

# DETERMINANTS OF CONSUMPTION PATTERNS OF HALAL SKINCARE PRODUCTS AMONG MUSLIMAH IN JABODETABEK

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**Abstract.** *Goal: This study aims to examine the factors influencing halal lifestyle, religiosity, price, and social media on the consumption patterns of halal skincare among Muslim women in Jabodetabek.*

*Method: The type of research employed is descriptive quantitative, using Structural Equation Modeling (SEM) with a Partial Least Squares (PLS) approach to construct a model of halal skincare consumption patterns. A questionnaire was distributed through an online platform using purposive sampling technique, with the sample size determined using Slovin's formula, resulting in 100 Muslim female respondents residing in Jabodetabek.*

*Fact/Finding: The findings of this study indicate that the variables of religiosity and social media have a positive and significant impact on the consumption patterns of halal skincare among Muslim women in Jabodetabek. In contrast, the variables of halal lifestyle and price do not have a positive and significant impact on the consumption patterns of halal skincare among Muslim women in Jabodetabek.*

**Keywords:** *Halal Lifestyle, Religiosity, Price, Social Media, and Halal Skincare Consumption Patterns*

## Introduction

Demand for halal products continues to increase as the world's Muslim population grows, which is estimated to reach 2.2 billion people or around 26.4% of the total global population by 2030 (Amalia & Rozza, 2023). The halal food sector still dominates the halal industry, but halal cosmetics and skincare are starting to show significant growth. Awareness of the importance of using halal products is increasing, especially among Muslim women who are increasingly selective in choosing beauty products (Amalia & Rozza, 2023). Indonesia is the second largest market after India in the consumption of halal cosmetics, with a value reaching USD 5.4 billion in 2023. The skincare industry in Indonesia itself is experiencing rapid growth, with the market value

increasing from USD 2.05 billion in 2022 to USD 3.18 billion. Based on the State of the Global Islamic Economy Report 2023/2024, Indonesia is ranked fifth in the halal pharmaceutical and cosmetics industry indicators, under Singapore, Belgium, Malaysia, and France (Komite Nasional Keuangan Syariah, 2024).

Regulations related to halal products are increasingly tightened in Indonesia. Law No. 33 of 2014 and Government Regulation No. 39 of 2021 require all cosmetics and skincare products to have halal certification. This certification covers not only raw materials, but also the production process, tools used, and cleanliness of production facilities. The Assessment Institute for Food, Drugs and Cosmetics of the Indonesian Ulema Council (LPPOM MUI) noted that by 2022, more than 75,385 cosmetic products had obtained halal certification (LPOOM MUI, 2023). Halal lifestyle is a lifestyle based on sharia principles and Islamic economics, especially for Muslim women, which influences purchasing decisions directly or indirectly (Homseh & Prihantono, 2023). Along with the development of the Islamic economy, this trend is increasingly modern while still maintaining Islamic values, which is reflected in the increasing public awareness of the feasibility of halal products, the development of the halal industry, and the growth of Islamic culture and Muslim entrepreneurship (Homseh & Prihantono, 2023).

The concept of halal lifestyle comes from the teachings of the Qur'an regarding sharia, which regulates various aspects of life, including food, and self-care such as skincare (Adinugraha & Sartika, 2019). The decision to purchase halal products is also influenced by a person's level of religiosity. This shows that the halal label not only guarantees the halalness of the product, but also becomes an indicator of quality and safety for Muslim consumers (Nabilah & Zulaikha, 2024). Consumers not only consider the functional benefits of a product, but also its spiritual and ethical aspects. Therefore, halal cosmetics and skincare must be produced with materials and tools that are not contaminated with haram substances (Komite Nasional Keuangan Syariah, 2024). However, research shows that around 20% of Muslim consumers still

ignore the existence of halal certification when buying cosmetic products, in fact, if there is no other choice, most consumers still buy products without halal labels. This low awareness has caused many cosmetics manufacturers not to consider halal certification as a priority (Amalia & Rozza, 2023). A person's level of religiosity plays a major role in determining consumption decisions for halal products. Muslims who have a high level of religiosity will be more selective in choosing products, ensuring that the ingredients used are in accordance with Sharia principles (Amalia & Rozza, 2023). Religiosity also shapes Islamic economic behavior, where consumers who are more aware of Islamic values tend to choose halal products and support the Sharia-based economic ecosystem (Homseh & Prihantono, 2023).

