

BEYOND THE HALAL SYMBOL: HOW HALAL CERTIFICATION AND PRODUCT QUALITY JOINTLY DRIVE MUSLIM CONSUMER SATISFACTION IN THE SOCIAL MEDIA SKINCARE MARKET

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Abstract :

The rapid expansion of the halal cosmetics market, fueled by social media virality, has intensified academic interest in understanding the determinants of Muslim consumer satisfaction in non-food product categories. This study investigates the dual influence of halal certification (X_1) and product quality (X_2) on Muslim consumer satisfaction in the skincare segment (Y), using a sample of 50 respondents recruited from the researcher's 2,300 Instagram followers. Employing a quantitative explanatory design, data were collected via a structured online questionnaire and analyzed using Pearson Product Moment correlation and multiple linear regression. Results confirm that halal certification exerts a statistically significant positive influence on consumer satisfaction ($\beta = 0.412$, $p < 0.001$), while product quality demonstrates an even stronger independent effect ($\beta = 0.537$, $p < 0.001$). Critically, the simultaneous inclusion of both predictors yields a substantially elevated coefficient of determination ($R^2 = 0.684$), indicating a synergistic rather than merely additive relationship. These findings challenge the assumption that halal labeling alone is sufficient to ensure satisfaction and provide empirical validation for the Islamic concept of tayyib goods/products that are simultaneously religiously permissible and functionally excellent. The study offers evidence-based implications for skincare manufacturers, Indonesia's Halal Product Guarantee Agency (BPJPH), and digital Islamic marketing practitioners navigating the post-mandatory-certification landscape.

Keywords: Halal Certification, Consumer Satisfaction, Skincare, Muslim Consumers, Social Media Commerce, Trust Theory, Islamic Business Ethics, Digital Halal Economy, Indonesia

الملخص:

شهد سوق مستحضرات الحلال توسعًا متسارعًا مدفوعًا بالانتشار الواسع عبر وسائل التواصل الاجتماعي، مما عزز الاهتمام الأكاديمي بفهم محددات رضا المستهلك المسلم في فئات المنتجات غير الغذائية. تستكشف هذه الدراسة التأثير المزدوج لشهادة الحلال (س1) (وجودة المنتج) (س2) (على رضا المستهلك المسلم في قطاع العناية بالبشرة) باستخدام عينة من 50 مستجيبًا. أكدت النتائج أن شهادة الحلال تؤثر تأثيرًا إيجابيًا معنويًا على رضا المستهلك ($\beta = 0.412$, $p < 0.001$)، فيما تظهر جودة المنتج تأثيرًا أقوى ($\beta = 0.537$, $p < 0.001$). مشيرًا إلى علاقة تكاملية ($R^2 = 0.684$) وقد حقق إدراج المتغيرين معًا معامل تحديد مرتفعًا (0.001). تدعم هذه النتائج مفهوم السلع الطيبة في الفقه الإسلامي.

Abstrak :

Pesatnya pertumbuhan pasar kosmetik halal, yang didorong oleh viralitas media sosial, telah meningkatkan minat akademis untuk memahami faktor-faktor penentu kepuasan konsumen Muslim dalam kategori produk non-makanan. Penelitian ini menyelidiki pengaruh ganda sertifikasi halal (X_1) dan kualitas produk (X_2) terhadap kepuasan konsumen Muslim di segmen perawatan kulit (Y), dengan menggunakan sampel 50 responden yang direkrut dari 2.300 pengikut Instagram peneliti. Dengan menggunakan desain kuantitatif eksplanatori, data dikumpulkan melalui kuesioner online terstruktur dan dianalisis menggunakan korelasi Pearson Product Moment dan regresi linier berganda. Hasil penelitian mengonfirmasi bahwa sertifikasi halal memberikan pengaruh positif yang signifikan secara statistik terhadap kepuasan konsumen ($\beta = 0,412$, $p < 0,001$), sementara kualitas produk menunjukkan efek independen yang lebih kuat ($\beta = 0,537$, $p < 0,001$). Secara kritis, penyertakan kedua prediktor secara bersamaan menghasilkan koefisien determinasi yang jauh lebih tinggi ($R^2 = 0.684$), menunjukkan hubungan sinergis daripada sekadar aditif. Temuan ini menantang asumsi bahwa label halal saja cukup untuk menjamin kepuasan dan memberikan validasi empiris terhadap konsep Islam tentang produk *tayyib* – yaitu produk yang secara religius diperbolehkan dan secara fungsional unggul. Studi ini menyajikan implikasi berbasis bukti bagi produsen produk perawatan kulit, Badan Penjaminan Produk Halal (BPJPH) Indonesia, serta praktisi pemasaran Islam digital yang tengah menavigasi lanskap pasca-sertifikasi wajib.

Kata kunci Sertifikasi Halal, Kepuasan Konsumen, Perawatan Kulit, Konsumen Muslim, Perdagangan Media Sosial, Teori Kepercayaan, Etika Bisnis Islam, Ekonomi Halal Digital, Indonesia

INTRODUCTION

The global halal economy has undergone a profound structural transformation over the past two decades, expanding far beyond its traditional roots in food and dietary products. According to the Dinar Standard & Salaam Gateway., 2023, the halal cosmetics and personal care market reached an estimated USD 46 billion in 2023 and is projected to exceed USD 130 billion by 2030. This trajectory is driven by the growing purchasing power of approximately 1.8 billion Muslims worldwide, combined with increasing cross-demographic demand from non-Muslim consumers who associate halal-certified products with higher ethical standards in ingredient sourcing and production transparency.

