeup

Cosmetics and makeup have been used for thousands of years in different civilizations. It is claimed that people may have decorated themselves with paint earlier than they began to cover themselves with clothing. Some paint pigments have been found to be almost 75,000 years old (Russel 2010). In Ancient Egypt, women applied eye makeup, which is believed to have religious meanings and protect the eyes from infections. Besides, they used perfumed oil and followed specific skincare routines (Tapsoba et al. 2010; Cartwright 2019). The adoption of different skincare, grooming, and cleaning rituals distinguished women from different classes. While upper-class women had distinctive white skin, lower-class women had dark skin colors (Paquet 1997). Similarly, in the sixth century B.C., women in Ancient Greek whitened their faces and wore blush, eyeshadow, and liner to have youthful and alive expression. In China and Japan, using rice powder to paint their faces into white was also popular among women (Tungate 2011). In medieval times, appearance became more and more critical to show status and prosperity. While light and pale colors were associated with poverty, bright colors and shiny jewelry were associated with wealth and status (Tungate 2011). These facts drove

women to wear makeup, dye their hair, and utilize a variety of beauty routines. When Marie Antoinette's blush put up for sale in the eighteenth century in France, it is reported that the blush sold more than 2 million (Tungate 2011). Even banning makeup had been unsuccessful in the world's history. In the Victorian Era, the use of cosmetics was viewed as immoral, but women kept changing the coloration of their faces by using unusual ways like pinching their cheeks and biting their lips (Russel 2010). Even though at the beginning of the twentieth century the popularity of makeup has diminished, this did not last very long, and with the effect of Hollywood, makeup started to be perceived as a luxury art that every woman needs to adopt (Dyhouse 2013).

As it was in the old days, the beauty and cosmetic industries have always been a promising one. In 2014, the cosmetic industry worldwide accounted for 460 billion US dollars ("Research and Markets: Global Cosmetics Market 2015-2020," 2015), and colored cosmetics cover around 16% of the industry revenue. It is estimated that an average woman spends 15,000 US dollars on beauty products in her lifetime (Crooks 2013). The total revenue of the cosmetic industry in the USA was 62.46 billion US dollars in 2016, and makeup products account for 14.6% of this amount ("Revenue of the cosmetic industry in the United States from 2002 to 2016," 2018). In Turkey, the cosmetic industry accounts for more than 8 billion Turkish liras[1], according to 2016 statistics (Celik-Nacar 2017).

Makeup Motivations

While the numbers proliferate, the reasons that drive women to spend on beauty products, cosmetic surgeries (Atari et al. 2017), or specifically, makeup products have been wondered and studied. Different aspects of women's makeup motivation have been analyzed. Cash et al. (1989) illustrated how self-perception changes positively by wearing makeup. Besides, how face makeup differentiates other's behaviors and attitude towards women have been put forth by several studies. Guéguen and Jacob (2011) found that face makeup situations of female waitresses significantly change the tipping behavior of male customers. Another study found that facial makeup is associated with more positive than negative attributes and the photographs of women with makeup are evaluated as more confident, affluent, and having higher status compared to the same photographs without makeup (Richetin et al. 2004). Consequently, women have started to show greater interest in makeup after attending the workplace (Reynolds et al. 1977).

Attractiveness has been studied for a while as one of the motivations for wearing makeup. Attractiveness has been put forward as a desirable characteristic, especially for gaining feminine identity and social power. Several studies have shown that people rated as attractive are found to be generally treated better socially than unattractive people (Apaolaza-Ibáñez et al. 2011; Bloch and Richins 1992). Attractiveness is even believed to play a role in getting ahead of others for jobs (Fabricant and Gould 1993). Even infants have been found to have a preference over attractive faces (Dion 1977; Langlois et al. 1987). Since physical appearance has a parasomatic camouflage and display function to enhance attractiveness, applying makeup is considered as a way to be more attractive among women (Bloch and Richins 1992; Cash 1988; Cash and Cash 1982; Cash et al. 1985; Cox and Glick 1986; Graham and Jouhar 1981; Holman 1981). In addition to that, the notion that makeup enhances a woman's

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[1] 1 Turkish lira = 0.14 US Dollar (May 4, 2020)

attractiveness is supported in the literature (Cash et al. 1989; Graham and Jouhar 1981; Miller and Cox 1982; Workman and Johnson 1991). In these studies, the respondents rated the women wearing makeup higher in the physical attractiveness attribute. In addition to these experimental studies, neuroscience has also contributed to the result that faces with makeup are perceived as more attractive (Ueno et al. 2014).

