

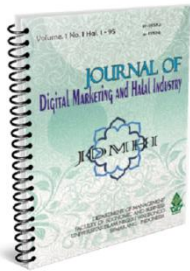


Behavior of Halal Cosmetic Product Purchase Decision In Generation Z

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ABSTRACT

One of the halal lifestyles that continues to increase in Indonesia is the use of halal cosmetic products. The purpose of this study was to examine the effect of religiosity and country of origin on purchase decisions for halal cosmetic products through the variable halal awareness as an intervening variable. Analysis of the model used is Partial Least Square-Structural Equation Modeling (PLS-SEM). The data in this study are primary data with 273 generation Z respondents in Central Java Province who use halal cosmetic products. The sampling technique was carried out using purposive sampling method. The results showed that there was a positive and significant influence between religiosity and country of origin on purchase decisions for halal cosmetic products. Furthermore, halal awareness is able to mediate the relationship between religiosity and country of origin on the decision to purchase halal cosmetic products. Policy implications that can be applied by stakeholders include increasing halal education policies, strengthening halal certification on imported cosmetic products, facilitating halal certification on MSME products, and helping to promote local halal cosmetic products.

Introduction

The term halal lifestyle has become increasingly popular in the last decade. This lifestyle is not only a topic of conversation in countries with a Muslim majority but also in countries with a non-Muslim majority. This lifestyle refers to a way of life that is by the sharia that has been determined by Allah

SWT which concerns all aspects of life (N. I. A. Aziz & Ahmad, 2018). This halal lifestyle includes the fields of finance and banking, tourism, hospitality, food, clothing, pharmacy, cosmetics, and so on.

The popularity of the halal lifestyle is partly due to the increasing Muslim middle class. Unlike the increase in the middle class in Western countries which is marked by increasing secularism, the increase in the

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middle class in Muslim-majority countries is accompanied by a prominent awareness of their Islamic identity. The Muslim middle class is always up to date on lifestyle trends. In addition to caring about material and emotional benefits, the Muslim middle class in consuming products and services also wants to reflect spirituality in these activities. In addition, the growth of the Muslim population in the world is increasing. According to the Pew Research Reports Survey (2020), the number of Muslims in the world reached 24.9%. It is even estimated to reach 29.7% of the world's population by 2050.

The increasing halal lifestyle trend can be seen from the development of the halal industry which continues to grow. The halal industry is not only about food and finance but has expanded to various industries, namely the tourism industry, hotels, hospitals, fashion, pharmaceuticals, and cosmetics. The growth of this halal industry is not only happening in countries with a Muslim majority but also countries with a non-Muslim majority. These countries are targeting market share in countries with a Muslim majority, which are actors in the halal lifestyle. New Zealand, for example, is one of the largest exporters of halal meat in the world. The same is done by South Korea, which in recent years has been aggressively promoting Muslim-friendly tourism.

Indonesia as a country with the largest Muslim population in the world with a growing middle class, the halal industry sector has enormous potential. The growth of the halal industry in Indonesia is in line with the development of the global halal industry. In 2019, world Muslim consumer spending on halal food and beverages, Muslim-friendly

tourism, pharmaceuticals, cosmetics and other lifestyles reached US\$2.02 trillion (Thomson Reuters, 2021). In the same report, consumption of halal products in Indonesia reached US\$144 billion. In the Muslim clothing sector, Indonesia is the third largest consumer in the world with a consumption expenditure of US\$16 billion. The Muslim-friendly tourism sector in Indonesia is in sixth place in the world with a value of around US\$11.2 billion. Meanwhile, the halal pharmaceutical and cosmetics sectors contributed total expenditure of US\$5.4 billion and US\$4 billion respectively, making Indonesia ranked sixth and second in the world.

In recent years, one of the growing trends in the cosmetics industry is halal cosmetics. The inclusion of the halal label seems to have become a "mandatory" attribute for cosmetic brands in countries with Muslim-majority populations. This is due to the increasing awareness of Muslim consumers of the importance of the halal label on a product. The State of Global Islamic Economy Report (2020/2021) states that cosmetic spending by Muslim consumers worldwide in 2019 was worth US\$ 66 billion. This figure grew by 3.4% from the previous year, 2018. In 2020, Muslim consumer spending decreased by 2.5%, to around US\$ 64 billion. In 2024 it is projected to grow to US\$ 76 billion.

