



Halal Label on Japanese Skincare and Its Implication on Indonesian Muslim Consumers' Buying Decision through Religiosity

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ABSTRACT

This research aims to examine the impact of halal label on buying decision that is mediated by religiosity. Previous studies on these variables did not illustrate consistent findings. Therefore, this research is done to provide more empirical evidence by studying Skin Aqua, a Japanese skincare brand in Indonesia that has recently displayed a halal label on its new packaging. Using a survey method, the questionnaires were distributed to 100 respondents selected by using the purposive sampling technique. The path analysis technique was used to examine the hypotheses. The result indicates that halal labels cannot directly bring a significant influence on buying decisions, but religiosity does. Moreover, religiosity may strengthen the impact of halal labels on Indonesian Muslim consumers' buying decisions, because the effect of Halal Label to Buying Decision is more significant in an indirect manner rather than the direct one.

Kata kunci: Halal Label, Religiosity, Buying Decision

INTRODUCTION

Beauty industry is rapidly expanding in Indonesia. According to Bappenas (2018), Indonesia is considered as the second country after India that possesses the largest number of cosmetic consumptions. Indonesia cosmetics sales reached USD 1,029 billion in 2012, increased to USD 1,557 billion in 2019, and are expected to rise by USD 2,977 in 2023 (Gumiwang, 2019). In global context, Bappenas (2018) mentioned that skincare products are predicted to increase by 31 per cent from 2017 to 2022. Interestingly, this growth will be led by the Asia Pacific region due to the rising public awareness towards taking care of skin health, the company's expansion, and the increasing middle-class consumption. When it comes to Indonesia, the market size of skincare products was worth USD 9,758 million in 2019 and is expected to reach USD 14,716 million by 2027 (Allied Market Research, 2020).

From local to international brands, skincare products can easily be found in Indonesia. However, since it maintains the largest Muslim population around the world, Indonesia consequentially requires international skincare brands to synchronise their product specification to meet Indonesian Muslim-majority market. Passing the halal standard is one of the most important things that have to deal with. Bappenas (2018) defines halal beauty products as commodities manufactured from components that meet Islamic standards, such

as being free from forbidden animals and sterile from forbidden substances. Rina et al. (2013) as cited in Bappenas (2018) mention that halal beauty products are the outputs of a harmonic combination of Islamic law, good manufacturing practice, and appropriate materials.

In Indonesia, halal products can be identified with the display of the official halal label by *Majelis Ulama Indonesia* (MUI) or Indonesian Ulema Council, as the only authority that issues the halal certification in the country. According to Article 1 (3) of the Government Regulation No. 69/1999, halal label consists of four components: image, font, the combination of image and font, and to be displayed on the packaging. The process of registering halal certification requires brands to initially possess an authorisation of distribution that is released by *Badan Pengawasan Obat dan Makanan* (BPOM) or the National Agency of Drug and Food Control. Then, it must pass through a series of testing by MUI before receiving halal certificate and getting the right to display halal label on the product packaging. Nevertheless, Mansyuroh (2020) mentioned that there are only about 50 skincare brands in Indonesia that are verified by MUI. The rest brands, mostly international brands, only pass the BPOM's authorisation of distribution, but do not own MUI's halal certificate.

In Indonesia, Japanese skincare brands are particularly popular among many global brands. SK-II, Hada Labo, Skin Aqua, Biore, Lululun, Senka, and others are some well-known Japanese skincare brands in Indonesia. This study will focus on Skin Aqua, a Japanese skincare brand that possesses halal certification and displays halal label on its packaging. This Japanese skincare brand has just recently displayed halal label on their new packaging in January 2021. This study will examine the implication of halal label on Japanese skincare products for Indonesian Muslim customers' buying decision.

LITERATURE REVIEW

According to Kotler & Armstrong (2015), there are five stages of buying decision in which consumers are going to proceed: need recognition, information search, alternatives evaluation, purchase decision, and post-purchase behaviour. To do so, this current study will make use of religiosity as the intervening variable. Basically, religiosity is a number of aspects that are related to religious belief and participation (Bergan & McConatha, 2000). In identifying religiosity, Start & Glock (1968) propose five dimensions that have been commonly used in previous studies by other researchers. The five dimensions are ideological, practice, knowledge, experience, and daily-life consequences.

