
The Role of Consumer Attitude in Mediating Religiosity and Ethnocentrism on Purchase Intention of Local Halal Cosmetics Product

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Abstract

This study aims to determine the effect of consumer religiosity, consumer ethnocentrism and consumer attitude in increasing the intention to buy local halal cosmetic products in Indonesia, and to examine the role of consumer attitude in mediating the effect of religiosity and ethnocentrism on purchase intention. This research is a causal research type, with a quantitative approach, in which data is taken using a questionnaire to 235 Wardah consumers in 5 major cities in Indonesia. The sampling technique used is non-probability sampling, namely incidental sampling. Furthermore, the hypothesis test was carried out using the Partial Least Square (PLS) and the mediation test. Results show that both religiosity and ethnocentrism have a significant effect on consumer attitude and consumer attitude has a significant effect on purchase intention. Other results indicate that there is no significant effect on the direct relationship between religiosity on purchase intention, on the contrary, there is a significant effect on the direct relationship between ethnocentrism and purchase intention. The empirical results also show that consumer attitudes fully mediate the relationship between religiosity and purchase intention, as well as partially mediate the relationship between ethnocentrism and purchase intention. The coefficient of R-squared purchase intention is known to be quite high, namely 0.62, which means that 62% of purchase intention can be increased by consumer religiosity, attitude and ethnocentrism.

Keywords: consumer attitude; religiosity; ethnocentrism; purchase intention; halal cosmetics

1. Introduction

Research on halal products in the marketing field is not something new and has been done a lot before (Ahmadova & Aliyev, 2020; Annabi & Ibidapo-Obe, 2017; Asnawi, Sukoco, & Fanani, 2018; Garg & Joshi, 2018; Hong, Sun, Beg., & Zhou, 2019; MM Khan, Asad, & Mehboob, 2017; Kurniawati & Savitri, 2019; Ngah, Zainuddin, & Thurasamy, 2015; Rios, Riquelme, & Abdelaziz, 2014). Even now, the concept of 'halal marketing' or 'Islamic marketing' appears as one of the conceptual marketing strategies that is taken into account (Shah, Azhar, & Bhutto, 2019). This is due to the growing population of the world's Muslims. Based on data from Halal Goes Global: International Trade Centre, 2015 in Hamid, Said, and Meiria (2019), it is estimated that there are around 1.6 billion people in the Muslim world in more than 100 countries and it is estimated that it will reach 2.2 billion globally by 2030. Therefore, there is no doubt that the

market for halal products and services has attracted a lot of attention. Indonesia itself is a country with the largest Muslim population, this makes Indonesia a potential market for halal products. Indonesia is now in the top ten with a score of 36, as the Top 15 Countries with GIE Indicator Score in the global halal market (State of Islamic Economy Report, 2016/2017). This condition occurs in line with the increasing awareness of Muslim consumers to comply with religious obligations written in the Al-Quran and Hadith to use halal products and leave what is haram (Hamid et al., 2019).

Among various halal or Islamic products, such as halal food; Islamic finance; halal travel; sharia fashion; halal media & recreation; and halal pharmaceuticals & cosmetics, Indonesia is now showing its progress in the beauty and cosmetics industry. Based on data from the State of Islamic Economy Report, 2016/2017, Indonesia is ranked 8th with a score of 41 out of the TOP 10 for the halal pharmaceuticals & cosmetics sector among the 73 participating countries. When viewed from cosmetics in general, there are no less than 797 cosmetic companies spread throughout Indonesia. In addition, based on data from the Ministry of Industry (2016), the cosmetic industry market growth has reached an average of 9.67% per year in the last six years (2009-2015), with the total sales of the cosmetics industry in 2009 reaching 28.76 trillion and experienced an increase which in 2015 reached 64.3 trillion. Not only that, the export value of cosmetic products in 2015 reached US \$ 818 million or Rp.11 trillion. Meanwhile, the import value reached half, namely US \$ 441 million. With this amount, Indonesia is a potential market for cosmetic industry entrepreneurs, both cosmetics from outside and cosmetics made locally.

Wardah is one of the largest locally made halal cosmetic brands in Indonesia. Wardah cosmetics are products that have different advantages from other cosmetics, apart from having good product quality and brand image, Wardah cosmetics always branding and highlighting the halalness of the product. Based on data sources obtained from Top Brand, it is known that the sales of several cosmetic products have increased and decreased in sales. Wardah itself experienced a decline in sales from 2014 to 2015. Even though in 2017 Wardah became the number 1 top brand in Indonesia, in 2018 the big competitor of halal cosmetics from Malaysia, Safi, entered the Indonesian market. Not only that, more and more competitors of Wardah as a halal cosmetic brand have emerged, such as Muslimah, Inglot, Mazaya, Nameera and Zoya cosmetics. In October 2019, the government officially issued a halal certification regulation for all medicinal and cosmetic products circulating in Indonesia. This is increasingly a challenge for Wardah to increase consumer intention to buy their halal cosmetic brand compared to other competitors, especially foreign halal cosmetic competitors.