An individual's belief about the level of her self-physical attractiveness may be shaped by examining one's appearance, comparing it with others, and getting reactions from the others around (Mead 1934). Similarly, Festinger's social comparison theory proposes that human beings have an urge to evaluate themselves and they do that by comparing themselves with others (Richins 1991). This kind of social comparison helps an individual to determine their own subjective well-being and eventually affects her self-concept or self-feelings (Diener 1984; Wood 1989). Therefore, as the face makeup enhances attractiveness, a person may experience higher self-esteem or a positive mood by feeling more attractive (Cash and Cash 1982; Miller and Cox 1982; Theberge and Kernaleguen 1979).

In late modernity, the body is understood as an asset in social relationships or, in other words, a physical capital to be traded in exchange for economic or social capital. It took the central role in an individual's reflexive identity project, although it is not an exact expression of the inner self and one's appearance can be quite different from her self-identity (Askegaard et al. 2002; Giddens 1991; Falk 1994; Shilling 2012; Schouten 1991). Therefore, physical appearance becomes an essential component of one's self-concept as the "what is beautiful is good effect" took place (Dion et al. 1972; Eagly et al. 1991; Netemeyer et al. 1995). People feel pressure to present themselves to society so that they can build advantageous relationships with other people (Askegaard et al. 2002). Since appearance is one of the critical factors to express one's character and to socialize and build relationships, face makeup allows narrowing the gap between reality and ideal. By using different makeup styles, women may involve in an identity play process and project different self-images (Schouten 1991; Fabricant and Gould 1993).

Besides, it has also been discussed that women's adoption of face makeup aims to find a place in their social environment rather than being attractive to the opposite sex. Working women show great interest in wearing makeup and value attractiveness, however, in a different manner. For them, being attractive to their female companions has greater importance than being attractive to men (Reynolds et al. 1977). Dellinger and Williams (1997) analyzed women's use of face makeup in the workplace. They have found that face makeup is associated with health, heterosexuality, and credibility and these are highly related to professional success. Even some jobs have specific requirements for the appearance that pushes women to be conscious of their physical appearance and introduce a "dressing for success" phenomenon into modern society (Solomon and Douglas 1985).

Wearing makeup and buying makeup products also play an essential role in defining the social status among women. For years, grooming and dressing styles are used to denote the social status of the person, and the move from one style to another is used to underline the change in the status (Wax 1957). In addition to that, socially and publicly visible product usage considered as status consumption, which defines the social status of the person compared to others, and cosmetic purchases of women have provided evidence of status buying in the literature (Chao and Schor 1998).

The idea of being a woman and maintaining a socially proper appearance is another drive that makes women adopt makeup (Wax 1957). The image valued by the culture that a person lives in forms the satisfactory image for that individual (Solomon et al. 2010). As the social

requirements suggest women to be beautiful and feminine, in order to be identified as a female, women try to fulfill these requirements by adopting several grooming rituals such as wearing makeup. The employment of different makeup and dressing styles carries age-related meanings such as infancy, childhood, or adulthood and expresses the stage of life in which the individual is in (Wax 1957). One of the functions of makeup usage is the expression of the shift from girlhood into womanhood and the establishment of a more feminine identity. By utilizing makeup, women try to deliver the idea that they are different from men since the sex roles are the central roles in most cultures (Cash et al. 1985; Fabricant and Gould 1993; Solomon 1983). By using cosmetics, they display the image of taking care of their appearance as opposed to men that are supposed to be less concerned with their appearance and using adornments (Bloch and Richins 1992). Workman and Johnson (1991) contributed to this idea with their findings that the model with heavy makeup was rated as significantly more feminine than the model without makeup.

Another aspect that the makeup serves is being young, since the old age is classified with the retirement from being a social living creature (Wax 1957). A study conducted in six European countries showed that women are willing to follow certain diets, maintain exercise routines, and use cosmetics to reach their goal of "growing old beautifully" (Solomon et al. 2010). The beauty industry contributes to the fear of women, and the idea of being old becomes an embarrassment for them. Old age started to be treated as a curable disease, so women trying to prevent an early retirement from life created a new market for the beauty brands (Askegaard et al. 2002; Tungate 2011).