Despite the enormous potential of the halal cosmetics industry, the issue of halal labels on cosmetic products is still not a dominant concern for Muslim consumers compared to the concern for the halalness of food and beverages (Rajagopal et al., 2011). This is because cosmetics are products that are not consumed directly into the body, unlike food and beverages. However, over time, with the

increasing halal awareness of Muslim consumers towards cosmetic products, the trend has reversed. Now many halal cosmetic brands are widely sought after by Muslim consumers. This is supported by the increasingly strong penetration of halal cosmetic product sales, especially in the Southeast Asia region (especially Indonesia and Malaysia) and India (Thomson Reuters, 2021). Therefore, understanding how Muslim consumers perceive halal labels on cosmetic products is relevant and must be explored further to facilitate manufacturers in producing and marketing their products effectively.

One of the factors that influence consumer preferences is the level of religiosity. Religion provides information to its adherents about what types of products are allowed to be consumed and what is prohibited. Thus, religion will influence consumer values, attitudes, and lifestyles as well as consumer behavior in decision-making (Briliana & Mursito, 2017). Muslim consumers who are described as having a high level of religiosity will have different consumption patterns and tend to consume halal products. Several studies have been conducted that describe the relationship between religiosity and consumer behavior. Briliana & Mursito (2017) in their research showed that aspects of knowledge, religiosity and norms can influence attitudes and purchasing interest in halal cosmetic products.

Findings by Handriana et al. (2020) on the purchasing behavior of the millennial generation towards halal cosmetic products. One of the results of the study showed that the higher the religiosity of millennial consumers, the better the consumer attitude towards halal cosmetic products. However,

religiosity does not effect halal awareness of cosmetic products. The results of this study are not in line with the research of Azam (2016) and Yasid et al. (2016) that consumer religiosity will affect halal awareness. As a result, halal awareness has a major effect in explaining the intention to purchase halal products (Vizano et al., 2021; Y. A. Aziz & Chok, 2013).

The increasingly integrated economic globalization as it is today, product marketing in the global market is increasingly competitive so the country of origin parameter becomes a significant parameter. Country of origin can be defined as the influence of the country of origin of the product which affects consumer perceptions (Cateora et al., 2011). In detail, Anwar et al. (2013) stated that country of origin is seen as a brand that comes from a different country. In various literatures, it is shown that country of origin influences consumer behavior including purchase decisions for a product. The results of Parkvithee & Miranda (2012) study show that consumers who care and pay attention to a product about where the product comes from or where it is produced will consider the country of origin when evaluating the quality of the product. Thus, country of origin is an image formed from a product that is triggered by the country of origin of the product. These results are in line with the findings of Hien et al. (2021).

Different research was presented by Reichert (2016). The results of the study showed that country of origin did not affect purchase intention. This study is in line with the findings of Astuti & Asih (2021) who examined the effect of religiosity, country of origin and halal awareness on the interest in purchasing Korean food in Indonesia.

Country of origin has no positive effect on the halal label. This is because in a country with a Muslim-majority population like Indonesia, finding halal food is not difficult. The abundant availability of halal products can reduce the importance of the country of origin in making purchase decisions. Consumers in Muslim-majority countries look more at the halal certification label in checking the halalness of a product than at the country of origin. This is certainly different from the market in non-Muslim countries, where the country of origin may have a greater influence due to the limited availability of halal products.

Various literature on Muslim consumer behavior towards purchasing halal products still reveals many different results. Various variables that influence the decision to purchase halal cosmetic products, including religiosity, country of origin and halal awareness, will be discussed further. Therefore, this study aims to explore more deeply the behavior of Muslim consumers, especially among Generation Z. Generation Z is a generation born between 1995 to 2000. The selection of Generation Z as the object of research is due to its unique characteristics in halal cosmetic purchasing behavior. Generation Z is a generation that grew up in the digital era. This generation has wider access to information about various lifestyle trends, including halal lifestyles. Armed with faster and wider information, the purchasing behavior of halal cosmetic products carried out by Generation Z tends to be more critical and selective. In addition, the halal cosmetic market in Indonesia continues to grow, the Generation Z group is an important target market for halal cosmetic manufacturers.

Literature Review

Purchase Decision

A purchase decision is a process in which consumers decide based on the knowledge gained by consumers to buy a particular product among other available alternatives (Peter & Olson, 2010), to fulfil the desires and needs of the consumer (Mullins & Walker, 2010). Consumers in determining their choice of a product will actively seek information about the product from other consumers and other sources as a consideration.

Changes in consumer behavior patterns are influenced by several factors. According to Kotler & Keller (2012), several factors that influence changes in consumer behavior patterns in consuming a product are cultural factors, social factors, personal factors and psychological factors. Cultural factors have a broad and profound influence on consumer behavior. Cultural factors include the culture, subculture and social class of the consumer. Consumer behavior is also influenced by social factors such as small groups, family, and social roles and status. In addition, consumer behavior is also influenced by personal factors, namely age and life cycle stage, occupation, economic situation, lifestyle, personality and self-concept. Meanwhile, psychological factors of consumers also influence consumer behavior which consists of motivation (drive), perception, knowledge, beliefs and attitudes.

