PEER GROUP EFFECTS ON MOSLEM CONSUMER'S DECISION TO PURCHASE HALAL-LABELED COSMETICS

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Abstract. Peer Group Effects on Moslem Consumer's Decision To Purchase Halal Labeled Cosmetics. *The purposes of this research are to analyze peer group effects on Moslem consumers'decision to purchase halal-labeled cosmetics directly and indirectly which is mediated by consumers' religious behavior. This research applies Structural Equation Model and convenience random sampling with 215 samples who have bought halal-labeled cosmeticsand live in Southern Tangerang. The findings show that: first, peer groupdirectly affect consumers' decisionto purchase halal-labeled cosmetics; second, hablumminannas behavior mediates peer group and consumers'decision to purchase halal-labeled cosmeticsindirectly, third, hablumminallah behavior has the most dominant effect on Moslem consumers' decision to purchase halal-labeled cosmetics. Based on the findings, it could be concluded that the reason of consumers' decision to purchase halal-labeled cosmetics is because their religious behavior are high. Therefore, it is suggested that government and related institutions need to implement the Security Act of Halal Products immediately in order to protect the consumer from consuming non-halal products.*

Keywords: *halal label, purchase decision, consumer behavior, structural equation model*

Abstrak. Pengaruh Kelompok Terhadap Keputusan Konsumen Untuk Membeli Produk Kosmetik Halal. *Penelitian ini bertujuan menganalisis pengaruh peer group (kelompok teman sebaya) terhadap keputusan pembelian konsumen pada produk kosmetik berlabel halal, baik secara langsung maupun tidak langsung yang dimediasi oleh perilaku religious konsumen. Penelitian ini menggunak ananalisis Structural Equation Model dan teknik convenience random sampling dengan 215 responden yang tinggal di wilayah Tangerang Selatan. Hasil penelitian menunjukkan: pertama, peer group berpengaruh langsung terhadap keputusan konsumen membeli kosmetik berlabel halal; kedua, perilaku hablumminannas konsumen memediasi pengaruh peer group terhadap keputusan konsumen membeli kosmetik berlabel halal secara tidak langsung; ketiga, perilaku hablumminallah konsumen paling dominan mempengaruhi keputusan konsumen membeli kosmetik berlabel halal. Dapat disimpulkan bahwa keputusan konsumen membeli kosmetik berlabel halal didasari oleh perilaku religiusnya Karenanya, disarankan agar pemerintah dan instansi terkait segera mengimplementasikan Undang-Undang Jaminan Produk Halal guna melindungi konsumen dari mengkonsumsi produk non-halal.*

Kata kunci: *label halal, keputusanpembelian, perilakukonsumen, structural equation model*

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Introduction

Dharmmesta and Handoko (1997) explained, consumer behavior is individual's activity that is directly involved in obtaining and use of goods or services. This is based on the concept of consumer behavior and lifestyles that are formed from the internal influences (perception, learning, memory, motivation, personality, emotions, attitudes) and external influences (demographic, social status, reference groups, family, marketing events, and culture). Culture is a complex symbols and facts that created by human who handed down from generation to generation as a determinant and regulator of human behavior in society. The symbol can be tangible like home, equipment, vehicles and artworks; or intangible like attitudes, opinions, beliefs, languages and religious values.

Hawkins and David (2010) classify culturalvalues in three general categories: *first*, Other-oriented values, reflect a society's view of the appropriate relationships between individuals and groups within the society. These relationships have a major influence on marketing practice. *Second,* Environment-oriented values, prescribe a society relationships to its economic and technical as well as its physical environment. *Third,* Self-oriented values, reflect the objectives and approaches to life that the individual members of society find desirable. Such as religious values that is very much determined a person behavior in performing his daily life. Furthermore, Hawkins and David (2010) explained that religious factor,as one of the forms of culture that is based on self-oriented values, can identify consumer behavior where the values and religious teaching affiliation will greatly influence consumers' purchase decisions and their daily consumption patterns. Thus, Moslem consumers decision to purchase or to use halal-labeled cosmetics allegedly constituted by self-oriented values in order to practice the Islamic teachings that are derived from the holy Quran and hadith.

