



## The effect of religiosity, subjective normal and perception of halal labels on the interest of buying halal cosmetics with Islamic branding as intervening variable

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### ABSTRACT

The purpose of this study was to determine the effect of religiosity, subjective norms, and perceptions of halal labels on interest in buying halal cosmetics with Islamic branding as a variable. Samples were taken as many as 100 respondents with the Accidental Sampling technique. The analysis uses path analysis. The results of the test showed that religion had no positive and significant effect on buying interest. While subjective norms, perceptions of halal labels, and Islamic branding have a positive and significant effect on buying interest. Religiosity has no positive and significant effect on Islamic branding. While subjective norms and perceptions of halal labels have a positive and significant effect on buying interest. The results of the path analysis test show that religiosity and subjective norms have no effect on buying interest mediated by Islamic branding, while the perception of halal labels has an effect on buying interest mediated by Islamic branding.

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***Pengaruh religiusitas, normal subjektif dan persepsi label halal terhadap minat beli kosmetik halal dengan islamic branding sebagai variabel intervening.*** Tujuan penelitian ini adalah untuk mengetahui pengaruh religiusitas, norma subjektif, dan persepsi label halal terhadap minat beli kosmetik halal dengan Islamic branding sebagai variabel. Sampel diambil sebanyak 100 responden dengan teknik Accidental Sampling. Analisisnya menggunakan analisis jalur. Hasil pengujian menunjukkan bahwa agama tidak berpengaruh positif dan signifikan terhadap minat beli. Sedangkan norma subjektif, persepsi label halal, dan Islamic branding berpengaruh positif dan signifikan terhadap minat beli. Religiusitas tidak berpengaruh positif dan signifikan terhadap Islamic branding. Sedangkan norma subjektif dan persepsi label halal berpengaruh positif dan signifikan terhadap minat beli. Hasil uji analisis jalur menunjukkan bahwa religiusitas dan norma subjektif tidak berpengaruh terhadap minat beli yang dimediasi oleh Islamic branding, sedangkan persepsi label halal berpengaruh terhadap minat beli yang dimediasi oleh Islamic branding.

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## 1. Introduction

Given that the majority of Indonesia's population is Muslim, the demand for halal goods will continue to increase. Companies that make halal products are very concerned about this situation. Based on this situation, a company's business competition can do something by looking at and creating business opportunities that will survive and compete in the future, by following the trends that consumers are interested in at that time. Do things by seeing and creating business opportunities that will survive in the future and following trends that are in demand by consumers. One example is sharia business (products or services labeled as halal) (Nasrullah, 2015). The written fatwa of the Indonesian Ulema Council which states that the halalness of a product must be in accordance with Islamic law, commonly referred to as halal certification. MUI Halal Certification is a requirement for government agencies that have been approved to include a halal label on a product (LPPOM MUI.com). Halal label is a symbol that tells customers whether a product is really halal or not (Sujana, 2013). Cosmetics are considered not halal because they contain chemicals that are prohibited by Islam in the manufacturing process. MUI halal certification empowers Muslim women to make informed purchasing decisions. Among them are cosmetics labeled halal, namely Make Over, Wardah and Oriflame.

In Indonesia, awareness of halal products is also increasing, women in particular come to see facial and body care items as the main requirement. In Indonesia, there are various kinds of cosmetic items available, ranging from locally produced to imports. However, in the circulation of cosmetic products that are not in accordance with Islamic law and are labeled as halal are still widely found in Indonesia (Choriroh, 2019). Halal labels on product packaging will make it easier for consumers to understand a product. Various kinds of products with halal logos can be found in Indonesia. The halal logo of a product cannot be pasted. Producers/companies must register for halal certification and meet the standards before receiving a halal certificate (Toyo, 2019). We must be able to distinguish between the official halal sign and the MUI as a Muslim. The halal certificate number appears at the bottom of the MUI official halal logo. Product with the MUI halal mark are undoubtedly halal and pass the halal test and product quality test (<http://www.nu.or.id>).

