

Toward Halal Cosmetics Brand Image: Mediating Role of Religiosity Evidence from Muslim Women in Medan, Indonesia

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Abstract: The purpose of this study is to discuss how the country of origin image mediated by religiosity to affect the halal cosmetics brand image among Muslim women in Medan. Descriptive research has been adopted in this study through a quantitative approach using closed-ended questions. Questionnaires were distributed to 108 respondents and criteria selection was 100 respondents. Data were analyzed using path analysis. In particular, the construct of religiosity has been shown to be an effective mediation of the country of origin image and halal cosmetics brand image. Country of origin image and religiosity were studied and shown to have a positive influence on Muslim women to evaluate halal brand. The halal cosmetics brand image as a set of associations related to health, goodness and truth.

Key words: Country of origin image, religiosity, halal brand image, evaluate halal brand, related to health, Medan

INTRODUCTION

Halal is an important part of life among Muslims as a signal guarantee and trust (Abdul *et al.*, 2009). The scholars argue that Halal is a part of convictions system and morality is inherent in individual life (Wilson and Liu 2010). One of the products which growing up rapidly is the halal cosmetics. In 2014, most of Muslims have spent \$54 billion for halal cosmetics and later, its expected to achieve the \$80 billion in 2020 (Anonymous, 2014). The report shows that the market trend to grows up aware of the halal cosmetics for Muslim consumer.

Indonesia is a country where the majority of the population are Muslim and the largest in the world. In this case, Indonesia is a major market for halal cosmetics (Hunter, 2012). Overall, the potential market for cosmetics brand is still dominated by the global brand. The broad range of cosmetics brand from the national and international company would be shaping the various consumer perceptions. The study of Mukhtar and Butt (2012) has investigated the reluctance of the Muslim consumer when evaluating the products derived from non-Muslim countries. Especially, the substance of materials sources did not to labeled the halal assurance status. Also, the difference of the consumer perception might be due to brands image from the country of origin.

The prior study namely Borzoei and Asgari (2015) seen consumer perception would influence the country of origin image. At the time of consumers assess the product, so the country of origin image used as a signal

to distinguish the global brand. Similarly, the study from (Jung and Yoon, 2012) finds consumers evaluate the brands, the consumer perception on country of the brand is derived. Therefore, a label “made in” becomes evaluation criteria. Perhaps, the best brands were the consumers need. The brand was derived from a positive country’s image could have the greatest chance to consumer evaluated rather than the countries have a negative image. For instance, Abedniya and Zaeim (2011) clarify the United States, Japan and Germany perceived consumer with the high-quality brands. Meanwhile, some countries in Eastern Europe and developing countries viewed were inferior products manufacturers.

However, consumer’s perception could be incorrect while evaluating the products from the other countries. Phau and Suntornnond (2006) pointed out that Afghanistan considered as a country was still underdeveloped. The majority of the consumer perception on evaluate was a low-quality product, though in the world, the carpet products were highly appreciated. The condition was different from the halal brand. During the brands informed the products were halal, thus consumer willingness to purchase the product. Muslim consumers did not concern on the country of origin when the signal of the product was Halal. Meanwhile when a sign did not find on the product; it matter will arouse suspicion with the product origin in particular, brands derived from western countries (Mukhtar and Butt, 2012).

Hence, consumers have the different attitude at the time on evaluating products from the various

countries. The Muslim perception when the product from the Muslim countries, the halal assurance status would higher than Western countries while the United Kingdom was more believable on the halal status than the other western countries. Besides that, in Muslim countries, Saudi Arabia perceived more believable on the halal assurance status. Therefore, the halal brand image from Western countries had a positive viewed throughout they comply Sharia regarding Muslim countries (Mukhtar and Butt, 2012). Additionally, the study of Haque *et al.* (2015) discusses the different perception was related to religious values on consumers Muslim. In line with this, Alserhan (2010) assess due to religious dimensions were established in the life of Muslim. Consequently this affected the Muslim behavior in choosing a specific brand.