There are more than thirty verses of the holy Qur'an that mention about Moslem obligation to keep and pay attention on what to consume which also supported by hadiths that are explaining many things about *halal* (lawful) and *haram* (unlawful) products, as related to its substantials, materials, and processing procedures (Thobieb, 2002). Such as the following hadith narrated by Moslem ra: "The halal (lawful) is obvious and the haram (unlawful) is also obvious; and in between there are things that *musyta-bihat/syubhat* (doubtful, vague, not clearly lawful illegitimate), most people do not know the law. Who ever cautious about doubtful cases, indeed he had saved his religion and pride". This hadith explains that everything that is *syubhat* (doubtful) should be abandoned because whoever is keeping himself away from these,then his life and religion will survive (Amin, 2013).

Actually, there are only few things that are forbidden by Allah SWT to be consumed or used by human being. Everything on earth is basically permissible to consumed or used, except things that are explicitly forbidden according to the Quran and hadith. Nevertheless, the increasing of technological developments is allowing the use of unlawful substances as raw materials, additivesor auxiliary materials in variety of processed products. Consequently, the halalness of the products becomes unclear or doubtful. That is why the Indonesian Ulama' Assembly (Majelis Ulama Indonesia/ MUI) Fatwa Commission concluded that all processed products is basically doubtful and needs to be studied or explored furthermore before setting the status of its halal illegitimate, to provide certainty and reassuring Moslem consumers to practice their religious teachings (LPPOM MUI, 2013).

It is government's obligation to protect and provide independency to each resident to worship according to their religious teachings and believes. Especially because the circulation of non-halal products have been occurred in Indonesian markets repeatedly (Abadi and Team2011). In consequence, since it had been proposed in 2008, finally DPR (the House of Representatives) validated the Halal Product Guarantee (JPH) Act on September 25, 2014. Unfortunately, JPH Act still only regulates sanctions for halal certificate holders who violating their obligation, whereas for those who do not apply halal certification, the regulations are still not listed in JPH Act. According to the Ministry of Religion, the details of new sanctions will be regulated in a more technical regulations, either through government regulations or ministerial regulations that will be implemented in the next five years, so the whole community businesses who produce halal products essentially require to have halal products certification(Supriyanto, 2014).

In other words, although JPH Act has been validated, the movement of halal product certification and labeling will not be implemented completely in Indonesia until the next five years because the government is still responsible for issuing eight new government regulations and two new ministerial regulations to complement the JPHAct (Ichsan, 2014). Therefore, the Moslem community in Indonesia still have to be alert and ensure that the product they have been purchased is halal guaranteed by checking its halal label or certificate. Based on this background, therefore, this research intends to analyze the Moslem consumers' purchase behavior on halal-labeled cosmetics.

This research intends to advance the previous research (Aisyah, 2014) about the influence of external environments on consumer's intention to purchase halal-labeled products by further analyzing the influence of peer group on consumer's actual decision to purchase halal-labeled cosmetics. Kotler and Keller (2012) explained, one of the reference group that can directly affect consumer's attitudes and

purchasing behavior is peer group. In a phase of ourlives, the agent of socialization from childhood to adulthood mainly played by the peer group (Dariyo, 2004). Thus, the cumulative impact of individual interaction with peer group is very likely affecting one's purchasing behavior.

Based on previous research (Aisyah, 2014), there are only few consumers (12.8 to 37.7%) are aware of any potential non-halal raw materials in food products, beverages, pharmaceuticals and cosmetics. Therefore, the government's efforts to implement JPH Act should begin with educational programs to the community, both to consumers and producers, in order to promote halal certification and labeling programs through below the line and above the line campaigns. By analyzing whether there is peer group direct or indirect effects on consumers' purchase decision, will be known whether peer group as one of external environment can be used as medium or a place to conduct below the line activity campaigns about halal-labeled cosmetics especially among young consumers who are a long lifetime customers.

The halal certification and halal labeling products' movement will be implemented by the government in the upcoming October 2019. For Moslem consumers as the majority in Indonesia, the halal-haram issue is a sensitive matter because related to their religious believes. Various cases of non-halal products circulation have gotten strong reactions from Moslem communities which potentially causing social and economic chaos (Kasali, 1998). Therefore, this research aims to give a positive contribution in order to motivate government and other related institutions to be truly committed to implement the Halal Product Guarantee (JPH) Act in order to protect the public from consuming or using non-halal products, especially cosmetics, by analyzing the following research questions:

First, does peer group have positive effect on consumers' *hablumminallah* behavior, *hablumminannas* behavior, and decision to purchase halal-labeled cosmetics? *Second,* does consumers' religious behavior mediate peer group with consumers' decision to purchase halal-labeled cosmetics indirectly? *Third,* which factor has the most dominant effect on consumers' decision to purchase halal-labeled cosmetics?