Religiosity is one of the most important criteria in deciding whether to buy halal goods or not. Consumers with a high religious level will choose to eat halal goods, whether consumed inside or outside the body. Previous research stated that religiosity had a positive and significant effect on interest in buying halal products (Vristiyana, 2019). However, it is different from research (Diah et al., 2019) which says that religiosity has no significant effect on buying interest.

Subjective norms are how an individual's impression of others can approve certain actions and behaviors (Balques et al., 2017). Subjective norms are individual perceptions that can be influenced by people around them which means for them, such as parents, siblings, close friends, co-workers, or companies, will influence individual behavior to do or not do something. Previous studies have stated that subjective norms have a positive and significant effect on consumer buying interest. However, in another study, it was stated that Norma subjectively does not have a significant effect on the intention to buy illegal college reference books (Rahmah, 2011). Subjective norm variable is used in this study because subjective norm is also a factor that can influence consumer purchasing decision.

Perception is the impression that a person gets through his five senses, which is then processed (organized), understood, and assessed so that the person receives meaning (Robbins, 2001). This is the right of consumers, because some consumers do not question the halal status of a product but still adhere to the concept of having to be labeled as halal. Perception of the halal label can be understood as an impression that has been researched, researched, and then assessed, resulting in the conclusion that everything labeled halal is confirmed to be halal and permissible according to Islamic law

([Indana, 2017](#)). Cosmetic goods have a usage risk that must be overcome because of the presence of chemicals that do not always give the same results ([Ferrinadewi, 2005](#)). Previous research stated that the perception of halal labels was not significant to the intention to buy liang tea halal products ([Jumaaton Azmi, 2017](#)). However, in a study ([Yulianto, 2019](#)) that Perception of the Halal Label has a positive and significant effect on the Purchase Interest variable.

Islamic branding is the use of names related to Islam or the display of the halal status of a product. The purpose of Islamic branding is to use empathy with sharia principles to attract Muslim customers if they already have a brand, the brand will attract them. Previous research has stated that Islamic Branding has a significant positive effect on buying interest. However, in research ([Yunus et al., 2014](#)) it is stated that Islamic Branding has no effect on Purchase Intention. Researchers use Islamic Branding as an Intervening variable for analyze whether Islamic Branding has a significant role in increasing interest in buying halal-labeled cosmetic products.

Based on the background of the problem above, by replicating the model with different situations, the Make Over, Wardah and Oriflame brands as research objects. So this study was conducted to determine the effect of religiosity, subjective norms and perceptions of halal labels on interest in buying halal cosmetics with Islamic branding as an intervening variable.

## 2. Literature Review

### Theory of Planned Behavior (TPB)

[Ajzen](#) (2002) argues that the TPB has become one of the most prominent and influential frameworks in humanitarian research. TPB is a further development of Theory of Reasoned Action (TRA or Theory of Reasoned Action).

According to theory of reasoned action behavior (behavior) a person is determined by his interests (intention), and the desire to behave is significantly influenced by subjective norms and attitudes. Individual internal and external factors influence consumer preferences and behavior (social environment). Internal factors are the attitude of a person himself or his own, while external factors can be reflected in the behavior of others that can influence their behavior.

This theory was developed in 1967, then the theory was continuously revised and expanded by Icek Ajzen and Martin Fishbein. This theory began to be used in 1980 to investigate human behavior and then produce solutions that are more relevant to humans. The theory of reasoned action was developed to examine the relationship between attitudes and behavior ([Ajzen, 2005](#)).

The principle of compatibility and the concept of behavioral intention are important concepts in the theory of reasoned action ([Ajzen, 1991](#)). Intention is considered as the driving factor that drives behavior. The principle of compatibility states that to predict certain behaviors shown to certain targets in a certain context, time and certain attitudes must be judged according to time, target and environment ([Ajzen, 2005](#)). TRA states that a person's intention to perform a behavior is the main predictor of whether they actually perform that behavior or not ([Glanz, 2003](#)).

