

The Influence of Islamic Branding and Religiosity on Brand Image

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Abstract

The purpose of this study is to identify the magnitude of influence of Islamic branding and religiosity on brand image. Problem formulations in this research are whether there is an influence of Islamic branding and religiosity on brand image. This study uses explanatory survey method to explain the causal relationship of research variables through hypothesis testing. The population of the study is the consumers of cosmetic products in Indonesia. The study uses purpose sampling method, targeting the consumers of halal cosmetics and Islamic brands. Validity test results show that out of 37 question items, 36 items have correlation scores above 0.30 which means good and valid at 1% of significance level. Reliability test results show that all variables have Alpha Cronbach scores above 0.90 which means very reliable and significant at 1% of significance level. The study results show that Islamic branding and religiosity have significant influence on brand image. Islamic branding has a greater than toward brand image.

Keywords: Brand Image, Islamic Branding, and Religiosity

1. INTRODUCTION

Indonesia is a country of diversity, home to different ethnic groups, cultures and religions diversity. This makes Indonesia as one of the most diverse countries in the world. Based on the population census conducted in 2010 by Statistics Indonesia (www.bps.go.id), the percentage of Muslims was 87.2%, followed by Christians at 6.9%, Catholics at 2.9%, Hindus at 1.7%, Buddhists at 0.7 % and Confucians at 0.05%. The large population of Moslems in Indonesia, influences the markets in a way that the products offered must be in accordance with Islamic values. The religious diversity of Islam, Christianity, Catholicism, Hinduism, Buddhism and Confucianism provides a big opportunity to market various products based on religious values, such as cosmetics containing halal ingredients.

The lifestyle development has shifted the consumption habit of Muslim population in Indonesia, especially for females, whose population is larger than that of males (www.bps.go.id), to products with religious values. Muslims are required to use products with halal guarantee, as mentioned in the Quran, Surah Al-Baqarah verse 168: "O' mankind! Eat from whatever it is on earth (that is) lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy."

Muslim women or muslimah are increasing the level of awareness to look according to Islamic teaching or Sharia, especially for those who are married in to

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please their *wives*. As in the hadith of At-Tabarani, *the Messenger sallallahu 'alayhi wa salam said: "The best women is she who when you look at her, she pleases you; when you command her, she obeys you; and when you are absent, she protects her honor and your property"*(www.vo-islam.com).

The obligation to practice the Islamic teaching for Muslims, especially for Muslim women who tend to use cosmetics, affects the cosmetic industry in Indonesia. The increasing awareness of Muslim women to put on make up gives impact on the development of cosmetics with halal label. Based on the data published on the website of the Ministry of Industry of Republic of Indonesia, the cosmetic industry has increased by 15% from 2012 (www.kemenperin.go.id).

This increase also encourages the cosmetic industry to offer various types of halal-guaranteed cosmetics to meet the expectations of the Muslim market segment. One of the manufacturers of cosmetics in the country is Wardah which builds strategic positioning in the minds of its customers with halal certified products. Therefore, it is interesting to examine the development of products that are built with Islamic branding and whether the level of consumer religiosity has an effect on the formation of brand image of halal cosmetics. Cosmetics from Wardah as one of halal-guaranteed beauty products that exists in Indonesian market are interesting to be studied.

The problem formulation in this research is that whether Islamic branding and religiosity influence the brand image of halal cosmetics. Based on that, this research aims to investigate the influence of Islamic branding and religiosity on brand image of halal cosmetics product.

2. LITERATURE REVIEW/HYPOTHESIS DEVELOPMENT

Islamic Branding

Literature review on Islamic branding often uses three different ways to define the concept: Islamic brands by compliance, by origin or by customer (Alserhan, 2010:35). The concept of Islamic Branding itself is a real thing and not a myth where Islamic brand is distinct from conventional brand, i.e. it produces the truth where the seller and the buyer are involved in the truth as a reflection of the practice of worship (Mohd Yusof and Wan Jusoh, 2014:181). The purpose of Islamic branding is to produce a product and offer an Islamic service with the aim of adhering to sharia objectives (Jalil and Rahman, 2014:210). The concept of Islamic branding combines religious, heavenly and worldly aspects and is not just about materialistic things (Samidi et al., 2016:68). According to the concept proposed by Noor (2010 in Wilson, 2011:33), Islamic branding is a friendly approach or in accordance with the principles of Sharia. Based on the literature review, the Islamic branding concept used in this study is the one measured by three dimensions: compliance (halal product), origin (produced by Muslim majority country) and customer (the product is intended for Muslim consumers). In addition, Islamic branding must be friendly or in accordance with the principles of Sharia.

