

Factors Affecting the Preference of Millennial Muslim Generation Toward Halal Cosmetics in East Kalimantan

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ABSTRACT

The halal industry has experienced significant development in recent years, including cosmetic industry and halal pharmaceutical which has increased quite drastically nowadays. This study aims to determine the factors that influence the preference of millennial generation for halal cosmetics in East Kalimantan, including religiosity variable, halal awareness and halal certification. This research can be categorized as field research with quantitative method. The data used were from primary data collected directly from respondents using google form, while the secondary data were obtained from articles, books, internet. The data which collected was then processed in several stages of testing, namely validity and reliability test, classical assumption test, multiple linear regression analysis and hypothesis testing. The results showed that the religiosity variable had a positive but not significant effect on the preference of millennial generation for cosmetics, while the halal awareness and halal certification variable had a positive and significant effect on the millennial generation's preference for halal cosmetics in East Kalimantan.

Keywords: Halal Industry; halal cosmetics; millennial generation.

INTRODUCTION

Islam as a kaffah religion, regulates all aspects of human life holistically, both in terms of worship and muamalat, so that all activities of a Muslim must be based on sharia principles. Today, the awareness of Muslims to apply sharia principles as the "core" of life increases. It is indicated by the increase of demand for halal products by the public, which is not only focused on the sector of halal food, but it now starts to become part of their lifestyle (Reuters, 2017), so that public demand for halal products covers almost all aspects, such as industry of Muslim clothing, sharia financial services, halal tourism, halal medicines and cosmetics as well as halal media and recreation.

Several major countries in the world now starts to realize the potential of the development of halal industry, even some countries have become major players in such halal industry market which now starts to squirm. The Global Islamic Economy Indicator (GIEI) showed that the 15 largest countries which are as main drivers of the world halal industry, led by Malaysia, followed by several other countries, such as United Arab Emirates, Bahrain, Saudia Arabia, Oman, Jordan, Qatar, Pakistan, Kuwait, Indonesia, Brunei, Sudan, Iran, Bangladesh and Turkey (Reuters, 2019).

The rapid development of halal industry globally is influenced by the large world population of young Muslims (median age was 23 years in 2010) which based on demographic cohort. It can be classified as Y generation (Reuters, 2017), or better known as Millennial

generation. This generation is a generation that represents a strong or powerful, tech savvy, and independent economic demographic.

Indonesia is the country with the largest Muslim majority population in the world with 215 million Muslim people who represent 13% of the world's total Muslim population. (Reuters, 2018). This is a huge potential for Indonesia as a market for halal products. Based on the GIEI State of Global Islamic Economic Report index for 2018-2019, it shows that Indonesia ranks 10th as the leader of the halal industry replacing the position of Brunei in the previous year, this is reinforced by the amount of funds allocated by Indonesian people to consume halal goods and services of Rp. 218.8 trillion USD/year (Reuters, 2018).

All sectors in halal industry in Indonesia have developed quite well in the last 3 years, except for the halal cosmetics and pharmaceutical sectors. In 2016 and 2017, the halal cosmetics and pharmaceutical sector in Indonesia took the eighth position out of 15 other countries such as the UAE, Bahrain, Saudi Arabia, Oman, Pakistan, Kuwait, Qatar, Jordan, Indonesia, Singapore, Brunei, Sudan, Iran and Bangladesh. Meanwhile, regarding the millennial generation that intersects with the halal pharmaceutical and cosmetic sector, Indonesia ranks second after Malaysia at 81 thousand, this shows that the millennial generation has a high level of concern and interaction with the halal cosmetics and pharmaceutical industry in Indonesia (Reuters, 2017).

Millennials make cosmetics as a thing that cannot be separated from their lifestyle, added with easy and massive access of information through social media, causing the proliferation of various types of cosmetics and skincare on the market, both local and imported products. Even the cosmetic market is dominated by multinational¹ brands, this has caused the pharmaceutical and cosmetic sectors to be subject of supervision by Muslims due to suspicion of ingredients used by some international brands which use enzymes extracted from pork or alcohol, which are not in accordance with sharia principles². However, based on the State of the Global Islamic Economy Report 2017/2018, it shows that Indonesia is no longer included in the list of the 10 largest countries that are concerned with the field of halal cosmetics and pharmaceuticals.