Various studies on consumer buying intentions in halal products have been carried out. Most of them research on buying intentions in halal food products (Ahmed, Najmi, Faizan, & Ahmed, 2019; Ashraf, 2019; Awan, Siddiquei, & Haider, 2015; Azam, 2016; Bashir, 2019a; Hamzah, Othman, Rashid, & Ngah, 2020; Haque, Sarwar, Yasmin, Tarofder, & Hossain, 2015; Iranmanesh, Mirzaei, Parvin Hosseini, & Zailani, 2019; W. Khan, Akhtar, Ansari, & Dhamija, 2020; Marmaya, Zakaria, & Desa, 2019; Muslichah, Abdullah, & Razak, 2019; Parvin Hosseini, Mirzaei, & Iranmanesh, 2019; Shah Alam & Mohamed Sayuti, 2011; Shahzad, Jun, Noor, & Zubair, 2020; Simamora, Sermsaksopon, & Ruangkanjanases, 2019; Soon & Wallace, 2017; Vanany, Soon, Maryani, & Wibawa, 2019; Yunus, Rashid, Ariffin, & Rashid, 2014); halal logistic (Ag Majid, Abdul Hanan, & Hassan, 2020); sharia fashion (Kusumawati, Listyorini,

Suharyono, & Yulianto, 2019); halal meat (Sherwani, Ali, Ali, & Hussain, 2018); Islamic life insurance (Souiden & Jabeur, 2015); Islamic bank (Souiden & Rani, 2015); and halal cosmetic products (Handriana et al., 2020; Islam, 2021; Khalid, Wel, & Mokhtaruddin, 2021; N. Khan, Sarwar, & Tan, 2020; Ngah et al., 2021; Suparno, 2020; Widyanto & Sitohang, 2021). However, very little research has been found on consumer purchase intentions that specifically look at locally made halal cosmetic products. To answer this research gap, this study specifically discusses consumer purchase intentions of local halal cosmetic products in Indonesia.

According to the literature, several factors that influence the intention to buy local halal/Islamic products amidst the onslaught of imported products are the factors of religiosity and ethnocentrism. Religiosity has been known to be a factor that can increase consumer intention in buying halal products (Nickerson & Menon Nandialath, 2019; Nurhayati & Hendar, 2019; Rizkitysha & Hananto, 2020). Likewise, consumer ethnocentrism has been found to be a factor that can increase consumer buying intentions for local or domestically made products (Nadiri & Tümer, 2010; Qing, Lobo, & Chongguang, 2012; Ramadania, 2018; Renko, Karanović, & Matić, 2012; Vabø & Hansen, 2016; Zunjur & Cajetan, 2016). However, current empirical research has not consistently supported these claims. Previous studies have shown that both religiosity and ethnocentrism have a significant (Awan et al., 2015; Bananuka et al., 2019; Bhuian & Sharma, 2017; Mukhtar & Mohsin Butt, 2012; Aliu & Pillana, 2018; Amri & Prihandono, 2019; Fakharmanesh & Miyandehi, 2013; Haikal & Suliyanto, 2018; Maksan, Kovacic, & Cerjak, 2019) or insignificant positive relationship to purchase intention (Ahmed, Anang, Othman, & Sambasivan, 2013; Aksoy & Abdulfatai, 2019; A. Khan, Arafat, & Azam, 2020; Narang., 2016; Tong & Li, 2013; Zolfagharian & Sun, 2010). To find answers to the above debate, research needs to assess the existence and influence of mediation between religiosity and ethnocentrism on purchase intention, so that this mediation can explain the relationship between religiosity, ethnocentrism and the purchase intention of local halal cosmetic products. Therefore, in this study the researcher will look at the influence of religiosity and consumer ethnocentrism on purchase intention mediated by consumer attitude. This is supported by several previous studies which found that consumer attitude mediates the relationship between religiosity and purchase intention and the relationship between ethnocentrism and purchase intention (Adriani & Ma'ruf, 2020; Bananuka et al., 2019; Briliana & Mursito, 2017; Garg & Joshi, 2018; Juharsah & Hartini, 2014; Newaz, Fam, & Sharma, 2016; Putri, Daryanti, & Ningtias, 2018; Xin & Seo, 2019).

Based on this background, this study aims to determine the effect of consumer religiosity, ethnocentrism and attitude in increasing consumer intention to buy local halal cosmetic products, and to examine the role of consumer attitude in mediating the effect of religiosity and ethnocentrism on purchase intentions of local halal cosmetic products in Indonesia.

2. Literature Review

2.1 Previous Studies

Various previous literature on 'halal cosmetics' has been collected. These studies include discussing customer loyalty to halal cosmetics (Suhartanto et al., 2020); what people tweet regarding halal cosmetics related topics (Ainin et al., 2020); halal cosmetics purchase behavior (Ishak, Che Omar, Khalid, Ab. Ghafar, & Hussain, 2019); qualitative investigations regarding

the consumption of halal cosmetics (Shahid, Ahmed, & Hasan, 2018); halal cosmetics certification (Annabi & Ibadapo-Obe, 2017); Customers purchase motivation of halal cosmetics retail products (Yeo, Mohamed, & Muda, 2016); halal cosmetics branding (Aoun & Tournois, 2015); Consumer attitude towards halal cosmetics (Hashim & Musa, 2014); and halal cosmetics purchase intention (Abd Rahman, Asrarhaghighi, & Ab Rahman, 2015; Ali, Salman, Yaacob, & Parveen, 2019; Briliana & Mursito, 2017; Handriana et al., 2020; Islam, 2021; Khalid et al., 2021; N. Khan et al., 2020; Ngah et al., 2021; Suparno, 2020; Widyanto & Sitohang, 2021). In halal cosmetics purchase intention research, at least 10 researches are summarized in Table 1, where most of the research is carried out in Muslim-majority countries such as Malaysia, Indonesia and Bangladesh. Several studies have also focused on younger generation consumers such as students and millennials. Several studies have also adopted Theory of Reasoned Action (TRA) and Theory of Planned Behavior (TPB) in determining research constructs. Even though research on purchase intention of halal cosmetics has been done a lot, however, none of them have raised the special purchase intention of locally made halal cosmetics, in response to the high competition for local halal cosmetics with imported halal cosmetics. As a differentiator, this study uses the construct of "consumer ethnocentrism", which has not been found in previous studies. In addition, this study also examines the role of attitude in mediating the constructs of religiosity and ethnocentrism on purchase intention.