Religiosity

The literature on the concept of religiosity suggests a revelation that religiosity is a link between religion and pro-social behavior and closely related to moral attitudes (van der Duijn Schouten, Graafland and Kaptein, 2013: 439). The

definition of religiosity has been extensively reviewed by Vitell, Paolillo and Singh (2006:118-119). Vitell et al (2006) explored the concept of religiosity from McDaniel and Burnett (1990: religiosity is a belief that is accompanied by a commitment to God to follow the principles set forth by Him). Another notion of Huffman's concept of religiosity (1988 in Cui, et al., 2013: 748) states that religiosity is the determinant of several other indicators. Religiosity is defined as a positive thing that is influenced by an ethical belief of the consumer (Vitell and Paolillo, 2003: 152). Based on the concept of religiosity that has been put forward, it turns out that the concept of religiosity relies on the strength of cultural roles that can affect one's behavior (Eid & El-Gohary, 2014:478). Based on the study of literatures, this research uses the concept of religiosity from Glock's multidimensional concept which is defined as a cultural force that influences one's behavior such as belief (ideological), religious practice (ritualistic), experience (experiential), practice (consequential), and religious knowledge/ intellectual (Glock & Stark in Ancok and Suroso, 1995).

Brand Image

The development of brand image concept is very dramatic and extraordinary. This concept is growing very rapidly with the many studies that have been published. Brand image is often defined as an association of brands embedded in consumer memory (Keller, 1993) or as a consumer's point of view that contains a number of perceptions (Martín and Rodriguez, 2008 in Jraisat et al., 2015: 296). Furthermore, brand image is also defined as a memory of a brand owned by consumers (Gwinner and Eaton, 2013:47). The concept of brand image is a combination of securities derived from the brand association (Biel, 1992 in Faircloth et al., 2001:64). Another opinion that supports those definitions states that brand image is a belief about a brand (Kotler, 1999). This research argues that brand image is a memory of a brand owned by consumers which consists of images viewed from the function of the product (functional image), the attitude to the brand (affective image) and the reputation of the brand (reputation) (Hariri & Vazifehdust, 2010).

Based on the literature review, this study adopted: (1) the concept of Islamic branding from Alserhan (2010: 35) using three dimensions to measure Islamic branding, namely products are identified by compliance, products are identified by origin and products are identified by customer; (2) the concept of religiosity from Glock & Stark (in Ancok and Suroso 1995) that is measured by the dimensions of ritualistic, ideological, intellectual, experiential, and consequential; and (3) the concept of brand image from Hariri & Vazifehdust (2011) which states that the dimension of brand image can be measured through functional image, affective image and reputation.

Research that identifies simultaneously the influence of Islamic branding and religiosity in shaping the brand image is still rarely done. Brand image can be obtained a product on services for all efforts of companies who market their products or services through various media, for example from a number of attributes of products or services, the price applied, the intermediaries used and promotions used. However, it is interesting to explore the extent to which the influence of Islamic branding and religiosity in shaping the brand image. Is the greater the influence of Islamic branding or religiosity towards the formation of a

product's brand image. To that end, this study focuses on identifying the magnitude of the impact of the influence of Islamic branding and religiosity on brand image.

Hypothesis

Sugiyono (2013) argues that hypothesis is a temporary answer to the problem formulation of a study. So based on that opinion, a research hypothesis should be tested to prove that the allegations are true or false. There is still very little research to test whether there is an influence of Islamic branding and religiosity on brand image, although Islamic branding has been widely studied, such as by Alserhan (2010) whose research entitled "*Islamic branding: A conceptualization of related terms*". This research test the hypothesis as follows:

H: There is an influence of Islamic branding and religiosity on the brand image of halal cosmetics.

3. RESEARCH METHODOLOGY

The method used in this research is explanatory survey method which is a useful method to explain causal relationship of research variables through hypothesis testing (Aaker, Kumar, Day, & Leone, 2011:72). Causal research is conducted in order to identify impacts of specific changes on existing patterns. In this study, causal research is applied to examine whether the specific changes on Islamic branding and religiosity could affect brand image. Causal studies emphasis on an analysis of a situation or a specific problem, such as positive or negative image attached to specific products, to explain the patterns of relationships between variables, such as whether Islamic branding partially affect brand image and religiosity partially influence the improvement on brand image.