Literature Review

Schiffman and Kanuk (2011) explained that referent group's approval or disapproval would constitute consumer's purchasing behavior. The higher the consumer interaction with the peer group, the higher the consumer's purchase decision on the product in question. Mansoer (2008) explained, the level of individual interaction with peer group can be measured based on the reasons for choosing peers, the intensity of positive activities with peers, and the intensity of

playing with peers.

According to Josephson et.al. (2003), peer group can influence a person attitudes and interests, how to think, how to talk, how to look, how to behave and how religious he is. Dariyo (2002) explained, if a person choose to get along with peers who has strong personality, spirit of leadership, good social control, high appreciation of education, good achievement, religious, and good morals; this peer group can constitute its member with an opportunity to exchange thoughts, solving problems, and to learn how to interact with others, how to control social behavior, how to develop skills and interests. Hence, this peer group became a place or medium that constitute useful activities and positive behavior for its member. On the contrary, if a person choose to get along with peers who is more concerned with social status, wealth, physical appearance and popularity only, this peer group can constitute its member with materialistic or hedonistic lifestyle and tend to behave badly, lazy and like to spend their time with less useful activities. In other words, the more positive the reasons for choosing peers, the greater the tendency of peer group toits members on performing useful activities and positive behavior.

The more important the role of peer group for a person, the more frequent this person will interact with his peer group. The interaction with peer group can influence positively or negatively to one's behavior depend on the amount of time and the type of activities he spent with peers. The more frequent he spend his time with peers who like to do positive activities, his behavior will become more positive (Dariyo, 2002). Positive activities in peer group that could derived positive behavior to its member are learning together, exchanging thoughts, doing exercises, doing arts, discussing social or religious issues, and many other useful activities. The higher the intensity of this person interacts with peers in positive activities, the better his behavior will be (Mansoer, 2008).

The more frequent a person interacts with peers who like to spent more time for playing, other less useful activities or even negative actions, it can impact negatively on the development of one's behavior. Playing activities with peers can be measured from activities like chatting, went to malls or shopping centers, hanging out, watching movies, playing games, etc. (Mansoer, 2008). Thus, the more positive one's considerations or reasons in choosing peers, the higher the intensity of positive activities with peers, and the lower the intensity of playing with peers; the better the behavior will be, including his religious behavior and his intention or decision to purchase halal products.

According to *Tawhidy String Relations* (TSR) methodology (Choudhury, 2006), social relationship's theme in Islam is related to the main message in the holy Qur'an that is the oneness of Allah. The knowledge inside Al Qur'an is believed as an absolute truth that concludes all human needs as a comprehensive guidelines.

Al Qur'an is implemented by the Prophet Muhammad in his daily life. In Islam, the Prophet Muhammad behavior is recorded in Hadith as the second knowledge of Islam. The holy Qur'an and Hadith are continuously generated into world's system which occurs into the life of human being's through learning process called *shuratic process*. *Shuratic process* shows an interactive, integrative and evolutionary learning process that interrelated with Islamic law in the world system and tends to be consultative and dynamic process that will go on until hereafter (Harahap, 2008). So it is clear that Islam as a way of life always relates world with hereafter life. Therefore, religious behavior in this research is divided into *hablumminallah* behavior and *hablumminannas* behavior.

Hablumminallah behavior is Islamic religious behavior which formed from cognition, affection and conation behavior in Faith and Worship aspects of a Moslem in his relationship with God, which clearly written in two Islamic foundations, those are Pillars of Faith and Pillars of Islam (Husaini, 2013). Thus, in this research, consumers' *hablumminallah* behavior is measured from three dimensions, those are knowledge, attitudes and the implementation or practice of Faith (six Pillars of Faith) and Worship (five Pillars of Islam).

