



Marketing Strategy for Beauty Products Based on Halal Values and Emotional Loyalty: A Phenomenological Study of the Wardah and Emina Brands

¹**Azlan Azhari**

¹Makassar State University, Indonesia.

azlan.azhari@unm.ac.id

**Correspondence Email/WhatsApp No: azlan.azhari@unm.ac.id*

Abstract: This study explores the Phenomenology of Consumer Loyalty toward Local Halal Cosmetic Brands, focusing on two leading Indonesian brands: Wardah and Emina. Loyalty to halal brands is understood not merely as repetitive purchasing behavior, but as an emotional, spiritual, and social experience that reflects the identity of modern Muslim women. Within the increasingly competitive beauty industry, local halal brands function as symbols of moral values, national pride, and religious expressions harmonized with contemporary lifestyles. Employing a qualitative phenomenological approach, this research involved twelve Muslim female consumers aged 18–35 who have been active users of Wardah or Emina for at least two years. Data were collected through semi-structured interviews and analyzed using reflective thematic analysis. The analytic process included open coding, identification of essential meanings, and thematic clustering until data saturation was achieved. The findings reveal four key dimensions that form the phenomenological structure of loyalty: (1) spiritual loyalty as a reflection of faith, (2) emotional attachment and trust, (3) social loyalty through Muslim women's solidarity, and (4) pride in authenticity and local cultural values. These findings indicate that loyalty toward halal brands is shaped not only by rational satisfaction but also by internalized religious, affective, and cultural meanings. Theoretically, this study expands the concepts of emotional branding and halal marketing through a phenomenological perspective that positions loyalty as a meaningful lived experience. Practically, the research provides insights for marketers to develop brand communication that is authentic, spiritually grounded, and culturally honest.

Keywords: Phenomenology, Halal Brand, Consumer Loyalty, Emotional Branding

INTRODUCTION

In an increasingly competitive beauty industry, halal cosmetics like Wardah and Emina have become symbols of identity for modern Muslim women in Indonesia. Consumers now judge products not solely on functional qualities like texture, scent, or durability, but also on the moral and spiritual values behind the brand (Aji et al., 2022). This shift shows that the experience of consuming halal cosmetics is not just an aesthetic activity, but also a social and cultural practice that reflects contemporary religious faith and lifestyle (Hidayat et al., 2023). In this context, loyalty



to halal cosmetic brands is a multidimensional phenomenon rooted in trust, emotional attachment, and reflection of Islamic values.

As global awareness of halal products increases, Indonesia occupies a strategic position as a major market and producer of halal cosmetics worldwide (Dinar Standard, 2024). The success of brands like Wardah and Emina demonstrates the domestic beauty industry's ability to combine religious values with visual modernity and emotional narratives that resonate with the younger generation. Wardah emphasizes the message of "Inspiring Beauty," combining elegance and spirituality, while Emina presents an image of cheerfulness and simplicity that represents modern Muslim youth. Both brands not only sell products but also offer a lifestyle and social identity that can build emotional connections with consumers.

The concept of halal branding has evolved in response to growing ethical and religious awareness global Muslim consumers. According to Aji et al., (2022), a halal brand refers not only to compliance with Sharia law in materials and production processes, but also to the spiritual values inherent in the brand's identity. A halal brand serves as a symbol of honesty, trustworthiness, and morality, influencing positive brand perceptions. In this context, halal values serve as a guarantee of integrity and credibility, fostering a sense of psychological security for consumers (Ali et al., 2022).

Apart from being a product attribute, the halal brand also reflects a cultural meaning system where the brand functions as a medium for representing modern Islamic identity (Ahmad & Kadir, 2020). Halal cosmetic products such as Wardah and Emina, for example, combine spiritual values and contemporary aesthetics to create the meaning of "good beauty," a form of beauty ethics that aligns with the values of faith and simplicity (Hidayat et al., 2023). This shows that halal brands are not only oriented towards legal compliance, but also towards emotions and moral image internalized in consumption behavior.

Consumers, particularly young urban women, now view halal cosmetics as a symbol of self-expression that remains within the bounds of Islamic law. This aligns with the concept of ethical beauty, which places beauty not only on physical appearance but also on the moral and spiritual values behind it (Ali et al., 2022). Thus, the use of halal cosmetics reflects a balance between aesthetic needs and religious observance. Research conducted by Ahmad & Kadir, (2020) shows that religiosity has a significant influence on the decision to purchase halal cosmetics, because



consumers feel inner peace and greater self-confidence when using products that are in accordance with their religious values.

Research conducted by Rehman et al., (2021) emphasizes that halal brands play a role in building emotional connections between brands and consumers, as halal values foster deep trust that strengthens brand attachment. In a marketing context, this spiritual dimension serves as a strategic differentiator that increases loyalty through meaningful emotional experiences. Therefore, halal brands can be understood not simply as certification labels, but also as symbolic brand identities that integrate the values of faith, authenticity, and goodness in the perceptions of Muslim consumers.