Table 1. Selected Studies on Halal Cosmetics Purchase Intention

Authors	Constructs	Method	Sample	Key Findings
Widyanto & Sitohang (2021)	Religiosity, Halal Knowledge, Halal Certification, Subjective Norm, Attitude, Purchase Intention	PLS	403 millennials in Jakarta, Indonesia	Religiosity and subjective norm are found to have no direct and significant relationship to purchase intention, but they indirectly affect the latter through attitude.
Ngah et al. (2021)	Attitude, Subjective Norm, Perceived Behavioral Control, Brand Image, Purchase Intention	PLS	501 universities students in Malaysia	Subjective norms have a stronger effect on females, and perceived behavioral control has a greater effect on males. Although attitude and brand image have a positive effect on the intention to purchase halal cosmetics, gender has no effect.
Khalid et al. (2021)	Attitude, Subjective Norm, Positioning	PLS	359 halal cosmetics consumers in Malaysia	Attitude and subjective norms have positive relationships with purchase intention for cosmetic products.
Islam (2021)	Alcohol, Animal Fat, Haram Animal Fat, Non-Muslim	Binary logistic regression	Survey: 527 universities students in	The binary logistic regression model has found a significant negative association to haram

Suparno (2020)	Producer, Non-Muslim country, Halal Certification	SEM	Bangladesh. Interview: 150 shoppers	animal fat and alcohol.
N. Khan <i>et al.</i> (2020)	Religiosity, Hedonic Shopping Value, Utilitarian Shopping Value, Cognitive Attitude, Affective Attitude, Online Purchase Intention	PLS	201 Indonesian Muslim females	Individual religiosity and hedonic shopping value are found to have a positive and significant effect on all types of attitudes, and attitudes were confirmed to have a positive and significant effect on online purchasing intention of halal cosmetics products.
Handriana <i>et al.</i> (2020)	Religious Belief, Ingredient Safety, Halal Logo, Promotion, Purchase Intention	PLS	262 generation Y consumers in Malaysia	Ingredient safety followed by the halal logo is very important predictor for the purchase intention of halal cosmetic products among Generation Y consumers. This study also finds that religious belief plays the least important role in purchase intention.
Ali <i>et al.</i> (2019)	Perceived Value, Brand Image, Religious Belief, Halal Certification, Trust, Attitude, Halal Awareness, Purchase Intention	SEM	206 Muslim females of the millennial generation in Indonesia	The accepted hypotheses are the influence of perceived value on trust, brand image on trust, brand image on attitude, religious belief on attitude, halal certification on halal awareness, trust on attitude and halal awareness on attitude. As for trust, attitude toward product, halal awareness affects the intention to purchase halal cosmetics.
Ali <i>et al.</i> (2019)	Awareness and understanding, Perceived Attributes of Innovation, Financial Cost, Social Influence, Religiosity, Adoption of Halal Cosmetics	PLS	275 cosmetics consumers in Malaysia	awareness and understanding level, perceived attributes of innovation and social influence have a significant positive impact whereas, financial cost has a significant negative impact on the adoption of Halal cosmetics.

Briliana and Mursito (2017)	Knowledge, Religiosity, Subjective Norms, Attitude, Purchase Intention	PLS	350 Indonesian Muslim youth	The results indicated that attitudes towards halal cosmetic products were important antecedents of intention to purchase halal cosmetic products and mediated the influence of knowledge, religiosity and subjective norm.
Abd Rahman <i>et al.</i> (2015)	Knowledge, Religiosity, Attitude, Intention	SEM	110 Muslim consumers of halal cosmetics in Malaysia	There is a significant positive relationship between religiosity and attitude and there is a positive relationship between attitude and intention to choose Halal cosmetic products.

2.2 Purchase Intention

According to the Cambridge dictionary, Intention is "something that you want and plan to do." Intention to behave is an individual's tendency to perform a behavior. Intention is considered the best prediction of performing behavior (Fishbein and Ajzen, 1975; Hamdan & Yulianti, 2021). Whereas purchase intention refers to a person's desire to buy something that adds value to them (Khan et al., 2020). Teng, Ni, and Chen (2018) explain that purchase intention shows the possibility of consumers buying certain goods, where a higher purchase intention indicates a higher possibility for consumers to buy these goods. In the context of current research, we refer to consumers' intentions to buy locally made halal cosmetic products.

2.3 Religiosity

Religion is a way of life and the basis of people's behavior. Meanwhile, religiosity is a person's devotion to their religion, which is then expressed in their daily behavior (Tuhin, 2020; Johnson et al., 2001; Mukhtar and Butt, 2012). Religiosity is different from spirituality, where religiosity is a person's religious feelings related to one's religious practices and beliefs (Asih, Setini, Dharmmesta, & Purwanto, 2020; Astuti & Asih, 2021). On the other hand, spirituality places more emphasis on individual connection and transcendent power (God or a higher power). Now, more and more purchases of products labelled halal come from consumers who are more religious towards Islam (Tuhin, Miraz, Habib, & Alam, 2020). A very religious Muslim will try to identify whether the product meets Halal requirements. This is because Muslims believe that they will receive spiritual punishment if they consume something that is haram (Wilson & Liu, 2010; Rizkitysha & Hananto, 2020).