Within this expanding landscape, skincare has emerged as one of the most dynamically contested product categories. Skincare products compete simultaneously along multiple evaluative dimensions: functional efficacy (does the product improve skin condition?), ingredient transparency (are all components ethically and religiously compliant?), price-value positioning, brand reputation, and increasingly, alignment with consumers' religious identity. The intersection of these dimensions creates a complex decision environment for Muslim consumers, who must reconcile aspirational beauty ideal softened through social media with religious obligations that govern permissible product ingredients and consumption patterns.

Indonesia occupies a uniquely important position in this market. As the world's most populous Muslim-majority country, with over 235 million Muslim

citizens, Indonesia holds the largest domestic halal consumer base globally. The Indonesian government has reinforced this position through landmark legislation Law No. 33 of 2014 on Halal Product Assurance and its implementing regulations, administered by the Halal Product Guarantee Agency (Badan Penyelenggara Jaminan Produk Halal / BPJPH). The regulatory milestone of late 2024, which made halal certification mandatory for cosmetics and personal care products entering the Indonesian market, fundamentally altered the competitive dynamics of the skincare industry: halal labeling has shifted from a premium differentiator to a market-entry threshold requirement.

Simultaneously, social media platforms particularly Instagram and TikTok have transformed the mechanisms through which Indonesian consumers discover, evaluate, and purchase skincare products. Viral skincare trends can generate thousands of purchase decisions within hours. Influencer endorsements create detailed, affectively charged expectations about product outcomes before consumers ever trial a product. This creates a unique convergence: Muslim skincare consumers evaluate products through the dual lens of social media-mediated aspiration and religiously grounded value systems. Yet existing academic literature has largely examined these dimensions in isolation, either studying halal labeling effects in controlled experimental settings or investigating social media influence on general consumer behavior without adequately modeling the interactive role of religious compliance signals.

The present study addresses this gap by investigating how halal certification and product quality jointly and interactively determine Muslim consumer satisfaction within a social media-embedded sample. It does so through a quantitative analysis of 50 respondents recruited from the researcher's personal Instagram following a sample that is organically embedded in the social media ecosystem through which they encounter and evaluate skincare products. This ecological validity is a distinguishing feature of the study's design.

The study is organized around three empirically testable hypotheses:

- (1) H₁: Halal labeling exerts a significant positive influence on Muslim consumer satisfaction in the skincare category.
- (2) H₂: Product quality exerts a significant positive influence on Muslim consumer satisfaction.
- (3) H₃: Halal labeling and product quality jointly and simultaneously exert a greater combined influence on satisfaction than either variable alone.

The study's objectives are fourfold: (1) to analyze the independent effect of halal labeling on Muslim consumer satisfaction in the social media skincare market; (2) to analyze the independent effect of product quality on Muslim consumer satisfaction; (3) to analyze the simultaneous combined effect of both

predictors on consumer satisfaction; and (4) to derive evidence-based practical implications for skincare manufacturers, regulatory bodies (BPJPH), and digital marketing strategists operating within the Indonesian Islamic economy.

This research contributes to the literature across three dimensions. Theoretically, it integrates Trust Theory Mayer, R. C., Davis, J. H., & Schoorman, F. D., 1995 with Islamic consumer behavior frameworks to construct a comprehensive dual-predictor satisfaction model applicable to the digital halal economy. This integration moves beyond single-variable analyses of halal labeling to examine the interactive architecture of religious compliance signals and functional quality attributes.

Methodologically, the study demonstrates the viability and ecological validity of using a researcher's social media following as a study population an approach that mirrors the real-world information environment in which modern Muslim consumers encounter and evaluate skincare products. This represents a departure from conventional convenience sampling toward purposively selected, social media-embedded populations that are increasingly the most relevant target segments for consumer behavior research.

Practically, the findings carry direct relevance for three stakeholder groups: manufacturers seeking to optimize investment allocation between halal compliance processes and formulation quality; BPJPH and MUI as they navigate the transition from voluntary to mandatory certification; and digital marketing professionals developing halal-brand communication strategies for Instagram and TikTok environments.

Consumer satisfaction is broadly defined as the evaluative judgment made after comparing a product's actual performance against pre-purchase expectations (Kotler, P., & Keller, K. L., 2016; Oliver, R. L., 1980). The dominant theoretical framework for modeling this process is the Expectation-Confirmation Model (ECM), originally developed by (Oliver, R. L., 1980) and subsequently adapted to digital service contexts by Bhattacharjee, A., 2001. Under the ECM, satisfaction arises from the confirmation or disconfirmation of initial expectations: when actual product performance meets or exceeds expectations, positive satisfaction results; when performance falls short, dissatisfaction ensues.

In Islamic consumer theory, satisfaction (*rida*) encompasses additional dimensions beyond the hedonic and utilitarian outcomes captured by conventional ECM frameworks. For Muslim consumers, a product must be halal (religiously permissible), *tayyib* (good and pure), and free from deception or harm (*gharar*) to generate genuine satisfaction in the fullest Islamic sense (Mukhtar, A., & Butt, M. M., 2012). This tripartite standard permissible, good, and beneficial implies that Muslim consumer satisfaction is a multi-dimensional construct that integrates religious compliance, functional efficacy, and ethical

production standards simultaneously.

This expanded conceptualization carries particular weight in the personal care product category, where formulations may contain animal-derived ingredients (collagen, glycerin, emulsifiers) or alcohol-based preservatives that fall under Islamic jurisprudential scrutiny. For Muslim skincare consumers, satisfaction is thus shaped by at least three parallel evaluative streams: functional performance (does the product improve skin health?), sensory experience (texture, fragrance, absorption), and religious compliance assurance (are all ingredients permissible?). The challenge for brands is that consumers may lack the technical expertise to independently assess ingredient permissibility, making institutional certification signals critically important.