Attitudes of Faith and Worship will be measured from one's belief in receiving the truth of Islamic teachings as the outcomes of his knowledge of Faith and Worship. A Moslemwho has a broad knowledge of Faith and Worship will has positive Faith and Worship attitudes who truly beliefs the truth of Islamic teachings. In other words, the higher the Faith and Worship attitudes of a Moslem, the higher the *hablumminallah* behavior will be. On the contrary, a Moslem who has limited knowledge of Faith and Worship will has limited or even negative Faith and Worship attitudes which will causing limited or negative beliefs on Islamic teachings. A Moslem who has limited or negative Faith and Worship attitudes will has limited or even negative influence on his *hablumminallah* behavior. Attitudes or beliefs of Faith is measured from one's belief in the truth of the six Pillars of Faith which can be define from one's belief in Allah as the only creator who has

Hablumminallah behavior is not only measured from one's knowledge and attitudes aspects of Faith and Worship, but also measured from practicing the Faith and Worship in actual actions to follow God's commands and desist God's prohibition by standing firmly on the Pillars of Faith and the Pillars of Islam. The practice or implementation of Faith is measured from how often a Moslem starting and finishing jobs by mentioning Allah's name, how hard one's effort to maintain his/her five senses from doing the bad things, how hard one's effort to imitate the Prophet Muhammad's behavior, and how much his/her eagerness to do the good deeds and avoid him/herself from doing the bad deeds. Meanwhile, practice or implementation of Worship is measured from one's obedience on carrying out the

five *fardhu* (obligatory) prayers a day, carrying out congregation prayers, carrying out *sunnah* (as complement to obligatory) prayers, fasting in *Ramadhan* month, *sunnah* fasting, reading Al Qur'an, reading *shalawat* to the Prophet Muhammad, doing *zakah* (tithe), helping fellow human being who have difficulties, and one's involvement on religious social activities.

The higher the knowledge, the higher the attitudes. The higher the attitudes, the higher the implementation or his/her practice of Faith and Worship aspects. The higher the practice, the higher the *hablumminallah* behavior. The higher the *hablumminallah* behavior, the higher the *hablumminannas* behavior, which will also alleviate Moslem intention to purchase halal products as his/her actual action of faith and worship to Allah.

The concept of *hablumminannas* is precisely about everything in the world and hereafter that is essentially about the fact of nature of human life, human personality, habit, event, and *ikhwal*/ causes (Hidayat, 2009). According to Mansoer (2008), a Moslem behavior is internalized with Islamic values in his daily life or habit toward himself, fellow human being and natural surroundings (Mansoer, 2008). It has been mentioned before that the dimensions of Islamic teaching is about faith and worship aspects which will reflect human being praiseworthy behavior *(akhlakul karimah).* A person who is obedient in his worship, will be a praiseworthy person. A praiseworthy person will have good relationships with himself, other human being and natural surrounding which is called as *hablumminannas* behavior. Therefore, *hablumminannas* behavior is measured based on three dimensions: Islamic personality towards oneself, fellow human beings and natural surroundings (Mansoer, 2008).

Islamic personality toward oneself is measured from one's honesty, discipline, and diligence behavior. Honesty is an important manner because people is usually trying to hide their mistakes and incapable of being frankly. Honesty shows from one's courage to admit mistakes. Discipline shows from one's consistency on doing good habits in daily life, e.g. always coming on time to school or workplace, always wake up early in the morning, or always utilize his spare time by doing good thing. Meanwhile, diligence behavior shows from one's constant effort to accomplish all things that are undertaken, not easily give up when facing difficulties, try to do everything in maximum effort, not easily self-satisfied, continue to improve his achievement, and working hard. Islamic personality toward fellow human being is measured from one's sharing habit, generosity, and willing to cooperate, tolerant, caring, and respecting others. Habit of sharing shows from one's willingness to help people in need. Generosity shows from one's willingness to help people in need in the form of material, e.g. donated funds for the mosque construction, for broken bridge or road, for poor people and natural disasters victims.. Tolerant shows from one's willingness to help friends from different ethnics or religion, willing to get

involve in social activity held by friends from different ethnics or religion, willing to attend funeral of neighbor from different ethnics or religion, and respect other worshiping activities from different religion. Caring or concern for others shows from one's willingness to looking after those who unable to take care for themselves, especially sick and elderly people. Respect others shows from one's reluctance to disturb others, e.g. reluctance to disturb friend who has not finished school tasks in the classroom, reluctance to dispose garbage offhand, and willing to clean up the jammed ditch in front of his house in order to prevent flooded road.