2.4 Attitude

Attitude is defined as the extent to which a person has an evaluation or assessment of favorable or unfavorable behavior (Ajzen, 1991). Meanwhile, according to Eagly and Chaiken (1995) attitude is a psychological tendency which is expressed by evaluating certain entities with some degree of liking or disliking. An individual may hold several beliefs about an object, and in turn,

these beliefs and their evaluation together form an attitude (Chen, 2009). Consumer attitude is an important factor in predicting individual decisions or behavior (Hwang, Lee, & Kim, 2019).

3. Hypothesis Development

3.1 Effect of Religiosity on Purchase Intention

Various previous studies have reported that religiosity is one of the factors that has a significant effect on purchase intention (Awan et al., 2015; Bananuka et al., 2019; Bhuian & Sharma, 2017; Mukhtar & Mohsin Butt, 2012; Nickerson & Menon Nandialath, 2019; Nurhayati & Hendar, 2019; Rizkitysha & Hananto, 2020). Rizkitysha and Hananto (2020) report in their findings that religiosity has a significant effect on the intention to purchase halal labelled detergent products. In addition, the findings of Nurhayati and Hendar (2019) also show that personal intrinsic religiosity has a significant effect on the intention to buy halal food products in Indonesia. Awan et al. (2015) also found that religiosity had a significant impact on the purchase intention of halal food products in Pakistan. The same finding was also stated by Bananuka et al. (2019) in his research. Where he found religiosity has a significant effect on the intention to use Islamic banking in developing secular countries, such as Uganda. Nurhayati and Hendar (2019) explain that people with high religiosity have good awareness in consuming halal products according to religious rules. People who internalize religious values will determine the individual's identity and self-concept according to his belief that he will be very careful in consuming a product. Therefore, they will be motivated and have high interest in buying products with halal guarantees. Based on this description, we hypothesize:

H1: Religiosity has a positive significant relationship with purchase intention

3.2 Effect of Ethnocentrism on Purchase Intention

Several previous research results show that consumer ethnocentrism is an important factor affecting consumer intentions in buying a product (Aliu & Pllana, 2018; Amri & Prihandono, 2019; Fakharmanesh & Miyandehi, 2013; Haikal & Suliyanto, 2018; Maksan et al., 2019; Nadiri & Tümer, 2010; Qing et al., 2012; Ramadania, 2018; Renko et al., 2012; Vabø & Hansen, 2016; Zunjur & Cajetan, 2016), where ethnocentrism has a significant positive effect on domestic products (Aliu & Pllana, 2018; Amri & Prihandono, 2019; Haikal & Suliyanto, 2018; Maksan et al., 2019; Nadiri & Tümer, 2010; Qing et al., 2012; Vabø & Hansen, 2016), and has a significant negative effect on the foreign product (Fakharmanesh & Miyandehi, 2013; Ramadania, 2018; Renko et al., 2012; Zunjur & Cajetan, 2016). Amri and Prihandono (2019) found that consumer ethnocentrism has a significant positive effect on the intention to buy the traditional batik cloth of Unggul Jaya in Pekalongan City, Indonesia. In addition, Nadiri and Tümer (2010) also found that consumer ethnocentrism is an important factor affecting consumers' intention to buy domestically produced goods in North Cyprus. On the other hand, Aliu and Pllana (2018) found that consumer ethnocentrism had a significant negative effect on the intention of Kosovo consumers to buy foreign products, especially products imported from Serbia and products from European Union countries. Therefore, we hypothesize:

H2: Ethnocentrism has a positive significant relationship with purchase intention

3.3 Effect of Religiosity on Consumer Attitude

The results of previous studies show that religiosity has a significant impact on consumer attitude, including in the halal product sector (Garg & Joshi, 2018; Tuhin et al., 2020); halal cosmetics (Abd Rahman et al., 2015); Islamic banking (Abou-Youssef, Kortam, Abou-Aish, & El-Bassiouny, 2015; Bananuka et al., 2019; Souiden & Rani, 2015); and Islamic life insurance (Souiden & Jabeur, 2015). According to Rizkitysha and Hananto (2020), the higher a person's level of religiosity, the more likely he is to identify halal products and stay away from haram products. Religiosity then affects his appreciation of the use of the halal label to save time and make his shopping business more efficient. The higher a person's appreciation of the Halal label, the more he is able to form a positive attitude towards these Halal labelled products. Therefore, we hypothesize:

H3: Religiosity has a positive significant relationship with consumer attitude

3.4 Effect of Ethnocentrism on Consumer Attitude

From previous studies, ethnocentrism has been identified as one of the antecedents of consumer attitude (Liu, Murphy, Li, & Liu, 2006; Maksan et al., 2019; Pentz, Terblanche, & Boshoff, 2017; Qing et al., 2012; Xin & Seo, 2019). Liu et al. (2006) found that the level of individual consumer ethnocentrism had a significant negative impact on the evaluation of store brands containing foreign brand names and foreign brand country of origin (COO), where consumers with high ethnocentrism have a significantly less favorable attitude towards shop signs with English names and western COOs. Another study by Maksan et al. (2019) found that ethnocentrism has a strong and positive impact on consumer attitudes towards purchasing domestic wine. Not only that, the results of the study by Pentz et al. (2017) show that there is a negative relationship between consumer ethnocentrism and attitudes towards foreign imported goods among white consumers and black consumers in South African countries. Based on these previous studies, we hypothesize:

H4: Ethnocentrism has a positive significant relationship with consumer attitude

3.5 Effect of Consumer Attitude on Purchase Intention

Attitude toward behavior is considered as the first and foremost variable that influences behavior intention. When an individual positively appreciates an action, then he has the will to do a certain action. Several previous studies have shown that attitude is one of the significant factors that influence behavioral intention, including the intention to buy a product (Abd Rahman et al., 2015; Abzari, Ghassemi, & Vosta, 2014; Bashir, 2019b; Hati, Zulianti, Achyar, & Safira, 2020; Jahn, Tsalis, & Lahteenmaki, 2019; Kusumaningsih, Irianto, & Antriyandarti, 2019; Maksan et al., 2019; Rizkitysha & Hananto, 2020; Singh & Banerjee, 2018; Souiden & Jabeur, 2015; Vidyanata & Hadiwidjojo, 2018; Yu, Liu, Lee, & Soutar, 2018). The results of previous studies indicate that there is a significant effect of consumer attitude towards the intention to buy halal cosmetic products (Abd Rahman et al., 2015); halal food products (Bashir, 2019b); frozen beef products (Hati et al., 2020); food fortification products (Jahn et al., 2019); organic food products (Kusumaningsih et al., 2019); domestic wine products (Maksan et al., 2019); halal-labelled

detergent products (Rizkitysha & Hananto, 2020); and life insurance services (Souiden & Jabeur, 2015). Therefore, we hypothesize:

H5: Consumer attitude has a positive significant relationship with Purchase Intention

3.6 Consumer Attitude Mediates Religiosity and Purchase Intention

Previous studies have reported that attitude has a role as a mediator for the relationship between religiosity and purchase intention (Adriani & Ma'ruf, 2020; Bananuka et al., 2019; Briliana & Mursito, 2017; Garg & Joshi, 2018; Newaz et al., 2016.; Putri et al., 2018). The results of research by Garg and Joshi (2018) show that attitude acts as a mediator of religiosity with consumers' intentions in buying halal branded products in India. Similar results were also found by Bananuka et al. (2019) namely attitude successfully mediates the relationship between religiosity and intention to use Islamic banking in Uganda. In addition, the study of Adriani and Ma'ruf (2020) also confirms that the influence of Islamic religiosity on the intention to buy halal cosmetic products in Indonesia is mediated by consumer attitudes towards halal products. Based on this description, we hypothesize:

H6: Consumer attitude mediates the relationship religiosity and purchase intention

3.7 Consumer Attitude Mediates Ethnocentrism and Purchase Intention

Consumers with high ethnocentrism have an attitude that prefers products from countries with similar cultures. From an ethnocentric point of view, buying an externally made product may appear "immoral" and "unpatriotic" because it does not contribute to the local economy. In the end, it raises the attitude of consumer dislike of external products and the intention not to buy these external products. Likewise, consumer ethnocentricity raises a positive or like attitude towards local products which in turn encourages them to intend to buy locally made products (Xin & Seo, 2019). Xin and Seo (2019) found that attitude plays a role as a mediator for the influence of consumer ethnocentrism on Chinese consumer intentions to purchase imported Korean functional foods. Furthermore, Maksan et al. (2019) also found the same thing, where the influence of ethnocentrism on the intention to purchase domestic wine is partially mediated by the consumer's attitude. This means that consumers' intention to buy domestic wine can be strengthened and enhanced by increasing the positive attitude of consumers about purchasing domestic wine. In addition, the research results of Juharsah and Hartini (2014) show that attitudes play a role in mediating the relationship between ethnocentrism and the purchase intention of the Bau-Bau people against typical Buton weaving in Indonesia. Therefore, we hypothesize:

H7: Consumer attitude mediates the relationship ethnocentrism and purchase intention

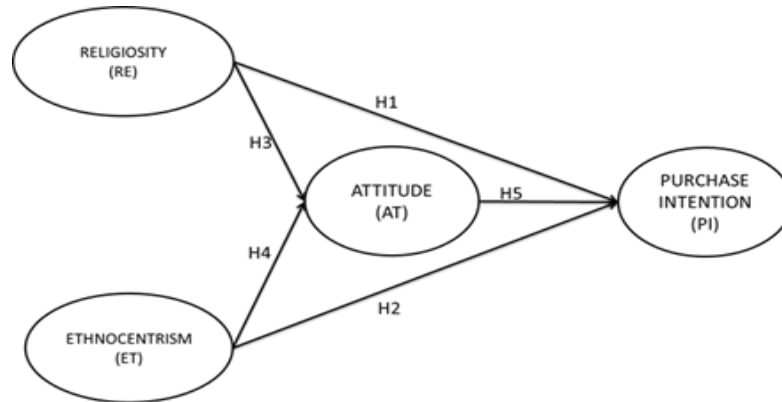


Figure 1. Research Model

4. Method

This research was conducted using a quantitative approach with the type of causal research, namely research that aims to test hypotheses about the cause-and-effect relationship between several variables. In addition, this study used a survey design and was carried out in a cross-sectional manner, in which primary data collection was carried out simultaneously at one time by providing the questions contained in the questionnaire to individual respondents. The population of this study is all consumers who use Indonesian local brand halal cosmetic products, namely Wardah, who live in 5 major cities in Indonesia, namely Jakarta, Bogor, Depok, Tangerang, and Bekasi. The sampling method used is non-probability, namely incidental sampling by giving online questionnaires to respondents distributed through social media ads. The total research sample obtained was 235 respondents. Data collection was carried out through filling in the online Self-Administered Questionnaire (SAQ), where respondents answered questions that had been arranged in the form of choices and scale questions using a Likert scale (1–5). The data analysis method in this research is SEM-PLS (Partial Least Square) which is processed with the help of WarpPLS 6.0 software. For an explanation of constructs and measurement can be seen in Table 2.