A survey was conducted to collect samples from the population with questionnaire as the data collection tool. The study gathered 182 respondents. The nature of this study is verification which means that the study aims to test the correctness of the hypotheses and to show that Islamic branding and religiosity influence brand image. This study examines whether there is an influence of Islamic branding and religiosity on brand image.

The type of research used is descriptive analysis, which aims to contain a structured, factual and accurate description of the analysis of the facts, the nature and correlation between the variables analyzed statistically (Sugiyono, 2013). Furthermore, the results provides an answer to the hypothesis testing, i.e. whether there is an influence of Islamic branding and religiosity on brand image. This study uses SPSS software to optimize the accuracy of research and minimize bias to prevent overgeneralization. Multiple linear regression is used to explain the relationship between variables. The sampling method used is purpose sampling. Research respondents are Muslim consumers who have used halal cosmetics manufactured and marketed by Wardah.

The following section describes the variable operationalization to measure the variables. Islamic branding is measured by three dimensions proposed by Alserhan (2010: 35), namely compliance, origin and customer. The Islamic branding by compliance indicators are: (1) the products contain halal ingredients to form the perception of an Islamic brand; (2) the products have obtained halal certificate from LPPOM MUI (*Lembaga Pengkajian Pangan, Obat-obatan dan Kosmetika – Majelis Ulama Indonesia*/Institute for Assessment of Food, Drugs and

Cosmetics – Indonesian Ulema Council); and (3) the products are marketed by SPG (Sales Promotion Girl) in Islamic dress.

The Islamic branding by origin indicators are: (1) products produced by a country with a majority of Muslim population; (2) product promotion done by a country with a majority of Muslim population; and (3) Islamic activities in promoting products originating from a predominantly Islamic country. The Islamic branding by customer indicators are: (1) the target market is Muslims; (2) the use of halal certification on Wardah products already meets Sharia standards; (3) products manufactured in non-Muslim countries are halal if they have halal label; and (4) products that do not have halal label coming from non-Muslim countries.

Religiosity is measured based on the dimensions of ritualistic, ideological, intellectual, experiential, and consequential proposed by Glock & Stark (in Ancok and Suroso, 1995). The ideological dimension indicators are: (1) practicing the religion, (2) religious teachings lead to better people, and (3) consuming non-halal products is a sin.

The ritualistic dimension indicators are: (1) consuming halal products as a form of adherence to the religion embraced; (2) using halal products is a firm adherence to belief; and (3) using halal products is an act of practicing the religious teachings.

The experiential dimension indicators are: (1) feel peaceful when using halal products; (2) feel more religious when using halal products; (3) feel calm when consuming halal products; and (4) feel closer to God by constantly consuming halal products.

The consequential dimension indicators are: (1) the social environment is the cause of always consuming halal products; (2) the social environment is not concerned with the consumption of halal or non-halal products; and (3) the social environment does not understand Sharia-based actions.

The intellectual dimension indicators are: (1) the teaching of consuming halal product is contained in the Quran, Surah Al-Baqarah 168; (2) the content of the Quran especially Surat Al-Baqarah 168; and (3) Surah Al-Baqarah 168 in the Quran serves as a guide in consuming halal products.

Brand image is measured by the dimensions proposed by Hariri & Vazifehdust (2011), namely functional image, affective image and reputation. The functional image indicators are: (1) the quality of products is superior to other halal cosmetics; (2) the prices of products are quite affordable; (3) local brand that has its own prestige compared with cosmetic brands from abroad; and (4) the benefits of the products are felt immediately.

The affective image indicators are: (1) being pleased when using the products; (2) being calm when using the products; and (3) being happy everytime using the products. The reputation indicators are: (1) the products are well known as halal cosmetics in Indonesia; (2) the products are the only halal cosmetics in Indonesia; (3) the products are halal cosmetics suitable for Muslim women; and (4) the products are halal cosmetics that can be used by all consumers from various religious backgrounds.