Building upon the literature on makeup motivations, we gathered all the motivation factors that lead women to wear makeup under three categories, which will be explained in detail later, and examined their relations with intention to wear makeup. Formally,

H_1: Intrinsic makeup motivation is positively related to makeup intention.
H_2: Extrinsic makeup motivation is positively related to makeup intention.
H_3: Social positioning makeup motivation is positively related to makeup intention.

Islamic Religiosity and Makeup Consumption

Religiosity is defined as the level of the an individual's compliance in specific religious values, beliefs, as well as the rituals that are held and practiced. Being an essential part of the culture, religiosity has a significant impact on the decision-making process of individuals (Delener 1990, 1994). Religion-based values shape the lifestyle and consumption patterns. Moreover, religiosity plays a crucial role in shaping consumer behavior by forbidding the consumption of some products or by encouraging the use of some products (Choi et al. 2013).

Compared to other religions, Muslim consumers hold stronger beliefs and practices (Bailey and Sood 1993). Furthermore, Muhamad and Mizerski (2013) stated that consumers' motivation to follow Islamic teachings have a significant effect on some of their consuming patterns such as smoking and listening to popular music. Similarly, it is empirically put forward that Muslims take Islam as a reference in their buying behavior (Alam et al. 2011). Building upon these findings, it is plausible to say that makeup-wearing behavior is also shaped by religious belief. However, before exploring this relationship empirically, the common idea about makeup in Islamic teaching should be elaborated.

The three primary sources of Islamic teaching are the Quran, Prophet Muhammad's life, and Fatwas. Fatwas refer to new rulings that are not specifically discussed in the Quran or anecdotes of Prophet Mohammed. Fatwas may prohibit Muslims from consuming a brand, a

good, or a service (Muhamad 2011; Muhamad and Mizerski 2013). Several consuming behaviors may be the discussion topic for Fatwas, such as smoking, having and providing life insurance, eating gelatin, or listening to popular music.

As Sandikci and Ger (2005) mentioned Koran addresses women's rightful ways of clothing and adornment,

> And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women (Quran, 24:30, 31).

Additionally, considering that Muslims are increasingly seeking religious information on the web (Hashim and Mizerski 2010), some popular Fatwas online have been analyzed. While one of the Fatwas explicitly states that using any kind of makeup outside the house is strictly prohibited (Al-Qudah 2006), another Fatwa tells that wearing makeup that will only be seen by women, spouse, or other mahrams is permissible (Al-Haj 2006).

Analyzing these Fatwas together with the Quran, we can see that it is not permissible for Muslim women to wear make up, especially in their social life. However, when they are with their partners, children, and their families, there is no objection to do so. Then, how can we explain the prevalent adoption of makeup among Muslim women? Aslanbay et al. (2011) touched upon the makeup consumption of Muslim consumers in their analysis of Muslim consumers' lifestyles in Turkey. In that study, they created 4 clusters as non-believers, moderate believers, high believers, and radical believers and examined these clusters for a variety of consumption behavior. One of them is makeup behavior, and the findings show that makeup consumption is more prevalent in the lifestyles of the non-believer category (non-believers, $\mu = 2.72$; moderate believers, $\mu = 2.32$; high believers, $\mu = 1.94$; radical believers, $\mu = 1.68$).

Therefore, one may think if each individual has the same level of religiosity or adopts religion in the same fashion. Religious beliefs are profoundly subjective and may vary distinctively from person to person. Within the scope of this study, religiosity is analyzed in two categories as extrinsic and intrinsic religiosity, which are first developed by Allport and Ross (1967). They analyzed extrinsic religiosity under three subcategories which are psychological well-being aimed, social, and secular. Intrinsically religious people are assumed to be more sincere, and their relationship with religion is unrequited. On the other hand, extrinsically religious people are assumed to be more goal oriented. They use religion as a tool to gain benefits such as avoiding being alone in their social life which can be explained as social religiosity. Another benefit of religion aims the psychological well-being of the person and focuses on finding inner peace. Moreover, the secular religiosity provides an understanding of the individuals that adopt the religion in a secular manner without embracing the teachings or practices of the religion thoroughly.

Correspondingly, we expect the relationship between different types of religiosity and the intention to wear makeup to vary. Formally,

H4: Intrinsic religiosity is negatively related to makeup intention.