However, a 2021 national survey by Media and Religious Trends in Indonesia (MERIT) and PPIM UIN Syarif Hidayatullah Jakarta found that Millennials and Gen Z have lower levels of religiosity than previous generations, which may affect future consumption patterns of halal products (Amalia & Rozza, 2023). One of the variables that affect the consumption level of an individual is price. Price is the value of a good or service expressed in a certain amount of money, there are four price characteristics of the product that will be a factor for consumers to consume an item (Wijanarko & Muttaqin, 2023). Consumers tend to assess the price of cosmetic products relative to the benefits they expect. If the product offers desirable benefits, consumers are more likely to pay a higher price. A wise pricing strategy, which considers product value, target market, and brand perception, can help increase consumer buying interest and build customer loyalty so as to generate consumption patterns of halal cosmetic products. In addition, research (Khumaeroh et al., 2023), (Nurdin, Sahidillah & Setiani, 2021) states that the product price variable has a positive and significant effect on consumer purchasing decisions, indicating that proper pricing can contribute to sales success. Research (Signori & Sholahudin, 2024) also shows that social media variables and product prices have a positive and significant effect on the

purchase intention of Surakarta students regarding halal cosmetics (skincare). Social media is a platform or tool that allows consumers to share information in various formats, such as text, images, audio, and video, both to other individuals and to companies, or vice versa.

The continuous dissemination of information through social media is known as viral marketing. Viral marketing itself can be interpreted as a marketing strategy carried out by massively disseminating product information or opinions through digital media, using word-of-mouth methods that reach the surrounding environment (Amalia & Rozza, 2023). Although Indonesia is named the largest Muslim country in the world, based on the State of the Global Islamic Economy Report 2023/2024 Indonesia has not been able to occupy a pretty good position on the indicators of halal pharmaceutical and cosmetic products. Therefore, this study examines the variables of halal lifestyle and religiosity, price, and social media on halal skincare consumption patterns among Muslim women in Jabodetabek because these four factors directly influence the preferences and behavior of Muslim women consumers in choosing products that are in accordance with Sharia values, especially in an urban context.

## **Literature Review**

### **Consumption Theory in General Perspective**

Consumption in an economic context is everything that is used by individuals to meet their needs for goods and services Dewi & Indra, (2024). Consumption patterns are defined as a form or structure of actions that describe the way a person uses, reduces, or even spends the use value of goods and services to meet their needs. This pattern includes various information that provides an overview of the types and amounts of goods or services consumed every day, which characterizes or special characteristics of certain individuals or groups Onis et al., (2018). Indicators of consumption behavior, namely; Spontaneity, entertainment relieves

stress, attractive offers, feelings of wanting to attract the attention of others, product brands Dewi & Indra, (2024).

### **The Concept of Consumption in Islam**

Consumer behavior in the Islamic perspective has a strong foundation in the Quran and Sunnah. The main concepts of Islamic consumer theory are the principles of simplicity, balance and sustainability Badu, (2024) explains that the teachings of sharia in the form of consumption are consuming halal and haram, prohibiting ishraf (excessive), namely luxury and splendor, social consumption, and other normative aspects. A Muslim consumer must pay attention to the products consumed in order to avoid things that are forbidden by Allah and not excessive. The faith of a Muslim can be measured by how a Muslim lives his daily life in accordance with the guidance of the Qur'an and hadith. According to Juniarti et al., (2024) indicators of skincare consumption patterns are three, namely; spending on buying halal skincare, duration of halal skincare consumption every month and type of halal skincare consumed.

