

The Influence of Halal Literacy, Religiosity, Influencer Marketing, and Price on Halal Cosmetic Decisions

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Abstract

The rapid growth of Indonesia's halal cosmetic sector is driven by increasing halal awareness, religiosity, digital marketing, and fair pricing. However, empirical studies integrating behavioral factors with the Maqashid Shariah framework remain limited, particularly among Generation Z consumers. This study employs a mixed-method sequential explanatory design, beginning with a quantitative survey of 100 Gen Z consumers in East Java, followed by qualitative analysis to interpret the results through Islamic economic law and Maqashid Shariah principles. Quantitative data were analyzed using validity and reliability tests, classical assumption tests, multiple linear regression, and hypothesis testing with SPSS 26. The qualitative stage contextualizes findings within *hifdz al-dīn*, *hifdz al-nafs*, *hifdz al-‘aql*, *hifdz al-nasl*, and *hifdz al-māl*. The regression results show that Religiosity and Price have a positive and significant effect on purchasing decisions, while Halal Literacy and Influencer Marketing have positive but insignificant effects. Simultaneously, all variables significantly influence purchasing decisions, with an Adjusted R² of 0.792. Price is the most dominant predictor, followed by Religiosity. The findings indicate that Gen Z's halal cosmetic choices are shaped by economic considerations and religious commitment consistent with Maqashid Shariah. Ethical pricing, credible influencers, and strengthened halal literacy enhance rational, safe, and sharia-compliant consumption. This study contributes to Islamic Economic Law by demonstrating how behavioral and normative factors jointly shape halal purchasing behavior and suggests strengthening halal literacy, BPJPH oversight, and DSN-MUI certification governance for a sustainable halal industry.

Keywords: Halal Literacy; Religiosity; Influencer Marketing; Price; Purchasing Decision

Abstrak

Pertumbuhan pesat sektor kosmetik halal di Indonesia didorong oleh meningkatnya kesadaran halal, religiusitas, pemasaran digital, dan penetapan harga yang adil. Namun, studi empiris yang mengintegrasikan faktor perilaku dengan kerangka Maqashid Syariah masih terbatas, khususnya pada konsumen Generasi Z. Penelitian ini menggunakan pendekatan campuran dengan desain *sequential explanatory*, dimulai dengan survei kuantitatif terhadap 100 konsumen Gen Z di Jawa Timur, yang kemudian dilanjutkan dengan analisis kualitatif untuk menafsirkan hasil melalui perspektif hukum ekonomi Islam dan prinsip-prinsip Maqashid Syariah. Data kuantitatif dianalisis menggunakan uji validitas dan reliabilitas, uji asumsi klasik, regresi linier berganda, dan uji hipotesis dengan SPSS 26. Tahap kualitatif mengontekstualisasikan temuan dalam kerangka *hifdz al-dīn*, *hifdz al-nafs*, *hifdz al-‘aql*, *hifdz al-nasl*, dan *hifdz al-māl*. Hasil regresi menunjukkan bahwa Religiosity dan Price berpengaruh positif dan signifikan terhadap keputusan pembelian, sedangkan Literasi Halal dan Influencer Marketing berpengaruh positif namun tidak signifikan. Secara simultan, seluruh variabel berpengaruh signifikan terhadap keputusan pembelian dengan nilai Adjusted R² sebesar 0,792.

Price merupakan prediktor paling dominan, diikuti oleh Religiosity. Temuan ini mengindikasikan bahwa pilihan kosmetik halal Gen Z dibentuk oleh pertimbangan ekonomi dan komitmen religius yang selaras dengan Maqashid Syariah. Harga yang etis, influencer kredibel, dan penguatan literasi halal mendorong perilaku konsumsi yang rasional, aman, dan sesuai syariah. Penelitian ini berkontribusi pada Hukum Ekonomi Syariah dengan menunjukkan bagaimana faktor perilaku dan normatif secara bersama-sama membentuk perilaku pembelian halal, serta merekomendasikan penguatan literasi halal, pengawasan BPJPH, dan tata kelola sertifikasi DSN–MUI untuk keberlanjutan industri halal.