Table 2. Constructs and Measurement

Construct	Measurement
Religiosity Adapted from Nurhayati (2019) & Islam (2019)	RE1. Islam has answered many questions about the meaning of life
	RE2. I often read texts relating to faith/belief in Islam
	RE3. I spend a lot of time to understand beliefs about Islam
	RE4. I have a feeling of being afraid of Allah.
	RE5. I have a feeling of being punished by Allah for some wrong done
	RE6. It is important for me to spend time for praying to God
Ethnocentrism adapted from Ahmed (2013)	ET1. Indonesian consumers should always buy Indonesian made products instead of imports
	ET2. Buy Indonesian-made products. Keep Indonesian working
	ET3. Indonesian products, first, last and foremost

	ET4. We should purchase products produced in Indonesia instead of letting other countries get rich off us
	ET5. It is always best to purchase Indonesian products
	ET6. Foreign products should be taxed heavily to reduce their entry to the Indonesian market
	ET7. We should buy from foreign countries only those products that we cannot obtain within our own country
Attitude	AT1. I like to choose Halal cosmetic products
Adopted from	AT2. I always look for the Halal label when I buy cosmetic products
Abd Rahman	AT3. Halal cosmetic products are important
(2015)	AT4. Using Halal cosmetic products is my own choice
	AT5. Most people who are important to me use Halal cosmetic products
Purchase Intention	PI1. I am willing to pay more for cosmetic products with an authentic Halal logo
Adopted from	PI2. I am willing to wait longer to buy cosmetic products with an authentic Halal logo
Abd Rahman	PI3. I am willing to shop around to buy cosmetic products with an authentic Halal logo
(2015)	PI4. I am willing to travel long distances to buy cosmetic products with an authentic Halal logo
	PI5. I intend to purchase Halal cosmetic products in the future

5. Results

The research model test was conducted to see the suitability of the model built in the study. A good research model will be able to describe the suitability of the relationship between the variables in the study. The use of WarpPLS 6.0 has provided calculation results that indicate the criteria used to judge whether the model is appropriate. From Table 3, it is known that each value has met the ideal criteria, so it can be concluded that the overall model of this research is good and appropriate.

Table 3. Model Fit Test

Description	Value	Ideal
<i>Average path coefficient (APC)</i>	P<0.001	<= 0.05
<i>Average R-squared (ARS)</i>	P<0.001	<= 0.05
<i>Average adjusted R-squared (AARS)</i>	P<0.001	<= 0.05
<i>Average block VIF (AVIF)</i>	2.016	<= 3.3
<i>Average full collinearity VIF (AFVIF)</i>	2.437	Acceptable if <5
<i>Sympson's paradox ratio (SPR)</i>	1	Acceptable if >0.7
<i>R-squared contribution ratio (RSCR)</i>	1	Acceptable if >0.9
<i>Statistical suppression ratio (SSR)</i>	1	>= 0.7
<i>Nonlinear bivariate causality direction ratio</i>	0.8	>= 0.7

5.1 Convergent Validity and Reliability

The Average Variance Extracted (AVE) value indicates that all reflective constructs have an AVE value greater than 0.50, where respectively AVE religiosity is 0.632; ethnocentrism 0.662; attitude 0.726; and purchase intention 0.591. The AVE results indicate that all indicators have met the specified standard values, so that the convergence of the indicators is valid or acceptable and it can be stated that all indicators measuring the construct have met the convergent validity requirements. In addition, the results of the Composite Reliability (CR) data show that all values are above 0.8, where the CR religiosity is 0.910; ethnocentrism 0.931; attitude is 0.929 and purchase intention is 0.910, so it means that this data has high reliability. Besides CR, the reliability test was strengthened by Cronbach's Alpha (CA), where the results showed all CA numbers were > 0.8, namely CA religiosity 0.880; ethnocentrism 0.911; attitude 0.902 and purchase intention 0.884, so it can be concluded that reliability is very high. In summary, the data can be seen in Table 4.

Table 4. Convergent validity dan reliability

	AVE	CR	CA
<i>Religiosity</i>	0.632	0.910	0.880
<i>Ethnocentrism</i>	0.663	0.931	0.911
<i>Attitude</i>	0.726	0.929	0.902
<i>Purchase Intention</i>	0.591	0.910	0.884

AVE Average Variance Extracted; CR Composite Reliability; CA Cronbach's Alpha

5.2 Discriminant Validity

The discriminant validity test was carried out by looking at the cross-loading value and the Square Root of Average Variance Extracted / AVE value. Based on Table 5, it shows that each indicator measuring a construct has a greater cross loading value for its respective construct, so it can be said to be valid. The Square Root of AVE value obtained by each construct is greater than the correlation value between constructs and other constructs in the same column. These results indicate that the conditions for discriminant validity are met.

Table 5. Discriminant Validity (Fornell Lacker Criterium)

	RE	ET	AT	PI
<i>Religiosity (RE)</i>	0.795			
<i>Ethnocentrism (ET)</i>	0.685	0.814		
<i>Attitude (AT)</i>	0.582	0.654	0.852	
<i>Purchase Intention (PI)</i>	0.431	0.580	0.748	0.769

5.3 Hypothesis Test Results

The level of confidence used in this study was 5%. The hypothesis will be accepted if the *p*-value <0.05. The path coefficient value is used to determine the direction of the correlation coefficient relationship. Positive correlation coefficient which indicates that there is a positive relationship between constructs and vice versa. Hypothesis test results show that there is no significant effect

between religiosity and purchase intention where the p -value is 0.300 so that **H1 is not supported**. Furthermore, the direct relationship between ethnocentrism and purchase intention has a p -value <0.01 so that it can be stated that **H2 is supported**. A significant effect was also found on the religiosity towards consumer attitude (with p -value <0.01), so it is concluded that **H3 is supported**. At H4, it was found that ethnocentrism had a significant positive effect on consumer attitude, which was seen from the P -value <0.01 , so **H4 was supported**. On the other hand, **H5 is also supported**, or in other words, there is a significant influence between consumer attitude towards purchase intention. This is evidenced by the P -value of <0.01 . Other results can be seen from the R-squared coefficient of customer satisfaction and customer loyalty which is quite high, namely 0.62, which means that 62% of consumer purchase intention for local brand halal cosmetics can be increased by high religiosity, ethnocentrism, and consumer attitudes. The results of this hypothesis test are summarized in Table 6. In addition, Figure 2 shows the results of hypothesis testing based on the output of WarpPLS 6.0.