4. RESULTS AND DISCUSSION

Descriptive Statistics

This section describes the characteristics of the study respondents. The study collected 182 respondents. The majority of respondents are women (70%), aged between 20-30 years old. The majority of respondents live in Bandung (64%), DKI Jakarta (15%) and the rest come from various cities such as Cirebon, Depok, Bekasi, Yogyakarta, Solo, etc. The majority of respondents are students (89%) and the rest work as lecturers, entrepreneurs, employees and housewives. As many as 75% of respondents know Wardah cosmetics from social media. Furthermore, this study only focuses on the data of Muslim consumers of halal cosmetics, so, non-Muslim respondents are excluded in the calculation. Data from a total of 182 respondents was processed for further calculation using SPSS, including validity and reliability tests and multiple regression analysis.

Table 1 Descriptive Statistics

Demographic	Description	Frequency	Percent
Gender	Man	55	9.4%
	Women	127	70.3%
Age	15-20 Years	38	20.9%
	20-30 Years	128	70.3%
	30-40 Years	15	8.2%
	> 40 Years	1	0.6%
Domicile	Bandung	117	64.3%
	DKI Jakarta	27	14.8%
	Etc	38	20.9%
Work	Student / Student entrepreneur	161	88.5%
	Employee / Employee	8	4.4%
	Housewife	6	3.3%
		5	2.7%
	Etc	2	1.1%

Validity test

Validity test results show that out of 37 statement items, 36 items have correlation scores above 0,30 which means good and valid at 1% of significance level. Furthermore, the item with correlation score below 0.3 was deleted and the correlation was then recalculated using 36 items. The correlation score before and after the deleted item is shown in Table 1. Furthermore, reliability test results show that all variables have Cronbach Alpha scores above 0.90 which means very reliable and significant at 1% of significance level. The results of validity test are presented in Table 2 – 4.

Table 2 The results of validity test: Islamic branding variable

Dimensions and indicators of Islamic branding variable (Cronbach Alpha 0.902)	Validity Score Before deleted score below 0.3	NEW Scores of Validity After deleted score below 0.3
Dimension-1: Islamic branding by compliance		
1. The products contain halal ingredients to form the perception of an Islamic brand	0.716**	0.716**
2. The products have obtained halal certification from LPPOM MUI to form the perception of an Islamic brand	0.661**	0.661**
3. The products are marketed by SPG (Sales Promotion Girl) in Islamic-dress to form the perception of an Islamic brand	0.711**	0.711**
Dimension-2: Islamic branding by origin		
4. Islamic brand is formed by products produced by a country with a majority of Muslim population	0.831**	0.831**
5. Islamic brand is formed by various forms of product promotion done by a country with a majority of Muslim population	0.817**	0.817**
6. Islamic brand is formed by a variety of Islamic activities in promoting products originating from a predominantly Islamic country	0.730**	0.730**
Dimension-3: Islamic branding by customer		
7. An Islamic brand is attached to a product because the target market is Muslims	0.710**	0.710**
8. Islamic brand is attached to a product because the use of halal certification on Wardah products already meets Sharia standards	0.748**	0.748**
9. I believe products manufactured in non-Muslim countries are halal products if they have halal label	0.680**	0.680**
10. I do not trust products that do not have halal label coming from non-Muslim countries	0.680**	0.680**

** significant at 1% level, R Table ($\alpha = 0.01$): 0.2226, ($\alpha = 0.05$): 0.1584;

Table 3 The results of validity test: Religiosity variable

Dimensions and indicators of religiosity variable (Cronbach Alpha 0.937)	Validity Score Before deleted score below 0.3	NEW Scores of Validity After deleted score below 0.3
Dimension-1: Ideological		
1. I always convince myself to always practice my religion	0.592**	0.592**
2. I believe that by believing in my religious teachings I can be a better person	0.553**	0.553**
3. I believe that consuming non-halal products is a sin	0.615**	0.615**
Dimension-2: ritualistic		
4. I always convince myself to always consume halal products as a form of adherence to my religion	0.798**	0.798**
5. I believe that by using halal products I have been adhering to my belief	0.847**	0.847**
6. I believe that using halal products is an act of practicing the religious teachings	0.792**	0.792**
Dimension-3: Experiential		
7. I feel peaceful when using halal products	0.846**	0.846**
8. I feel more religious when using halal products	0.680**	0.680**
9. I feel calmer when consuming halal products	0.803**	0.803**
10. I feel closer to God by constantly consuming halal products	0.804**	0.804**
Dimension-4: consequential		
11. The social environment in which I live causes me to always consume halal products	0.746**	0.746**
12. The social environment in which I live is not concerned with whether I consume halal or non-halal products	-	-
13. The social environment in which I live does not understand whether I have acted according to Sharia	0.379**	0.379**
Dimension-5: Intellectual		
14. I know that the teaching of consuming halal products is contained in the Quran, Surah Al-Baqarah 168	0.800**	0.800**
15. I know the content of Surah Al-Baqarah 168 in the Quran, "O' mankind! Eat from whatever it is on earth (that is) lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy."	0.820**	0.820**
16. I know that the content of Surat Al-Baqarah 168 serves as a guide in consuming halal products.	0.813**	0.813**