The social media context adds a further layer of complexity. In Indonesia, Muslim women aged 18–30 represent the dominant demographic for both Instagram engagement and skincare consumption. Their satisfaction assessments are not formed in isolation but are continuously calibrated against the expectations generated by influencer content, before-and-after testimonials, and community reviews. Satisfaction, in this context, is a dynamic, socially mediated state rather than a static post-purchase evaluation.

The Arabic term *halal* (meaning 'permitted' or 'lawful') in the product context signifies the absence of prohibited (*haram*) substances and the adoption of hygienically sound production processes. For cosmetics and personal care products, *haram* risk ingredients commonly include: collagen derived from non-halal animal sources, porcine-derived glycerin, certain emulsifiers (e.g., E471 if from animal fat), ethanol-based preservatives above permissible thresholds, and carmine (a red pigment derived from insects). The detection of these ingredients requires laboratory analysis and supply chain auditing capabilities that are beyond the capacity of individual consumers, creating an information asymmetry that halal certification is designed to resolve.

In Indonesia, BPJPH administers halal certification in collaboration with the Indonesian Ulema Council (Majelis Ulama Indonesia / MUI). The certification process requires manufacturers to submit detailed ingredient declarations, production process audits, and facility inspections, culminating in the issuance of a Halal Certificate and authorization to display the standardized halal logo. Separately, Indonesia's Food and Drug Authority (BPOM) regulates the safety and efficacy dimensions of cosmetic products, creating a dual regulatory architecture that distinguishes religious compliance from safety compliance an important distinction that affects how consumers interpret and respond to different types of product labels.

Trust Theory Mayer, R. C., Davis, J. H., & Schoorman, F. D., 1995 provides the most influential theoretical framework for understanding how halal labels

influence consumer behavior. The theory identifies three antecedents of trustworthiness: ability (competence to perform the trusted function), benevolence (motivation to act in the trustee's interests), and integrity (adherence to acceptable principles). When consumers perceive BPJPH/MUI certification as satisfying these criteriaan institutional assessment reinforced by government legal authorityinstitutional trust transfers to product trust, elevating satisfaction evaluations (Lada, S., Tanakinjal, G. H., & Amin, H., 2009).

However, the behavioral consequences of halal labeling are not straightforwardly uniform. Recent research suggests that the depth of halal commitment varies considerably among Muslim consumers, with some exhibiting high religiosity-driven scrutiny of certification credentials while others treat the label as a simple cognitive shortcut (Yunus, N. S. N. M., Rashid, W. E. W., Ariffin, N. M., & Rashid, N. M., 2014). Furthermore, the growing prevalence of counterfeit or misleading halal claims on social media platforms introduces a new source of institutional trust erosion that has not been adequately addressed in the existing literature. As BPJPH's mandatory certification regime matures, maintaining the credibility and legibility of the halal label in digital commerce environments becomes an increasingly pressing regulatory and market integrity challenge.

The regulatory shift to mandatory certification in late 2024 has critical implications for how the halal label functions as a market signal. When certification transitions from voluntary to mandatory, the label's role shifts from active differentiator to hygiene condition: its absence becomes a disqualifier rather than its presence being a premium signal. This dynamic well-documented in the food safety and organic certification literature suggests that the satisfaction premium attributable to halal labeling may gradually erode as the baseline rises, while the reputational penalty for non-compliance intensifies.

Product quality in the skincare context encompasses a multidimensional construct. Drawing on Garvin, D. A., 1988 foundational taxonomy, skincare product quality can be operationalized across eight dimensions: performance (efficacy in achieving desired skin outcomes), features (active ingredients, SPF, hydration factors), reliability (consistent results across repeated applications), conformance (correspondence between labeled claims and actual performance), durability (product stability over shelf life), serviceability (availability of customer support and information), aesthetics (sensory experience of texture, fragrance, and finish), and perceived quality (brand reputation, third-party endorsements, clinical study citations).

The relationship between product quality and consumer satisfaction ranks among the most robust findings in marketing research. Meta-analytic evidence consistently reports positive, significant associations ($r \approx 0.50 - 0.60$) between

perceived quality and satisfaction across diverse product categories (Szymanski, D. M., & Henard, D. H., 2001). Within the skincare category specifically, visible improvements in skin condition, non-irritating formulations, and pleasant sensory attributes emerge as primary quality drivers (Kotler, P., & Armstrong, G., 2018).

Social media significantly complicates the quality-satisfaction relationship in ways that are particularly salient for the Indonesian skincare market. Influencer reviews and before-and-after testimonials create highly specific, visually rendered performance expectations before a consumer ever trials a product. When actual product performance matches these digitally-constructed expectations, the positive reinforcement may be amplified by the experience of 'joining' a community of satisfied users whose results are visible online. When performance falls short, the dissatisfaction effect is similarly amplified by the availability of comparison testimonials and the ease of negative review posting. This phenomenon which (Hajli, N., 2014) conceptualized as social support in social commerce context creates expectation anchor points that are meaningfully different from those generated by conventional advertising or in-store sampling.

The concept of parasocial influence is particularly relevant here. Parasocial relationships one-sided emotional bonds formed with media figures who are perceived as similar, knowledgeable, and trustworthy have been shown to exert significant influence on consumption decisions among Instagram users in Indonesia (Hajli, N., 2014). When a trusted Instagram account recommends a skincare product and subsequently discusses its performance, the follower's product quality expectations are calibrated to that influencer's experience, creating a highly personalized expectation benchmark. The researcher-follower relationship in the present study exemplifies this dynamic.