### **Halal Lifestyle and its Relationship with Halal Product Consumption Patterns**

Halal lifestyle is a concept that describes a person's behavior and habits that are carried out in accordance with the principles of Islamic teachings, including aspects of morality, ethics, and social responsibility. In more detail, halal lifestyle involves not only the selection of halal-certified products and services, but also includes the way one interacts with others, time management, financial management, and even the way one dresses, all in accordance with Islamic values. It reflects integrity, honesty and fairness in every action, and affirms an individual's commitment to living a life of dignity and mutual respect Adinugraha & Sartika, (2019). According to Rizkitysha & Hananto, (2022) Halal lifestyle describes the

way individuals live their lives, which is reflected in various daily activities and habits. This includes desires and considerations in managing finances to meet daily needs and entertainment needs, as well as reflecting wisdom in managing time. Some indicators of a halal lifestyle include; Activity, activities related to what buyers do when buying and using products, as well as other activities that are not consumptive and balanced; interest (interest) opinion about spending wealth, Muslim consumers should not be indiscriminate, must prioritize the products and services used; How to use free time is a way to find out the halal lifestyle, whether using it sparingly or in vain.

### **Religiosity and its Relationship with Consumption Patterns of Halal Products**

The religiosity-behavior model suggests that an individual's attitudes are likely to be influenced by his or her religion, either as a direct result of religious teachings, or indirectly as a set of ideals that have been passed down from generation to generation and thus embedded in the culture of society. Thus, the attitudes that help consumers make purchasing decisions have been influenced either directly or indirectly by religion. In the context of halal skincare, if a customer perceives that the skincare is in accordance with Islamic values, and their religiosity reinforces these perceived values, their attitude will be positive towards the skincare Suhartanto et al., (2021).

There are five indicators of the concept of Religiousness as stated by Glock, (1962); Rizkitysha & Hananto, (2022), including the following: Belief (ideological), religious knowledge (intellectual), religious practice (ritualistic), consequences (consequential), experience (experimental).

### **Price Factors and Their Relationship to Consumption Patterns of Halal**

Price is a certain value exchanged by customers to obtain the benefits of owning or using a product or service. This value is determined by the

buyer and seller, but is generally set by the seller as a price that applies uniformly to all buyers. Price can also be interpreted as the level of exchange between one good and another, where the price is formed from an agreement and the ability of the product to meet the objectives of both parties, namely producers and consumers. Nurdin, Sahidillah & Setiani, (2021). The price indicators used in this study are Wijanarko & Muttaqin, (2023), Khumaeroh et al., (2023), Nurdin, Sahidillah & Setiani, (2021) ; Price affordability, price suitability, price competitiveness, price match with benefits.

### **Social Media and its Relationship with Halal Product Consumption Patterns**

Social media is a form of communication that is done online without meeting in person. This platform is in demand by various groups of people, ranging from children, teenagers, adults, to the elderly. It introduces people to a wider world, offering access to information and technology designed to keep up with evolving trends. Social media is a term that describes a variety of technologies that allow individuals to interact, cooperate, and share information online through platforms on the internet. The indicators used in this study are: Use of social media, social media effects, ease of finding references, ease of finding information, attractive advertisements, social media benefits Dewi & Indra, (2024).

### **Sharia Review**

There are many verses in the Quran that discuss the concept of halal. Allah mentions the word "halal" thirty times in the Quran Nugraha, (2023) This number emphasizes how important the halal principle is for a Muslim in acquiring wealth as a means of meeting consumption needs and providing blessings in everyday life. Halal describes everything that is allowed and feasible to do because it does not violate the provisions of the

law or sharia. In other words, halal includes everything that is free from prohibitions and threats that can cause harm, both in this world and in the hereafter. Meanwhile, thayyib means everything that is considered good, both instinctively and based on common sense. Here are some verses from the Qur'an that explain the concept of halal.