On the other hand, all extrinsic religiosity factors are expected to be positively associated with makeup intention because of its goal-oriented and less sincere nature

H_5: Extrinsic religiosity is positively related to makeup intention.

- H_{5a}: Psychological well-being–aimed religiosity positively related to makeup intention.
- H_{5b}: Social religiosity positively related to makeup intention.
- H_{5c}: Secular religiosity positively related to makeup intention.

Muslims expenditure on cosmetics is expected to reach $81 billion by 2021, and the Muslim market for the product category of cosmetics ranked fourth globally, following the USA ($84 billion), Japan ($80 billion), and China ($63 billion). Muslim countries that have the highest cosmetic expenditures are listed as India ($4.7 billion), Russia ($3.5 billion), Indonesia ($3.3 billion), Turkey ($3.1 billion), Malaysia ($2.8 billion), and Bangladesh ($2.5 billion) (State of the Global Islamic Economy Report 2016).

Taking all these facts together with Islamic teaching and judgments about makeup, it can be concluded that even it is unwarrantable for women to wear makeup in Islam, Muslim women adopt makeup in an increasing fashion. Some of them may be extrinsically religious and do not follow Islamic teaching strictly, but what drives intrinsic religious beliefs women to adopt makeup? Makeup consumption motivations that firstly created in this study are expected to moderate the negative relationship between religiosity and makeup intention.

H_6: Makeup motivations moderates the relationship between intrinsic religiosity and makeup intention.

- H_{6a}: Intrinsic makeup motivation moderates the relationship between intrinsic religiosity and makeup intention.
- H_{6b}: Extrinsic makeup motivation moderates the relationship between intrinsic religiosity and makeup intention.
- H_{6c}: Social positioning makeup motivation moderates the relationship between intrinsic religiosity and makeup intention.

Research

Sample

The data has been collected in Turkey, and the participants of the study are Turkish women living in Turkey. Turkey is a secular-governed republic; however, the majority of the population is Sunni Muslims (approximately 71%) (Yetkin 2019). The country witnessed the rise of political Islam in the last decades; accordingly, Islamic consumption is significantly increased (Ger 2013).

The demographic characteristics of the sample indicate that the age of the participants ranged from 16 to 59 with a mean of 27.1 (SD = 8.9). In terms of income, the distribution of the sample is also well balanced (low income, 30.3%; medium income, 24%; high income, 27%; unspecified, 18.7%), and the marital status results are as follows: 71% single and 29% married. Sixty-two percent of the participants responded to the item "Since which age have you been wearing makeup?" as 18 or higher which provides evidence on that the age of 18 is perceived as a psychological barrier to begin wearing makeup.

Measurement

The questionnaire used in the study consists of three different scales and an additional demographics section. Makeup Intention Scale, Makeup Motivation Scale (MMS), and Extrinsic-Intrinsic Religiosity Scale are used. Each scale is measured by a 5-point Likert-type format scored as (5) strongly agree to (1) strongly disagree.

Makeup Motivation Scale

The scale to measure makeup motivations is developed in this study by the authors (Table 1). The backbone of the scale is formed based on the non-academic data collected by Field Agent (Medenwald 2015). The items are generated based on the most frequently

Table 1 Makeup Motivation Scale (MMS)

Factors (scale reliability (α) = .938)	Items	Item mean	Factor loadings
Intrinsic satisfaction (α = .908; μ = 3.2405; SD = .98768)	• I think I look more beautiful when I wear makeup.	3.2914	.737
	• Makeup makes women feel good about themselves.	3.6767	.713
	• Women that wear makeup look well-groomed.	3.4816	.766
	• Makeup helps me feel good about myself when I feel like I look poorly.	3.1940	.653
	• I feel like I look more attractive when I wear makeup.	3.1940	.651
	• I believe the necessity of looking clean and elegant in society and makeup helps me to maintain that.	3.0133	.571
	• Women that wear makeup are better looking and more attractive.	3.0133	.659
Extrinsic satisfaction (α = .878; μ = 2.3960; SD = .95339)	• I rarely leave the house without makeup, and I feel bad if I do so.	2.3574	.734
	• I feel bad when my friends and acquaintances see me without makeup.	1.9800	.708
	• I look sick and pale without makeup.	2.8231	.731
	• When I feel under the weather, I do wear makeup. I think I look better like that.	2.3859	.692
	• When I am upset, wearing makeup makes me happy.	2.5845	.692
	• I feel pressure to wear makeup since most women around me makeup.	2.2450	.586
Social positioning (α = .803; μ = 2.4425; SD = .96690)	• Women that wear makeup are self-sufficient and are more self-confident.	2.3545	.786
	• Women that wear makeup are more successful in their jobs and look professional.	2.4281	.717
	• Makeup enhances the feminine identity of women.	2.7358	.564
	• I feel pressure to wear makeup because of my profession.	2.2517	.625