Attitudes that influence behavior are described by ideas that indicate behavioral desirability that motivates individuals to engage in behavior. Desire to behave refers to how much effort an individual is willing to put into performing a behavior, with higher commitment indicating a higher probability of the behavior being completed.

Attitudes and subjective norms can influence how people want to act ([Ajzen, 2005](#)). This theory states that a person's intention to do something can be influenced by three things: attitudes, subjective norms and behavioral control.

## Religiosity

Religion or religiosity is a very important aspect in human life. Religion or religiosity can be found in various aspects of life. Religious activity can occur not only when a person performs ritual behavior (worship), but also when they perform other activities influenced by supernatural forces. Not only in visible and visible activities, but also in terms of invisible activities that occur. Within a person, religiosity is a complex integration of religious information and activities religious. Religious activities that are carried out regularly and consistently can be considered as evidence of religiosity ([Astogini, 2011](#)). Attitudes, motivations, perceptions and consumer behavior in consuming products and services are all influenced by religious teachings ([Sumarwan, 2015](#)).

There are five dimensions in religiosity, namely:

- a) The belief or ideological dimension is the extent to which a person accept dogmatic things in his religion. Believe to God, angels, heaven and hell. Basically every religion. It also requires a certain level of loyalty from its adherents. In matters of one's religion, the most significant factor is willingness to follow the relevant laws with religious teachings. So, the belief dimension is more doctrinal principles that must be adhered to by religious adherents in accordance with Islamic values.
- b) Dimensions of religious or ritualistic practice, namely the extent to which one fulfills the requirements of a religious ritual. Worship, obedience and things that show one's commitment towards the religion he professes are all elements in this level. The behavior of people who adhere to a certain religion when performing religious rituals, for example performing worship prayer, fasting, zakat, hajj or other muamalat practices.
- c) The experiential or experiential dimension refers to feelings or sensations that have been felt such as a sense of being close to God, the fear of sin, the feeling of having his prayer answered, feeling saved by God, and so on.
- d) The dimension of religious or intellectual knowledge is the dimension of which describes how much a person knows religious teachings, especially those related to life hereafter. A religious person should at least know basic principles such as the basics of belief, rites, scriptures and customs. Knowledge of the contents of the Qur'an, the main teachings that must be believed and implemented, Islamic law hukum and awareness of the scientific basis of Islamic economics/banking sharia.
- e) The consequence dimension is a dimension that assesses how much a person's social behavior is influenced by religious beliefs, like he visits his sick neighbor, helping people in need, donate their wealth and so on.

Based on several previous research studies, the hypotheses in this study are as follows:

H1: Religiosity has a positive effect on interest in buying halal cosmetics

H5: Religiosity has a positive effect on Islamic branding

H8: Religiosity has a positive effect on interest in buying halal cosmetics with Islamic branding as an intervening variable

## Subjective Norms

Subjective norms are part of the TPB. Subjective norm is a sense of social pressure to do or not to do an action ([Ajzen, 1988](#)). Subjective norms are individual perceptions of the people around them who are important to them, such as parents, relatives, close friends, co-workers or businessmen, etc.) considered important for him is then used as a reference or benchmark to direct behavior, which in turn will influence the individual to perform or not perform certain behaviors. Subjective norms are consumer tendencies that are learned from their ideas through the belief that references to thinking

about something to do are tendencies that are learned from consumers ([Liriswati, 2004](#)). According to [Jogiyanto \(2007\)](#) subjective norms are intentions/ interests to do or not to do activities that are examined and influenced by one's perception or view of the beliefs of others. Subjective norms are also a function of beliefs that determine whether individuals or groups should engage in certain actions or not. Subjective norms are determined by the existence of normative beliefs (normative belief) and the desire to comply (motivation to comply) Subjective norms are functions based on views normative namely the idea of approval or disapproval that comes from references to people or groups that affect individuals, such as parents, spouses, close friends, co-workers or other people ([Ajzen, 2005](#)). Subjective norms are not only determined by reference, but also determined by the desire to adhere to them. Based on several previous research studies, the hypotheses in this study are as follows:

H2: Subjective norms have a positive effect on interest in buying halal cosmetics

H6: Subjective norms have a positive effect on Islamic branding

H9: Subjective norms have a positive effect on interest in buying halal cosmetics with Islamic branding as an intervening variable

### **Halal Label Perception**

A product in addition to being labeled must also be branded. Label according to [Gitosudarmo \(2012\)](#) is a component of a product that contains a description/explanation of the goods or the seller. A product label is a piece of paper that contains verbal information about the product or its seller. According to [Tjiptono \(2008\)](#) labels are essentially part of a product to convey information. The label is usually on the packaging, or identification tag affixed to the product. According to [Slamet \(1995\)](#) perception is an individual who supports a cultural perspective on reality, while [Robbins \(2001\)](#) defines perception as an impression that is obtained by an individual through the five senses which is then processed (organized), interpreted and assessed so that individuals obtain meaning. Perception can be defined as a person's opinion, picture or assumption about a particular subject or object. According to [Seth \(1999\)](#) perception is the process by which a person takes, manages and analyzes information received from the environment. The word halalan comes from the Arabic word halal which means free or not bound. Based on several previous research studies, the hypotheses in this study are as follows:

H3 : Perception of halal label has a positive effect on interest in buying halal cosmetics

H7: Perception of halal labels has a positive effect on Islamic branding

H10: Perception of halal label has a positive effect on interest in buying halal cosmetics with Islamic branding as an intervening variable variabel

### **Buying Interest**

Buying interest is the behavior of a consumer who has a desire to buy or choose a product ([Kotler & Keller, 2012](#)). According to [Assael \(2011\)](#) buying interest is an urge to buy a brand or take action in buying a product. Buying interest is the result of a learning and thinking process that leads to the formation of an understanding of the purchase of an item. Consumer attitudes towards a product or object as well as consumer confidence in product quality (the lower consumer confidence, the lower consumer interest). Buying interest is described as motivational factors that influence someone to make a purchase ([Jalal, 2009](#)). Buying interest can refer to the possibility of consumers in buying a product ([Chi et al., 2011](#)).

### **Islamic Branding**

Islamic Branding according to [Ogilvynoor](#) is a relatively new idea. Islamic Branding is the creation of a brand based on sharia principles and promote various qualities such as honesty, responsibility and a fundamental understanding of sharia rules. The purpose of Branding Islam is using empathy

with sharia values to attract Muslim customers, starting with communication and marketing behavior. A product can attract consumers if have a brand (Brands). Based on several previous research studies, the hypotheses in this study are as follows:

H4 : Islamic branding has a positive effect on interest in buying halal cosmetics

### 3. Research Method

This study uses a survey method, namely by distributing questionnaires to respondents via google form. In this case, the respondents used are consumers of Halal Cosmetics in Semarang Regency from April-May. The population in this study includes all consumers of halal cosmetic products in Semarang Regency. Researchers take respondents in Semarang Regency because there are more consumers. The total population of halal cosmetics consumers in this study were 100 respondents. This sampling uses accidental sampling (convenience sampling).

According to [Tjiptono](#) (2001) convenience sampling is a sampling procedure that has the convenience of taking samples from people or units encountered. Accidental sampling is to take respondents as samples based on chance, i.e. anyone who coincidentally meets with the researcher and can be used as a sample, if the person found matches the main criteria as a data source and also the person is a consumer or customer of halal cosmetics. In this study using a technique or formula must be at least four or five times the number of question items. In this study, there were 20 question items, so the number of samples taken was 100 respondents (20 question items x 5). The samples taken in this study were consumers of halal cosmetic products in Semarang Regency. Quantitative approach and analyzed using path analysis (path analysis).