Allah Subhanahu Wa Ta'ala says:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

" O people! Eat of the lawful and good things found on earth and do not follow the steps of the devil. Indeed, the devil is a real enemy to you." (QS. Al-Baqarah 2: Verse 168)

Allah, as the source of all sustenance, specifically commands believers to take good sustenance and stay away from all things that are forbidden. In addition, humans are also given the freedom to utilize the sustenance that Allah has bestowed upon them, provided that they utilize it in accordance with the correct guidance and do not deviate from the rules that have been set Ilmia & Ridwan, (2023). According to Tafsiralquran.id, (2024), the invitation in the verse is addressed to all humans, both believers and disbelievers, indicating that the earth was prepared by Allah for all humans without exception and not everything on earth is halal food, because the earth was not only created for humans, so humans are ordered to sort out halal food according to sharia and nutritious according to health, even though something is halal, does not always mean good, because halal things are divided into obligatory, sunnah, permissible, and makruh, with certain activities still disliked by Allah.

In connection with the order to consume halal in surah Al-baqarah verse 168, an explanation of what is forbidden to consume is found in surah Al-baqarah verse 173.

Allah Subhanahu Wa Ta'ala says:

بَا عَيْرٍ اضْطُرَّ فَمَنْ َ اللهُ لِعَيْرِ بِهِ أَهْلًا وَمَا يَرِ الْخِنْزِيرَ وَلَحْمَ لَدَمٍ وَآ الْمَيْتَةَ عَلَيْكُمْ حَرَّمَ إِنَّمَا  
رَحِيمٍ غَفُورٌ اللهُ إِنَّ ُ عَلَيْهِ إِثْمٌ فَلَا دِ عَا وَلَا غِ

"Indeed, He has only forbidden you carrion, blood, pork, and (the meat of) animals slaughtered in (the name of) other than Allah. But whoever is compelled to eat them out of necessity and does not transgress the limits, there is no sin on him. Indeed, Allah is Forgiving, Merciful." (Q.S Al-baqarah verse 173)

This verse explains that carrion, blood, pork and animals slaughtered without mentioning the name of Allah are forbidden to be consumed Ilmia & Ridwan, (2023). However, there are exceptions if there is a very emergency condition that can threaten a person's life then haram food is allowed to be eaten. The verse above explicitly states what Allah SWT forbids Ilmia & Ridwan, (2023). Sharia teachings related to consumption cover various aspects, such as rules about halal and haram food, prohibition of ishrاف (excessive), which means waste and luxury, consumption with social responsibility, and other normative aspects. A Muslim should be careful in choosing the products consumed to avoid things that are prohibited by Allah and not consume them excessively. The obedience of a Muslim can be reflected in how he lives his daily life in accordance with the instructions of the Al-Quran and Hadith Badu, (2024).

## Method

This research uses a descriptive quantitative approach with the Structural Equation Modeling (SEM) method using the Partial Least Squares (PLS) approach. The SEM model is used to analyze the causal relationship between the variables studied, namely halal lifestyle, religiosity, price, and social media on consumption patterns of halal skincare products among Muslim women in Jabodetabek. This research was conducted in the Jabodetabek area (Jakarta, Bogor, Depok, Tangerang and Bekasi). The population in this study were

Muslim women who live in Jabodetabek. The research sample was determined using purposive sampling technique, which is a sample selection method based on certain criteria. The number of samples used was 100 respondents, which was obtained using the Slovin formula. This research was conducted by distributing questionnaires online to respondents who met the research criteria. The data obtained were then analyzed using the SEM-PLS method, which involved testing the validity and reliability of the research instruments. Validity tests were conducted by measuring convergent and discriminant validity, while reliability was tested using composite reliability. Data was collected through a Likert scale-based questionnaire, which included statements related to the research variables. The results of the questionnaire were then analyzed using the SEM-PLS method, which allows modeling the relationship between latent variables. This study used SmartPLS 4.0 as the main software to analyze the data using the Partial Least Squares-Structural Equation Modeling (PLS SEM) method.