Kata Kunci: Literasi Halal; Religiusitas; Influencer Marketing; Harga; Keputusan Pembelian

Introduction

Indonesia is the country with the largest Muslim population in the world. According to official data from the Central Statistics Agency (Badan Pusat Statistik / BPS, 2024), Indonesia's population has reached 281.6 million people, with 87.2% of them being Muslims. Entering early 2025, the population is projected to increase to 284.4 million, with approximately 247.7 million adherents of Islam. The large proportion of the Muslim population creates strategic opportunities for strengthening the national halal industry. The State of the Global Islamic Economy (SGIE, 2024) report shows that Indonesia ranks third in the world in strengthening the halal ecosystem, after Malaysia and Saudi Arabia (Kawsar 2025). This potential is reflected in the value of halal product exports, which reached USD 6.3 billion in 2023, covering the food, fashion, pharmaceutical, financial, and halal cosmetic sectors (Makhtum and Farabi 2021). In addition, increasing the competitiveness of the halal industry is part of the strategy to strengthen the national economy. Business actors are required to continuously innovate and maintain product quality to remain relevant to consumer needs and competitive in the global market (Kasanah and Hanifah 2023).

Regulations concerning halal assurance in Indonesia are based on Law No. 33 of 2014 on Halal Product Assurance and Government Regulation No. 39 of 2021 as its implementing regulation (Law 2014; Government Regulation 2021). The halal certification process falls under the responsibility of the Halal Product Assurance Agency (BPJPH), which collaborates with the Indonesian Council of Ulama (MUI) as the institution authorized to issue fatwas. These regulations affirm that every product distributed in the market, including cosmetics, is obligated to obtain halal certification to ensure its halal status, safety, and public trust. Thus, halal cosmetics are not merely a lifestyle trend but also constitute a part of the implementation of Islamic economic law in Indonesia (BPJPH 2022).

The development of the halal cosmetic industry in Indonesia has experienced rapid growth, in line with increasing public awareness regarding the halal status of beauty products. According to BPS data (2023), the cosmetic subsector contributes an average of 7% to the

growth of the non-oil and gas manufacturing industry. Global beauty trends, digital lifestyles, and the role of social media further strengthen the demand for halal cosmetic products. One local brand that illustrates this phenomenon is Glad2Glow, a halal skincare brand favored by Generation Z. Glad2Glow products are made from natural ingredients, halal-certified, and packaged in a modern style using digital marketing strategies through influencer marketing (Kurniati 2023) and viral-based promotions (Afendi et al. 2024), aligning with the characteristics of young consumers who are highly active on social media.

The growing interest in halal cosmetics places halal literacy as an essential aspect in determining purchasing decisions. Halal literacy encompasses knowledge of the halal–thayyib concept, the certification process, and consumer awareness regarding ingredients, distribution, and production in accordance with sharia principles. The Decree of the Head of BPJPH Number 88 of 2022 on the Use of the Halal Label reinforces the importance of public understanding of the official halal label (BPJPH 2022). Several studies (Wulandari and Hasan (2023); Kusnandar (2021); Bahrotul Dwi Safitri, et al., (2023); Syaeful Bakhri (2020) have demonstrated that halal literacy has a positive influence on the attitudes and purchasing decisions of Muslim consumers. Meanwhile, Bakhri (2020) states that the possession of halal certification can increase consumer trust and encourage purchasing decisions.

In addition to halal literacy, the factor of religiosity also plays an important role in consumption behavior. Consumers with a high level of religiosity tend to be more cautious and regard halal products as part of religious obedience (Pradini 2022). The findings of Asiyah and Hariri (2021) show that religiosity influences the preferences of Muslim consumers, while Faatihah (2021) affirms its effect on purchasing decisions for halal products.

The digital era has had a significant influence on consumer behavior, especially among Generation Z. Influencer marketing has become an effective marketing strategy because Gen Z is accustomed to accessing social media and relies on influencer recommendations as a primary reference before purchasing products. Relevant indicators of influencer marketing include influencer credibility, popularity, the suitability between the influencer and the product, and the frequency of promotions (Kurniati 2023). The presence of beauty influencers in the context of cosmetics plays a major role in shaping brand image and encouraging consumer loyalty. In addition, viral marketing activities broaden the reach of information, shape positive consumer perceptions, and strengthen the influence of halal literacy on consumer trust. Indicators of viral marketing activity include the digital dissemination of product information, consumer engagement in digital activities (likes, shares, comments), and the influence of viral content on consumer perceptions and trust (Afendi et al. 2024). The use of Muslimah influencers with

strong reputations further reinforces the halal brand image in the domestic market. Meanwhile, price remains a rational factor in the decision-making process. Setting prices that are fair and proportional to product quality not only enhances consumer loyalty but is also aligned with the principles of fairness in Islamic economics (*‘adl al-qimah*) and the protection of wealth (*ḥifẓ al-māl*) (Tafanao, 2024; Marie, 2024).