Similarly, Al-Hyari *et al.* (2012) explores the relationship of religious substantially into Muslim's purchase behavior. Finally, in this study, the researchers focus on the role of religiosity that mediates the relationship between the country of origin image and halal cosmetics brand image. Therefore, the objectives of this study as follows:

- To examine the effect of the country of origin image toward religiosity
- To examine the effect of religiosity toward halal cosmetics brand image
- To examine the mediating effect of religiosity on country of origin and halal cosmetics brand image

Literature review

Halal: The word Halal derived from the Arabic which means the characteristic of all activities that were permitted in Islamic law. Halal brand could verify the products and services following international halal standards based on Islamic Shari'a (Lada *et al.*, 2009; Ahmad, 2015). Halal show the brand value has a high quality (Wilson and Liu, 2010). Halal is a part of conviction framework and moral embrace Muslim adherents and as a manifestation of traits and spirituality Muslim (Bassiouny in and Jamal and Sharifuddin, 2015).

Islam always educates of Muslim adherents to avoid behavior that opposed on Islamic law. Islam intends to guide Muslim in various activities including on purchase activity adherents. Additionally, the principles of prudence on received the information, especially halal products. Muslims considering the decision during the process of product evaluate. Although, consumer behavior had a difference defines all information that obtained. Hence, during the act did not to conflict with religious values, it meant permitted (Razzaque and

Chaudhry, 2013). Usually, the consumers have the different response for the conventional and halal product that is caused by cognitive, affective and conative aspects. The cognitive aspect related to the consumers think and the affective aspect related to the consumers feel. The conative aspect means the consumer's action for the product. In conventional products, the consumer's response beginning from "think-feel-do". However, for the halal product, the consumer's response must have emphasized "do-think-feel" or "do-feel-think". Islam instructs the Muslim adherents should have the high involvement in evaluating products, including the low-involvement products. The halal product is a priority in implementing of all commands and prohibitions from God. Halal is an area in which cognitive, affective and conative for Muslims to comply Islamic Law (Wilson and Liu, 2010).

Country of origin image: The country of origin as a signal when the consumers have limited knowledge in evaluating the product (Lee and Lee, 2009). Note of Ozretic by Rezvani *et al.* (2012), country of origin as a source informed to consumers in evaluating products. The information flow and complexity of product in the market due to a globalization growth is more rapidly. Country of origin is a substantial source in evaluating the product and consumers has considered the different experience of the various countries. The prior studies investigated the relationship between the country of origin image and the product of origin to evaluate a specific product or brand (Wang *et al.*, 2012; Diamantopoulos *et al.*, 2011; Maher and Carter, 2011). Moreover, consume'r assess an attribute product to affected attitudes and behavior on purchase decision making. It might accept or refuse that product (White, 2012; Wang *et al.*, 2012; Samiee, 2010; Laroche *et al.*, 2005).

The scholar, namely Lin and Chen (2006) argue that the country of origin image was evaluated with the political background, history and the level of the economy. Consumers noticed the advantages and disadvantages of a country such as the quality of the product. Therefore, Lee and Lee (2009), Samiee (2010) reiterated, the country's image could be substituted as an element on product evaluate and indirectly guide to consumers on the product quality.

Furthermore, Laroche *et al.* (2005) explain the country's image as a cognitive aspect relates to the quality of product or brand. Meanwhile, Ahmed and D'Astous (2008) emphasized the relevance of country's image with the level of involvement in evaluating the product. The country's image will affect to consumers in evaluating a low involvement products where consumers

use a signal of price or brand as the determining factor. In this case, the country's image will have lower evaluated rather than the brand image. According to Maher and Carter (2011) country's image as an emotional action based consumers mind related to the demographic of particular countries. In line with this, White (2012) describe that the country's image as positive emotional action when the consumer's belief toward the country's product or service. Muslim society provides a positive assessment of the product and service on Switzerland. It caused many people from the middle east to choose vacation and saving their money in Switzerland while their evaluation was negative for Denmark. Regarding Danish cartoons released in mass media had the impact offending Muslim in the world and it was worsening the country's image and it affects to Muslim countries to boycotts (Alserhan, 2010; Al-Hyari *et al.*, 2012).