**Table 1. Variable Indicator**

Variable Element	Indicator
Halal Lifestyle (X1)	<ol style="list-style-type: none"> <li>1. Activities (related to what buyers do when buying and using products and other activities that are not consumptive and balanced.</li> <li>2. Interest (interest) Spending money, Muslim consumers should not be careless, they must prioritize the products and services used.</li> <li>3. How to utilize leisure time</li> </ol>
Religiosity (X2)	<ol style="list-style-type: none"> <li>1. Belief (ideological)</li> <li>2. Religious Knowledge</li> <li>3. Religious Practice</li> <li>4. Consequences</li> <li>5. Experience</li> </ol>
Price (X3)	<ol style="list-style-type: none"> <li>1. Price affordability</li> <li>2. Price suitability</li> <li>3. Price competitiveness</li> <li>4. Price compatibility with benefits</li> </ol>

Social Media (X4)	<ol style="list-style-type: none"> <li>1. Use of social media</li> <li>2. Effects of social media</li> <li>3. Ease of finding references</li> <li>4. Ease of finding information</li> <li>5. Attractive advertising</li> <li>6. Benefits of social media</li> </ol>
Halal skincare Consumption Pattern (Y)	<ol style="list-style-type: none"> <li>1. Spending on halal skincare</li> <li>2. Duration of halal skincare consumption every month</li> <li>3. Type of halal skincare consumed</li> </ol>

Source: (Rizkitysha & Hananto, (2022), Glock, (1962); Rizkitysha & Hananto, (2022), Wijanarko & Muttaqin, (2023), Khumaeroh et al., (2023), Nurdin, Sahidillah & Setiani, (2021), Dewi & Indra, (2024))

## Results and Discussion

This study involved 100 Muslimah respondents in the Jabodetabek area who use halal skincare products. The characteristics of respondents are dominated by women aged 21-35 years (58%) and have a minimum educational background of undergraduate (67%).

### Validity Test Based Loading Factor

Variable indicators with a loading factor value greater than 0.50 have a high degree of validity, thus meeting convergent validity. While variable indicators with a value of less than 0.50 have a low level of validity, so that variable indicators must be removed or removed from the model (Ghazali & Latan, 2015).

Based on the analysis results, three indicators were declared invalid because the correlation value was below 0.50, namely Activity 2 (0.467), Experience 2 (0.379), and Social Media Usage 2 (0.394). All three were then removed from the model. After retesting, all remaining indicators show a loading factor value above 0.50, which means they are constructively valid. Thus, the indicators used are able to effectively measure their respective variables and support the validity of the research model.

### Validity Test Based on Average Variance Extracted (AVE)

Convergent validity can be measured by Average Variance Extraction (AVE), which takes into account the amount of variance or diversity of manifest

variables that the underlying construct may have. The greater the diversity of manifest variables in latent constructs, the greater the representation of manifest variables in latent constructs. Apart from using loading factors, to determine validity can also be seen using the Average Variance Extracted (AVE) value. The requirement to determine a good model is that the AVE value of each construct must be higher than 0.50 **Hair et al., (2021)**.

**Tabel 2 Average Variance Extracted (AVE) Test Result**

Items	Average Variance Extracted (AVE)	Description
1 Halal Lifestyle	0.622	Valid
2 Religiosity	0.691	Valid
3 Price	0.637	Valid
4 Social Media	0.626	Valid
5 Halal Skincare Consumption Pattern	0.543	Valid

Source: Data processed by researchers (2025)

Based on Table 2, all variables have an AVE value above 0.50: halal lifestyle (0.622), religiosity (0.691), price (0.637), social media (0.626), and consumption patterns (0.543). This shows that all variables meet the convergent validity criteria, where indicators are able to explain more than 50% of the variance of the measured construct. Thus, the model has good construct representation.