In the perspective of Maqashid Sharia, halal consumption behavior reflects a balance between spiritual values and material needs. The principles of protecting religion, life, lineage, intellect, and wealth serve as moral foundations that guide consumer decision-making (Jasser Auda 2008). Therefore, purchasing halal cosmetics is not only oriented toward economic satisfaction but also toward ethical and social responsibility. Previous studies support this concept, such as the findings of Nuryakin, et al. (2023) , which state that halal literacy and religiosity influence the intention to purchase halal cosmetics, Koc et al. (2024) , which show that religiosity strengthens trust in halal products; Supriani, Ninglasari, and Supriani, Ninglasari, and Iswati 2024) which emphasize the influence of Muslim influencer credibility on purchasing decisions; and Raza et al. (2025) and Masood et al. (2023), which demonstrate that halal awareness, fair pricing, and social trust are key factors in global halal cosmetic purchases.

Most previous studies have focused on the food and beverage sector, while research on halal cosmetics using a Maqashid Shariah approach remains limited. This study aims to analyze the influence of halal literacy, religiosity, influencer marketing, and price on the purchasing decisions of Generation Z consumers in East Java regarding Glad2Glow halal cosmetic products, by examining the results through the perspective of Maqashid Shariah. Theoretically, this study enriches the literature on Muslim consumer behavior by integrating psychological factors and spiritual values within the context of halal cosmetics. The novelty of this research lies in its application of Maqashid Shariah as an analytical framework within the halal cosmetic industry, a domain that has received far less scholarly attention compared to food-related products, particularly among Generation Z consumers. Practically, this study offers recommendations for halal industry practitioners—especially Glad2Glow—to strengthen halal literacy, enhance the credibility of Muslimah influencers, and implement fair pricing strategies consistent with Islamic economic principles. The findings are also expected to provide insights for BPJPH and MUI in expanding halal education and certification in the cosmetic sector, thereby supporting the development of a stronger national halal industry ecosystem grounded in Maqashid Shariah.

This study employs a mixed-method approach using a sequential explanatory design (Creswell 2009), beginning with a quantitative analysis to test the relationships among variables, followed by a qualitative analysis to interpret the findings through the lens of Islamic economic law and Maqashid Shariah. The qualitative component is descriptive–interpretative, drawing on relevant literature and regulations such as Law No. 33 of 2014, Government Regulation No. 31 of 2019, and fatwas on halal cosmetics. This approach contextualizes the quantitative results within the principles of Maqashid Shariah—hifdz al-dīn, hifdz al-nafs, hifdz al-‘aql, hifdz al-nasl, and hifdz al-māl—ensuring that the study reflects both statistical relationships and underlying sharia-based values in consumer decision-making.

$$n = \frac{N}{1 + Ne^2}$$

With the assumption that the Gen Z population in East Java is approximately 9.6 million people (Statistik 2020) and using a margin of error of 10% (0.1), the sample size is calculated as

Thus, the minimum sample size required for this study is 100 respondents. This study can be summarized in the following conceptual framework:



Statistical Tests

Validity Test

This test is conducted to assess whether each indicator is capable of representing the construct being measured. In this study, the validity test employs the Pearson product–moment correlation by calculating the relationship between each indicator score and the total score of the corresponding variable. An indicator is considered valid if its coefficient value is greater than the critical r-table value at a 5% significance level. Conversely, if the coefficient does not exceed the r-table value, the indicator is deemed invalid and is excluded from further analysis because it does not adequately represent the variable (Dwi Wira Gardha Yuniahans et al. 2022).