### 4. Result and Discussion

In this study, the process of distributing questionnaires was addressed to 100 respondents of halal cosmetics in Semarang Regency.

Table 1. t-test result

	Coefficients	Std. Error	Standardized Coefficients	T	Sig.
(Constant)	-7.693	2.927		-2.628	0.010
Religiosity	-0.078	0.075	-0.041	-1.031	0.305
Subjective norm	0.542	0.086	0.335	6.297	0.000
Perception of halal label	0.305	0.089	0.223	3.430	0.001
Islamic Branding	0.634	0.083	0.483	7.604	0.000

a. Dependent Variable: buying interest

Based on the results of the partial religiosity test ( $X_1$ ) have no significant positive effect on buying interest (Y) as evidenced by a significant value of  $0.305 > 0.05$  and the T-test value shows the number -1.031. Subjective norm ( $X_2$ ) has a significant positive effect on buying interest (Y) as evidenced by a significant value of  $0.000 < 0.05$  and the T-test value shows the number 6.297. Perception of halal label ( $X_3$ ) has a significant positive effect on buying interest (Y) is evidenced by a significant value of  $0.001 < 0.05$  and the T-test value shows the number 3,430. "Islamic branding (Z) has a positive effect significant on buying interest (Y) as evidenced by a significant value of  $0.000 < 0.05$  and the T-test value shows the number 7.604.

Table 2 F-test result

Model	Sum of Squares	Df	Mean Square	F	Sig.
Regression	5358.919	4	1339.730	135.536	.000 <sup>b</sup>
Residual	929.161	94	9.885		
Total	6288.081	98			

a. Dependent Variable: buying interest

Based on The table above shows a significant value of  $0.000 < 0.05$  so it can be concluded that Islamic branding, religiosity, subjective norms and perceptions of halal labels together affect buying interest.

Table 3 Path Analysis

Model		Unstandardized		Standardized		
		Coefficients		Coefficients		
		B	Std. Error	Beta	t	Sig.
Buying interest	(Constant)	-4.690	2.913		-1.610	0.111
	Religiosity	0.281	0.101	0.149	2.784	0.006
	Subjective norm	0.632	0.107	0.390	5.896	0.000
	Perception of halal label	0.690	0.087	0.505	7.923	0.000
Islamic Branding	(Constant)	10.002	2.813		3.555	0.001
	Religiosity	0.272	0.098	0.189	2.790	0.006
	Subjective norm	0.190	0.103	0.154	1.841	0.069
	Perception of halal label	0.629	0.084	0.602	7.474	0.000
Buying interest	(Constant)	-10.913	2.491		-4.381	0.000
	Religiosity	0.112	0.084	0.059	1.326	0.188
	Subjective norm	0.513	0.088	0.317	5.858	0.000
	Perception of halal label	0.299	0.088	0.219	3.396	0.001
	Islamic Branding	0.622	0.085	0.475	7.324	0.000

1. The influence of religiosity ( $X_1$ ) on buying interest (Y) through Islamic branding (Z)  
The magnitude of the direct effect is 0.189, while the indirect effect must be calculated, namely  $(0.189 \times 0.475) = 0.089775$  with a total effect of  $(0.059 + 0.089775) = 0.148775$ . Based on  $sp2sp3$  can be calculated the value of t statistic of mediation effect with the formula:

$$t = \frac{P2P3}{SP2P3} = \frac{0.089775}{0,0483} = 1,85869565$$

Therefore, t count = 1.85869565 is greater than t table = 1.66105, so it can be concluded that there is a mediation effect.