Halal brand image: The image as perception reflects the consumer's objective that could affect the internal and external factors. In the study of Koubaa (2008) explains the internal factor means a collection of personal characteristics while the external factor as a set of product features and consumer perceptions of the country's image. Thus, Alhaddad (2014) referring Aaker defines a brand image as a collection of the association in consumer's mind related to the brand and usually have some purpose. Alhaddad (2014) describe the brand image as the combination of consumers perceptions and beliefs about a brand. Brand image has conceptualized with a set of benefit-based on brand associations that reflect a complexity and an abstract of structural property (Hsieh and Lindridge, 2005). The dimensions of the brand image were related to sensory, functions and symbolic as well as at the global market level. The components of cognitive attitude included functions and market conditions. The components of affective including sensory and symbolic dimensions.

Hsieh and Lindridge (2005) added that the brand would be stronger based on the experience and information obtained consumers. Dobni referred to Low argue brand image was reasoned or emotional perceptions consumers attached to a specific brand. The brand image consists of benefit and symbolic brand beliefs. According to Koubaa (2008) expressed brand image refers to consumers perception under the influence of the country of origin image. Evaluating consumer to country's image could affect the brand image.

Furthermore Wijaya (2013) explained brand image as the essential variable to develop a brand due to reflects a reputation and credibility of the brand and finally became the "guidelines" for the consumer to consume product or service. Also, brand image as a reflection of overall

perception formed of information and knowledge on a brand. Brand image was closely related to attitudes and beliefs that created the preference to a brand. In certain conditions, a brand could be described by certain characters as human beings. The study from Wang *et al.* (2012) described the brand image and country of origin image had influenced each other. The country's image and brand image have a different effect on consumer's perception when they evaluate the product. Brand derived from a positive country image have a great chance on consumer perception. For instance, perception on a brand from the United States, Japan and Germany as a high quality brand. While some countries in Eastern Europe and the developing countries such as Chinese, the brand was perceived as an inferior product (Abedniya and Zaeim, 2011).

The study conducted Mukhtar and Butt (2012) expressed Muslim consumer attitudes could be different on the brand acquired from Muslim countries rather than western countries. The tendency of the Muslim consumers to cautious as regards the brand which comes from western countries (non-Muslims) compared Muslim countries. Indeed, it was not all of the brands from Western countries that were suspected. For a high product involvement, it would have a high product image, i.e., cars, computers, mobile phones and weapons. The product has a place in consumers mind caused; it was a high-tech device.

In addition, Borzooei and Asgari (2015) argue Halal brand as a safety zone to minimize the doubtful on purchasing a product, likewise as a source of establishing an emotional relationship with customers. The halal brand has associated with the emotional aspects of consumers, especially if the religion was involved (Alserhan, 2010). Accordingly, in this study, the authors redefine Halal brand image as a set of associations that are related to the purpose of health, goodness and truth.

Religiosity: Religion is an important cultural factor to study because it is one of the most universal and influential social institutions that have a significant influence on people's attitudes, values and behaviors at both the individual and societal levels (Mokhlis, 2009). Religion is a set of beliefs that are taught since childhood and people gradually commit to the religion as they have greater understandings towards its teachings. Religiosity is based on the level of the individual's compliance that is based on religious values, beliefs and regular activities (Mokhlis and Sparks 2007; Jamal and Sharifuddin, 2015). According to Mokhlis (2009) suggested the key factors explain religious cognitive (intra-personal) dimension of religious beliefs and the behavioral (inter-personal)

dimension of religious activities. The factors describe the attitudinal and behavioral dimension of religious affiliations. Religiosity is part of the cultural aspects that have a great influence on the values, habits and attitudes and lifestyles that they ultimately have an impact on the person's behavior decision making (Mokhlis, 2009). The study conducted Al-Hyari *et al.* (2012) refers to Worthington argue the scholars confirm that religiosity was identified as religious affiliation and religious commitment. Religious affiliation indicated a faithfulness of adherents to a particular religious society as an identity. While religious commitment showed degrees of an individual adheres to values, beliefs and practices and used in their daily living.