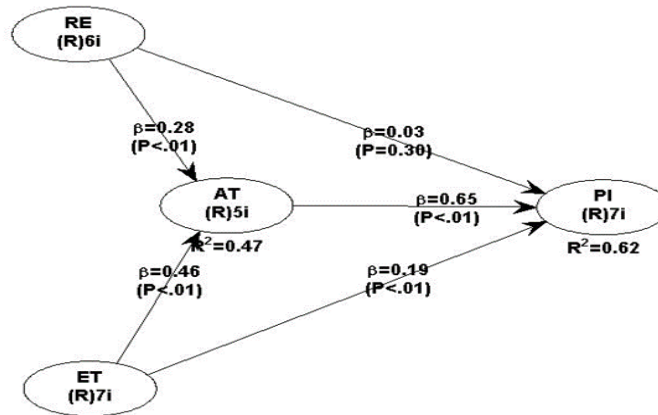


Figure 2. The results of the hypothesis test based on the output of WarpPLS 6.0

Table 6. Result of Hypothesis Test Summary (Direct Effect)

Hypothesis	Description	Path coefficients	P-values	Results
H1	RE → PI	0.035	0.300	Not supported
H2	ET → PI	0.191	<0.01	Supported
H3	RE → AT	0.276	<0.01	Supported
H4	ET → AT	0.457	<0.01	Supported
H5	AT → PI	0.649	<0.01	Supported

5.4 Mediation Effect Test Results

Testing the role of consumer attitude as a mediator of religiosity and purchase intention, and as a mediator of ethnocentrism and purchase intention is carried out through (1) direct effect testing and (2) indirect effect. In direct effect testing, an estimate of the direct effect of religiosity on purchase intention ($c1$) and ethnocentrism on purchase intention ($c2$) is carried out. Based on the results of data processing, it is concluded that religiosity has a significant effect on purchase

intention with a path coefficient (β) value of 0.17 and a p-value <0.01 . The direct effect results are shown in Figure 3.

In the indirect effect test, an estimate of the indirect effect is carried out simultaneously, namely the religiosity to purchase intention ($c1'$); religiosity to attitude ($a1$); and attitude towards purchase intention ($b1$). Also, the ethnocentrism pathway to purchase intention ($c2'$); ethnocentrism towards attitude ($a2$); and attitude towards purchase intention ($b2$). The results of the indirect effect are shown in Figure 2.

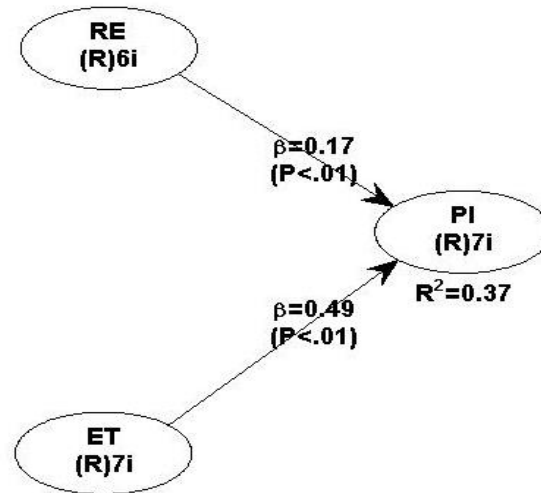


Figure 3. Direct Effect

From testing the direct effect and indirect effect, the results of the path test are presented in table 7. Based on the table, the test results show that the coefficient of direct effect of religiosity on purchase intention on the first model is 0.17 and significant. The results for the second model fell to 0.03 and became insignificant (p-value = 0.30). The prerequisite path ($a1$) RE to AT in the second model is 0.28 with a p-value <0.01 which means significant. Whereas for the prerequisite path ($b1$) AT to PI in the second model is 0.65 with a p-value <0.01 which means significant. This shows full mediation or in other words the consumer attitude fully mediates the relationship between religiosity and purchase intention. So, it can be concluded that **H6 is supported**.

Table 7. Mediation Test Results

	Direct		Indirect	
	β	P-values	β	P-values
RE \rightarrow PI	0.17	<0.01	0.03	0.30
ET \rightarrow PI	0.49	<0.01	0.19	<0.01
RE \rightarrow AT			0.28	<0.01
ET \rightarrow AT			0.46	<0.01
AT \rightarrow PI			0.65	<0.01

On the other hand, the test results show that the coefficient of direct effect of ethnocentrism on purchase intention in the first model is 0.49 and significant (p-value <0.01). The results of the second model fell to 0.19 and were significant (p-value = 0.30). The prerequisite path (a2) ET to AT in the second model is 0.46 with a p-value <0.01 which means significant. Whereas for the prerequisite path (b2) AT to PI in the second model is 0.65 with a p-value <0.01 which means significant. This shows partially mediation, or in other words consumer attitude, partially mediates the relationship between ethnocentrism and purchase intention. So, it can be concluded that **H7 is supported**.