2. The influence of subjective norms ( $X_2$ ) on buying interest (Y) through Islamic branding (Z)  
The magnitude of the direct effect is 0.145, while the indirect effect must be calculated, namely  $(0.145 \times 0.475) = 0.068875$  with a total effect of  $(0.317 + 0.068875) = 0.385875$ . Based on  $sp2sp3$  can be calculated the value of t statistic of mediation effect with the formula:

$$t = \frac{P2P3}{SP2P3} = \frac{0.068875}{0,0528} = 1,30445076$$

Therefore t count = 1.30445076 is smaller than t table = 1.66105, it can be concluded that there is no mediation effect.

3. The effect of halal label perception ( $X_3$ ) on buying interest (Y) through Islamic branding (Z)

The magnitude of the direct effect is 0.603, while the indirect effect must be calculated, namely  $(0.603 \times 0.475) = 0.286425$  with a total effect of  $(0.219 + 0.286425) = 0.505425$ . Based on  $sp2sp3$  can be calculated the value of t statistic of mediation effect with the formula:

$$t = \frac{P2P3}{SP2P3} = \frac{0.286425}{0,066} = 4,339772727$$

Therefore, t count = 4.339772727 is greater than t table = 1.66105, so it can be concluded that there is a mediation effect.

## Hypothesis Discussion

This study aims to determine the effect of religiosity, subjective norms and perceptions of halal labels on interest in buying cosmetics halal with Islamic branding as an intervening variable on consumers of halal cosmetics in Semarang Regency. The discussion of each variable is as follows:

1. The Effect of Religiosity ( $X_1$ ) on Purchase Interest (Y)

In this study, the t-test test t count of -1.031 t the table is 1.66105, with a significance level of  $0.305 > 0.05$ , p This shows that religiosity ( $X_1$ ) has no positive effect significant to buying interest (Y). so H1 is rejected. This is in line with Riptiono's research (2018) which states that Islamic Religion has no effect on consumer purchase intentions on Muslim fashion trends. Because someone who has religiosity does not necessarily choose halal products, sometimes they only choose products that are suitable and needed by they.

2. The Influence of Subjective Norms ( $X_2$ ) on Purchase Intention (Y)

In this study, subjective norms ( $X_2$ ) have a positive effect significant to buying interest (Y) as evidenced by the value of significant  $0.000 < 0.05$  and the T-test value shows the number 6.297, so H2 is accepted. The results are in line. This is supported by research that conducted by Labibah, (2016) stated that subjective norms positive and significant effect on purchase intention, it can be concluded that the higher the subjective norm, the more the higher the intention to buy food products labeled halal in Muslim students of the Faculty of Economics, UNY. On the contrary, more The lower the subjective norm, the lower the purchase intention Halal labeled snack products.

3. Influence of Perception of Halal Label ( $X_3$ ) on Purchase Intention (Y)

In this study, the perception of the halal label ( $X_3$ ) has an effect significant positive on buying interest (Y) as evidenced by the value of significant  $0.001 < 0.05$  and the T-test value shows the number 3,430, so H3 is accepted. This is in line with research conducted by [Yulianto](#) (2019) states that the perception of halal labels has an effect significant effect on buying interest, namely the more positive the perception regarding the halal label, the higher the buying interest consumer.

4. Influence Islamic Branding (Z) to Purchase Interest (Y)

In this research, Islamic branding (Z) positive effect significant to buying interest (Y) as evidenced by the value of significant  $0.000 < 0.05$  and the T-test value shows the number 7,604, so H4 is accepted. This is in line with research conducted by Utami (2017) stated that Islamic Branding take effect on buying interest. The implications of this research are increase



customer buying interest, the product manager Islamic cosmetics need to improve branding related islamic. Enhancementbrand Islam is by adding a logo halal with MUI certificate so that consumers believe that the products we manage, and also by promoting that it is clear that the product is halal.