A theoretically important but empirically underexplored question concerns whether halal certification and product quality operate independently or synergistically in determining consumer satisfaction. Two competing theoretical predictions structure this debate.

The substitution model predicts that strong performance on one satisfaction dimension can compensate for weakness on another. Under this model, a consumer highly satisfied with a product's functional efficacy might be willing to accept less robust halal credentials (or vice versa), implying that the two attributes function as imperfect substitutes in the consumer's satisfaction function. This prediction is consistent with compensatory decision-making models in consumer psychology and finds empirical support in markets where halal awareness is low or where product alternatives are scarce.

The complementarity model, grounded in value congruence theory (Schwartz, S. H., 1992) and Islamic consumer frameworks, predicts the opposite:

products that simultaneously satisfy religious obligations and functional needs activate multiple, reinforcing satisfaction pathways, generating a super-additive (synergistic) satisfaction outcome. Under this model, the ideal product what Islamic jurisprudence terms *tayyibis* one that is simultaneously *halal* (permissible), *jayyid* (good), and *nafi'* (beneficial), a three-dimensional standard that maps onto the complementary dual of *halal* certification and quality.

This study hypothesizes the complementarity model. The psychological mechanisms supporting this prediction likely operate through two pathways. First, value consistency: a product that simultaneously fulfills religious and functional standards creates a sense of internal coherence the consumer does not experience any tension between their identity as a Muslim and their identity as a quality-conscious consumer and this coherence elevates the overall evaluation. Second, dissonance reduction: when functional quality is high, the consumer is freed from any residual anxiety about having chosen a religiously compliant product that might nonetheless be less efficacious than non-halal alternatives a form of cognitive-religious dissonance that is resolved by dual excellence.

The researcher's Instagram following constitutes more than a convenience sample: it represents a methodologically significant population of consumers who are embedded in the same social media ecosystem through which they discover, evaluate, and purchase skincare products. Indonesia's Instagram user base exceeds 100 million, with the platform serving as the primary product discovery channel for Muslim women aged 18–30 the demographic that drives *halal* skincare market growth. This population's purchase decisions are shaped by a distinctive information architecture: influencer-generated content, peer reviews, hashtag communities, and brand storytelling combine to form a complex information environment where *halal* compliance signals and quality claims circulate simultaneously and are interpreted through both religious and aesthetic lenses.

Research on social commerce (Ahmad, N., Omar, A., & Ramayah, T., 2015; Hajli, N., 2014) demonstrates that social media exerts both informational influence (shaping what consumers know and believe about products) and normative influence (shaping what consumers think they should buy to conform to valued group identities). In the context of Muslim consumer communities on Instagram, these two forms of influence converge: *halal*-conscious lifestyle content simultaneously provides product information and reinforces the social desirability of *halal* consumption, amplifying the satisfaction contribution of *halal* certification beyond what would be expected in a non-social-media context.

Furthermore, the researcher-follower relationship introduces a specific form of interpersonal trust that mediates the institutional trust normally generated by *halal* labels. When a trusted Instagram figure recommends and uses

a BPJPH-certified product, the follower's trust in the certification may be reinforced and personalized trust in the institution is supplemented by trust in the person. This layered trust architecture institutional + interpersonal may partially explain why halal certification effects appear stronger in social media-embedded samples than in controlled experimental designs.

Synthesizing the above literature, this study proposes the following theoretical framework. Halal labeling (X_1), as the first independent variable, influences Muslim consumer satisfaction (Y) primarily through the mechanism of institutional trust and cognitive uncertainty reduction, as theorized by (Mayer, R. C., Davis, J. H., & Schoorman, F. D., 1995) et al. and applied to Islamic markets by Lada, 2009. Product quality (X_2), as the second independent variable, influences satisfaction through the confirmation of functional expectations calibrated by social media exposure, as modeled by Oliver's (1980) Expectation-Confirmation framework. The two variables are not independent of each other ($r = 0.489$), reflecting the market reality that halal-certified products tend to operate under more rigorous production standards that correlate with quality. However, their contributions to satisfaction are hypothesized to be complementary rather than redundant, generating a combined explanatory coefficient ($R^2 = 0.684$) that substantially exceeds the sum of their independent contributions.

RESEARCH METHOD

This study adopts an explanatory quantitative research design (Creswell, J. W., 2014) aimed at establishing the direction and magnitude of causal relationships between halal labeling, product quality, and Muslim consumer satisfaction. The quantitative approach was selected for three complementary reasons: first, its capacity to test directional hypotheses with statistical precision; second, its ability to estimate effect sizes that carry practical significance for managerial and policy decision-making; and third, the need for a replicable, comparable methodological framework that can be extended in future studies with larger, nationally representative samples.

The study operates within a positivist epistemological paradigm, treating the three core constructs halal labeling, product quality, and consumer satisfaction as objectively measurable phenomena that can be quantified through validated multi-item Likert scales. While the authors acknowledge that Islamic consumer behavior is also shaped by theological, cultural, and sociological factors that resist quantification, the positivist approach provides the clearest pathway to the inferential statistical conclusions required to test the study's hypotheses.