The other scholars (Alam *et al.*, 2011; Mukhtar and Butt, 2012) suggest religiosity as a fundamental in determining consumer behavior. Religious traditions may prohibit the use of certain goods and services such as prevent its adherents from food and beverages non-halal. The influences of religion on the consumption of goods and services that are not directly restricted religious laws. In such a case, religious values shape an individual's emotional experience, cognition and psychological well-being and finally affect their consumption selection (Alam *et al.*, 2011; Bonne *et al.*, 2008).

According to Glock referred to the study of (Farrag and Hassan, 2015) suggest that religiosity consists of five dimensions: ideology, ritual, intellectual, consequences and experimental. Ideological dimensions including of the overall confidence associated with religion. Ritual dimension including of the measures set forth suppose religion, prayer, fasting, pilgrimage. Intellectual dimension refers to the knowledge of the individual about the religion. Consequences dimension refers to the importance of religion while the experimental dimension illustrates the convenience of religion.

The relationships between country of origin image, religiosity and halal brand image: Based on the study White (2012) found that the brand image has a positive effect on the country of origin image. It indicated the brand in a country had contributed as a whole of the country's image. For instance, the local brand in a country is part of the national identity where the country was associated with the local brand. The different case, the local brand from a country. The local brand was associated with the country. Another case, the local brand from a country was not associated with the country, although the finding of the study indicated local brand had an effect on the image of the country. The finding of the study, Haque *et al.* (2015) show that the country's image had a positive and significant effect to

the brand image. Also, the brand image had a positive effect on purchasing behavior. The study of White (2012) asserts that consumer evaluating a brand has enhanced the country's image.

Furthermore, according to Diamantopoulos *et al.* (2011) there are two different perspectives of the country's image. The relationship related to brand image namely the perspective of orthogonality and irradiation. In orthogonality, the country's image and brand image assumed directly effect as a counterweight on purchase behavior. In this case, consumer's perception implies the relationship between the country's image and brand image had not attached each other. It means consumer's image to the country had not affected the image of a particular brand from the country and vice versa. For example, the image of consumers in Austria had not effect on their image on the brand "Red Bull" from Austria. The image of consumers was positive or negative on "Red Bull" had not related to the country's image of Austria.

Besides that the irradiation perspective indicated the consumers formed of their perceptions of the brand image from a particular country. Due to the original identification of the product has been affected their perception of one or more from the other attribute of a brand. The irradiation perspective showed the consumer views on Austria had an effect toward the brand image "Red Bull" directly and the impact to purchase behavior. The meaning of this, the strength of a brand image as a part of due to the country of origin image. Consumer's perception of a particular brand had an effect on their perception of the country that was associated with the brand.

Additionally, Wang *et al.* (2012), divide "cognitive" of the country's image and "affective" of the country's image. Regarding cognitive or affective unsuitable used with a particular country. They argue "affective" aspect of the country's image is better used as a predictor of the purchase behavior rather than the cognitive aspect. For the cognitive of the country of origin, the image of the high industry countries has more benefited it rather than the affective aspect. In conclusion, the country's image would be appropriate for the cognitive or affective aspect. At the time of the country's image has the high cognitive, it did not have necessarily effect on purchase behavior. However, the affective aspect would be affected on purchasing behavior (Wang *et al.*, 2012).

The brand image considered consumers stimulus to purchase imported products in Bangladesh but related to religiosity, Haque *et al.* (2015) found that religiosity consumer had a negative effect and significant to purchase imported products. The role of religiosity had an effect on purchase decision to the halal brand or product.