Table 1. Validity Test

Indicator	Statement	r-count	r Table ($\alpha = 0,05$)	Description
Literasi Halal (X1)	1	0,632	0,176	“Valid”
	2	0,842	0,176	“Valid”
	3	0,835	0,176	“Valid”
	4	0,819	0,176	“Valid”
Religiosity (X2)	1	0,689	0,176	“Valid”
	2	0,836	0,176	“Valid”
	3	0,802	0,176	“Valid”
	4	0,731	0,176	“Valid”
	5	0,763	0,176	“Valid”
Influencer Marketing (X3)	1	0,878	0,176	“Valid”
	2	0,870	0,176	“Valid”
	3	0,868	0,176	“Valid”
	4	0,907	0,176	“Valid”
	5	0,882	0,176	“Valid”
	6	0,803	0,176	“Valid”
Price (X4)	1	0,807	0,176	“Valid”
	2	0,845	0,176	“Valid”
	3	0,833	0,176	“Valid”
	4	0,843	0,176	“Valid”
Purchasing Decision(Y)	1	0,751	0,176	“Valid”
	2	0,726	0,176	“Valid”
	3	0,725	0,176	“Valid”
	4	0,812	0,176	“Valid”
	5	0,794	0,176	“Valid”
	6	0,762	0,176	“Valid”

Source: Primary data, processed (2025)

Based on the results in Table 1, all indicators in the research variables have an r-count value greater than the r Table (0.176) at a significance level of 5%. This indicates that each indicator is able to represent its variable well and meets the validity criteria. Thus, all indicators are declared suitable for use in further analysis that examines the influence of halal literacy, religiosity, influencer marketing, risk perception, and price on purchasing decisions for Glad2Glow cosmetic products among Generation Z.

Reliability Test

This testing measure the level of internal consistency of the study instrument in an effort to obtain data. An instrument can be declared variable if the responses presented by participants for each Indicator in a variable show stability and uniformity. This testing effort applies the Cronbach's Alpha value, an Alpha value of ≥ 0.679 indicates that the instrument has good reliability and can be used for further analysis in this study (Purnomo 2017).

Table 2. Uji Reabilitas

Variabel	Cronbach's Alpha	Description
Literasi Halal (X1)	0,787	"Reliabel"
Religiosity (X2)	0,807	"Reliabel"
Influencer Marketing (X3)	0,935	"Reliabel"
Price (X4)	0,851	"Reliabel"
Purchasing Decision(Y)	0,853	"Reliabel"

Source: Primary Data, processed (2025)

Based on the results of reliability testing, all variables in this study showed a Cronbach's Alpha value greater than 0.679, with details: halal literacy (0.787), Religiosity (0.807), influencer marketing (0.935), Price (0.851), and consumer decisions (0.853). These values indicate that all instruments have a good level of reliability and respondents' answers are relatively consistent. Thus, the data obtained is considered to meet the reliability requirements and can be used in the analysis of the relationship between research variables and Purchasing Decisions for Glad2Glow cosmetic products among Generation Z consumers.

Classical Assumption Test

The Classical Assumption Test is carried out using several tests, namely normality, multiple linear regression, and hypothesis. The normality test is conducted to determine whether the residual data exhibit a distribution pattern that approximates normality. The initial test using the Kolmogorov–Smirnov (K–S Test) showed an Asymp. Sig. (2-tailed) value of 0.000, which is lower than the significance threshold of 0.05. This finding indicates that the residuals are not normally distributed. To address this issue, the Monte Carlo approach was applied, resulting in a significance value greater than 0.05, allowing the residuals to be considered normally distributed. The use of the Monte Carlo method aligns with Imam and Mursidah (2021), who state that when the Kolmogorov–Smirnov test does not indicate normality, the Monte Carlo procedure can serve as an alternative to obtain a more representative estimation of the

distribution. The results of the normality test using the Monte Carlo method are presented in Table 3 below:

Table 3. Normality Test
One-Sample Kolmogorov-Smirnov Test

		Unstandardized Residual
N		124
Normal Parameters ^{a,b}	Mean	.0000000
	Std. Deviation	1.40591950
Most Extreme Differences	Absolute	.119
	Positive	.119
	Negative	-.084
Test Statistic		.119
Asymp. Sig. (2-tailed)		.000 ^c
Monte Carlo Sig. (2-tailed)	Sig.	.056 ^d
	99% Confidence Interval	Lower Bound .050
		Upper Bound .062

Source: Primary Data, processed (2025)

Based on the Kolmogorov-Smirnov test, the residuals do not have a normal distribution because the significance value is $0.000 < 0.05$. However, after testing using the Monte Carlo method, the sig. value is $0.056 > 0.05$, so the residuals are declared to have a normal distribution and have met the classical assumptions.