6. Discussion

From the results of this research, empirical findings were found that religiosity has a significant positive effect on consumer attitudes towards local brand halal cosmetic products in Indonesia. These results have successfully confirmed various previous studies (Abd Rahman et al., 2015; Abou-Youssef et al., 2015; Bananuka et al., 2019; Garg & Joshi, 2018). In their research, Abd Rahman et al. (2015) found that religiosity plays an important role in increasing the attitude of consumers of halal cosmetic products in Malaysia, so that religiosity is one of the main factors that must be considered in promoting their cosmetic products. The results of this study are also in line with the findings of Garg and Joshi (2018), where religiosity has a significant effect on the attitude of consumers of 'halal' branded cosmetic products in India. According to him, people are now more aware of "Halal" branding and people have the hope of buying these products from markets that fulfil their religious or religious aspirations. Similar results were also found in the study of Bananuka et al. (2019) and Abou-Youssef et al. (2015), namely that there is a significant influence between religiosity and consumer attitude in the Islamic-banking sector in Uganda and Egypt.

This study also found a significant effect of ethnocentrism on increasing consumer positive attitudes towards locally made Indonesian halal cosmetics. This empirical finding supports the results of research conducted by Maksan et al. (2019) where he found that ethnocentrism has a strong and positive influence on consumer attitudes regarding the purchase of domestically-made wine. The higher the level of consumer ethnocentrism, the more positive the attitude of consumers towards domestically-made products. On the other hand, the more negative the consumer's attitude towards foreign-made products. As found by Liu et al. (2006) which shows a significant negative influence between ethnocentrism and consumer attitudes towards foreign products through store signs in China. Likewise, Xin and Seo (2019) found that ethnocentrism had a significant negative effect on the attitudes of Chinese consumers towards imported functional foods from Korea.

Furthermore, the results of this study indicate that attitude has a significant effect on the purchase intention of domestic-made halal cosmetic products. This has successfully confirmed various previous studies that also found similar results (Bashir, 2019b; Briliana & Mursito, 2017; Jahn et al., 2019; Kusumaningsih et al., 2019; Singh & Banerjee, 2018; Vidyanata & Hadiwidjojo, 2018; Yuwidjojo, 2018; Yuwidjojo. et al., 2018). Among them, Bashir (2019b) found that attitude has a significant positive effect on the purchase intention of foreign consumers to buy halal food products in South Africa. Briliana and Mursito (2017) also get the same result, where attitude has

a significant impact in increasing the buying interest of Indonesian Muslim youths for halal cosmetic products. Not only that, Jahn et al. (2019) found that consumers' attitude towards food fortification could lead to their intention to buy food fortified with vitamin D.

Another finding in this research is that ethnocentrism has a positive and significant direct effect on the interest in buying halal cosmetic products made in Indonesia. This finding is in line with the results of Narang's (2016) research which shows that consumer ethnocentrism has a significant effect on purchase intention. In addition, Josiassen, Assaf, and Karpen (2011) also found that there is a significant effect of consumer ethnocentrism on willingness to buy product, where the strength of the relationship between consumer ethnocentrism and willingness to buy is influenced by consumer characteristics, such as age and gender. Furthermore, Souiden, Ladhari, and Chang (2018) and Xin and Seo (2019) found a significant influence of consumer ethnocentrism on purchase intention, but with a negative relationship direction. This is because in their research the products studied were products originating from abroad.

From the results of this study, it is also known that consumer attitude has a full mediating role in the relationship of religiosity on purchase intention and has a partially mediating role in the relationship between ethnocentrism and purchase intention. This is in line with the results of previous studies, including Abd Rahman et al. (2015), Bananuka et al. (2019), and Garg and Joshi (2018) who found that attitude has a mediating role between religiosity and purchase intention. The results of this study also confirm previous empirical findings which state that attitudes mediate ethnocentrism with purchase intention (Liu et al., 2006; Maksan et al., 2019; Moon & Jain, 2002).

7. Conclusion

From the results of research and discussion, the conclusion that can be drawn is that both religiosity and ethnocentrism have a significant effect on consumer attitude, and consumer attitude has a significant effect on purchase intention. Other results indicate that there is no significant effect on the direct relationship between religiosity on purchase intention, on the contrary, there is a significant effect on the direct relationship between ethnocentrism and purchase intention. The empirical results also show that consumer attitudes fully mediate the relationship between religiosity and purchase intention, and partially mediate the relationship between ethnocentrism and purchase intention. The coefficient of R-squared purchase intention is known to be quite high, namely 0.62, which means that 62% of purchase intention can be increased by consumer religiosity, attitude and ethnocentrism.

8. Implication

The implications of this research include: (1) Companies must take into account the factors of religiosity and ethnocentrism in their halal cosmetic product marketing strategy. such as by consistently branding halal cosmetic products in accordance with the Islamic religious law, so that consumers who consume them are a reflection of Muslim women who are devout of religious orders. (2) Halal cosmetic companies can also use brand ambassadors from public figures who are known to have good religiosity. In addition, (3) companies can also become sponsors in various Islamic activities or activities of the Muslim community, so that halal

cosmetics builds strong Islamic branding. (4) Marketers must also promote halal cosmetic products as locally made products but with international quality. Marketers can create campaigns such as "choosing to consume local halal cosmetic products is a reflection of pride in the work of the nation's children and helping to advance the country." Thus, consumers who have high religiosity and ethnocentrism as the main market segments will have more positive attitudes towards the brand and more intention to buy products and even become loyal customer.

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