Table 1: Operational variables definition

Codes	Variables	Operational definition
X	Country of origin image	As a form of understanding of certain countries based on the recognition of the advantages and disadvantages of products manufactured or marketed from certain countries in the past
Z	Religiosity	Based on a person's level of compliance based on religious values, beliefs and act of daily
Y	Halal brand image	As a set of associations related to the purpose of health, goodness and truth

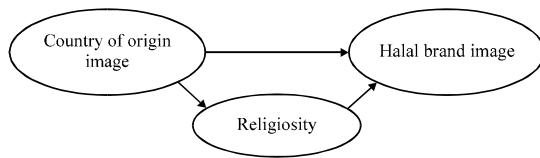


Fig. 1: The conceptual framework

The dimensions of intrinsic religiosity (intra-personal) play the role to selecting halal brand rather than extrinsic dimensions (inter-personal) (Mukhtar and Butt, 2012). In line with this case, Alam *et al.* (2011) high lighted of the level of religiosity of consumers and evaluation of their purchase decisions. Findings of the study confirm that religiosity acts as a full mediating role in the relationship between relevant and contextual variables and purchase behavior of Muslim consumers. Based on the literature review, the researcher proposed the following hypotheses:

- H₁: the country of origin image has a significant effect toward religiosity
- H₂: religiosity mediating the relationship between the country of origin image and the halal brand image

The conceptual framework: The framework to simplify the answer of the hypotheses study in Fig. 1.

The operational variables definition: The operational variables definition is shown in Table 1.

MATERIALS AND METHODS

Measurement variables: The study consists of three variables. All items intended to measure the variables in this study were adopted from previously validated instruments with adaptations required. The construct of the country of origin image was measured with items from Wang *et al.* (2012) and Haque *et al.* (2015) then modified in particular items. The halal brand image was assessed with measures reported (Wang *et al.*, 2012; Aziz and Chok, 2013) then adaptation for specific items. Meanwhile,

religiosity was measured with items from Rahman *et al.* (2015) and adaptation for particular items. In this study, the items adopted and adaptation were 18 items. Measures of the country of origin image (six items); halal cosmetics brand images (six items) and religiosity (six items). All the questions used a five-point Likert scale in which one indicated “strongly disagree” and five indicated “strongly agree”. Regression and path analysis was used to analyze the data.

Design and sampling procedure: The study was designed using descriptive research design to examine the hypothesis formulated following the model study conducted by Malhotra (2010). The purpose of the primary data was collected to answer the research objective. Before the questionnaires were distributed, the initial act is pre-testing to minimize a possibility of the problems in the research process.

The pre-test or preliminary test in order to identify if there were issues that might appear when filling out the questionnaire. The questionnaires were distributed to 30 respondents in order to see all aspects of the questionnaire that would be examined including the question content, wording, questionnaire design and layout, the level of difficulty of the questions and instructions for filling out the questionnaire.

The sampling method used the researcher was non-probability sampling and prospective potential respondent determined based on the purposive sampling. Several criteria used such as Muslim women, a minimum age at least eighteen years old; they had been used local halal brand cosmetics. Determination of the sample number referred to Hair *et al.* (2010). In the study, there were 18 indicators with a number of samples taken six times a number of indicators that were 108 respondents. However, 8 respondents were rejected refers to certain criteria. Finally, the respondents obtained as much as 100 respondents. Measuring variables consist of three variables and the indicators adopted from the previous study with adaptations were required.

RESULTS AND DISCUSSION

Characteristics of respondents: The demographic section of the questionnaire consisted of questions about the respondents; age, the level of education, type of occupation and the level of income (Table 2). Regarding the demographic details of the respondents, all respondents were Muslim women. In terms of age, the most of the respondents in the age range of 18-28 years which made up a total of 37%. Followed by respondents in the age range of 29-38 years that were 34% thus 29% of the respondents were in the age above 38 years. In