Next is the multicollinearity test, which aims to evaluate the degree of correlation among the independent variables in the model. The Variance Inflation Factor (VIF) indicator is used to assess this. If the VIF value exceeds 10, the model is considered to exhibit symptoms of multicollinearity (Widayat 2020).

Table 4. Multikolinearity Test

		Coefficients ^a				Collinearity Statistics	
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Tolerance
		B	Std. Error	Beta			
1	(Constant)	.411	1.368		.300	.764	
	Literasi Halal	.095	.091	.057	1.041	.300	.518
	Religiosity	.258	.079	.181	3.266	.001	.501
	Influencer Marketing	.143	.036	.198	3.966	.000	.613
	Price	.835	.068	.643	12.299	.000	.560

Source: Primary Data, processed (2025)

Based on Table 4, all independent variables show a VIF range between 1.631–1.997, far below 10, so there is no serious multicollinearity and all variables are suitable for use in multiple regression.

Next, a heteroscedasticity test is conducted to determine whether the model presents a similarity in the variance between observations. If the variance is not constant, heteroscedasticity and elasticity are present, which can affect the accuracy of the Glejser

method estimate, which is done by regressing the absolute value of the residuals on the independent variable (Djalil and Terzic 2021).

Table 5. Heteroskedastisity Test

Model	Coefficients ^a			t	Sig.
	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta		
1 (Constant)	.881	.493		1.786	.077
Literasi Halal	.012	.033	.044	.355	.723
Religiosity	.022	.028	.099	.789	.432
Influencer Marketing	-.011	.013	-.101	-.892	.374
Price	-.037	.024	-.182	-1.534	.128

Source: Primary Data, processed (2025)''

The test results show that the significance value of all independent variables is greater than 0.05 ($X_1 = 0.723$; $X_2 = 0.432$; $X_3 = 0.374$; $X_4 = 0.128$). This means there is no indication of heteroscedasticity in the regression model. Thus, the regression model can be declared to have met these assumptions and is suitable for application in the next analysis stage.

Multiple linear regression analysis is used to assess the extent to which independent variables simultaneously or partially influence the dependent variable (Faruqhy, Andreswari, and Sari 2021). In general, a multiple linear regression model can be expressed as the following equation: $Y = \alpha + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + e$

Table 6. Multiple Linear Regression Test

Model	Coefficients ^a			t	Sig.
	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta		
1 (Constant)	.472	1.438		.328	.743
Literasi Halal	.099	.096	.059	1.026	.307
Religiosity	.272	.083	.190	3.273	.001
Influencer Marketing	.063	.037	.089	1.706	.091
Price	.916	.071	.706	12.916	.000

Source: Primary Data, processed (2025)''

Based on the research results, the regression equation obtained is: $Y = 0,472 + 0,099X_1 + 0,272X_2 + 0,063X_3 + 0,916X_4$. The constant ($\alpha = 0.472$; Sig. = 0.743) indicates that when all independent variables are set to zero, the baseline level of the purchasing decision is 0.472; however, this value is not statistically significant and therefore has no meaningful effect on the model. Halal Literacy ($\beta = 0.099$; Sig. = 0.307) shows a positive influence on purchasing decisions, suggesting that greater consumer understanding of product halalness corresponds to an increased likelihood of purchase, although the effect is statistically insignificant because its

p-value exceeds 0.05. Religiosity ($\beta = 0.272$; Sig. = 0.001) has a positive and significant effect, indicating that consumers with higher religiosity levels are more inclined to choose halal products. Influencer Marketing ($\beta = 0.063$; Sig. = 0.091) also exhibits a positive but statistically insignificant effect on purchasing decisions. Price ($\beta = 0.916$; Sig. = 0.000) has the strongest positive and significant effect, demonstrating that consumers place considerable emphasis on price considerations when making purchasing decisions. Based on the standardized beta coefficients, Price contributes the most to purchasing decisions, followed by Religiosity, while Halal Literacy and Influencer Marketing do not show statistically significant effects.

Hypothesis Testing

The T test is applied to understand the influence of each variable on the dependent variable in a partial manner.