Religiosity

Many definitions related to religiosity have been put forward by various experts. Johnson et al. (2001) define religiosity as the extent to which an individual is committed to a

religion and acknowledges its teachings, such as the individual's attitudes and behaviors reflect this commitment. El-Bassiouny (2015) defines religiosity as a belief in God that is complemented by a commitment to obey God's rules. Religiosity also includes beliefs, practices, knowledge, experiences, and the effects of these elements on daily activities. Religiosity can be defined as a way of life that is reflected in the values and attitudes of society and individuals (Fam et al., 2004) that can influence a person's behavior (Eid & El-Gohary, 2015).

The concept of religiosity can be interpreted as the extent to which a person is committed to their religion. This commitment will then be reflected in their attitudes and behavior (Said et al., 2014). The level of religiosity is a major determinant of the attitudes and behavior of Muslim consumers (Rani & Souiden, 2015). Consumers will consider buying or consuming products that do not violate or conflict with their beliefs. A person's consumption behavior tends to reflect their level of religiosity (Mohd Dali et al., 2019). Religion has a significant impact on a person's diverse behavior such as consumption of food, cosmetics, banking, insurance and others. Religiosity influences an individual's awareness and understanding of halal principles. Research shows that higher levels of religiosity correlate with increased halal awareness among consumers. This trend is especially evident in the younger generation, where increasing religiosity is associated with increased awareness of halal products, especially in sectors such as cosmetics and food (Padli, 2024; Riswandi et al., 2023). Other studies conducted by Nurhayati & Hendar (2020), Azam (2016), and Yasid et al. (2016) stated that a person's religious beliefs have a positive and

significant effect on halal awareness, meaning that a better level of religious beliefs, the better the awareness of using halal products.

H1: religiosity has a positive effect on halal awareness.

Country of Origin

Country of origin plays an important role in global marketing because it has created a large market opportunity for companies and countries around the world (Sevanandee & Damar-Ladkoo, 2018). According to Kotler & Keller (2012) country of origin is an association and mental belief formed in a person towards a product caused by the country of origin of the product. Meanwhile, according to Nebenzahl et al. (2001), the country of origin is an image of a product and its country of origin. Initially, the concept of country of origin only identified where the product was produced. The increasing practice of global sourcing has made the concept of country of origin more complex. It now includes the country of design, production, assembly, branding, service delivery, and others (Kim et al., 2017).

Country of origin is a piece of information that is often used by local consumers when evaluating a product from outside their region (foreign) that enters their country. Listiana (2012) stated that efforts to understand consumer perceptions of the image of the country of origin are very important because the country of origin is the element most often used by domestic consumers to assess foreign products.

Ozretic-Dosen et al. (2007) stated that the country of origin is a source of product assessment for consumers. Some cases are caused by the acceleration of globalization, the rapid flow of information, and the variety

of products available in developing markets in various countries today. The origin of the company's competitive arena occurs in the context of expanding the global market. In addition, it is explained that the country of origin offers the opportunity to obtain products from various countries other than one's own country. According to Lee & Lee (2009) the country of origin is the first signal for consumers because of limited product knowledge and information. As a result, consumers evaluate and seek information about products originating from a particular country by using the "made in" label as an evaluation criterion (Ha-Brookshire & Yoon, 2012).

The interaction between country of origin and halal awareness is crucial in understanding consumer behavior. Country of origin plays a significant role in shaping consumer trust and perceptions towards halal products, especially in countries with a Muslim majority population. Research shows that consumers in Muslim countries show a higher level of trust towards halal-certified products compared to consumers in non-Muslim countries. This phenomenon suggests that the country of origin has an implicit association with halal characteristics, which can increase consumer trust (Yener, 2022). In countries with a Muslim majority population, there is a higher awareness and understanding of halal principles, which are often associated with consumers' religious beliefs and practices. For example, the concept of Halalan Tayyiban, which emphasizes the importance of halal certification and ethical sourcing, is particularly relevant in countries such as Malaysia and Indonesia. These countries have built robust halal certification systems that are deeply integrated into their cultural

fabric, thereby fostering a strong awareness among consumers regarding the importance of halal compliance (Tajuddin et al., 2022; Al-Fatih & Esfandiari, 2020). In contrast, in non-Muslim countries, awareness of halal standards may not be as prominent, leading to reliance on certification as the primary indicator of product quality and compliance (Siska et al., 2020).