Table 2: Characteristics of respondents

Description	No. of respondents	Percentage
Age (years)		
18-28	37	37
29-38	34	34
≥ 38	29	29
Total	100	100
Level of education		
High school	27	27
Diploma	32	32
Graduate	29	29
Post-graduate	12	12
Total	100	100
Type of occupation		
Student	22	22
Housewife	21	21
Private sector	28	28
Civil sector	20	20
Professional	9	9
Total	100	100
Level of income		
IDR.1.000.000-IDR 2.500.000	33	33
IDR 2.500.001-IDR 4.000.000	34	34
IDR 4.000.001-IDR 5.500.000	26	26
≥IDR 5.500.001	7	7
Total	100	100

addition, concerning the level of education, the majority of the respondents in diploma group were 32%; followed by the graduate group were 29 and 27% indicated that they were the high school group then 12% of the respondents indicated that they were the post-graduate group.

In term of type of occupation, the most of respondents of private sector group which made up a total 28%; followed by respondents of student group made up 22% of the respondents and 21% indicated that they were the housewife group; then 20% of respondents indicated that they were from civil sector or government employees; lastly 9% of the respondents indicated that they were professional group.

Concerning the level of income, the majority of the respondents in the income range of IDR 2.500.001-IDR 4.000.000 which made up a total of 34%, followed by respondents in the income range of IDR 1.000.000-IDR 2.500.000 were 33% thus, 26% of the respondents were in the income range of IDR 4.000.001-IDR 5.000.000 then, the minority of the respondents were in the income range above IDR 5.000.001 which made up a total of 7%.

Validity test: The validity test of the study is corrected Item-total correlation. The items with the correlation below of 0.2 will not be used or replaced with a new item (Hair *et al.*, 2010). The correlation showed all the items as a result higher from r-table (0.361) with $n = 30$ and significance is 0.05 (2-tailed) (Table 3 and 4).

Reliability test: The reliability test showed the internal consistency reliability of questionnaires. Testing scale reliability referred (Malhotra, 2010) where the reliable limit value of Cronbac'h alpha should exceed of 0.6. The result

Table 3: Validity test

Items	Corrected item-total correlation
Country of origin image	
Q1	0.630
Q2	0.456
Q3	0.640
Q4	0.633
Q5	0.657
Q6	0.427
Religiosity	
Q7	0.725
Q8	0.645
Q9	0.757
Q10	0.635
Q11	0.720
Q12	0.750
Halal brand image	
Q13	0.694
Q14	0.537
Q15	0.812
Q16	0.706
Q17	0.769
Q18	0.780

Table 4: Reliability test

Variables	Cronbach's alpha	No. of items
Country of origin image	0.768	6
Religiosity	0.840	6
Halal brand image	0.825	6

of the study indicated Cronbac'h alpha respectively for the country of origin image, religiosity and the halal brand image is 0.768, 0.840 and 0.825. The results demonstrated the design of questionnaire was the high internal consistency.

Normality test: Based on the Kolmogorov-Smirnov test asymp. Sig. (2-tailed) value demonstrate is 0.87. Hence, there is no question on the normality of the data. The result showed a residual is normal (Table 5).

Multicollinearity test: In this study, the multicollinearity test is to examine the variance inflation factor. The results of these analyses are presented in Table 6. Based on the data (Table 6), variance inflation factor indicated all value VIF were below 10. The result of tolerance showed none tolerance value is <0.1 (Hair *et al.*, 2010). Thus, the measures selected for assessing independent variables in this study do not reach levels indicate of multicollinearity. The acceptable Durbin-Watson range is between 1.5 and 2.5. Hence, the measures selected for assessing independent variables in this study do not reach levels indicate of multicollinearity.

R-square (R^2): Based on data in Table 7, the result of (R^2) was 0.457. It indicated the contribution of independent variables in explaining the variance of the dependent variable was 45.7%. While 54.3% explained from another factor. The results of the regression analysis (Table 8), the value of R^2 was 0.491. It demonstrated that the

Table 5: One-sample Kolmogorov-Smirnov test

Variables	Unstandardized residual
N	100.000
Kolmogorov-Smirnov Z	1.252
Asymp.Sig. (2-tailed)	0.087

Table 6: Test of collinearity statistics

Variables	Tolerance	VIF
Country of origin image	0.543	1.842
Religiosity	0.543	1.842

Table 7: The result of regression analysis

Variable	β	R ²	F-values	Sig.
Country of origin image to religiosity	0.676	0.457	82.555	0.000

contribution of the country of origin image and religiosity in explaining the variance of the Halal brand image were 49.1% while 50.9% explained from the other factor.