Research related to public interest in halal products has been widely conducted, especially regarding the halal cosmetic and pharmaceutical industry, including in Malaysia (Naseri, 2021), Pakistan (Majid et al., 2015), England (Annabi & Ibidapo-Obe, 2017), India ((Sama & Trivedi, 2019), Korea ((Choi & Lee, 2020) dan Indonesia (((Adiba, 2019; Aisyah, 2016; Briliana & Mursito, 2017; Briliana & Noviana, 2016; Divianjella dkk., 2020; Endah, 2014a, 2014b; Rohmatun & Dewi, 2017; Suparno, 2020).

This study is different from previous studies, where previous research did not discuss about how millennial generation responds to various existing halal products, especially regarding halal cosmetics which is one of the concerns for the millennial generation. Based on this explanation, researcher here was interested in discussing the factors which influence the preference of millennial Muslim generation towards the purchase of halal cosmetics in East Kalimantan.

¹ Agnesya Balques, Bustanul Arifin Noer, dan Varah Nuzulfah, "ANALISIS SIKAP, NORMA SUBJEKTIF, DAN NIAT BELI PRODUK KOSMETIK HALAL PADA KONSUMEN MUSLIMAH DI SURABAYA," *Jurnal Sains dan Seni ITS* 6, no. 2. hal.240. (21 September 2017), <https://doi.org/10.12962/j23373520.v6i2.25472>.

² Arshia Mukhtar dan Muhammad Mohsin Butt, "Intention to choose Halal products: the role of religiosity," *Journal of Islamic Marketing* 3, no. 2. hal.109 (22 Juni 2012): 108–20, <https://doi.org/10.1108/17590831211232519>.

LITERATURE REVIEW

Millennial Muslim Generation

The Millennial generation is the successor of previous generation, namely the Baby Boomer generation (1946-1964) and generation X (1965-1980). (A. Kaifi dkk., 2012). This generation is also known as the Baby Boom Echo, because the millennial generation is the generation of the baby boomers.³ This generation is referred to as millennial generation because it is close to the new millennium era and grew up in the digital era, (A. Kaifi et al., 2012) so that they receive and adopt information faster.

There are several opinions regarding the range of births that can be classified as millennials as listed in table I below. However, in general, it can be generalized that the millennial generation is the generation born between 1980 and 2000, who are currently 18 to 38 years old. (Lee & Kotler, 2016).

Table I
The Birth Period of Millennial Generation

NO	Writer	Period
1	Valentine & Powers (2013)	1977-1996
2	Muda, Mohd & Hassan (2016)	1980 – early 1990
3	Omar (2016)	1980-1990
4	Lissitsa & Kol (2016)	1980-1999
5	Moore (2012)	1982-2000
6	Rainer & Rainer (2016)	1980-2000
7	Lee & Kotler (2016)	1980-2000
8	Junker, Walcher & Blazek (2016)	1981-1995
9	Ordun (2015)	1981-2000
10	Howe & Strauss (2000)	1982-1988

Source: Moreno, dkk (2017) (Moreno et al., 2017)

The concept of grouping based on a generation analysis which refers to the sociohistorical experience in America is considered to be incompatible with the sociohistorical background in Indonesia, which is a country with a majority Muslim population. Thus, Yuswohady et al introduced the term Gen M or Muslim generation. Although globalization, technology and Western lifestyle factors have influenced the values, behavior and aspirations of consumers in Indonesia, localization and Islamic values remain dominant and influence people's mindsets, attitudes and behavior. (Yuswohady et al., 2017) Plus with an interesting phenomenon, in Western countries the richer and smarter the population is, the more their religious life fades, but in Indonesia the richer and smarter the Muslims are, the more religious they are, this is inversely proportional to the previous fact. (Yuswohady et al., 2014).