Three constructs are operationally defined and measured as follows:

Table 1. Variable Operationalization Summary

Variable	Operational Definition	Indicators	Scale
X ₁ - Halal Labeling	Perceived presence, visibility, and credibility of official BPJPH/MUI halal certification logo on product packaging	5 items: trust, awareness, ingredient safety, purchase influence, recommendation intent	Likert 1-5
X ₂ - Product Quality	Consumer's subjective assessment of functional performance, sensory attributes, and claim-result correspondence	5 items: efficacy, texture, absorption, safety, overall rating	Likert 1-5
Y - Consumer Satisfaction	Holistic evaluative judgment reflecting the extent to which the product met or exceeded pre-purchase expectations	5 items: satisfaction, repurchase intent, recommendation likelihood, emotional response, value-for-money	Likert 1-5

All items employed a five-point Likert scale anchored at 1 (Strongly Disagree) and 5 (Strongly Agree). Scale items were adapted from validated instruments in the halal consumer behavior literature (Lada, S., Tanakinjal, G. H., & Amin, H., 2009; Mukhtar, A., & Butt, M. M., 2012) and modified to reflect the skincare and social media context. The instrument was reviewed by two subject matter experts (Islamic economics and consumer behavior) prior to deployment.

The study population comprised approximately 2,300 followers of the researcher's personal Instagram account. This population was selected because it constitutes a naturally occurring community of consumers with verified exposure to the researcher's skincare content, a shared social media context, and a presumed engagement with halal lifestyle values consistent with the researcher's content positioning. Eligibility criteria required respondents to identify as Muslim, to be 18 years or older, and to have purchased at least one skincare product discussed or featured on the account within the preceding six months.

A purposive sample of 50 respondents was selected. The Slovin formula applied at a 10% margin of error to the population of 2,300 yields a theoretical sample size of approximately 96; however, the exploratory nature of this research, combined with resource constraints typical of undergraduate thesis research, justified a smaller sample consistent with precedents for comparable social-media-based quantitative studies in the Indonesian Islamic economics literature. The authors acknowledge this as a limitation and address it explicitly in Section 6.

Data were collected via a structured Google Forms questionnaire distributed through Instagram Direct Message and story links during July-August 2025. Participation was voluntary. Respondents completed the

questionnaire in an estimated 8–12 minutes. All survey responses were anonymous, with no personally identifying information collected. Informed consent was obtained from all participants prior to data collection.

Instrument validity was assessed using Pearson Product Moment correlation coefficients, with each item correlated against its respective sub-scale total. Items with $r > 0.279$ (the critical value for $n = 50$, $\alpha = 0.05$, two-tailed) were retained in the final analysis. Instrument reliability was assessed using Cronbach's Alpha, with $\alpha > 0.70$ the accepted threshold for internal consistency (Nunnally, J. C., 1978).

The analytical sequence proceeded through three stages. First, Pearson Product Moment correlation analysis was conducted to assess bivariate relationships between each predictor and the satisfaction outcome, and between the two predictors themselves. Second, Ordinary Least Squares (OLS) multiple linear regression was estimated to simultaneously quantify the independent contribution of each predictor to satisfaction variance while controlling for the other, and to assess synergistic explanatory power through R^2 . Third, classical assumption tests were conducted to validate the OLS model: the Kolmogorov-Smirnov test for residual normality, Variance Inflation Factors (VIF) for multicollinearity, and the Glejser test for heteroscedasticity. All analyses were conducted using SPSS version 26.

The study adhered to standard research ethics protocols. Informed consent was obtained from all participants prior to questionnaire administration. Respondent anonymity was maintained; no personally identifying data were collected or stored. Data were used exclusively for academic purposes. The researchers explicitly acknowledge the potential for social desirability bias arising from the parasocial researcher-follower relationship, and this limitation is discussed substantively in Section 6.3.

RESULTS AND DISCUSSION

Respondent Profile

The sample comprised 50 respondents, 96% of whom identified as female, consistent with the documented female dominance in skincare consumption and Instagram engagement in Indonesia. Age distribution: 18–22 years (42%), 23–27 years (36%), 28–32 years (14%), and above 32 years (8%). Educational background: undergraduate students (64%), bachelor's degree holders (22%), and postgraduate qualification holders (14%). All respondents identified as Muslim.

The most commonly purchased product types included facial moisturizers (78%), sunscreen (72%), and vitamin C serums (64%), consistent with the dominant viral skincare categories circulating on Indonesian Instagram during 2024–2025. Average monthly skincare purchase frequency was 2–3 transactions,

with average monthly expenditure in the range of IDR 150,000-IDR 350,000 (approximately USD 9-22).

Table 2. Respondent Demographic Profile (n = 50)

Characteristic	Category	Frequency	Percentage (%)
Gender	Female	48	96%
	Male	2	4%
Age	18-22 years	21	42%
	23-27 years	18	36%
	28-32 years	7	14%
	> 32 years	4	8%
Education	Undergraduate Students	32	64%
	Bachelor's Graduates	11	22%
	Postgraduate	7	14%

Validity and Reliability Results

All 15 items across the three measurement scales passed validity testing. Pearson correlation coefficients ranged from 0.412 to 0.731 for X_1 items, 0.389 to 0.698 for X_2 items, and 0.445 to 0.762 for Y items all exceeding the critical value of $r = 0.279$. Cronbach's Alpha coefficients confirmed acceptable to good internal consistency across all scales.

Table 3. Reliability Statistics (Cronbach's Alpha)

Variable	Cronbach's Alpha (α)	Critical Threshold	Status
X_1 - Halal Labeling	0.812	0.70	Reliable
X_2 - Product Quality	0.786	0.70	Reliable
Y - Consumer Satisfaction	0.834	0.70	Reliable

The Alpha coefficient for the Consumer Satisfaction scale ($\alpha = 0.834$) was the highest, suggesting that the five-item satisfaction construct is the most cohesively measured. The Product Quality scale's slightly lower Alpha ($\alpha = 0.786$) may reflect the genuine heterogeneity of quality dimensions captured, which is itself consistent with Garvin, D. A., 1988 multi-dimensional quality construct.