Regression analysis: In accordance data in Table 8, the simultaneous testing presented, F-test was 46.708 with a significance level $\alpha = 10\%$ or 0.1 and the F-table value was 1.66. It indicated that country of origin image and religiosity have a significant influence on the halal brand image. In addition, the result of the partial testing showed t-test of the country of origin image was 1.788 compared to t-table value was 1.290. It indicated t-test was greater than t-table value or (1.788 > 1.290) with significance level (0.077 < 0.1). However, the data showed (Table 8), t-test of religiosity was 5.789 compared to t-table value was 1.661. It indicated t-test of religiosity was greater than t-table value or (5.789 > 1.986), significant (0.000 < 0.1). The findings of the study demonstrated, in partially, the country of origin image has a significant effect on the halal brand image. Similarly, religiosity has a significant effect on the halal brand image.

Hypothesis testing with path analysis: Based on the test result, a value of β is 0.676 ($p = 0.000$) and the simultaneous test or F-test of 46.708 is a higher than F-table of 1.66, it is significantly (0.000 < 0.1). In this regard, the country of origin image has a significant effect toward religiosity. The statistical result demonstrated the first hypothesis (H_1) was supported. The findings of this study supported research by Haque *et al.* (2015), Mukhtar and Butt (2012).

The second hypothesis (H_2) showed religiosity mediating the relationship between the country of origin image and the halal brand image. The study was supported (Haque *et al.*, 2015; Mukhtar and Butt, 2012). The result presented of the direct effect the country of origin image toward the halal brand image was showed $\beta = 0.176$. While the indirect effect of the country of origin image on halal brand image mediated religiosity was

demonstrated $\beta = 0.385$ (Table 9). The total effect of country origin image on the halal brand image obtain from the direct effect ($\beta = 0.176$) and the indirect effect ($\beta = 0.385$). The total effect was 0.561 (Table 9). Hence, the role of religiosity mediating the relationship between the country of origin image and the halal brand image was confirm effectively.

Based on the testing result, the value of β is 0.676 ($p = 0.000$) and the simultaneous test or F-test of 46.708 and higher than F-table of 1.66, significant (0.000 < 0.1). In this regard, the country of origin image has a significant effect toward religiosity. The testing result demonstrated the first hypothesis (H_1) was accepted and support to the previous studies (Haque *et al.*, 2015; Mukhtar and Butt, 2012). Indonesia has been recognized as a country of Muslim majority population in the world. Muslim society in Indonesia has a tolerance attitude with minority society such as Christian, Catholic, Buddhist, Hindu also Confucian. During the holy day, Muslim adherents always maintain a harmony circumstance to appreciate another religion. For instance, Muslims contributed to the parking area to the follower of religious activity and vice versa. Since early, Indonesian citizens had been taught to the religious beliefs and the country did not distinguish to adherents of the particular religion.

Indonesia country provides an equal right for all citizens to obtain a religion education. The rules of a country would guarantee a freedom of citizens on embracing the religion and worship according to their religious beliefs. Hence, the role of the country in supporting the religious activities would shape a positive image of the country. The finding of the study in line with Laroche *et al.* (2005) that argue a positive image of the country based on consumer's beliefs about the country. It indicated the cognitive image of country effect in evaluating on the halal brand. The community characteristic has an effect on consumers responses in this country. It noted the affective image of the country effect in assessing on the halal brand. Desired interaction reflects consumer's willingness to the country as a conative component.