Characteristics of the Millennial Muslim Generation

Muslim Generation has four unique characteristics that shape its values, behaviors and aspirations as follows (Yuswohady et al., 2017), (1) Religious, where Faith, Islam and Ihsan

³ Eddy SW. Ng dan Jasmine Johnson, "Millennials: Who are they, how are they different, and why should we care?" diakses 14 November 2018, https://www.researchgate.net/publication/282368010_Millennials_Who_are_they_how_are_they_different_and_why_should_we_care.

become the spirit in the life of generation M so that every action and behavior is based on values. Islamic values, including in decision making in consuming goods and services.

Second, Modern, this generation is a generation that has insight and knowledge, this is because the access to education in this generation is easier and affordable, unlike the previous generation, where education is a luxury item so not every individual can enjoy it. In addition, a decade after the birth of M Generation, Google has been found, followed by the appearance of various social media such as blogs, Facebook, Twitter, Instagram, paths which allow to access information and knowledge to be easier and more massive. It causes the M Gen to be called as “five screen heavy users”, which is a generation that relies on technology by using five types of screens, namely TV, desktop, laptop, Ipad and smartphone in 24/7. It causes not a few of this generation suffer from a disorder which commonly called “separation anxiety”, namely anxiety that arises when the smartphone is not nearby or there are no social media notifications on the gadget they have.

Third, Universal Goodness, all actions and attitudes is based on Islamic values. This generation thinks that Islam is a blessing, so that it we must share goodness and benefit to all human beings regardless of race, ethnicity or religion. It is not surprising that social institutions, such as Rumah Zakat, Dompot Dhuafa, Aksi Cepat Tanggap (ACT) and other social institutions grow fast in the era of M generation. In addition, all forms of commands and prohibitions which regulated in Islam are narrated as a form of goodness and bring benefit that will return to the community itself.

At last, High Buying Power, M Gen who was born in the midst of the advanced economic growth which under the leadership of new order due to oil and gas sustenance and improving commodity prices, so that it has an impact on income and purchasing power which encourages M generation to consume more advanced goods. In addition, the higher purchasing power that they have, the awareness of the M gen to share also increases. This is based on religious teaching which teaches that the property owned is not wholly owned by the individual, but there are other people's rights in it, so that these rights must be distributed to those in the form of zakat, infaq or alms. It can be said that sharing in the form of ZIS is one of lifestyles of M Gen.

Factors Affecting Buying Interest

Religiosity

Religiosity is the level of individual belief in the religion he adheres to. There are two types of religiosities, intrinsic and extrinsic. Intrinsic religious considers that religion is the main focus in life. These individuals show great concern for morals, discipline and responsibility, while individuals with extrinsic religion tend to use religion for personal gain.

H1: The religiosity factor has a significant effect on the buying interest of millennial generation about halal cosmetics.

Halal Awareness

Halal Awareness is the ability to understand, feel and be aware of events and objects. Halal is an Arabic word which means "permissible". Halal and Haram in Islam are determined based on the principles of the Sharia. Thus, halal awareness is the ability of an individual to understand and be aware of the things that are allowed in Islamic law.

H2: The Halal Awareness factor has a significant effect on buying interest of millennial generation toward halal cosmetics.

Halal Certification

Halal certification is a form of official acknowledgment from an agency on the suitability of materials, processes, handling and management practices that are relevant to sharia principles. Specifically in Indonesia, an institution which authorized to issue halal certification is the Institute for the Study of Food, Drugs, and Cosmetics of the Indonesian Ulema Council (LPPOM MUI).

H3: The Halal Certification factor has a significant effect on the buying interest of millennial generation toward halal cosmetics.