Table 7. T Test (Partial)

Model	Coefficients ^a		Standardized Coefficients Beta	t	Sig.
	Unstandardized Coefficients B	Std. Error			
1 (Constant)	.472	1.438		.328	.743
Literasi Halal	.099	.096	.059	1.026	.307
Religiosity	.272	.083	.190	3.273	.001
Influencer Marketing	.063	.037	.089	1.706	.091
Price	.916	.071	.706	12.916	.000

Source: Primary Data, processed (2025)''

Based on the results of the partial t-test, Religiosity (Sig. = 0.001) and Price (Sig. = 0.000) have a significant effect on purchasing decisions, whereas Halal Literacy (Sig. = 0.307) and Influencer Marketing (Sig. = 0.091) do not show significant effects. These findings indicate that not all independent variables contribute partially to purchasing decisions, with Price emerging as the most dominant variable, as evidenced by its standardized beta value of 0.706.

The simultaneous F-test is conducted to evaluate whether the independent variables, when considered together, exert a significant influence on the dependent variable. The analysis is carried out using ANOVA (Analysis of Variance) by examining the F-statistic and its significance level. If the significance value is below 0.05, the model is considered fit, and the independent variables are deemed to have a collective effect on the dependent variable (Ghozali 2016).

“Table 8. F Test (Simultan)”

		ANOVA ^a				
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1066.042	4	266.510	118.034	.000 ^b
	Residual	268.692	119	2.258		
	Total	1334.734	123			

Source: Primary Data, processed (2025)”

Based on the test results, the F-statistic is 118.034 with a significance level of 0.000 (< 0.05). This indicates that Halal Literacy, Religiosity, Influencer Marketing, and Price simultaneously exert a significant influence on purchasing decisions. Accordingly, the applied regression model is considered appropriate and capable of explaining the relationships among the variables.

The R² test (coefficient of determination) is applied to determine the extent to which the independent variables, simultaneously, are able to explain the variation in the dependent variable. In other words, this test indicates the strength of the regression model in explaining the phenomenon under study.

Table 9. R² test (Determinant Coefficient)

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.894 ^a	.799	.792	1.50264

Source: Primary Data, processed (2025)”

Based on the Model Summary Table, the Adjusted R Square value is 0.792, which means that 79.2% of the variation in Purchasing Decision can be explained by Halal Literacy, Religiosity, Influencer Marketing, and Price, while the remaining 20.8% is influenced by external factors. Thus, the applied regression model provides a good explanation for the related variables.

The Influence of Halal Literacy on Purchasing Decisions

Halal literacy refers to consumers’ ability to understand product labels, ingredients, production processes, and distribution in accordance with sharia principles. The partial t-test results indicate that Halal Literacy has a positive but insignificant effect on the purchasing decisions of Gen Z consumers in East Java regarding Glad2Glow halal cosmetics (Sig. = 0.307; Beta = 0.059). This suggests that even when consumers possess knowledge about product halalness, external factors such as digital promotion, influencer reviews, and product price also shape purchasing decisions.

Consumers with strong halal literacy are better able to interpret regulations, making purchasing decisions not only based on personal preference but also grounded in sharia awareness and consumer protection. From the perspective of Maqashid Shariah, halal literacy supports the principles of *hifz al-din* (protection of religion), *hifz al-nafs* (protection of life), *hifz al-aql* (protection of intellect), *hifz al-nasl* (protection of lineage), and *hifz al-mal* (protection of wealth), thereby positioning consumers as rational buyers and ethical economic actors.

These findings are consistent with previous studies emphasizing that halal literacy contributes to halal product purchase intention (Setyowati and Anwar, 2022; Romizul Fikri, 2025), while adding a new perspective related to cosmetic products among Gen Z—distinct from earlier research that predominantly focused on food products. Practically, cosmetic manufacturers can enhance halal literacy through digital education and the provision of clear certification information, enabling Gen Z to make purchasing decisions that are more informed, responsible, and aligned with Maqashid Shariah principles.

The Influence of Religiosity on Purchasing Decisions

The results of the t-test show that Religiosity has a significance value of 0.001, which is below the 0.05 threshold, indicating a positive and significant effect on purchasing decisions for the halal cosmetic products examined in this study. In simple terms, the higher a consumer's level of Religiosity, the greater their tendency to consider sharia-compliant aspects when making purchasing decisions.