mentioned makeup motivations in the literature and by using the outputs of the qualitative research of Fabricant and Gould (1993). Additionally, the points put forward by Tungate (2011) about why women apply makeup and by Dyhouse (2013) about how makeup perceived throughout the years have been taken into consideration in the process.

Based on the literature mentioned above, 17 items were developed. Cronbach's alpha value of the scale is .938, suggesting that the items have relatively high internal consistency. Exploratory factor analysis was used, and analysis revealed three factors: intrinsic satisfaction (α = .908), extrinsic satisfaction (α = .878), and social positioning (α = .803). The total variance explained by the factors is 65.519%.

The factor intrinsic satisfaction predicts makeup motivation to gain attractiveness, to look better in society and, eventually, to feel good about the self. Extrinsic satisfaction predicts social motivations for makeup usage. The social positioning factor reveals the status highlighting function of makeup and how makeup serves the social roles.

Makeup Intention Scale

Makeup Intention Scale consists of 6 items and is also created by the authors for this research (Table 2). The internal consistency of the scale is satisfactory (α = 0.921). The scale measures a general tendency to wear makeup for different occasions, and the results show that women wear makeup mostly for job interviews (μ = 3.7533) while they are not eager to wear makeup in their daily life (μ = 2.4444).

Religiosity Scale

Intrinsic-Extrinsic Religiosity Scale has been developed by Allport and Ross (1976) and is one of the most used scales in the religion psychology field. Essoo and Dibb (2004) employed this scale and put forward that extrinsically religious consumers are trendier, give more importance to brand names, and tend to be more innovative and more demanding. On the other hand, intrinsically religious consumers are more conservative (trust advertisements more and look for bargains) and more mature (less innovative and trendy).

Table 2 Makeup Intention Scale

Factors	Items	Item mean	Factor loadings
Makeup intention (α = .921; μ = 3.0507; SD = 1.07413)	I am likely to wear makeup…		
	When I go to work/school	3.3300	.867
	When I go to the job interview	3.7533	.806
	When I go outside with my friends	3.4900	.881
	When I go to shopping	2.8316	.881
	When I go out for running errands	2.4548	.844
	Most of the time in my daily life.	2.4444	.799

Table 3 Religiosity Scale

Factors	Items	Item mean	Factor loadings
Intrinsic religiosity (α = .878; μ = 3.7007; SD = .86605)	My religious beliefs are what really lie behind my whole approach to life.	3.6869	.824
	I try hard to carry my religion over into all my other dealings in life.	3.4864	.800
	If not prevented by unavoidable circumstances, I attend my house of worship.	3.3276	.762
	I read literature about my faith.	3.2610	.753
	Religion is especially important to me because it answers many questions about the meaning of life.	4.1351	.719
	Quite often I have been keenly aware of the presence of God or the Divine Being.	4.3072	.692
Extrinsic-psychological well-being (α = .873; μ = 3.6079; SD = 1.09193)	The primary purpose of prayer is to gain relief and protection.	3.5470	.891
	The purpose of prayer is to secure a happy and peaceful life.	3.7349	.877
	What religion offers me most is comfort when sorrows and misfortune strike.	3.5418	.784
Extrinsic-social (α = .833; μ = 2.4074; SD = 1.00758)	A primary reason for my interest in religion is that my house of worship is a congenial social activity.	2.2997	.849
	My house of worship is most important as a place to formulate good social relations.	2.6128	.849
	One reason for my being a congregation member is that such membership helps to establish a person in the community.	2.3098	.831
Extrinsic-secular (α = .613; μ = 2.2469; SD = .89025)	Although I believe in my religion, I feel there are many more important things in life.	2.1279	.824
	It does not matter so much what I believe so long as I lead a moral life	2.3098	.697
	Occasionally I find it necessary to compromise my religious beliefs in order to protect my social and economic well-being	2.3030	.651

The Intrinsic-Extrinsic Religiosity Scale has been translated into Turkish and adapted to Islam by Ok (2011). In tailoring the religiosity scale for Islam, Ok (2011) eliminated some items since they are not applicable to Islamic traditions. Besides, depending on the exploratory factor analysis, Ok (2011) implemented the extrinsic religiosity scale as having three subfactors that are secular (α = .60), psychological well-being–aimed (α = .70), and social (α = .63) religiosity. The intrinsic religiosity scale consists of 6 items with .90 alpha score, and the extrinsic religiosity scale has 11 items with .59 alpha score. In this study, the same scale is used and found reliable as a measurement tool with high alpha scores (extrinsic scale α = .693; intrinsic α = .878) (Table 3).