METHOD OF RESEARCH

This research was field research using quantitative research method. The population in this study were millennial Muslim women in East Kalimantan, who are in the age range of 19-39 years who were at the University of East Kalimantan and those who used make-up or body care at least 3 items. The independent variables in this study were religiosity (X1), Halal Awareness (X2), Halal Certification (X3), while the dependent variable in this study was the millennial generation's preference for halal cosmetics. The sampling method which used in was convenience sampling technique, namely sampling based on chance, i.e., anyone who incidentally met the researcher, he or she could be used as a sample if it were considered suitable as a data source. The total sample in this study were 285 respondents spread from various areas in East Kalimantan with an age range of 19 to 39 years. The data used were primary data which collected directly from respondents using google form, while the secondary data were from articles, books, and internet. The data that were collected then they were analyzed in several stages of testing, namely validity and reliability tests, classical assumption tests, multiple linear regression analysis and hypothesis testing.

Table 2
Recapitulation of Respondents based on region

NO	Domicile	Total	Presentage
1	Samarinda	97	34
2	Balikpapan	68	23,9
3	Bontang	16	5,6
4	Paser	28	9,8
5	Penajam Paser Utara	13	4,6
6	Kutai Barat	3	1
7	Kutai Kartanegara	37	13
8	Kutai Timur	23	8,1
Total		285	100

Source: primary data processed with SPSS 22

RESULTS AND DISCUSSION

Table 3
t-test Result
Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	,241	,309		,780	,436
RELIGIUSITAS	,018	,088	,010	,202	,840
HALAL AWARENESS	,379	,075	,309	5,022	,000
HALAL CERTIFICATION	,496	,064	,444	7,783	,000

Source: primary data processed with SPSS 22

Tabel 4
F-Test Result
ANOVA^a

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	70,496	3	23,499	85,661	,000 ^b
Residual	77,084	281	,274		
Total	147,580	284			

Source: primary data processed with SPSS 22

Classical assumption tests have been carried out and show that the research model is free from the problems of classical assumptions. Next, hypothesis tests as stated in table 3 , it can be concluded that the religiosity variable has no significant effect on Millennial Generation's Preference for Halal Cosmetics, while the halal awareness and halal certification variables have a significant effect on Millennial Generation's Preference for Halal Cosmetics (Table 3). Then, after the F test, the results obtained that simultaneously the variable religiosity, the halal awareness and halal certification have a significant effect on Millennial Generation's Preference for Halal Cosmetics (Table 4). Then proceed with multiple regression analysis with the following results:

Table 5
The Results of Multiple Linear Regression Analysis
Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	,241	,309		,780	,436
RELIGIUSITAS	,018	,088	,010	,202	,840
HALAL AWARENESS	,379	,075	,309	5,022	,000
HALAL CERTIFICATION	,496	,064	,444	7,783	,000

a. Dependent Variable: BUYING INTEREST

Source: primary data processed with SPSS.22

Based on the results of multiple linear regression analysis in table 3 above, the equation $Y = 0.241 + 0.018 X1 + 0.379 X2 + 0.496 X3$

The Effect of Religiosity on Millennial Generation's Preference for Halal Cosmetics

Based on table 2 above, it can be seen that the religiosity variable had a value of 0.018 and it was positive. It showed that there was unidirectional influence between the religiosity variable (X1) and the buying interest variable (Y), namely if the religiosity variable had increased by 1 unit assuming the X2 and X3 variables were in constant condition, then the buying interest variable would increase by 0.018 or 1.8%. The religiosity variable showed a significance value of 0.840 and a t-count value of 0.202. Thus, the significance value of the religiosity variable was greater than 0.05 ($0.202 > 0.05$) and the t-count value was smaller than t-table ($0.202 < 1.968$). So, it can be stated that the religiosity variable had no significant effect on the interest in buying halal cosmetics for millennial generation in East Kalimantan. This shows that aspects of religiosity are not a preference that can affect Millennial Generation's Preference for Halal Cosmetics, due to the many variants of cosmetics in circulation with various levels of price, quality and benefits.