### **Discriminant Validity Test**

Discriminant validity is used to ensure that the constructs or variables in the measurement model actually measure different things or do not overlap with each other. In other words, discriminant validity measures the extent to which different constructs in the measurement model can be distinguished from each other. Discriminant validity can be measured using one of the three value criteria to be evaluated, namely the cross loading value, Fornel-Larcker and latent variable correlation. Cross loading indicators / statements are declared valid if the relationship of the indicator or statement with the construct or variable (cross loading value) is higher than the relationship with

other constructs. In this study testing discriminant validity using the cross loading value Praja & Haryono, (2022)

Based on the analysis results, the cross loading value shows that each indicator has a higher correlation with its construct than with other constructs. This confirms that all indicators are convergent and discriminant valid. The research model is declared to have a good fit and is able to distinguish between. constructs effectively.

### Reliability Test

The Reliability Test has the aim of knowing the feasibility of a research instrument to measure the same symptoms, whether it produces consistent measurements or not. Reliability here means the accuracy, consistency, and accuracy of a measuring instrument in making measurements. In addition, a reliability test was carried out to see the combined reliability value of the construct measuring indicator block. In addition to testing construct validity, reliability testing is also carried out using Cronbach's alpha and composite reliability criteria above 0.60 Hair et al., (2014).

**Tabel 3 Reliability Test Result**

Items	Cronbach's alpha	Composite reliability	Description
1 Halal Lifestyle	0.848	0.891	Reliable
2 Religiosity	0.944	0.953	Reliable
3 Price	0.918	0.933	Reliable
4 Social Media	0.940	0.948	Reliable
5 Halal Skincare Consumption Pattern	0.827	0.875	Reliable

Source: Data processed by researchers (2025)

All variables have Cronbach's Alpha and Composite Reliability values above 0.60, indicating that this research instrument is reliable. The highest value is found in the religiosity variable (Cronbach's Alpha = 0.944; Composite

Reliability = 0.953) and social media (Cronbach's Alpha = 0.940; Composite Reliability = 0.948), followed by price (Cronbach's Alpha = 0.918; Composite Reliability = 0.933), halal lifestyle ( $\alpha = 0.848$ ; Composite Reliability = 0.891), and consumption patterns (Cronbach's Alpha = 0.827; Composite Reliability = 0.875). These results confirm that all variables have excellent internal consistency.

### R-Square Result

Testing the structural model is done using the R-Square value which is a goodness-fit model test. The structural model predicts the causal relationship between latent variables. The structural model in pls is evaluated using R-Square. The R-Square value is needed when measuring the level of variation in changes in the independent variable on the dependent variable. The higher the R-Square value, the better the prediction model of the proposed research model. According to Chin, (1998) the interpretation value of R-Square qualitatively is 0.19 (low influence), 0.33 (moderate influence), and 0.66 (substantial / sufficient influence), and more than 0.7 (strong influence).

**Tabel 4 R-Square Results**

Items	R-square	R-square adjusted
Halal skincare consumption pattern	0.673	0.659

Source: Data processed by researchers (2025)

Based on the results of the analysis conducted, the R-Square value for the dependent variable of halal skincare consumption patterns is 0.673, or equivalent to 67.3%. This value indicates that 67.3% of the variability of the halal skincare consumption pattern construct can be explained by the independent variables consisting of halal lifestyle, religiosity, price, and social media. This value is in the good enough category, which indicates that the research model is able to explain most of the relationships between variables in the study. However, there is 32.7% variability in the construct of halal skincare consumption patterns explained by other variables outside the

research model. This shows that there are still other factors that influence the consumption patterns of halal skincare but are not included in this model.