Findings

All motivational makeup factors and makeup intention items are significantly correlated with each other in the predicted direction. Therefore, H_1, H_2, and H_3 are supported. The high

Table 4 Correlation matrix

	α	1	2	3	4	5	6	7
1. Makeup intention	.921	–						
2. Intrinsic satisfaction	.908	.682[a]	–					
3. Extrinsic satisfaction	.878	.696[a]	.717[a]	–				
4. Social positioning	.803	.575[a]	.689[a]	.630[a]	–			
5. Intrinsic religiosity	.878	− .225[a]	− .144[b]	− .233[a]	− .190[a]	–		
6. Extrinsic-psychological well-being	.873	.072	.159[a]	− .082	.126[b]	.370[a]	–	
7. Extrinsic-secular	.613	.268[a]	.192[a]	.229[a]	.259[a]	− .380[a]	− .007	–
8- Extrinsic-social	.833	− .102	− .044	− .059	.062	.200[a]	.353[a]	− .038

[a] $p \le 0.01$ level (2-tailed); [b] $p \le 0.05$ level (2-tailed)

positive correlations among makeup motivation factors and makeup intention also support the reliability of Makeup Motivation Scale.

As it is explicit in the correlation matrix, the most related motivation to makeup intention is extrinsic satisfaction, which denotes that women are mostly motivated for makeup by extrinsic satisfaction needs (Table 4). Extrinsic satisfaction is composed of social pressure and feeling insecure when to be seen without makeup.

Intrinsic religiosity is negatively correlated with makeup intention which means H4 is also supported. Moreover, intrinsic religiosity is significantly and negatively related to all makeup motivations as expected, while secular religiosity is totally the opposite. Extrinsic religiosity is only positively correlated with makeup intention while it is secular. No significant effect of social religiosity and psychological well-being–aimed religiosity on makeup intention has

Table 5 Test Results of the Hypotheses

Hypotheses	Model	95% BCa Bootstrap CI (LLCI, ULCI)	Statistical Moderation (p-value)	R^2 Change
H6a Rejected	IV: Intrinsic Religiosity M: Intrinsic satisfaction DV: Makeup intention	(-,0639,1223)	No (,5370)	,0007
H6b Supported	IV: Intrinsic Religiosity M: Extrinsic satisfaction DV: Makeup intention	(,0456, ,2243)	Yes (,0032)	,0148
H6c Rejected	IV: Intrinsic Religiosity M: Social positioning DV: Makeup intention	(-,0605, ,1507)	No (,4014)	,0016

Table 6 Test Results of the H_{6b}

	b	SE B	t	p
Constant	2,7402	,4817	5,6886	0000
Intrinsic Religiosity	-,4148	,1237	-,3536	,0009
Extrinsic Satisfaction	,2817	,1698	1,6588	,0982
Intrinsic Religiosity x Extrinsic Satisfaction (Interaction)	,1349	,0454	2,9721	0032

been detected. Thus, H_5 is only supported for secular religiosity, which means while H_{5c} is supported, H_{5a} and H_{5b} are rejected.

In order to test H_6, moderation analysis is conducted. Hayes's (2013) PROCESS model with model 1 is executed for each subhypothesis (Table 5).

Results of the regression analyses that test the hypotheses that makeup motivations moderate the effect of intrinsic religiosity on makeup intention revealed that only extrinsic makeup motivation was a significant moderator. The interaction between intrinsic religiosity and extrinsic makeup motivation was found to be statistically significant ($b = .1349$, 95% CI = [.0456, .2243], $p < 0.05$) (Table 6).