** significant at 1% level, R Table ($\alpha = 0.01$): 0.2226, ($\alpha = 0.05$): 0.1584;

Table 4 The results of validity test: Brand image variable

Dimensions and indicators of brand image variable (Cronbach Alpha 0.935)	Validity Score Before deleted score below 0.3	NEW Scores of Validity After deleted score below 0.3
<i>Dimension-1: functional image</i>		
1. Wardah products are impressive because of their quality is superior compared with other halal cosmetics	0.827**	0.827**
2. Wardah products are impressive because the prices are quite affordable	0.734**	0.734**
3. Wardah products are impressive because as a local brand it has its own prestige compared with cosmetic brands from abroad	0.802**	0.802**
4. Wardah products are impressive because the benefits of the products are felt immediately	0.886**	0.886**
<i>Dimension-2: Affective image</i>		
5. Wardah image as halal cosmetics makes me feel pleased when using the products	0.880**	0.880**
6. Wardah image as halal cosmetics makes me feel calm when using the products	0.806**	0.806**
7. Wardah image as halal cosmetics makes me feel happy every time using the products	0.803**	0.803**
<i>Dimension-3: Reputation</i>		
8. Wardah brand has been known as famous halal cosmetics in Indonesia	0.641**	0.641**
9. Wardah brand has been known as the only halal cosmetics in Indonesia	0.706**	0.706**
10. Wardah cosmetics have been known as halal cosmetics suitable for Muslim women	0.788**	0.788**
11. Wardah cosmetic have been known as halal cosmetics that can be used by all consumers from various religious backgrounds	0.687**	0.687**

** significant at 1% level, R Table ($\alpha = 0.01$): 0.2226, ($\alpha = 0.05$): 0.1584;

Multiple Regression Analysis

Multiple Linear Regression is the most common form of linear regression analysis. As a predictive analysis, multiple linear regressions is used to explain the relationship between one dependent variable and two or more independent variables. The equation of multiple regression model used in this study is as follows: $Y = a + b_1X_1 + b_2X_2 + e$. Y represents brand image as a function of Islamic branding (X1) and religiosity (X2). The Constanta (a) shows the value of brand image if Islamic branding value and religiosity value is zero. The symbol of e

represents the error value. Regression coefficient determines the direction of regression line. Using SPSS software, the output obtained from multiple regression is as follows: $Y = 4.806 + 0.669 X1 + 0.240 X2 + e$.

The interpretations of the equation are as follows: firstly, the value of $a = 4.806$, it means if the values of both Islamic branding (X1) and religiosity (X2) are zero the value of brand image (Y) will be 4.806 unit and the direction will cross the Y axis; secondly, the value of $b1 = 0.669$, it means if Islamic branding (X1) increases by 1 unit, and the other variables are constant, then brand image (Y) value will increase by 0.669 unit; finally, the value of $b2 = 0.240$, it means if religiosity (X2) increases by 1 unit, and the other variables are constant, then brand image (Y) value will increase by 0.240 unit. Islamic branding (X1) and religiosity (X2) have direction of positive influence toward brand image (Y). This indicates that the development of Islamic branding and religiosity will effectively improve the brand image of halal cosmetics.

Table 5 Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	4.806	2.177		2.207	.029
	TOTALX1	.669	.072	.568	9.310	.000
	TOTALX2	.240	.049	.298	4.892	.000

a. Dependent Variable: TOTALY

Based on the above table, variable X1 (Islamic Branding) has a significance value of 0.000 ($p < 0.05$) which means that the hypothesis is accepted, i.e. there is a significant influence of Islamic branding on brand image. Variable X2 (Religiosity) also has a significance value of 0.000 ($p < 0.05$) which means that the hypothesis is accepted, i.e. there is a significant influence of religiosity on brand image.