### Hypothesis Testing Result

This test is conducted to test the hypothesis of the effect of the independent variable on the dependent variable, The level of significance assumed is represented by the value of the path coefficient or inner model which can be seen from the T-statistic value with conditions above 1.96 and a significant value of 5% level Ghazali & Latan, (2015). This test was conducted using the bootstrap resampling method developed by Geisser and Stone. The test results can be seen in table 5.

**Tabel 5 Hypothesis Testing Result**

Items	Original sample (O)	T statistics ( O/STDEV )	P values	Description
Halal Lifestyle → Halal skincare consumption pattern	0.119	1.123	0.131	Rejected
Religiosity → Halal skincare consumption pattern	0.350	2.885	0.002	Accepted
Price → Halal skincare consumption pattern	0.093	0.861	0.195	Rejected
Social Media → Halal skincare consumption pattern	0.389	3.580	0.000	Accepted

Source: Data processed by researchers (2025)

Based on the results of hypothesis testing above, it is known as follows

#### 1. The effect of halal lifestyle on halal skincare consumption patterns

The first hypothesis (H1) is rejected and ( $H_0$ ) is accepted, namely that there is no positive and significant effect of halal lifestyle on halal skincare consumption patterns with a statistical T value of 1.123 smaller than 1.96. then, the P-value of the halal lifestyle variable is identified as 0.131, which is greater than 0.05, so that halal lifestyle has no positive and significant effect on halal skincare consumption patterns.

Halal lifestyle is a much-discussed trend among Muslim millennials. The halal lifestyle phenomenon emerged among Muslims as a result of the awareness of the importance of sharia values in everyday life. Halal lifestyle can be interpreted as a lifestyle concept that is in accordance with the values of Islamic teachings (Al- Qur'an and As-Sunnah). Based on the results of the analysis in this study, it shows that there is no positive and significant influence between halal life style on halal skincare consumption patterns. It is suspected that in consuming halal skincare products, not all consumers pay attention to the halal lifestyle, because most consumers consider the effectiveness of products, brands, and beauty trends that develop on social media. Consumers tend to use halal lifestyle perceptions more strongly when choosing products that require halal certification, such as food and beverages, compared to beauty products such as skincare.

The results of this study support research conducted by Mutmainah & Romadhon, (2023) which reveals that there is no effect of halal lifestyle on purchasing decisions for Muslim clothing. This research contradicts research conducted by Homseh & Prihantono, (2023) which reveals that halal lifestyle is able to influence purchasing decisions for halal products both directly and indirectly.

## **2. The effect of religiosity on halal skincare consumption patterns**

The second hypothesis (H2) is accepted and ( $H_0$ ) is rejected, meaning that the religiosity variable has a positive and significant effect on halal skincare consumption patterns. The statistical T value of 2.885 is greater than 1.96. Then the P-value of the religiosity variable is identified as 0.002, which is smaller than 0.050 so that the religiosity variable has a positive and significant effect on halal skincare consumption patterns.

Based on the religiosity-behavior model, it can be concluded that religiosity has a positive and significant influence on halal skincare consumption patterns. This is because religion, either through its direct teachings or through inherited cultural values, influences individual

attitudes in making purchasing decisions. In the context of halal skincare, if customers perceive that the product is in accordance with Islamic values, then their religiosity will strengthen this positive perception, thus encouraging them to consume halal skincare consistently. Thus, religiosity is an important factor that influences the preferences and consumption patterns of halal skincare products.

The results of this study support studies conducted by Rizkitysha & Hananto, (2022), Putri & Putri, (2023) which found that the higher a person's level of religiosity, the greater the tendency to recognize halal products, avoid haram products, and appreciate the usefulness of the halal label, which encourages a positive attitude towards halal-labeled products and increases purchase intentions.