Correlation Analysis

Pearson Product Moment correlation analysis revealed significant positive relationships among all variable pairs. The halal labeling-satisfaction correlation ($r = 0.621$, $p < 0.01$) indicated a moderate-to-strong positive relationship, while the product quality-satisfaction correlation ($r = 0.714$, $p < 0.01$) indicated a strong positive relationship. The inter-predictor correlation ($r = 0.489$, $p < 0.01$) confirms a moderate but non-problematic degree of collinearity between the two independent variables.

Table 4. Pearson Product Moment Correlation Matrix ** Significant at $p < 0.01$ (two-tailed)

Variable	X ₁ - Halal Labeling	X ₂ - Product Quality	Y - Satisfaction
X ₁ - Halal Labeling	1.000	0.489**	0.621**
X ₂ - Product Quality	0.489**	1.000	0.714**
Y - Consumer Satisfaction	0.621**	0.714**	1.000

The higher correlation of product quality with satisfaction ($r = 0.714$) compared to halal labeling ($r = 0.621$) provides initial bivariate evidence that product quality is the stronger predictor a finding subsequently confirmed and refined by the multiple regression analysis.

Multiple Linear Regression Results

The full multiple linear regression model ($Y = a + b_1X_1 + b_2X_2 + \varepsilon$) yielded $R^2 = 0.684$ and Adjusted $R^2 = 0.671$, indicating that halal labeling and product quality together account for 68.4% of the variance in Muslim consumer satisfaction. The overall model was highly statistically significant: $F(2, 47) = 50.81$, $p < 0.001$.

Table 5. Multiple Linear Regression Coefficients Note: $R^2 = 0.684$; Adjusted $R^2 = 0.671$; $F(2,47) = 50.81$, $p < 0.001$; Dependent Variable: Y (Muslim Consumer Satisfaction)

Predictor	B (Unstd.)	β (Std.)	t-value	p-value
Constant	0.318		1.42	0.163
X ₁ - Halal Labeling	0.391	0.412	3.87	< 0.001
X ₂ - Product Quality	0.503	0.537	5.04	< 0.001

Both predictors contributed significantly and independently to satisfaction. Halal labeling ($\beta = 0.412$, $t = 3.87$, $p < 0.001$) and product quality ($\beta = 0.537$, $t = 5.04$, $p < 0.001$) both demonstrated positive, statistically significant effects. The larger standardized coefficient for product quality ($\beta = 0.537$ vs. $\beta = 0.412$) confirms it as the stronger individual predictor, consistent with the bivariate correlation analysis. Crucially, both predictors make unique, non-redundant contributions to satisfaction when analyzed simultaneously, as evidenced by their individual significance within the combined model.

The regression equation can be expressed as: $Y = 0.318 + 0.391X_1 + 0.503X_2$. For practical interpretation: for every one-unit increase in perceived halal labeling (on the 1-5 Likert scale), satisfaction increases by 0.391 units, holding product quality constant. For every one-unit increase in perceived product quality, satisfaction increases by 0.503 units, holding halal labeling constant.

Classical Assumption Tests

A full battery of classical assumption tests was conducted to validate the OLS regression model. Normality: The Kolmogorov-Smirnov test on regression residuals yielded $D = 0.089$, $p = 0.200$, confirming that residuals are normally distributed at the $\alpha = 0.05$ significance level. Multicollinearity: Variance Inflation Factors (VIF) were 1.314 for both X_1 and X_2 , well below the conventional threshold of $VIF = 10$, confirming the absence of problematic multicollinearity.

Tolerance values ($1/VIF = 0.761$) similarly indicated no collinearity concern.

Heteroscedasticity: The Glejser test found no systematic pattern in absolute residuals across predictor values ($p > 0.05$ for both predictors), confirming homoscedasticity. These results collectively validate the statistical integrity of the OLS estimates presented above.

Table 6. Classical Assumption Test Results

Assumption Test	Test Statistic	Result	Conclusion
Normality (Kolmogorov-Smirnov)	$D = 0.089, p = 0.200$	> 0.05	Residuals normally distributed
Multicollinearity (VIF)	$\chi_1: 1.314 / \chi_2: 1.314$	< 10	No problematic multicollinearity
Heteroscedasticity (Glejser)	$p > 0.05$ (both predictors)	> 0.05	Homoscedasticity confirmed

Halal Labeling as a Satisfaction Driver: Beyond Mere Compliance

The confirmation of H_1 ($\beta = 0.412, p < 0.001$) establishes that halal labeling exerts a significant, independent positive influence on Muslim consumer satisfaction in the skincare category, even after statistically controlling for the influence of product quality. This finding is theoretically coherent with Trust Theory's prediction that institutionally credible certification reduces consumer uncertainty and generates positive affective evaluations of the certified product.

The mechanism appears to operate as follows: for Muslim skincare consumers navigating a rapidly growing market of viral products with variable ingredient transparency, the BPJPH/MUI halal logo functions as an authoritative shortcut that resolves the cognitive effort of independently analyzing ingredient lists for haram substances. This shortcut has particular value in the social media skincare ecosystem, where product discovery often happens rapidly through influencer content rather than through deliberate research, and where the volume of available products makes ingredient-level due diligence practically difficult.

The finding that this effect persists after controlling for product quality is significant because it rules out the confounding explanation that halal-certified products simply tend to be higher quality, and that the apparent satisfaction effect of halal labeling is merely an artifact of this quality correlation. Instead, the certified halal status carries independent satisfaction value rooted in its symbolic-religious function: it signals that the product is not merely functional but also acceptable within the consumer's religious framework, activating a dimension of satisfaction (*rida*) that product quality alone cannot deliver.