When extrinsic satisfaction is low, there is a significant negative relationship between intrinsic religiosity and makeup intention ($b = -.2201$, 95% CI = [−.3579, −.0823], $t = -3.1433$, $p = .0018$). However, when extrinsic satisfaction is moderate, there is an insignificant relationship between religiosity and makeup intention ($b = -.0915$, 95% CI = [−.1946, .0116], $t = -1.7463$, $p = .0818$). Also, there is an insignificant relationship in between religiosity and makeup intention when extrinsic satisfaction is high ($p = .5727$) (Fig. 1).
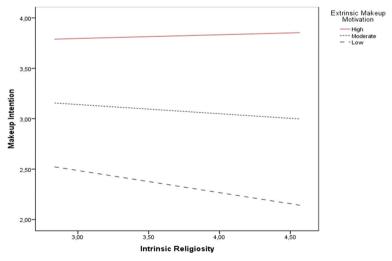

Fig. 1 Moderating effect of extrinsic makeup motivation

General Discussion

An empirical investigation of face makeup adoption of women and makeup motivations' role in this behavior is provided. Specifically, it is put forward how makeup motivations alter the makeup intention of Muslim women.

In order to illustrate the relationship between face makeup motivations and makeup intention, a new scale is created predicting makeup motivations, and in the first part of the study, it is shown that intrinsic satisfaction, extrinsic satisfaction, and social positioning motivations influence women's decision to wear face makeup. Society's tendency to appreciate attractive individuals and treating nicely to them creates a desire to engage in various endeavors to seem more attractive to others (Fabricant and Gould 1993). Since being attractive is an appreciated attribute in society, a woman feels better about herself when she thinks she looks better. The feedback from society enhances this feeling and contributes to boosting self-confidence (Cash et al. 1989). Consequently, wearing makeup provides intrinsic satisfaction to women and makes them feel better about themselves. Moreover, face makeup gives advantages to women in their social lives, which is covered by the extrinsic satisfaction motivation in the current study. In a world that social network matters, the necessity of being appealing to others to form social contacts and acquaintances gains importance and drives people to care about their bodies (Fabricant and Gould 1993; Wax 1957). For women, makeup is a perfect and easy way to improve their appearance. Additionally, since the appearance reflects on the personal characteristics and, eventually, social relationships are affected by this, a fear to be seen by others in an unwanted look arises (Cash et al. 1989; Graham and Jouhar 1981; Miller and Cox 1982; Workman and Johnson 1991). Another makeup motivation which is incorporated into this study as social positioning indicates the adoption of makeup to improve status in the workplace or the society. Throughout history, makeup has a function to express the status of women in makeup society (Wax 1957). Academic studies also put forward that makeup provides a more successful and professional look and creates a more self-sufficient and self-confident image (Dellinger and Williams 1997). Additionally, makeup is used to emphasize the feminine identity of women and distinguish female roles from males (Wax 1957; Workman and Johnson 1991). Thus, makeup contributes to identifying the social position of women in most cases.

However, since Islamic teachings do not approve wearing makeup, it is a controversial issue for Muslim women. Therefore, it is expected that religiosity alters the women's attitude towards makeup and their face makeup adoption behavior. Our findings are in this direction and suggest that women with high intrinsic religiosity motives intent to avoid wearing makeup. However, Muslim consumers' decision to adopt face makeup does not solely depend on religious doctrine in today's world and other factors become effective to bend or ignore these doctrines. Therefore, religiosity alone cannot be evaluated as the only factor in women's decision-making process about makeup. At this point, our work fills the gap in the literature by putting forward how religion affects face makeup behavior of Muslim women and how this relationship altered by the makeup motivations.

In this, article, we examine how extrinsic satisfaction change the relationship between religiosity and makeup. Our results showed that even though intrinsically religious women have hesitations to wear makeup, extrinsic satisfaction makeup motivation factor lessen this hesitation. We provide evidence that extrinsic satisfaction motivation moderate the relationship

between Islamic religiosity and face makeup adoption of Muslim women in their social life. This motivation that drive women to use face makeup are so strong that this motivation override the effect of religion and women ignore the dictation of their religion on this matter.

Theoretical Contributions

The present research makes several theoretical contributions. First of all, a brand-new scale is developed to measure face makeup motivations, which is the first scale that is created and used for this aim. The motivation factors used in the scale are compiled by referencing past research on this field and also aligned with the findings of Ogilvie and Mizerski (2011) who analyzed the visible face make-up of Australian Caucasian women by using two different semiotic approaches. They concluded that through experience, women learn the appearance codes and what these codes tell about themselves to society. They put forward that the women feel the need to conform to this beauty code to gain acceptance, status, recognition, and derive confidence.