H2: Country of origin has a positive effect on halal awareness.

Halal Awareness

Halal awareness is the level of knowledge of Muslim consumers to search for and consume halal products according to Islamic law. Halal awareness is the level of knowledge possessed by Muslim consumers to search for and consume halal products by Islamic law (Ahmad et al., 2013; Jamal Abdul Nassir & Nur Shahira, 2009). Halal awareness of a product is determined by the positive attitude of the community. A positive attitude is a positive perception of halal awareness. This means that the parties involved in the product transaction must take positive action towards halal products (Golz et al., 2010).

Halal awareness is not only seen from the consumer's perspective but also the producer's perspective. Many Muslim consumers in Indonesia still buy and use products without halal labels. This also influences food producers or entrepreneurs to register their products to obtain halal certification (Mutmainah, 2018).

Several studies have stated a positive relationship between halal awareness and purchase decisions for halal products. Consumers who have more in-depth information about halal standards are more likely to make purchase decisions that are in

line with these standards. Research by Bashir et al. (2019) shows that higher levels of halal awareness are directly correlated with increased intention to purchase halal products. This finding is in line with other studies, Handriana et al. (2020), Yunus et al. (2014), and Salman & Siddiqui (2011) state that halal awareness has a positive and significant effect on purchase decisions. Several of these studies highlight that halal awareness serves as a guiding principle for consumers when making purchase decisions.

H3: halal awareness has a positive effect on purchase decisions

Religiosity has a significant influence on consumer purchase decisions, especially in the context of halal products. Religiosity is one of the main factors that drives the decision to purchase halal products. Sujono et al. (2023) revealed that Muslim consumers who have a higher level of religiosity tend to buy more halal-certified products. Likewise, research conducted by Daga & Andi Jenni Indriakati (2022) emphasized that religious individuals tend to follow religious teachings in consumption behavior, where religiosity has a positive impact on purchase decisions. Thus, consumers in making purchase decisions will be influenced by the level of religiosity. Therefore, consumers who have a high level of religiosity and are always consistent in practising their religious teachings will always try to do the right and good way in consuming a product, such as buying a product that is guaranteed to be halal.

H4: religiosity has a positive effect on purchase decisions.

Country of origin refers to the country where a product is manufactured or originates and

often influences consumer perceptions of the quality and value of the product. Research shows that products originating from developed countries are often perceived to perform better, which in turn increases consumer purchase intention (Pappu et al., 2006). This is due to the perception that products from developed countries meet higher international quality standards (Kalicharan, 2014). One important aspect of the country of origin influence is how consumer perceptions of brands and products can be influenced by the reputation of the country of origin. In the context of halal products, the relationship between country of origin and purchase decisions is very important to understand. Muslim consumers tend to pay more attention to the country of origin of a product when considering its halalness and quality (Nurfahmiyati et al., 2023). Muslim consumers tend to prefer products originating from countries that are known to have high halal standards (Aisyah, 2016). Therefore, Muslim consumers are more likely to purchase halal products from countries that have a positive image in terms of compliance with Sharia principles (Alam & Sayuti, 2011). Muslim consumers tend to consider country of origin as one of the important indicators in assessing the halalness and quality of a product, which in turn influences purchase decisions.

H5: country of origin has a positive effect on purchase decisions.

The relationship between religiosity and purchase decisions, mediated by halal awareness, is a significant area of research in understanding Muslim consumer behavior. A Muslim's religiosity will determine their intention to consume a product and service that is by Sharia (Newaz et al., 2016).

Religiosity influences the formation of attitudes related to questions about why someone consumes (Ratnasari et al., 2021). Alimusa et al. (2023) emphasized that halal awareness is closely related to the religious obligations of Muslim consumers. Muslim consumers' awareness of halal standards and labels is a reflection of their religiosity. This relationship shows that when Muslim consumers' halal awareness increases, their purchase decisions will be more in line with their religious beliefs. Thus, halal awareness plays an important role in consumer behavior in purchasing halal products (Munusamy et al., 2021). Similarly, Muslichah et al. (2019) found that Muslim consumers prioritize halal considerations in their purchase decisions. This suggests that religiosity increases halal awareness, which in turn influences purchase decisions.

H6: religiosity has a positive effect on purchase decisions mediated by halal awareness.