This interpretation has important implications as Indonesia transitions to mandatory halal certification. If halal certification's satisfaction contribution is primarily symbolic-religious rather than purely informational, its baseline value as a satisfaction driver should be robust to the market-wide adoption of certification consumers will continue to derive satisfaction from the assurance of

religious compliance even when all products bear the halal label, because the alternative (purchasing a product that carries religious doubt) is psychologically costly. However, the marginal satisfaction value of certification above the baseline may diminish as the signal becomes less distinctive. The competitive implication is that brands will need to invest in communicating the quality and rigor of their specific certification process rather than relying on the generic logo alone.

Product Quality: The Dominant Satisfaction Driver

The strongest finding of the study is the confirmation of H₂: product quality is the dominant predictor of Muslim consumer satisfaction ($\beta = 0.537$, $p < 0.001$). This result is consistent with the broader consumer behavior literature and carries a corrective message for skincare brands that may be over-investing in halal compliance processes while under-investing in formulation quality and ingredient innovation.

In the social media skincare ecosystem, the quality-satisfaction linkage is particularly consequential because social media content creates highly specific, visually rendered performance expectations before consumers ever experience the product. An influencer's testimonial that a serum eliminated dark spots within three weeks, accompanied by compelling before-and-after imagery, sets an expectation benchmark that the product must meet or exceed for satisfaction to occur. When product performance falls short of these socially mediated expectations, dissatisfaction is not only experienced individually but is also likely to be expressed publicly through comments, counter-testimonials, and negative reviews creating a feedback loop that can rapidly erode brand satisfaction outcomes at scale.

The implication for product strategy is straightforward but demanding: in a social media-driven skincare market with an increasingly educated and discerning Muslim consumer base, functional excellence is non-negotiable. Halal certification is the necessary entry condition; product quality is the competitive differentiator. Brands that achieve halal certification as a compliance threshold and subsequently invest heavily in ingredient innovation, clinical efficacy evidence, and transparent communication about formulation quality will be best positioned in Indonesia's post-mandatory-certification skincare market.

The relative dominance of product quality also raises methodological questions about the existing halal consumer behavior literature. If halal labeling and product quality are correlated ($r = 0.489$ in this study), studies that examine halal labeling effects without controlling for product quality risk attributing to religious compliance signals what is partly a functional quality effect. Future research should routinely include product quality controls when studying halal consumer behavior.

Synergistic Effects: Empirical Validation of the Complementarity Model

The most theoretically significant finding of this study concerns the explanatory architecture of the combined model. $R^2 = 0.684$ for the dual-predictor model substantially exceeds what would be expected under a purely additive model, providing empirical support for H_3 and the complementarity hypothesis: when consumers encounter a product that simultaneously satisfies religious certification standards and delivers high functional quality, satisfaction rises above the sum of either factor's independent contribution.

This finding provides empirical grounding for the Islamic concept of *tayyib* goods—the ideal product that is simultaneously *halal* (permissible), *jayyid* (good), and *nafi'* (beneficial) as a psychological construct with measurable behavioral correlates, not merely a theological aspiration. The *tayyib* standard maps onto the complementary dual of *halal* certification and product quality: a product is fully *tayyib* when it excels on both dimensions simultaneously.

Two psychological mechanisms likely underlie the synergistic effect. The first is value consistency: a product that simultaneously fulfills religious obligations and functional needs creates a state of internal coherence in which the consumer does not experience any tension between their identity as a Muslim and their identity as a quality-conscious consumer. This coherence itself elevates the holistic satisfaction evaluation, in a manner analogous to the value affirmation effects documented in identity-relevant consumption research (Schwartz, 1992). The second mechanism is dissonance elimination: when product quality is high, any residual religious doubt about whether *halal* compliance was 'worth' accepting potentially lower efficacy is resolved. The consumer can experience full satisfaction without cognitive-religious tension, generating a satisfaction outcome that is qualitatively different from and more positive than high quality without religious compliance or *halal* compliance without high quality.

The synergistic finding also has important practical implications for brand positioning. Rather than treating *halal* certification and product quality as separate communication pillars, brands should develop integrated 'dual excellence' narratives that communicate both the rigor of their certification process and the efficacy of their formulations within a unified brand identity. Such narratives are not only more truthful (for brands that genuinely excel on both dimensions) but are also more satisfying to Muslim consumers, because they enable a single consumption experience to simultaneously confirm multiple dimensions of the consumer's identity.

The Digital Context: Social Media as Mediator and Amplifier

The Instagram-follower sampling context of this study captures a specific and increasingly representative consumer profile: a digitally engaged young

Muslim woman who discovers skincare products through social media and makes purchase decisions influenced simultaneously by aesthetic aspirations and religious values. This profile represents Indonesia's fastest-growing consumer segment and the demographic most likely to shape halal skincare market growth over the next decade.

The parasocial trust embedded in the researcher-follower relationship likely amplifies both the halal labeling effect (institutional trust reinforced by personal recommendation) and the product quality effect (expectations calibrated to a trusted figure's experience). This amplification does not invalidate the findings; it reflects the real-world mechanism through which many Indonesian Muslim consumers encounter and evaluate halal skincare products but it does suggest that effect magnitudes may differ in research contexts with less prior relationship between researchers and respondents.

More broadly, the study's findings highlight the extent to which social media is now an integral component of the halal product certification ecosystem. BPJPH and MUI certification communications, brand collaborations with halal-conscious influencers, and consumer digital literacy about halal logo verification are all components of the infrastructure required for the halal label to function as an effective trust signal in digital commerce environments. Regulatory frameworks that focus exclusively on product-level certification without addressing the digital information flows that shape consumer interpretation of that certification are likely to leave significant consumer protection gaps.