These findings align with previous studies emphasizing that Religiosity is a key determinant of Muslim consumer behavior in choosing halal products. Anggun Safira (2025) asserts that religious consumers are more selective in evaluating product quality, while Arsy Lucyano Vergian and Purbo Jadmiko (2024) show that religious consumers pay attention to producers' compliance with sharia principles. In addition, Sa'diah, Saraswati, and Retnowati (2022) note that consumers with high Religiosity emphasize the importance of halal and *thayyib* (wholesome) qualities in products, rather than relying solely on halal labels.

In the context of Gen Z, Religiosity influences purchasing decisions through moral and ethical awareness, as consumers prioritize products that are halal, safe, and of high quality. Religious consumers consider not only the worldly benefits of consumption but also its spiritual implications. This finding offers an important contribution, demonstrating that Religiosity strengthens purchasing decisions among young consumers—particularly those who are active on social media and exposed to diverse product information. This is consistent with the

principles of Maqashid Shariah discussed earlier, indicating that Religiosity is not merely a psychological factor but also a spiritual foundation shaping rational, ethical, and sustainable halal consumption behavior.

The Influence of Influencer Marketing on Purchasing Decisions

The results of the t-test show that Religiosity has a significance value of 0.001, which is below the 0.05 threshold, indicating that it has a positive and significant effect on the dependent variable. In simple terms, the higher the level of Religiosity among consumers, the greater their tendency to consider sharia-compliant aspects when making purchasing decisions.

This finding is consistent with the Source Credibility Theory, which states that influencers—whether celebrities, public figures, or content creators—can expand marketing reach, strengthen brand image, shape consumer perceptions, and influence purchasing behavior (Nick Hayes dalam Rafianti et al., 2022). Studies by Anggraini and Ahmadi (2025) and Astria and Noor (2023) emphasize that emotional engagement between influencers and their audiences, along with the delivery of easily understandable content, significantly affects purchasing decisions for beauty products. Moreover, Venciute et al. (2023) highlight that influencer credibility—particularly in terms of attractiveness and trustworthiness—impacts consumer attitudes and purchase intentions.

From the perspective of ethics and sharia principles, influencer marketing practices should place emphasis on education and transparency. Information regarding product halalness, ingredients, and benefits must be conveyed accurately to enable consumers to make purchasing decisions that are rational and in accordance with sharia. Although its statistical effect is not significant in this study, ethical and informative marketing strategies can support consumers in choosing products that are safe, valuable, and halal, while also promoting responsible and just economic practices.

The Influence of Price on Purchasing Decisions

The results of the t-test indicate that this variable has a significance value of 0.000, which is below the 0.05 threshold, and a beta coefficient of 0.706, demonstrating a positive and significant effect on the dependent variable in this study. This suggests that Gen Z consumers tend to choose products that align with their purchasing power and are perceived as appropriate in terms of expected benefits and quality.

These findings are consistent with the study of Widiastuti and Hendarti (2022) which states that Price reflects a product's quality and value, not merely a medium of exchange. Anggi

and Muh (2024) further emphasize that competitive pricing increases consumer interest in halal cosmetic products, while Saprianti and Nursanjaya (2021) assert that the balance between quality and Price is a crucial factor in purchasing decisions.

From the perspective of Maqashid Shariah, applying fair, reasonable, and transparent pricing reflects core Islamic values. First, the principle of *hifdz al-dīn* (protection of religion) is evident when consumers ensure that transactions conform to sharia regulations and avoid elements of usury or deception. Second, *hifdz al-nafs* (protection of life) is realized when proportional pricing enables consumers to access safe and beneficial products. Third, *hifdz al-‘aql* (protection of intellect) is upheld when purchasing decisions are made rationally based on quality and necessity rather than emotional impulses or trends. Fourth, *hifdz al-nasl* (protection of lineage) is reflected in the transmission of consistent halal consumption patterns to future generations as a model of ethical behavior. Finally, *hifdz al-māl* (protection of wealth) is achieved through fair pricing that does not harm any party, thereby creating transactions that are just and blessed. Thus, appropriate pricing contributes to the development of a halal economic ecosystem that is equitable, ethical, and sustainable, while encouraging consumers to act rationally and responsibly in their transactions.