5. The influence of religiosity ( $X_1$ ) on Islamic branding ( $Z$ )

In this study, religiosity ( $X_1$ ) has no positive effect significant to Islamic branding ( $Z$ ) is proved by the value of significant  $0.456 > 0.05$  and the T-test value shows the number  $-0.748$ . So  $H_5$  is rejected.

6. The Influence of Subjective Norms ( $X_2$ ) on Islamic Branding ( $Z$ )

In this study, subjective norms ( $X_2$ ) have a positive effect significant to Islamic branding ( $Z$ ) is proved by the value of significant  $0.010 < 0.05$  and the T-test value shows the number  $2,644$ . So  $H_6$  is accepted.

7. Influence of Perception of Halal Label ( $X_3$ ) on Islamic Branding( $Z$ )

In this study, the perception of the halal label ( $X_3$ ) has an effect significant positive for Islamic branding ( $Z$ ) proved with a significant value of  $0.000 < 0.05$  and the T-test value shows number  $7$ , so  $H_7$  is accepted.

8. The Effect of Religiosity ( $X_1$ ) on Buying Interest ( $Y$ ) through Islamic Branding ( $Z$ )

The magnitude of the direct effect is  $0.189$ , while the effect of indirectly must be calculated, namely  $(0.189 \times 0.475) = 0.089775$  with a total effect  $(0.059 + 0.089775) = 0.148775$ . Then from that t count =  $1.85869565$  is greater than t table =  $1.66105$ , then it can be concluded that there is a mediating effect. So  $H_8$  is rejected. That is, religiosity does not have a significant positive effect on interested in buying with Islamic branding as an intervening variable.

This states that consumers do not consider aspects of religiosity and islamic branding, but the fit on facial skin, product quality or other factors that do not mentioned in this study.

9. The Influence of Subjective Norms ( $X_2$ ) on Purchase Intention ( $Y$ ) through Islamic Branding ( $Z$ )

The magnitude of the direct effect is  $0.603$ , while the effect of indirectly must be calculated, namely  $(0.603 \times 0.475) = 0.286425$  with the total effect  $(0.219 + 0.286425) = 0.505425$ . Then from that t count =  $4.339772727$  is greater than t table =  $1.66105$ , it can be concluded that there is a mediating effect. Until  $H_9$  is rejected. That is, subjective norms have no positive effect and significant to buying interest with Islamic branding as intervention variable. It states that the influence of family, closest people, friends do not necessarily affect someone who intends to buy a product.

10. Influence of Perception of Halal Label ( $X_3$ ) on Purchase Intention ( $Y$ ) through Islamic Branding ( $Z$ )

The magnitude of the direct effect is  $0.603$ , while the effect of indirectly must be calculated, namely  $(0.603 \times 0.475) = 0.286425$  with the total effect  $(0.219 + 0.286425) = 0.505425$ . Then from that t count =  $4.339772727$  is greater than t table =  $1.66105$ , it can be concluded that there is a mediating effect. Until  $H_{10}$  is accepted. That is, the perception of the halal label has a positive and positive effect significant to buying interest with Islamic branding as intervention variable. This states that the perception of label Halal is very influential on interest in buying products already labeled as halal, because every consumer who have a high religiosity value, they will choose and buy products labeled halal.

## 5. Conclusions

Broadly speaking, the results of this study can be concluded as follows that Religiosity has no significant positive effect on buying interest. Subjective Norms have a significant positive effect on buying interest. Perception of the halal label has a significant positive effect on buying interest. Islamic branding significant positive effect on buying interest. Religiosity has no significant positive effect on buying interest. Subjective norms have a significant positive effect on buying interest. Perception of halal label has a significant positive effect on buying interest. Religiosity does not have a significant positive effect on buying interest with Islamic branding as an intervening variable. Subjective norms have no significant effect on buying interest with Islamic branding as an intervening variable. Perception of the halal label has a significant positive effect on buying interest with Islamic branding as an intervening variable

## 6. Acknowledgment

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