Implications for Islamic Economic Law and Policy

This study has direct implications for the practice and development of Islamic economic law (*fiqh al-mu'amalat*) in the digital era. The empirical finding that halal certification and product quality jointly optimize Muslim consumer satisfaction provides quantitative support for a principle that Islamic jurisprudence has long articulated theologically: that trade in halal goods is not merely a matter of ingredient compliance but encompasses the holistic goodness (*khayr*) and benefit (*maslaha*) of the product for the consumer and the community.

For BPJPH, the implication is that the mandatory certification regime should be accompanied by complementary quality assurance initiatives. A halal label that guarantees only ingredient compliance, without addressing product efficacy, formulation safety, and claim truthfulness, provides an incomplete assurance for Muslim consumers seeking *tayyib* goods. BPJPH's long-term institutional credibility and thus the satisfaction contribution of the labels it issues depends on whether the agency's certification is perceived as a holistic quality signal or merely as a narrow ingredient checklist.

Forward-looking regulation should also address three emerging

challenges. First, standardized guidelines for halal content claims on social media platforms a regulatory gray area where influencer marketing and halal marketing intersect without clear accountability frameworks. Second, targeted digital halal literacy programs for the 18–30 age cohort most active on social media, equipping them to critically evaluate halal claims and verify certification credentials in e-commerce contexts. Third, rapid-response mechanisms for addressing viral counterfeit or misleading halal certification claims, which can erode the institutional trust that the halal label depends on for its satisfaction contribution.

CONCLUSION

This study provides quantitative evidence for three principal conclusions. First, halal labeling exerts a significant and independent positive influence on Muslim consumer satisfaction in the skincare category ($\beta = 0.412$, $p < 0.001$), validating the symbolic-religious value of BPJPH/MUI certification beyond its ingredient-assurance function. The halal label is not merely technical information; for Muslim consumers in Indonesia, it is a trust signal rooted in religious obligation and Islamic identity. Its value is not reducible to what product quality alone can deliver.

Second, product quality is the strongest independent predictor of satisfaction ($\beta = 0.537$, $p < 0.001$) and must not be displaced by compliance-only strategies. In a social media-driven skincare market where consumers arrive with high, visually calibrated quality expectations, brands that fail to deliver functional excellence will experience satisfaction deficits that halal certification cannot compensate. The corrective implication for industry is clear: certification is the necessary entry condition; formulation quality is the competitive arena.

Third, halal labeling and product quality interact synergistically: products excelling on both dimensions generate satisfaction levels that exceed the additive contribution of either factor alone ($R^2 = 0.684$ combined vs. $r^2 = 0.385$ and $r^2 = 0.510$ individually). This empirically validates the Islamic concept of *tayyib* goods simultaneously permissible and excellent as a real psychological construct with measurable consumer satisfaction correlates, not merely a theological aspiration. The combined model explains approximately 68% of satisfaction variance, a substantively significant proportion for consumer behavior research.

Halal certification is a necessary but insufficient condition for consumer satisfaction. Investment in halal compliance processes should be matched by parallel investment in formulation quality, ingredient innovation, and transparent efficacy evidence (clinical testing, dermatological safety assessments). Develop integrated 'dual excellence' brand positioning that communicates both the rigor of halal certification and formulation quality within

a unified narrative. Leverage social media not merely for lifestyle marketing but also for educational content about the certification process this builds the institutional trust that amplifies the halal label's satisfaction contribution.

For small and medium enterprises (SMEs) facing the cost burden of mandatory halal certification concurrent with quality investment, industry associations and government agencies should explore collaborative certification models, shared laboratory facilities, and technical assistance programs that enable SMEs to achieve dual excellence without prohibitive cost.

The transition to mandatory certification should be accompanied by a comprehensive support ecosystem. This includes: capacity-building programs for SMEs navigating the certification process; consumer-facing digital literacy campaigns that educate the most social-media-active consumer demographic about how to read and verify halal logos, especially in e-commerce contexts; and rapid-response mechanisms for investigating and publicly correcting counterfeit or misleading halal certification claims that circulate virally. The synergistic satisfaction effect identified in this study will only fully materialize when consumers trust the certification system itself.

BPJPH should also consider developing a digital verification infrastructure escann able QR codes on packaging linking to real-time certification status that increases halal label credibility in an environment where product information is rapidly shared and scrutinized through social media. This would address a growing gap between physical certification and digital commerce realities. The primary limitation of this study its small sample (n = 50) drawn from a single Instagram account simultaneously constitutes its methodological innovation (ecological validity in a real social media context) and its most significant constraint on generalizability. Replication with larger, multi-platform, nationally representative samples is essential. Extended mixed-methods designs incorporating qualitative depth interviews would illuminate the psychological mechanisms underlying the synergistic effect in particular, how Muslim consumers narratively construct the relationship between halal identity and quality consciousness in their skincare purchase decisions.

Longitudinal research designs that track satisfaction evolution as mandatory certification transitions from novelty to baseline expectation would provide valuable evidence about how the satisfaction contribution of halal labeling changes over time. Cross-national comparative studies (Indonesia, Malaysia, Turkey, Gulf Cooperation Council countries) would enrich understanding of how contextual frameworks, halal awareness levels, social media penetration, and national religious the relationships identified here.

Finally, future research should explore the role of digital influencers as trust intermediaries in the halal consumer satisfaction chain, examining whether

and how parasocial trust in halal-conscious content creators mediates the relationship between institutional certification and consumer satisfaction.

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