Meanwhile, Consumers have different beliefs and attitudes towards brands from different countries. Therefore, the country of origin can influence consumer attitudes and purchasing behavior (Devita & Agustini, 2019). Muslim consumers often associate products from Muslim-majority countries with higher levels of halal compliance. Yener (2022) found that consumers in Malaysia have a higher level of trust in halal-certified products compared to consumers from non-Muslim countries. This suggests that country of origin can carry an implicit association with halal characteristics. This can lead to increased consumer trust in the product. The increasing halal awareness of Muslim consumers makes them more likely to recognize and appreciate this association, which can lead to greater intentions to

purchase products from countries that are considered to comply with halal standards.

Halal awareness includes consumers' understanding of halal principles, certification, and the importance of halal compliance in purchase decisions. As halal awareness increases, consumers tend to evaluate products based on the country of origin and halal certification of the product (Martins et al., 2023). Thus, consumers with higher halal awareness are more selective in making purchase decisions, preferring products from countries known for their compliance with halal practices. The presence of halal certification can further increase consumer trust, strengthening the relationship between the country of origin and purchase decisions mediated through halal awareness.

H7: country of origin has a positive effect on purchase decisions mediated by halal awareness.

Method, Data, and Analysis

The type of research is quantitative research using the PLS-SEM (Partial Least Square-Structural Equation Modeling) model. The research data is primary data using a questionnaire instrument. The purposive sampling method is used as a sampling technique. The sample used in SEM research is a minimum of 100 samples (Ferdinand, 2005). The sample in this study involved 273 Generation Z respondents who are users of halal cosmetic products. Generation Z respondents taken as samples are residents of Central Java, Muslims and aged 17-27 years.

Partial Least Square (PLS) is one of the alternative models of Structural Equation Modeling (SEM). Structural Equation Modeling is the second generation of

Multivariate analysis techniques that allow researchers to include measurable variables that cannot be observed indirectly by indicator variables (Hair et al., 2017). SEM describes the relationship between latent variables and observed variables in various types of theoretical models, which provide quantitative tests of a hypothesis (Schumacker & Lomax, 2016). Meanwhile, Gefen et al. (2000) define SEM as a multivariate analysis technique that combines factor and path analysis so that researchers can simultaneously test and estimate the relationship between variables and many indicators.

There are two stages in evaluating the PLS-SEM model, namely the outer model evaluation stage or measurement model and the inner model evaluation stage or structural model (Haryono, 2017). The validity and reliability values of the measurement of the model are used to evaluate the outer model. Measurement validity consists of convergent validity and discriminant validity. Convergent validity is the correlation between indicator scores and construct scores. The PLS-SEM model meets ideal convergent validity or is valid if the outer loading value is greater than 0.7 and the AVE value is greater than 0.5. The discriminant validity criteria are seen from the cross-loading value. If the indicator's cross-loading value against its variable is the largest compared to other variables, then an indicator meets the requirements for discriminant validity. Meanwhile, the data reliability in the PLS-SEM model is the composite reliability value. If a variable has a composite reliability value above 0.7, then the variable is said to meet the requirements. The structural model or inner model in PLS-SEM is evaluated using R-square for dependent variables or constructs, path coefficients or t-

values for each path to test the significance between variables in the structural model through bootstrapping.

The research variables include independent variables consisting of religiosity and country of origin. The purchasing decision variable is the dependent variable while halal awareness is the intervening variable. Religiosity is measured by indicators; spiritual needs, guidelines set by the Qur'an, the obligation to consume only halal, religious beliefs, and commitment to religion (Handriana et al., 2020). Country of origin is measured using indicators; reflects country beliefs, people's influence, and desire to interact (Laroche et al., 2005). Indicators consisting of halal product knowledge, products derived from halal ingredients, halal product processes, and priority use of halal products are used to measure halal awareness (Jamal Abdul Nassir & Nur Shahira, 2009; Yunus et al., 2014). Meanwhile, purchase decisions are measured using indicators of halal product needs, continuous halal product purchases, recommendations to others, and seeking information about halal products (Nurhayati & Hendar, 2020).

Result and Discussion

Outer Model Evaluation (Measurement Model)

The validity and reliability values of the measurement of the model are used to evaluate the outer model. Validity tests consist of convergent validity and discriminant validity. The PLS-SEM model meets ideal convergent validity or is valid if the outer loading value is greater than 0.7 and the AVE value is greater than 0.5. The outer loading values in the model can be seen

in Table 1.

Table 1.

Outer Loading

	X1	X2	Y	Z
X1.1	0,884			
X1.2	0,890			
X1.3	0,892			
X1.4	0,904			
X1.5	0,890			
X2.1		0,893		
X2.2		0,924		
X2.3		0,909		
X2.4		0,918		
X2.5		0,926		
Y.1			0,873	
Y.2			0,898	
Y.3			0,879	
Y.4			0,920	
Z.1				0,850
Z.2				0,924
Z.3				0,836
Z.4				0,907

Source: Processed data, 2023

As shown in Table 1, all outer loading values have values above 0.7 so that no constructs for all variables have been eliminated from the research model.