Islamic personality toward natural surrounding is measured from his concern for nature and his effort to preserve nature. Concern for nature shows from one's willingness to treat plants and animals well, e.g. feed a hungry cat, willing to watering the plant, and having a view point that a human being does not have rights to exploit the nature. Meanwhile effort to preserve nature is measured from one's willingness to save electricity, saving energy by look after his vehicle, willing to lessen the pollution by using bicycle or public transportation, willing to save water by using enough water as needed, willing to plant tree or look after the plants, and also reluctant to destroy or damaging plants and disturbing animals.

The higher the Islamic personality toward oneself, fellow human beings and natural surroundings, the higher the *hablumminannas* behavior which will also elevated Moslem intention or decision to purchase halal products.

From the explanation above, it is concluded that a Moslem's willingness to consume or use halal products is influence by his religious behavior toward oneself, fellow human beings and natural surroundings, which come from his/her reflection of knowledge, attitudes and implementation of his/her faith and worship to Allah in order to have a secure life in the earth and hereafter. Therefore, it is suspected in this research that the higher the *hablumminallah* and *hablumminannas* behavior, the higher the consumer decision to purchased halal-labeled cosmetics.

Figure 1. Research Framework
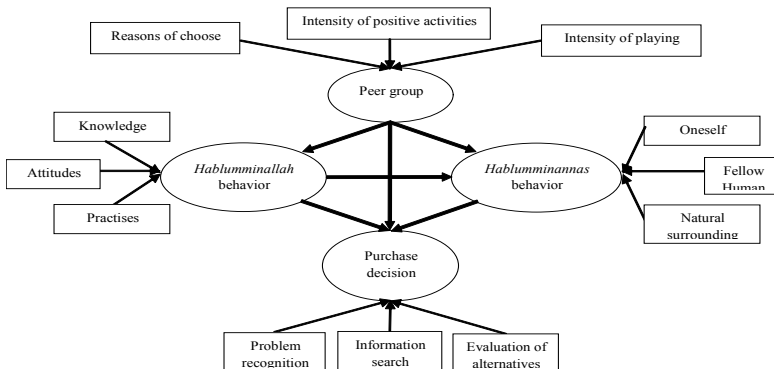
From the research framework on figure 1, the hypothesis in this research are developed as follows: *first,* peer group directly effects consumers' *hablumminallah* behavior; *Second,* peer group directly effects consumers' *hablumminannas* behavior; *Third,* peer group directly effects consumers'decision to purchase halal-labeled cosmetics; *Fourth, hablumminallah* behavior mediates peer group and consumers' *hablumminannas*behavior indirectly; *Fifth, hablumminannas* behavior mediates peer group and consumers' decision to purchase halal-labeled cosmetics indirectly.

Methods

This research uses explanatory research to analyze the causal relationship between*peer group* and consumers' decision to purchase halal-labeled cosmetics, directly and indirectly that is mediated by *hablumminallah* and*hablumminannas* behavior. Considering the object is halal-labeled cosmetics, this research only selects female Moslem consumers who have bought halal-labeled cosmetics and live in Southern Tangerang as sample, especially those over 20 to 25 years old. At this ages, they are indicated as a long lifetime customer that make them as potential target market for halal-labeled cosmetics. To be able to measure consumers'purchase decision, the respondents must have already bought halal-labeled cosmetics from any kind of brand that circulating in Indonesia market such as Wardah, Mazaya, Caring colors, La tulipe, Mustika Ratu,Sari Ayu,Viva, Moayu, or Moslemah by Sophie Paris.The cosmetic variants are lipstick, face cream, foundation, lip balm, body lotion, bathgel, and many others which already put halal-labeled on its packaging.

The sampling technics used in this research is convenience random sampling. This research uses primary data and questioners as instrument which distributed to 250 respondents who live in Southern Tangerang area. Referring to therespondent criteria thathave been set, there are 215 data available to be used in this research. Thequality of the data is tested using validity and reliability test. Validity test result showed that items from all variables are valid with anti-image correlation value> 0.500. Reliability test result also showed that all variables are reliable with coefficient of *Cronbach's Alpha* score> 0.60.