### **3. The effect of price on halal skincare consumption patterns**

The third hypothesis (H3) is rejected and ( $H_0$ ) is accepted, meaning that there is no positive and significant effect of halal prices on halal skincare consumption patterns with a statistical T value of 0.861 smaller than 1.96. then, the P-value of the price variable is identified as 0.195, which is greater than 0.05, so that prices do not have a positive and significant effect on halal skincare consumption patterns.

Consumers who have a positive perception of the price of a product tend to immediately decide to buy it, because they assess the price in accordance with expectations. Price perception is the process by which individuals select, organize, and interpret information fully to understand stimuli from prices. Consumers will perceive prices as high, low, or reasonable, which has an impact on the level of consumption of each individual. Price judgments between products that are considered expensive or cheap may vary for each consumer, depending on the individual's views and conditions. When evaluating price, consumers not only consider the nominal amount, but also their perception of the price.

Based on the explanation above, although price can affect consumer perceptions of a product, in the case of halal skincare, it is suspected that consumers tend to feel the price offered is too expensive compared to their budget, and prefer similar products with more affordable prices but comparable quality.

The results of this study support research conducted by Amaliah, (2023) which reveals that price has no positive and significant effect on consumer buying interest in skincare cosmetics. This study contradicts research conducted by Khumaeroh et al., (2023); Signori & Sholahudin, (2024) which reveals that affordable prices are often a major consideration in making cosmetic (skincare) purchasing decisions.

#### **4. The influence of social media on halal skincare consumption patterns**

The fourth hypothesis (H4) is accepted and ( $H_0$ ) is rejected, meaning that social media has a positive and significant effect on halal skincare consumption patterns. The T statistical value of 3.580 is greater than 1.96. Then the P-value of the social media variable is identified as 0.000, which is smaller than 0.050 so that the social media variable has a positive and significant effect on halal skincare consumption patterns.

This is due to the existence of social media that facilitates interaction and content sharing between users, as well as easy access to product information and reviews, plays an important role in influencing halal skincare purchasing decisions among Muslim women in Jabodetabek. In addition, the influence exerted by local influencers can increase awareness and trust towards halal products, which in turn can strengthen the consumption pattern of halal skincare.

The results of this study support studies conducted by Tajuddien & Praditya, (2022); Yusa et al., (2023) which found that social media has a positive and significant effect on lifestyle. This illustrates that social media makes a considerable contribution to influencing a person by displaying

trends in style or dress so that other teenagers who see on social media or are persuaded by their friends will follow that lifestyle.

## **Conclusion**

Based on the results of the analysis, it can be concluded that of the four variables studied, only religiosity and social media are proven to have a positive and significant influence on the consumption patterns of halal skincare products among Muslim women in Jabodetabek. In contrast, halal lifestyle and price variables did not show a significant influence. This finding confirms that spiritual factors and digital exposure through social media play a major role in shaping halal consumption behavior in the beauty sector, while price and lifestyle considerations have not been the main determinants.

Practically, these results provide insight for industry players to develop marketing strategies that highlight religious values and optimize the use of social media as a means of education and promotion of halal products. Meanwhile, theoretically, this research contributes to the development of Muslim consumer behavior studies, by highlighting the importance of the two main variables, while showing that not all variables that are often assumed to be influential in the halal context prove relevant in practice.

This study has limitations on the number of variables used, which only includes halal lifestyle, religiosity, price, and social media. In addition, the scope of the area limited to Jabodetabek makes the results of this study cannot be generalized widely to the entire Muslimah population in Indonesia. Therefore, future research is recommended to add other variables such as product quality, personal preference, or brand image, and involve a larger sample and cover various regions so that the results are more representative.

For policy makers, it is necessary to increase public literacy regarding the importance of using halal skincare products, as well as efforts to clearly distinguish between halal and non-halal products. In addition, policies that

support the availability of halal products at more affordable prices are also needed in order to increase the competitiveness of halal products in the market and encourage wider consumption among Muslimah consumers.

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