In addition, the convergent validity test is seen from the AVE value. All variables in this study already have an AVE value above 0.5. The AVE value in the model can be seen in Table 2 below.

Table 2.

Average Variance Extracted (AVE)

Variable	AVE
Religiosity (X1)	0,795
Country of origin (X2)	0,835
Purchase Decisions (Y)	0,797
Halal awareness (Z)	0,775

Source: Processed data, 2023

Meanwhile, the cross-loading value is used as a criterion for discriminant validity. If the cross-loading value of an indicator on its

variable is the largest compared to other variables, then an indicator meets the requirements for discriminant validity. The cross-loading value in the research model can be seen in Table 3 as follows;

Table 3.

Cros Loading

	X1	X2	Y	Z
X1.1	0,884	0,430	0,621	0,500
X1.2	0,890	0,456	0,669	0,535
X1.3	0,892	0,557	0,750	0,639
X1.4	0,904	0,471	0,750	0,567
X1.5	0,890	0,611	0,782	0,668
X2.1	0,546	0,893	0,622	0,647
X2.2	0,543	0,924	0,630	0,672
X2.3	0,449	0,909	0,571	0,627
X2.4	0,523	0,918	0,613	0,631
X2.5	0,551	0,926	0,645	0,671
Y.1	0,796	0,565	0,873	0,657
Y.2	0,672	0,621	0,898	0,693
Y.3	0,629	0,606	0,879	0,793
Y.4	0,778	0,619	0,920	0,710
Z.1	0,663	0,579	0,780	0,850
Z.2	0,596	0,614	0,728	0,924
Z.3	0,483	0,649	0,607	0,836
Z.4	0,561	0,668	0,684	0,907

Source: Processed data, 2023

One of the data reliability indicators in the PLS-SEM model is the composite reliability value. If a variable has a composite reliability value above 0.7, then the variable is said to have met the requirements. The composite reliability value of each variable can be seen in Table 4 below.

Table 4.

Composite Reliability

Variable	Composite Reliability
Religiosity (X1)	0,951
Country of origin (X2)	0,962
Purchase Decisions (Y)	0,940
Halal awareness (Z)	0,932

Source: Processed data, 2023

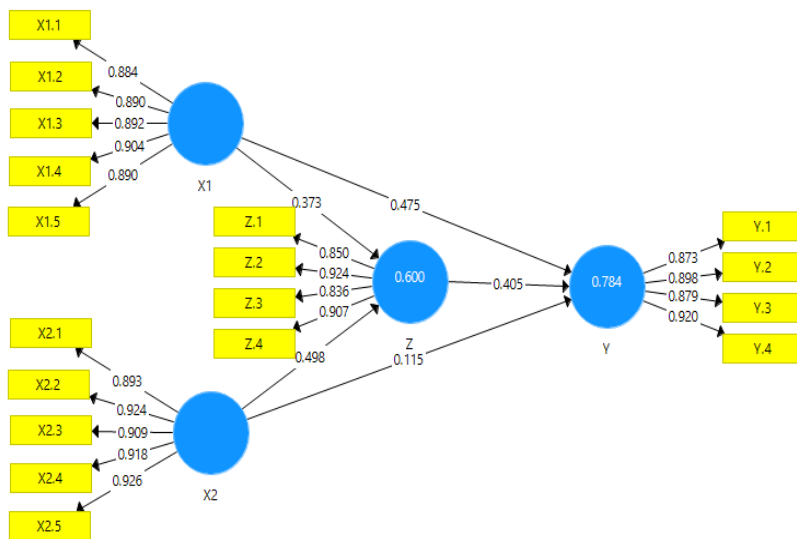
Table 4 shows the composite reliability value

of all variables has met the requirements, which is above 0.7. Thus, it can be stated that the measure used in this study is reliable.

Inner Model Evaluation (Structural Model)

The structural model in PLS-SEM is evaluated using R-square for dependent variables or constructs, path coefficients or t-**Figure 1.**

Structural Model of Research



values for each path to test the significance between variables in the structural model through bootstrapping. The structural model of this study can be seen in Figure 1 as follows;

Evaluation of the inner model with PLS-SEM begins by looking at the R-square value. Based on data processing, the R-Square value is presented in Table 5 below.