This research uses Structural Equation Model (SEM) by using AMOS (Analysis of Moment Structure) application to analyze the hypothesis because there are latent (unobserved) variables which mediate dependent and independent variables that suitable to test causal relationship between variables and its dimensions. SEM test can also examine the large of contributions of selected variables simultaneously toward other variable from the assessment of Squared Multiple Correlationsscore.

Discussion

The assessment of normality shows that multivariate (c.r.) score is 2.253 (in the range of -2.58< c.r.< 2.58), so the data is normal. From construct validity test showed that *estimate* score in *standardized regression weights* model or its *loading factor* scores are ≥ 0.5, so it is valid and able to form its construct. From convergent validity test, it is showed a *critical ratio* value which is greater than 2 times of *standard error*values so that all indicators are valid and able to measure what should be measured.

Table 1. Standardized Direct Effects

	Peer Group (X)	Hablum-minallah B. (M1)	Hablum-minannas B. (M2)	Purchase Decision (Y)
Hablumminallah B. (M1)	0.254	0.000	0.000	0.000
Hablumminannas B. (M2)	0.239	0.478	0.000	0.000
Purchase Decision (Y)	**0.166**	0.391	0.332	0.000

Goodness of fit model test shows that the model has a good fit, based on the assessment criteria such as RMR (0.022< 0.10), GFI (0.913> 0.900), AGFI (0.800 < 0.859 < 0.900), NFI (0.800 < 0.889< 0.900), RFI (0.800 <0.847< 0.900), IFI (0.928 > 0.900), TLI (0.800 < 0.899 < 0.900), CFI (0.926 > 0.900), and PRATIO (0 > 0,727 > 1). After all the assumption are fulfilled, then the hypotheses proposed in this study should be tested. The result of data analysis from the regression weight structural equation model showed that this research has establish three direct causal effects.

For hypothesis 1, p-value 0.005< 0.05 and coefficient value is 0.223, thus Peer group significantly effects consumer's *hablumminallah behavior*. It means that peer group is positively conducive as a place or medium that could constitute consumer's *hablumminallah* behavior.

Table 2. Standardized Indirect Effects

	Peer Group (X)	Hablum-minallah B. (M1)	Hablum-minannas B. (M2)	Purchase Decision (Y)
Hablumminallah B. (M1)	0.000	0.000	0.000	0.000
Hablumminannas B. (M2)	0.122	0.000	0.000	0.000
Purchase Decision (Y)	**0.219**	0.159	0.000	0.000

For hypothesis 2, p-value 0.007 < 0.05, and coefficient value is 0.178, thus Peer group significantly effects consumer's *hablumminannas* behavior. It means

that peer group is positively conducive as a place or medium that could constitute consumer's *hablumminannas* behavior.

For hypothesis 3, p-value 0.044 < 0.05, and coefficient value is 0.167, thus, Peer group significantly effects consumers' decision to purchase halal-labeled cosmetics. It means that peer group is positively conducive as a place or medium that could constitute consumer's decision to purchase halal-labeled cosmetics.

Table 3. Standardized Total Effects

	Peer Group (X)	Hablum-minallah B. (M1)	Hablum-minannas B. (M2)	Purchase Decision (Y)
Hablumminallah B. (M1)	0.254	0.000	0.000	0.000
Hablumminannas B. (M2)	0.360	0.478	0.000	0.000
Purchase Decision (Y)	0.385	0.550	0.332	0.000

For hypothesis 4, based on Table 1 and 2, the value of standardized direct effects of peer group on consumers' *hablumminannas* behavior (X - M2) is 0.239, while the value of standardized indirect effects of peer group on *hablumminannas* behavior through consumers' *hablumminallah* behavior (X - M1 - M2)is 0.122. Because direct effects' value is greater than indirect effects, it is concluded that *hablumminallah* behavior (M1) is not an intervening variable, so *hablumminallah* behavior does not mediates peer group and consumers' *hablumminannas* behavior indirectly. But, for hypothesis 5, the value of standardized direct effects of peer group on consumers'decision to purchase halal-labeled cosmetics (X - Y) is 0.166, while the value of standardized indirect effects of peer group on consumers' decision to purchase halal-labeled cosmetics through *hablumminannas* behavior (X - M2 - Y) is 0.219. Becausedirect effects' value is lesser than indirect effects, it is concluded that *hablumminannas* behavior (M2) is an intervening variable, so *hablumminannas* behavior mediates peer group and consumers' decision to purchase halal-labeled cosmetics indirectly. Based on standardized total effects (Table 3) it can be concluded that *habulumminallah* behavior has the most dominant effect (0.550) on consumers' decision to purchase halal-labeled cosmetics, the second is peer group (0.385) and the lowest is *hablumminannas* behavior (0.332).