Studying the above variables is fundamental since previous research on them has not shown any consistent findings. Adiba & Wulandari (2018) found out that the decision to purchase skincare products among generation Y in Surabaya is not driven by the consumers' religiosity. Adiba & Wulandari (2018) explained that generation Y in Surabaya (one of the largest cities in Indonesia) tend to keep up the recommendations from people they follow on social media rather than being driven by religiosity. Lutfie et al. (2016) reported a similar finding. They concluded that the quality of Wardah cosmetic products is more affecting consumers' purchasing decisions than the halal label. They asserted that halal label has no significant influence on purchasing decisions but it supports the brand image of the studied cosmetic product as a brand for Muslim women. In contrast, Masyuroh (2020) reports that

the more religious the consumers are, the less likely they are to purchase a skincare product that does not display any halal label on its packaging. Masyuroh's (2020) finding supports research conducted by Rosida (2018). In her survey of women in West Java, Rosida (2018) finds out that in addition to cosmetics brand and price, halal label strongly affects Muslim women's intention to purchase a product. In the case of fashion, Alim (2018) reported that the perception of halal label significantly impacts consumers' buying decisions.

In the food and beverage sector, Desmayonda & Trenggana (2019) report that halal label on Mujigae Resto, a Korean restaurant in Bandung, has no influence on consumers' purchasing decisions. However, it has an influence on customers' religiosity. In addition, Selvianti et al. (2022) highlight that religiosity has a positive and significant influence on purchasing Korean instant food products, while the halal label has a positive but insignificant influence on it. Nugroho et al. (2021) also found out that the halal label on imported instant noodles products has no correlation and no significant impact on Muslim customers' purchasing behaviour.

Due to the inconsistency of the prior studies, this research is conducted to provide more empirical findings on the interrelationship between halal label, religiosity, and customers' purchasing decision by focusing on Skin Aqua as a Japanese brand. Based on the theoretical review and the research gap, the following hypothesis is formulated:

H₁: Halal Label has a significant direct influence on Religiosity.

H₂: Halal Label has a significant direct influence on Buying Decision.

H₃: Religiosity has a significant direct influence on Buying Decision.

METHODOLOGY

This is quantitative research that utilizes a survey method. The target population of this research is Indonesian Muslim consumers who have ever purchased and used Skin Aqua sunscreen products at least once in the previous year. An online self-administered questionnaire that consists of 31 questions with five-degree Likert scales was distributed to a sample of 100 participants. Their online responses were accumulated in Google Forms. The data then were analyzed by using a path analysis technique.

ANALYSIS AND DISCUSSION

Validity and Reliability Test. The purpose of the validity test is to assess the appropriateness of the questionnaire used to collect data from the study respondents. The Pearson correlation validity test is used, which involves correlating each item score with the respondents' responses. According to Sugiyono (2015), if the correlation value is greater than 0.3, then the item of the questionnaire is regarded to be valid. Table 1 illustrates the result of the validity test for all items of the questionnaire. It shows that all items are valid.

The purpose of the reliability test is to assess the consistency of all items in a questionnaire when used to measure the studied variable. This reliability test employs Cronbach's alpha test. If the value is between 0.7 and 0.9, then the questionnaire items are

reliable (Creswell & Creswell, 2018). The result of the reliability test, as presented in Table 2, indicates that Cronbach's alpha value of Halal Label, Buying Decision, and Religiosity variables is between 0.7 and 0.9. Thus, it can be concluded that the questionnaire items used in this study are reliable.

Table 1. Validity Test

Item Codes	Variable	r	r _{critical}	Result
HL1	Halal Label	.603**	0.36	Valid
HL2		.567**	0.36	Valid
HL3		.566**	0.36	Valid
HL4		.571**	0.36	Valid
HL5		.544**	0.36	Valid
HL6		.619**	0.36	Valid
HL7		.510**	0.36	Valid
HL8		.743**	0.36	Valid
HL9		.596**	0.36	Valid
HL10		.680**	0.36	Valid
R1	Religiosity	.631**	0.36	Valid
R2		.566**	0.36	Valid
R3		.400*	0.36	Valid
R4		.679**	0.36	Valid
R5		.598**	0.36	Valid
R6		.745**	0.36	Valid
R7		.680**	0.36	Valid
R8		.498**	0.36	Valid
R9		.721**	0.36	Valid
R10		.658**	0.36	Valid
BD1	Buying Decision	.620**	0.36	Valid
BD2		.671**	0.36	Valid
BD3		.413*	0.36	Valid
BD4		.400*	0.36	Valid
BD5		.612**	0.36	Valid
BD6		.545**	0.36	Valid
BD7		.513**	0.36	Valid
BD8		.525**	0.36	Valid
BD9		.456*	0.36	Valid
BD10		.379*	0.36	Valid
BD11		.596**	0.36	Valid

Source: SPSS Data Analysis (2022)

Table 2. Reliability Test

Variable	Cronbach's Alpha
Halal Label	.902
Religiosity	.901
Buying Decision	.882

Source: SPSS Data Analysis (2022)

Normality Test. Regression analysis assumes that the residual data are normally distributed. There are several methods to test the normality of the data. The method employed in this research is Monte Carlo. If the residuals are not normally distributed, this means that the data are not fit for regression analysis.