The results of this study were not in line with previous research (Abd Rahman et al., 2015; Majid et al., 2015), it was caused by the preference of the millennial Muslim generation in using halal cosmetics was not influenced by the awareness generated by the level of faith and worship which was a benchmark for one's religiosity, but the preference for using halal cosmetics was influenced by the halal lifestyle that was currently a trend among the millennial generation.

The Effect of Halal Awareness on Millennial Generation's Preference for Halal Cosmetics

The Halal Awareness variable (X2) in table 3 showed a value of 0.379 and it was also positive. It showed that there was unidirectional relationship between the Halal Awareness variable ((X1) and the buying interest variable (Y), which means, if the Halal Awareness variable increased by one unit, the Purchase Interest variable increased by 0.379 or 37.9%, with the assumption of other variables was considered constant. The Halal Awareness variable showed a significance value of 0.00 and a tcount value of $5.02 > 1.968$ so that it could be stated that the Halal Awareness variable had a significant effect on the interest in buying halal cosmetics in millennial generation in East Kalimantan. This shows that, halal awareness owned by the

millennial Muslim generation has an effect on their preferences in using halal cosmetics. The results of this study were in line with research conducted by Abdul Rahman et al (Abd Rahman et al., 2015; Jabar et al., 2014), Faizan Abd. West Java (Jabar et al., 2014).

The Effect of Halal Certification on Millennial Generation's Preference for Halal Cosmetics

On the other hand, the Halal Certification (X3) variable showed a value of 0.496 with a positive value. It showed a positive relationship between the Halal Certification variable (X3) and buying interest (Y), namely if the Halal Certification variable increases by one unit, assuming the other variables had a constant value, then buying interest would increase by 0.496 or by 49,6%. The Halal Certification variable showed a significance value of 0.00 and a tcount of 7.783. Thus, the significance value of the Halal Certification variable was smaller than the significance level of 0.05 ($0.00 < 0.05$) and the t count was greater than t table ($7.783 > 1.968$) so that it could be stated that the Halal Certification variable had a significant effect on the interest in buying halal cosmetics for the millennial generation in East Kalimantan.

The results of this study indicated that halal certification was an effective branding strategy for producers (Ahmad et al., 2015). It was reinforced by various cosmetic and personal care brands that had started to make halal logos as a branding strategy which could be found in various mass media and social media in Indonesia, halal certification also had an attachment to the millennial Muslim generation, where halal was a lifestyle adopted by the millennial’s Muslim generation in Indonesia. The results of this study were in line with research conducted by Ahlam Nuwairah et al. However, simultaneously, the variables of religiosity, Halal Awareness and Halal Certification had a significant effect on the interest in buying halal cosmetics for the millennial generation in East Kalimantan as listed in table 4.

Table 6
The Results of R²
Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.691 ^a	.478	.472	.52376

a. Predictors: (Constant), HALAL CERTIFICATION, RELIGIOSITY, HALAL AWARENESS

Based on the table 4 above, it could be seen that the magnitude of overall effect of the independent variables on the dependent variable through the value of the coefficient of determination / R2 based on table 4.22, it was known that the value of the coefficient of determination (R2) was 0.478. It showed that the influence of the variables of religiosity, Halal Awareness and Halal Certification on buying interest was 47.8%. While the rest was as much as 52.2%, it was influenced by other factors outside of this study.

CLOSING

The results of this research which conducted on the millennial generation in Samarinda with a total sample of 285, it showed that the religiosity variable had a positive but not significant effect on the preference of millennial Muslim generation for halal cosmetics, while the other two variables, namely halal awareness and halal certification on millennial Muslim generation had a positive effect and significant toward the preference of halal cosmetics in East Kalimantan.

It is hoped that all stakeholders can play an active role in increasing public awareness in general regarding halal products, so that apart from being in line with sharia guidance, they can also support Indonesia as the center of the world halal economy. In particular, the government is expected to actively disseminate information regarding halal products in general, and specifically to involve the millennial generation who are digital savvy in the socialization process. Further researchers are expected to add other variables by using other analytical tools such as path analysis.

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