Table 5.
R-Square

Variable	R-Square
Purchase Decisions (Y)	0,784
Halal awareness (Z)	0,600

Source: Processed data, 2023

Table 5 shows that the R-square value for the halal awareness variable (Z) is 0.600. This means that the religiosity variable (X1) and the country of origin variable (X2) can explain the halal awareness variable by 60%,

while the remaining 40% is explained by other variables outside the research model. Furthermore, the R-square value for the purchasing decision variable is 0.784. This means that the religiosity variable (X1), the country of origin variable (X2) and the halal awareness variable (Z) can explain the purchasing decision variable by 78.4%, while the remaining 22.6% is explained by other variables outside the research model.

Inner model analysis is done by estimating the path coefficient of the relationship between variables or constructs. Estimation is done using the SmartPLS algorithm. The value of the path coefficient on the

relationship between variables is used as a reference in making estimates. A positive value indicates a unidirectional influence and a negative value indicates an opposite influence. The greater the path coefficient value, the greater the influence between the variables and vice versa.

The structural model with intervening variables, is done by looking at the influence between variables directly and indirectly. Direct influence is the magnitude of the influence that occurs directly from the independent or free variable to the dependent or bound variable. Meanwhile, indirect influence is the magnitude of the influence that occurs indirectly, but through mediation from the intervening variable.

Direct Effect

The evaluation of the structural model will be analyzed by looking at the significance of the relationship between variables indicated by the probability value (P value). An indicator can be said to be valid if it has a P value of less than 0.05. Based on data processing, estimated data, t statistics and P value are shown in Table 6 below.

Table 6.

Direct Effect

	Coefficients	T Statistics	P Values
Religiosity (X1) -> Halal awareness (Z)	0,373	6,003	0,000
Country of origin (X2) -> Halal awareness (Z)	0,498	9,101	0,000
Halal awareness (Z) -> Purchase Decisions (Y)	0,405	6,961	0,000
Religiosity (X1) -> Purchase Decisions (Y)	0,475	8,701	0,000
Country of origin (X2) -> Purchase Decisions (Y)	0,115	2,473	0,014

Source: Processed data, 2023

Indirect Effect

Indirect effect is the magnitude of influence through intervening or mediating variables. The magnitude of indirect effect is the multiplication of the direct effect of the independent variable on the intervening variable with the direct effect of the intervening variable on the dependent variable. The magnitude of the indirect effect of the independent variable on the dependent variable is shown in Table 7.

Table 7.

Indirect Effect

	Coefficients	T Statistics	P Values
Religiosity (X1) -> Halal awareness (Z) -> Purchase Decisions (Y)	0,151	4,907	0,000
Country of Origin (X2) -> Halal awareness (Z) -> Purchase Decisions (Y)	0,201	5,309	0,000

Source: Processed data, 2023

Discussion

The estimation results show that religiosity has a positive and significant relationship with halal awareness. Religion is a set of regulations that aim to encourage human life in a certain direction and purpose. Every religion has rules that bind human life. One of them is the rules about consumption behavior. Religion can be used as a source for someone to consume a product. Albra et al. (2023) show that individuals with strong religious beliefs are more likely to show selective consumption patterns and prefer halal products. This means that the better the

level of religious belief, the better the awareness of using halal products. The results of this study are in line with research conducted by Nurhayati & Hendar (2020).

In addition to effect halal awareness, religiosity also has a positive effect on purchase decisions. The results of this study confirm that consumers with higher levels of religiosity tend to have more positive attitudes towards halal cosmetic products (Achmad & Fikriyah, 2021; Divianjella et al., 2020), which in turn influences purchase decisions (Saifudin et al., 2020). This is because consumers believe that the product is by religious teachings (Yulianingsih et al., 2023). Spiritual values and religiosity will provide guidance and behavioral standards that directly influence the choice of product attributes that will be chosen by Muslim consumers. The level of consumer religiosity has a positive effect on the attitude of halal awareness of a halal cosmetic product. Generation Z consumers who are more religious will buy cosmetics that meet religious demands as closely as possible and prevent themselves from engaging in activities that conflict with religious demands as well.

Country of origin has a positive and significant relationship with halal awareness. Country of origin influences how consumers evaluate products. There are specific things that can influence consumers in terms of choosing a country of origin when purchasing a product (Wijaya, 2020). Consumer perception of halal products can be significantly influenced by the country of origin. This underscores the importance of country of origin in the context of halal awareness, as consumers can rely on this cue to evaluate the halal status of a product (Maison et al., 2018). Consumer trust in the

halal certification logo is influenced by the country of origin, among others. This shows that the country of origin plays an important role in shaping consumer trust in halal products (Muhamad et al., 2017).