In the normality test using the Monte Carlo method, the residuals are considered normally distributed, if the p-value > 0.5. Based on Table 3, the p-value is 0.341, which is greater than 0.05. This means the data is normally distributed and fit for regressions analysis.

Table 3. SPSS Output of Normality Test

		Unstandardized Residual	
N		100	
Normal Parameters ^{a,b}	Mean	.0000000	
	Std. Deviation	5.09748605	
Most Extreme Differences	Absolute	.092	
	Positive	.064	
	Negative	-.092	
Test Statistic		.092	
Asymp. Sig. (2-tailed)		.037 ^c	
Monte Carlo Sig. (2-tailed)	Sig.	.341 ^d	
	99% Confidence Interval	Lower Bound	.329
		Upper Bound	.353

- a. Test distribution is Normal.
- b. Calculated from data.
- c. Lilliefords Significance Correction.
- d. Based on 10000 sampled tables with starting seed 334431365.

Source: SPSS Data Analysis (2022)

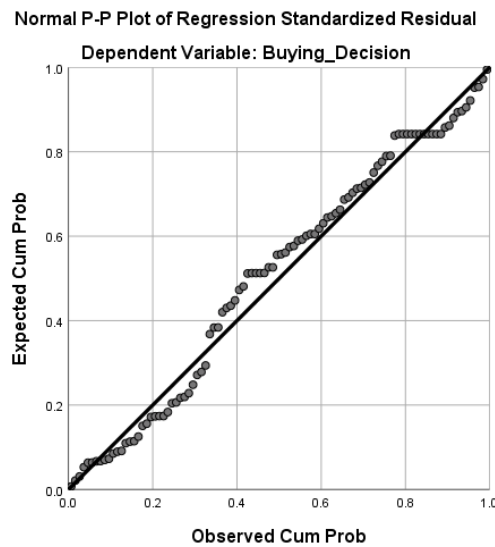


Figure 1. Normal Probability Plot

A normality test was also performed using a normal probability plot. According to Hair et al. (2019), a reliable approach for the normality test is the normal probability plot. Data can be said to be normally distributed if the plotted data values follow a diagonal line (Hair et al., 2019). In Figure 1, the plotted data values follow the diagonal line. Thus, the residual data follow a normal distribution.

Multicollinearity Test. One of the assumptions underlying a regression analysis is that the independent variables are not highly correlated with each other. The most common approach that can be used to assess multicollinearity is tolerance and Variance Inflation Factor (VIF).

Table 4. SPSS Output of Multicollinearity Test

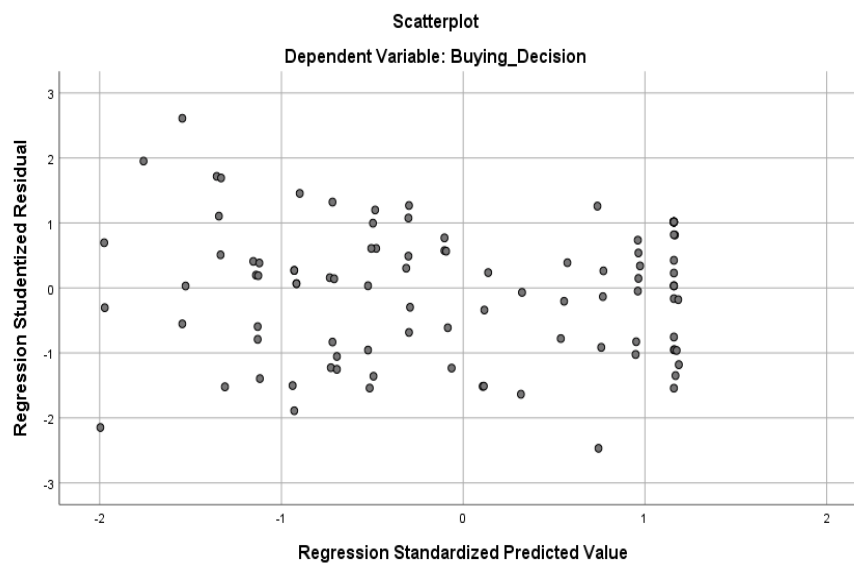
	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
	B	Std. Error	Beta			Tolerance	VIF
(Constant)	19.009	5.575		3.409	.001		
Halal_Label	-.009	.126	-.007	-.071	.944	.732	1.365
Religiosity	.626	.126	.508	4.953	.000	.732	1.365

Dependent Variable: Buying_Decision

Source: SPSS Data Analysis (2022)

Table 4 shows that the VIF value of each variable, namely Halal Label is 1.365 and Religiosity is 1.365. Meanwhile, the Tolerance value for Halal Label is 0.732 and Religiosity is 0.732. According to Hair et al. (2019), multicollinearity does not occur if the tolerance value is greater than 0.1 and the VIF value is less than 10. Therefore, it can be concluded that no multicollinearity was found.