Additionally, our findings add to previous research on face makeup motivations by providing evidence for what kind of motivation is the most effective on makeup use of women. While all three motivation types encourage women to adopt face makeup, extrinsic satisfaction motivation is the most prominent on makeup behavior. This finding is notable given that past research has suggested a neat and well-groomed appearance is considered as an important asset in gaining credit in the eyes of others and establishing beneficial social relationships (Askegaard et al. 2002; Shilling 2012; Schouten 1991).

In general, women's makeup intention is found as moderate (Makeup Intention Scale; μ = 3.0507) and complying the findings of Jackson (1992, as cited in Dellinger and Williams 1997) that women believe in increasing their chance to be hired by improving their physical attractiveness. These results are aligned with the findings of Dellinger and Williams (1997) that women believe being attractive enables them to gain social power and professional success. The finding that women are mostly intended to makeup when going to a job interview or job/school is in accordance with these statements as well.

On the other hand, women with high secular religiosity motives use face makeup in their lives more to position themselves in society. Hence, women that are more concerned about positioning themselves and using religion as a tool for doing so tend to adopt makeup with the same intention. One of the most interesting findings of the study is the result that embracing religion with the motive of psychological well-being—which mainly focuses on inner peace—is positively related to intrinsic satisfaction motivation of makeup. So, people who see religion as a source of psychological well-being improvement are more inclined by the intrinsic motivation of makeup rather than extrinsic motives or serving the roles that society requires. It can be assumed that those people may more tend to be motivated with intrinsic factors in general rather than extrinsic motivators. Overall, these findings are novel for the literature, but there is some analogy with previous findings such as being consistent with Aslanbay et al. (2011)'s findings implying that more religious people use less makeup and also Essoo and Dibb (2004)'s findings implying that intrinsically religious people are less innovative and trendy also are considering makeup as western originated and a fashion-driven behavior.

Directions for Future Research

As Boulanouar et al. (2017) discussed, in Islam, public and private space is determined by who exists in the space instead of its physical location. Future research should take into

consideration this fact while analyzing Muslim women's makeup motivations in their social life, not just looking at fatwas or other religious resources. An example can be gold parties that are common in Turkish society, which are *female-only socialization events* (Ertimur and Sandıkcı 2014), and it is observed that women wear makeup during these meetings.

To the best of our knowledge, this study is the first, in terms of analyzing the makeup motivation of Muslim women. By using these findings, further studies with adding several other factors may create more insights. Comparing Muslim women with others by applying the Makeup Motivation Scale used in this study may reveal informative and interesting insights.

Future research may also focus on and analyze justification and legitimization factors. Wright (2015) studied religious identity and consumption behaviors of young British Muslims and claimed that all females mentioned Islam's focus on modesty and the ones not following this doctrine developed a coping mechanism. Therefore, one of the coping mechanisms could be the notion of helping Islam religion and Muslim women to reach the social status they deserve (Sandikci and Ger 2007, 2005). Keeping up with the changing trends of the world and not being seen as outdated maybe some justification points that can be pointed out. Another alternative account for the proposed results may be the intention behind the deed. Some Muslim women may claim that they only wear makeup to feel better about themselves but not to attract anybody. Further research aiming to reveal these factors could also look for the effects of these justification points.

As it is mentioned, Turkey may be considered as a secular country with its unique Islamic culture. Comparative studies among different Muslim countries may show the differences in terms of makeup motivations.

Also, analyzing the attitude of Muslim men towards makeup may provide interesting results. The fatwas shared before implies that Muslim women should adorn for her husband. However, no work regarding how Muslim men evaluate makeup has been found.

Our findings revealed that women are mostly making makeup when going to interview or job/school. This finding should be expanded with makeup motivations. The answer to why women are feeling pressure to makeup during a job interview or in a workplace—taking together with Dellinger and Williams' (1997) findings—may create new insights about Muslim women.

Compliance with Ethical Standards

Conflict of Interest The authors declare that they have no conflicts of interest.

Ethical Approval All procedures performed in studies involving human participants were in accordance with the ethical standards of the institutional and/or national research committee and with the 1964 Helsinki Declaration and its later amendments or comparable ethical standards.

Informed Consent Informed consent was obtained from all individual participants included in the study.

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