Findings of the study indicated that Muslims in this country are responsive and they have beliefs on the halal brand image. Muslims women were using the halal brand cosmetics and they argue a cosmetics brand have a good reputation. Then the cosmetics as a healthy product. Brand perceived as truth. Also, they argue a cosmetics brand has an innovative value. In assessing on a cosmetics brand they evaluate on cosmetics brand has a good quality and not less compared to the cosmetics brand from overseas. In this regard, a strength of brand image referring to perspective

Table 8: The results of regression analysis

Variables	β	R ²	F-values	F-table	t-values	t-table	Sig.
Country of origin image to halal brand image	0.176	0.491	46.708	1.66	1.788	1.290	0.077
Religiosity to halal brand image	0.569	0.491	46.708	1.66	5.789	1.661	0.000

Table 9: Summary of path analysis

Effect	From	To	β	R ²	Sig.	Conclusion
Direct	Country of origin image	Religiosity	0.676	0.457	0.000.000	Supported
Direct	Country of origin image	Halal brand image	0.176	0.491	0.077	Supported
Direct	Religiosity	Halal brand image	0.569	0.491	0.000	Supported
Indirect	Country of origin image	Halal brand image mediating religiosity	(0.676×0.569) = 0.385			Supported
Total effect			(0.176+0.383) = 0.561			

irradiation (Diamantopoulos *et al.*, 2011). The trend of consumer showed the strength of halal brand image has an effect toward the country of origin image. The testing result indicates the country of origin image has a significant effect on the halal brand image. Additionally, the role of religiosity strengthens the relationship between the country of origin image and halal brand image. The test result showed the indirect effect by multiplying the value of β is 0.676 and the value of β is 0.569. The results of multiplicative are 0.385. Due to the direct effect value ($\beta = 0.176$) is smaller than the value of the indirect effect ($\beta = 0.385$). The total effect of country origin image on the halal brand image obtained from the direct effect ($\beta = 0.176$) and the indirect effect ($\beta = 0.385$). So, the total effect was 0.561.

Hence, it proved that the religiosity could mediate the relationship between the country of origin image and the halal brand image. Hence, the test results to confirm the second hypothesis (H_2) that is accepted. The result of this study demonstrated the role of religiosity has a function as a mediating between the country of origin image and the halal brand image. This study was supporting to Mukhtar (2012) which is demonstrated religiosity effect toward intention the halal product. The role of religiosity is different on the imported product. Besides that, religiosity has a negative effect on purchase imported product that was found by Haque *et al.* (2015). The possibility differences of the results are caused the consumer level of compliance (Salehudin and Mukhlis, 2012).

Nonetheless, the other finding of this study also supports (Haque *et al.*, 2015) that the country of origin image has a positive and significant effect on the brand image. Muslims consumers attitude and their attention would be different while the brands derived from Muslim countries rather than Western countries. The halal brands derived from Western countries have a lower the image

compared to the Muslim countries (Mukhtar, 2012). Meanwhile, the halal brand image is a collection of the association that is formed in the consumer's mind and it has an element of health, goodness and truth.

CONCLUSION

The total effect of country origin image on the halal brand image obtained from the direct effect ($\beta = 0.176$) and the indirect effect ($\beta = 0.385$). The total effect were 0.56. Therefore, the result of this study showed that the role of religiosity as a mediating variable is an effective model that can be used to strengthen the relationship between the country of origin image and halal brand image. It was demonstrated religiosity has an effect on Muslim women in evaluating the halal cosmetics brand image in Medan. As the Muslim majority in this country, the halal cosmetics brand have received appreciation from Muslim women since the products have halal labelled. The halal cosmetics brand evolved to reach the market which has not only restricted from the religion aspects but nowadays it has already achieved the universal market.

SUGGESTIONS

Consequently, this study suggests that policy makers and marketers may incorporate the element of the country of origin image, religiosity and Halal brand image in policy. In addition, we hope the knowledge and awareness on halal would be incorporated in the existing Islamic Marketing Studies at the University to inculcate the right understanding about halal product or brand. In the future, another scholar may examine the level of compliance and awareness consumers or the difference of halal brand from the local and foreign product.

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