Heteroscedasticity Test. A linear model will have residuals that are independently identically distributed (i.i.d). According to Klein et al (2016), the residuals are homoscedastic, if the residuals follow i.i.d. Meanwhile, if the residuals are not i.i.d., then the residuals are heteroscedastic. In a good regression model, heteroscedasticity does not occur. Figure 2 shows the scores are randomly distributed and do not have a certain pattern. The plotted data are also concentrated around 0 on the Y-axis. Thus, this can be concluded that there is no heteroscedasticity.

**Figure 2. SPSS Output of Heteroscedasticity Test**

Analysis of The Direct Influence of Halal Label on Religiosity. According to Table 5, for the model of equation 1, the regression coefficient value for the Halal Label variable is 0.517 significantly. This means that the regression coefficient show the positive effect, so if the Halal Label increases, the Religiosity will also increase significantly. Then it can be concluded that Halal Label has a positive significant direct influence on Religiosity.

Table 5. Regression Coefficient for Regression Model 1

	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	21.111	3.916		5.390	.000
Halal_Label	.517	.086	.517	5.390	.000

Dependent Variable: Religiosity

Source: SPSS Data Analysis (2022)

Table 6. Model Summary for Regression Model 1

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.517 ^a	.268	.260	4.119

^aPredictors: (Constant), Halal_Label

Source: SPSS Data Analysis (2022)

From the model summary in Table 6, it is also known that the Adjusted R Square value is 0.260. It means that halal label only explains 26 per cent of the variation in religiosity, while 74 per cent is explained by other variables outside the research model 1. According to Table 6 it is also known that the R Square is 0.268 then, we can calculate the residual value (e_1) as follows: $\sqrt{1 - 0.268} = 0.856$.

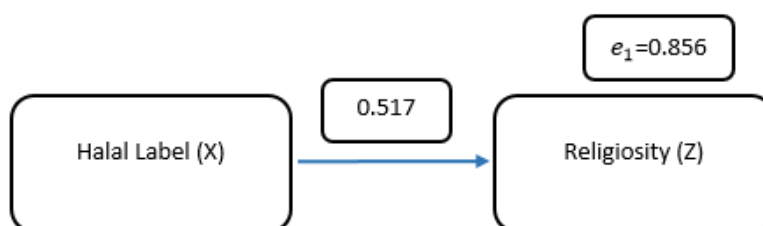


Figure 3. Path Analysis Diagram Model 1

Analysis of The Effect Of Halal Label On Buying Decision Through Religiosity. According to Table 7, for the model of equation 2, the regression coefficient value for the Halal Label variable is -0.007 but it is not significance; and the Religiosity variable is 0.626 significantly. This means that the Halal Label have no influence toward the Buying Decision, while Religiosity have positive influence toward the Buying Decision significantly. So if the Religiosity increases, Buying Decision will increases significantly. Then it can be concluded that Religiosity has a positive significant direct influence on Buying Decision.

Table 7. Regression Coefficient for Regression Model 2

	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	19.009	5.575		3.409	.001
Halal_Label	-.009	.126	-.007	-.071	.944
Religiosity	.626	.126	.508	4.953	.000

Dependent Variable: Buying_Decision

Source: SPSS Data Analysis (2022)

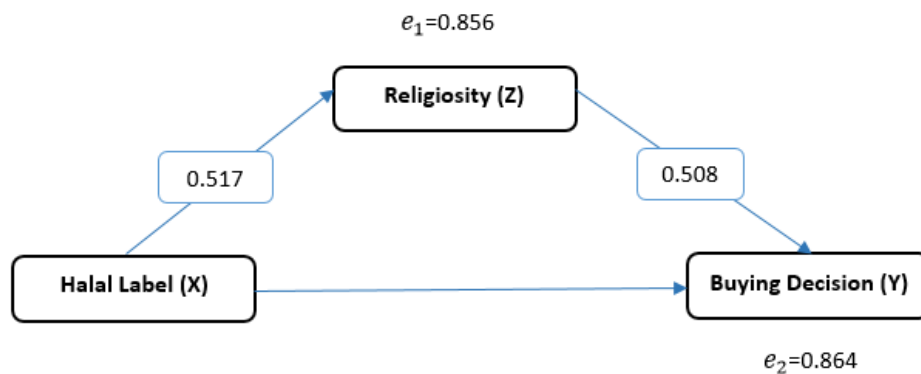
Table 8. Model Summary for Regression Model 2