From *multiple squared correlations* result shows that: *first,* peer group has simultaneously role of 6.5% to consumers' *hablumminallah* behavior, while the rest are explained by other variables; *Second,* peer group and *hablumminallah* behavior have simultaneously role of 34.4% to consumer's *hablumminannas* behavior, while the rest are explained by other variables; *Third,* peer group, *hablumminallah* and *hablumminannas* behavior have simultaneously role of 50.4% to consumers' decision

to purchase halal-labeled cosmetics, while the rest are explained by other variables.

According to Magill (1993), religious behavior is attitudes, intensity and a person way to become religious. Social-culture system and religious values which develop and grow in a family, schools and societies that gain through a learning process and experiences, either deliberately or not, will slowly form one's religious soul or behavior. In other words, religious behavior will show from someone's personality if he grows in environments that cultivating, educating and adapting Islamic teachings on their daily lives. Islamasasystemof life can also be interpretedas away of lifethat is basedonsharia(law) of Islamwhich is based onthe Qur'anandhadith(Temporal, 2011). Antonio (2006) explained that Islam as a way of live is a human effort to achieve welfare in his life and hereafter. Allah already gave guidance through His messengers that include everything humans need in order to obtain their welfare in accordance to *aqidah* (faith), *akhlak* (manner) and *sharia*. *Aqidah* and *akhlak* are constant and not changing from time to time. Meanwhile, *sharia* is always changing accordance with the people needs and civilization which appropriate in every different messengers period of time. *Sharia* in Islamic teaching emphasizes on *ibadat* (worshiping God) and *muamalat* (human interaction) with a good and proper way by understanding its etiquette and implement them in everyday life in order to be a good Moslem (Antonio, 2006). *Ibadat* emphasizes on Islamic provisions and procedures of human interaction with God *(hablumminallah* behavior*)*. Meanwhile, *muamalat* emphasizes on Islamic provisions and procedures of human interaction with others *(hablumminannas* behavior*)*.

Consumers' purchase decision is the final decisions of individuals or households to purchase goods/ services that need to be consumed. Consumer's purchase decision process consists of five stages: problem recognition, information search, evaluation of alternatives, purchase decision and post-purchase behavior. Purchase decision process begins with problem recognition. The recognition of a need is likely to occur when consumer is faced with problem. The need may have been triggered by internal stimuli (such as hunger or thirst) or external stimuli (such as advertising or word of mouth). Once the need is identified, it's time for the consumer to search information about possible solutions to the problem. Consumer will search more or less information depending on the complexity of the choices to be made and the level of consumer involvement.Consumers will seek informationto guide their choices and decision-making process with internal and external information**.** Internal information is already present in the consumer's memory that comes from previous experiences. External information is a product or brand information received from and obtained by friends, family or reviews from other consumers, the press or advertising (Kotler and Keller, 2012).

Once the information collected, the consumers will be able to evaluate the different alternatives that offer to them, evaluate the most suitable to their needs and choose the one they think best for them. Consumers will evaluate different products or brands on the basis of alternative product attributes - those which have the ability to deliver the benefits that customers are seeking. Two factors that intervene at this stage are attitudes of others and anticipated situational factors. The extent to which another person's attitude reduces one's preferred alternative depends on the intensity of the other person's negative attitude toward the consumer's preferred alternative, and the consumer's motivation to comply with other person's wishes. The anticipated situational factors may erupt to change the purchase intention. A consumer could think that some other purchase might become more urgent, or a store salesperson may turn the customer off (Kotler and Keller, 2012).