The Simultaneous Influence of Halal Literacy, Religiosity, Influencer Marketing, and Price on Halal Cosmetic Purchasing Decisions from the Perspective of Maqashid Shariah

The F-test results show that the calculated F-value is 118.7034 with a significance level of 0.00, which is below 0.05, indicating that the independent variables collectively exert a significant influence on the dependent variable. The Adjusted R^2 value of 0.792 signifies that 79.2% of the variation in Gen Z consumers' purchasing decisions can be explained by these four variables, while the remaining 20.8% is influenced by external factors such as social media trends, peer influence, and personal preferences. These findings demonstrate that consumer purchasing behavior is shaped simultaneously by a combination of knowledge, religious values, marketing perceptions, and economic considerations. From the perspective of Maqashid Shariah, this simultaneous influence can be further analyzed through the five dimensions of sharia objectives relevant to halal transactions:

1. *Hifdz al-Din* (Protection of Religion): The combination of halal literacy and Religiosity encourages consumers to purchase products that comply with sharia principles, meaning that purchasing decisions are guided not only by personal preference but also by spiritual awareness. Gen Z consumers who understand halal certification and religious values tend

to reject products whose halal status is doubtful, ensuring consumption practices aligned with religious teachings.

2. *Hifdz al-Nafs* (Protection of Life/Health): Information gained from halal literacy and influencer promotions enables consumers to choose products that are safe and non-harmful to their health. The use of halal cosmetics with transparent ingredient and production processes helps consumers avoid the risks of harmful chemicals, thereby making purchasing decisions that contribute to physical protection and overall well-being.
3. *Hifdz al-'Aql* (Protection of Intellect): The combination of halal literacy and influencer-provided information promotes rational and well-informed decision-making. Consumers do not merely follow trends or public opinion emotionally; instead, they are able to assess product benefits, quality, and price suitability with their needs, making consumption behavior reflective of critical thinking and data-driven judgment.
4. *Hifdz al-Nasl* (Protection of Lineage/Generational Continuity): Promotion and education regarding halal products help shape consistent halal consumption behavior among younger generations. These ethical consumption practices have the potential to become a model for subsequent generations, creating a sustainable halal economic ecosystem and supporting the development of a sharia-conscious society.
5. *Hifdz al-Mal* (Protection of Wealth): Fair, reasonable, and transparent pricing ensures that consumers are not financially disadvantaged. Additionally, honest promotion by influencers prevents consumers from being misled by deceptive claims that could lead to irrational spending. Thus, Gen Z purchasing decisions not only fulfill aesthetic needs but also consider efficiency and personal economic sustainability.

Thus, the simultaneous influence of Halal Literacy, Religiosity, Influencer Marketing, and Price is not only statistically significant but also conceptually supports ethical, rational, safe, and sustainable purchasing behavior. These findings suggest that cosmetic manufacturers can employ integrated marketing strategies, strengthen halal certification education, apply fair pricing, and collaborate with credible influencers to encourage purchasing decisions that align with the principles of Maqashid Shariah, while at the same time fostering a just and competitive halal economic ecosystem.

Conclusion

This study shows that Religiosity and Price have a positive and significant influence on the purchasing decisions of Gen Z consumers in East Java toward Glad2Glow halal cosmetics, whereas Halal Literacy and Influencer Marketing exhibit positive but statistically insignificant

effects. When examined simultaneously, however, all variables contribute significantly to purchasing decisions, indicating that halal consumption among Gen Z is shaped by a combination of religious commitment and economic considerations aligned with sharia principles. The qualitative interpretation based on Maqashid Shariah—encompassing hifdz al-dīn, hifdz al-nafs, hifdz al-‘aql, hifdz al-nasl, and hifdz al-māl—strengthens this conclusion by illustrating how ethical, rational, and responsible consumption forms an integral part of halal economic behavior.

This research contributes to the field of Islamic Economic Law by integrating behavioral and normative dimensions into the study of halal cosmetic consumption among younger generations. Nevertheless, several limitations should be acknowledged, particularly the regional focus on East Java and the reliance on self-reported survey data, which may not fully capture variability across broader demographic groups. Future studies may expand the geographical scope, utilize longitudinal or experimental methods, and explore additional factors such as digital literacy, peer influence, or brand trust to enrich the understanding of halal consumer behavior. Further strengthening youth-oriented halal literacy programs, enhancing BPJPH regulatory oversight, and reinforcing DSN–MUI roles in certification and monitoring also remain essential for advancing an ethical, equitable, and sustainable halal economic ecosystem in Indonesia.

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