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.504 ^a	.254	.238	5.150

^aPredictors: (Constant), Buying_Decision

Source: SPSS Data Analysis (2022)

From the model summary in Table 8, it is known that the Adjusted R Square value is 0.238. It means that halal label and religiosity only explain 23.8 per cent of the variation in buying decision, while 73.2 per cent is explained by other variables outside the research model 1. According to Table 8 it is also known that the R Square is 0.254 then, we can calculate the residual value (e_1) as follows: $\sqrt{1 - 0.254} = 0.864$.

**Figure 4. Path Analysis Diagram Model 2**

The direct effect of Halal Label on Buying Decision is -0.007. Meanwhile, the indirect effect of Halal Label on Buying Decision through Religiosity is the multiplication of the value of Beta Halal Label on Religiosity with the value of Beta Religiosity on Buying Decision ($0.517 \times 0.508 = 0.263$). Then, the total effect of the Halal Label on the Buying Decision is ($-0.007 + 0.263 = 0.256$). The indirect effect is greater than the direct effect. Based on the result, it can be concluded that the effect of Halal Label on Buying Decision is more significant in an indirect manner rather than in the direct one.

This research has enriched the existing literature on factors contributing to Muslim consumers' buying decisions, particularly in beauty industry. It examined the impact of halal label on Skin Aqua as a Japanese skincare product on Indonesian Muslim consumers' buying decisions, using religiosity as the mediating variable. The finding contradicts the previous research done by Adiba & Wulandari (2018) and Nasrullah (2015). According to Adiba & Wulandari (2018), the decision to purchase skincare products among generation Y in Surabaya is not driven by their religiosity. Nasrullah (2015) concludes that religiosity as a moderating variable decreases the correlation between Islamic branding and customer decisions. However, in this current research, religiosity contributes significantly to buying decisions. It strengthens halal label's influence on the decision to buy Skin Aqua. This study goes in line with the findings of Septianingsih et al. (2021) and Divianjella et al. (2020). To be more specific, Septianingsih et al. (2021) explained that religiosity could independently bring a significant influence on consumers' buying intentions of SR12 herbal skincare products. Divianjella et al. (2020) found that religiosity and knowledge influenced the attitude towards

halal cosmetic products. The attitude then influenced Indonesian consumers' intention to purchase halal products. Further, this latest study supports Masyuroh's (2020) findings which conclude that the more religious the consumers are, the less likely they are to purchase a skincare product without any halal label on its packaging. In this case, the more religious the customers are, the more likely they are to purchase Skin Aqua with a halal label on its packaging.

This research also opposes the findings of Imamuddin (2017), Rosida (2018), Alim (2018), and Pratama & Suwanto (2021) that reported the effect of halal label on purchase intention and buying decision making. Rosida (2018) explained that halal label could independently bring a significant effect on Muslim women's intention to purchase cosmetic products. In the case of fashion, Alim (2018) reported that the perception of halal label significantly impacts customer's buying decisions. In contrast, this study supports the finding of Lutfie et al. (2016), Sitompul (2021), and Septianingsih et al. (2021) that illustrates the disability of halal label to significantly impact purchase decisions. According to Lutfie et al. (2016), the halal label only contributes to strengthening the brand image of Wardah as a cosmetic product for Muslim consumers. Sitompul (2021) concludes that the halal label has a negative and insignificant effect on Emina's cosmetic purchasing decisions. Moreover, Septianingsih et al. (2021) also mentioned that halal label cannot independently affect purchase decisions. In this current study, the result also revealed that halal label does not have a significant direct influence on buying decision.

CONCLUSION

This research aims to examine both the direct and indirect effect of halal brand on Skin Aqua products on Indonesian Muslim consumers' buying decision. The finding illustrates that halal label cannot bring a significant direct influence on buying decision, but religiosity can. The indirect impact of halal label on consumers' buying decisions through religiosity is greater than the direct effect. Furthermore, religiosity as the mediating variable may strengthen halal label's influence on the decision to buy Skin Aqua products. Theoretically, it confirms the inability of halal labels to directly affect consumers' buying decisions. Regarding the practical implication, this study recommends the skincare industry take consumer religiosity into account in order to increase demand for halal skincare products in Muslim-majority countries such as Indonesia.

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