Hypothesis Testing

The hypothesis testing uses simultant test (F Test). Simultaneous hypothesis testing is used to determine whether Islamic branding and religiosity variables simultaneously influence brand image. The study tested the following hypothesis: H0: X1 (Islamic Branding) and X2 (Religiosity) do not influence Y (Brand Image) simultaneously and H1: X1 (Islamic Branding) and X2 (Religiosity) influence Y (Brand Image) simultaneously. The study used significance level (α) at 5%. The test criteria are as follows: if $F_{score} \geq F_{table}$, then H0 is rejected; and if $F_{score} < F_{table}$, then H0 is accepted.

Table 6 Anova F-Test

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	7165.693	2	3582.847	166.200	.000 ^b
	Residual	3923.463	182	21.557		
	Total	11089.157	184			

a. Dependent Variable: TOTALY

b. Predictors: (Constant), TOTALX2, TOTALX1

Based on the calculation, the F score is 166.200 with p-value (sig) of 0.000. With $\alpha=0.05$, the degrees of freedom are $v_1=2$ and $v_2=182$ ($n-(k+1)$), whereas the F table is 3,05. Since the F score > F table, then H_0 is rejected. It can be interpreted that based on the above Anova table, the significance value of 0.000 ($p < 0.05$) which means that Islamic branding and religiosity significantly and simultaneously influence brand image. The result of F value shows that F score is larger than F table (166.200 vs. 3.05, $df_1 = 2$, $df_2 = 182$) which means that the hypothesis is accepted, i.e. there is a significant influence of Islamic branding and religiosity on brand image. A slight change in Islamic branding and religiosity will greatly change the brand image of the products. To maintain positive brand image, it is really important to maintain positive Islamic branding as well as the religiosity of consumers.

5. CONCLUSION

Islamic branding is the process of building brand identity of a product or service by applying Islamic principles that integrate religion with the practice of everyday life. Islamic branding is a way of using Islamic values to get a special position in the minds of consumers. Islamic Branding also represents the activities in building distinctive identity of a product or service according to Sharia. It is where the marketer considers Islamic values when creating a brand to be accepted by muslim society. The research finds that consumers' evaluation towards Islamic Branding could also be added with dimensions other than products such as the behaviour of sales promotion girls in promoting the products based on Sharia. The behaviour of sales promotion girls in delivering services to the consumers could also create a brand position.

Religiosity is one's belief in a shared religion and a level of behavior to apply religious teachings in which it can shape one's moral attitude and behavior. Religiosity dimensions under study are: ritualistic (practicing religious values) which includes things that must be conducted by someone in accordance with what is taught in a particular religion; ideological (conducting religious duties) which is the concept of a particular religious understanding that will shape one's thinking and morals; intellectual (knowledge of religion) which is the science taught in a particular religion about what should (not) be conducted experiential (experience when practicing) which is someone's involvement in practicing the ritual of certain religious teachings; and consequential (consequences when not applying) which is the consequence of certain religious teachings more on causal causes in ritualistic terms. Religiosity is the understanding or knowledge of a person about the teachings of his or her religion embodied in everyday behavior. Theoretically, the more religious a person, the better his behavior based on the religious values he embraces.

In relation to the study that examined the influence of Islamic branding and religiosity on brand image, further study should strengthen the comprehension about the difference between brand image and branding. Brand image is the output produced after branding a product or service brand. Branding is the process of establishing the identity of a product or service by using a number of tangible and non-tangible attributes. Islamic brand image and Islamic branding are two different things. Islamic brand image is the output produced after branding the brand of a product or service using Islamic values. While Islamic branding is the process of

establishing the identity of a product or service with Islamic values through the use of a number of tangible and non-tangible attributes. Brand image is the impression one gets on the result of establishing the identity of a product or service to the target market's perception.

Halal labeled cosmetics made in Indonesia is one of the determinants of Islamic product brand. Products using halal labels have an advantage over products that do not use halal label as part of Islamic branding. The consistent use of Islamic branding determinants can shape an Islamic brand image. Islamic brand image is very important to obtain a product such as cosmetics used by the Muslim market in Indonesia. Especially for halal cosmetics, Wardah becomes the first halal cosmetics in Indonesia. One factor that can influence the brand image of halal labeled products is consumer religiosity. In addition, the brand image of halal cosmetics is also influenced by Islamic branding.

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