Now that consumers have evaluated the different solutions and products available for respond to their needs, they will be able to choose the product or brand that seems most appropriate to their needs. Then proceed to the actual purchase itself. Once the product is purchased and used, the consumer will evaluate the adequacy with his/her original needs (those who caused the buying behavior). And whether the consumer has made the right choice in buying this product or not. Consumer will feel either a sense of satisfaction for the product (and the choice). Or, on the contrary, a disappointment if the product has fallen far short of expectations. This experience will influence consumer future decisions and buying behavior. If the product has brought satisfaction to the consumer, he/she will then minimize stages of information search and alternative evaluation for the next purchases in order to buy the same brand which will produce customer loyalty. On the other hand, if the experience with the product was average or disappointing, the consumer will repeat the 5 stages of the consumer purchase decision process during the next purchase but by excluding the brand from his/herevoked set. Positive or negative, consumer will also be able to share his/her opinion on the brand. Whether in their family or by word-of-mouth. Or on a much broader scale now with social networks or on consumer product review websites. A tendency not to be overlooked because now with the Internet, an unhappy customer can have a strong power to harm for a brand. Therefore, post-purchase evaluation may have important consequences for a brand (Kotler and Keller, 2012).

From the explanation above, it can be concluded that consumer purchase decisionprocess is divided into two categories which are Processing (including problem recognition, information search and alternative evaluation) and Outcomes (including purchase decision and post-purchase behavior). In order to measured consumer's purchase decision, this research uses the Processing category as its

dimensions.Furthermore, Hawkins and Mothersbaugh (2010), Hawkins, Best and Coney (2004), Solomon (2011) in Zickermann (2014) explained that consumers' purchase decision depends on attribute-based and attitude-based choice process. Attribute-based choice requires the knowledge of specific attributes at the time the choice is made, and it involves attribute-by- attribute comparisons across brands. Meanwhile, attitude-based choice involves the use of general attitudes, summary impressions, intuitions, or heuristics. There can be also be combinations of these forms.

In this research, halal-labeled is the attribute that is believed and considered as an important matter by Moslem consumers. Islamic teachings considers food and other products that are consumed or used by humans as a matter of urgency in addition to worshiping Allah. Everything that is consumed or used by humans will have a major impact on human physical and spiritual development. Physical impacts of consuming unlawful goods will be bad for human health, regardless of his religion. While spiritual impact of consuming unlawful goods cannot be measured from material only because the consequences of violating Islamic law will have an impact on having miserable life onearth and punishment in the hereafter. Thus, halal-haram issue is important for Moslem consumers as related to their religious beliefs which make halal label as an attribute or element of a product which is believed and considered essentially by Moslem consumers to ensure that the product they used or consumed is halal guaranteed.

Conclusion

From the findings, it is concludedthat empirically, peer group effects consumers' purchase decision on halal-labeled cosmetics positively, as well as consumers'*hablumminallah* and *hablumminannas* behavior. Thus, peer group environment can be used as a conducive place or medium forabove and below the line campaigns of halal-labeled products socialization program, especially among young generation. The government and other relevant institutions such as Indonesian Ulama' Assembly (MUI), together with the consumers protection agencies, Islamic organizations, and business communities, could promoted the Halal-labeled products campaigns through below the line campaigns in the peer group environment such as malls,shopping centers, sport stadiums, youth mosque assembly and other youth organizations, by involving active participation of Ulamas, community leaders, and young public figures, in order to make the Halal-labeled products campaigns successfully socialized to various levels of society, including young generations.

It is also can be concluded that consumers' *hablumminallah* behavior level is high and has the most dominant influence on consumers' decision to purchase halal-

labeled cosmetics. Therefore, the Halal Product Guarantee (JPH) Act which has been approved on 25 September 2014, is a strong legal framework that could mandate government to protect and provide independency to every citizen to embrace his own religion and its teaching. Halal-labeled products is not only beneficial to protect Moslem consumers, but also benefitting for non-Moslem consumers who want to ensure that the product has been guaranteed as clean, healthy, high quality and safe to use or to consume. Therefore, the halal certification and labeling program, which is targeted to be implemented in the upcoming 2019, is absolutely a necessary. By completing the implementation of Halal Product Guarantee (JPH) Act immediately, various cases of the circulation of non-halal products in Indonesian markets which always got strong reactions from the public and often potentially causing social, political and economic turmoil, is expected not to be repeated, so that the Moslem community can be fully protected from consuming non-halal products in order to provide certainty and reassuring Moslem consumers to worship according to their religious teachings and believes.

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