Country of origin can influence consumer perception and trust in halal products, which is very important for purchase decisions. Consumers are more likely to trust halal cosmetics from countries known for their strict halal standards and practices. This trust is closely related to consumer perceptions of the quality and halal certification process, which are influenced by the country of origin (Shahid et al., 2023). In other words, consumers are more likely to purchase halal cosmetics from countries that are perceived to have a strong halal regulatory framework, which increases their trust in the halal status of the product (Mohezar et al., 2016). Therefore, countries known for their good halal certification processes are preferred by consumers in decision-making (Gumus & Onurlubas, 2023).

The estimation results show that halal awareness has a positive and significant relationship with purchase decisions. The results of this study are consistent with research conducted by Afendi & Indriani (2022), and (Assyarofi & Wulandari, 2023). Halal awareness of a product is determined by a positive attitude. A positive attitude is a good perception of halal awareness (Golnaz et al., 2010). A Muslim with high intrinsic awareness will spend more time understanding the halal concept better (Hasibuan et al., 2017). Halal awareness is the level of understanding of Muslim consumers about the halal concept. This means that the higher the level of awareness of potential consumers towards halal products, the higher

their desire to buy. High halal awareness has a positive impact on the decision to purchase halal products, especially in the non-food category (Assyarofi & Wulandari, 2023). Halal awareness plays an important role in the behavior of Generation Z consumers in purchasing halal cosmetic products. Generation Z consumers who have known and learned about halal cosmetic products will later purchase halal cosmetic products.

Based on the results of the study, there is a significant positive relationship between religiosity and purchase decisions for halal cosmetic products mediated by halal awareness. Muslim consumers who know good halal concepts and standards are often more specific and sensitive to products offered in the market. Halal awareness of a product is very important when consumers determine and choose a product. This is the first step when Muslim consumers buy a product. Consumers who have good knowledge of halal, are more likely to buy halal products (Albra et al., 2023; Bashir et al., 2019), where halal awareness functions as a bridge between religiosity and purchase decisions (Divianjella et al., 2020). High halal awareness, which is triggered by religiosity, can encourage consumers to prefer and buy cosmetic products that comply with halal principles.

Meanwhile, the estimation results show that halal awareness mediates a positive relationship between the country of origin and purchase decisions for halal cosmetics. The results of this study are in line with research conducted by Khanfani et al. (2023), and Afi & Aji, 2021). Consumers who are aware of the importance of halal tend to prefer products from countries known to have strict halal standards (Handriana et al.,

2020). Therefore, consumers who have high halal awareness tend to pay more attention to the origin of the product, which in turn influences purchase decisions (Khanfani et al., 2023; Afi & Aji, 2021). In this context, halal awareness serves as a bridge connecting the country of origin and purchase decisions (Mahri et al., 2024). High halal awareness, triggered by the country of origin, can encourage consumers to prefer and purchase cosmetic products that comply with halal principles.

Conclusion

This study can conclude that the influence of religiosity, country of origin and halal awareness influence the purchase decisions of Generation Z on halal cosmetic products, both directly and indirectly. Religion can be a source for someone in consuming a product. Muslim consumers in making purchase decisions for halal cosmetic products will be influenced by their level of religiosity. Therefore, Muslim consumers who have a high level of religiosity and are always consistent in practising their religious teachings will always try the right and good way to consume a product such as buying a product that is guaranteed to be halal. Thus, the level of understanding of Muslim consumers about the concept of halal will influence consumer behavior in determining their choice of a product. This means that the higher the level of awareness of prospective consumers towards halal products, the higher their desire to buy.

In addition, the country of origin also influences the behavior of Generation Z in consuming a product. Country of origin is an image of a product caused by the country of origin of the product. Therefore, the better

the image of a country about its halal products, the higher a person's halal awareness of a product. The clearer the origin of a product, the more consumers will be interested in purchasing halal cosmetic products.

Suggestion

One of the limitations of this study is that it was only conducted in Central Java Province, so the results may not be generalizable to a wider population, such as in other regions in Indonesia that have different demographic characteristics and consumer preferences. In addition, this study only used a homogeneous sample, namely Generation Z respondents, which although relevant to the halal cosmetics market, does not provide insights from other age groups that may have different purchasing behaviors. By recognizing these shortcomings, further research can expand the scope, improve sampling methods, and consider more relevant variables to provide more comprehensive results. Policy implications that can be implemented by stakeholders such as the government, halal cosmetic manufacturers and other related stakeholders include improving halal education policies, strengthening halal certification on imported cosmetic products, facilitating halal certification on MSME products, and helping to promote local halal cosmetic products.

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81

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