Loyalty to halal cosmetic brands is not only born from cognitive dimensions such as satisfaction or perceived quality, but also from deeper affective and symbolic dimension (Rehman et al., 2021). In this context, Wardah and Emina have successfully built strong emotional branding through visual communication and emotional narratives that touch on the human side. Campaigns that emphasize the values of kindness, simplicity, and togetherness strengthen the parasocial relationship between consumers and brands. As explained by Bagozzi et al., (2016), positive emotions play a big role in strengthening brand attachment which is the basis for long-term loyalty.

Consumer loyalty is a psychological and behavioral commitment to a brand that is reflected in the intention to continue using, recommending, and maintaining a long-term relationship with the brand (Oliver, 1999). Loyalty is not only built through functional satisfaction, but also through the emotional bonds and symbolic meaning that consumers feel towards the brand (Bagozzi et al., 2016). In the context of halal cosmetics, consumer loyalty often arises from the alignment between a brand's spiritual values and the user's religious identity. When consumers perceive that a brand reflects their moral values, a sense of closeness and emotional responsibility to remain loyal arises (Rahman & Reynolds, 2021).

From a consumer psychology perspective, brand loyalty is the result of consistent and meaningful emotional experiences (Oliver, 1999). When consumers feel an emotional connection to a brand, they tend to stick with it and recommend it to others, even amidst intense competition. This is evident in the behavior of Wardah consumers, who often express religious pride through the use of products considered sacred, safe, and ethical (Hasanah & Lestari, 2022). On the other hand, Emina users associate their loyalty with a positive image, emotional authenticity, and a sense



of togetherness that grows through social interactions on digital media (Rahman & Reynolds, 2021).

However, most previous research on halal cosmetics still focuses on quantitative aspects such as the influence of religiosity, product quality, and trust on purchase intentions (Amalia et al., 2023). Studies that explore how loyalty is subjectively experienced and personally interpreted by consumers are still very limited. However, a phenomenological approach allows researchers to understand loyalty as an emotional experience formed from the interaction of spiritual values, social symbols, and self-identity (Moustakas, 1994). This approach is important to uncover the deeper meaning of consumer loyalty to a brand, which is not only rational, but also reflective and emotional.

In Indonesia's religious and collectivist culture, loyalty to halal cosmetics often stems from a sense of community and pride in local products. Wardah and Emina are considered not only representatives of Islamic beauty but also symbols of nationalism and the independence of the domestic beauty industry (Nurul & Yusoff, 2023). The narratives of "good beauty" and "fun with purpose" represent the balance between piety and a modern lifestyle. Thus, consumer loyalty to halal cosmetic brands can be understood as a reflection of identity rooted in moral values, aesthetics, and cultural pride.

This loyalty phenomenon also demonstrates a deeper spiritual dimension. Consumers aren't simply loyal because they're satisfied, but because they feel spiritually connected to the brand's values. In this case, loyalty becomes a form of emotional faithfulness, reflecting the connection between trust, inner happiness, and moral peace (Ali et al., 2022). Research gaps arise in two main aspects. First, theoretically, there are not many studies that understand halal cosmetic brand loyalty as a complex and multidimensional emotional experience. Second, contextually, there are no studies that explore this experience in local Indonesian brands using a phenomenological approach. This study attempts to fill this gap by exploring how consumers experience, interpret, and live out loyalty to Wardah and Emina in their daily lives. Therefore, understanding loyalty from a phenomenological perspective means exploring subjective experiences involving feelings, self-reflection, and spiritual meaning that are unique to each individual.

In line with the growing phenomenon of consumer loyalty to halal cosmetics, which is not only functional but also rooted in spiritual, emotional, and social experiences, and pride in the



brand values of authentic Indonesian products, this study raises several important questions to be answered. First, how do consumers interpret halal values spiritually and how do these meanings contribute to the formation of loyalty to the Wardah and Emina brands? Second, how are the forms of emotional attachment and trust formed through the experience of using halal cosmetics, resulting in sustainable loyalty? Third, how do social experiences, a sense of community, and pride in local identity influence the construction of consumer loyalty to halal cosmetic brands? These questions are necessary to understand loyalty as a meaningful experience, not just repeat purchasing behavior. Thus, this study is expected to broaden the theoretical understanding of halal-based emotional branding and provide practical guidance for the cosmetics industry in building authentic, meaningful, and sustainable loyalty.

METHOD

This study uses a qualitative approach with a phenomenological design to explore the meaning of consumer loyalty experiences toward halal cosmetic brands, specifically Wardah and Emina. This approach was chosen because it focuses on a deeper understanding of subjective experiences and individual reflective awareness, rather than quantitative measurements. Through a phenomenological approach, loyalty is understood as an emotional, spiritual, and social experience that arises from the interaction between consumers, halal values, and the brand image they interpret as a representation of themselves (Creswell & Poth, 2018).

This research was conducted in October 2025 in Makassar City, South Sulawesi, which is a potential market for halal cosmetic products with a high growth rate of young Muslim consumers. This location selection is relevant because Wardah and Emina have high levels of digital visibility and are part of the religious and modern beauty consumption culture among urban women.

The research informants consisted of twelve Muslim women aged 18–35 years who were selected through purposive sampling technique with the following criteria: (1) active users of Wardah or Emina for at least two years, (2) having emotional or spiritual experiences felt when using the product, (3) showing attachment or loyalty to the brand, and (4) being able to express these experiences reflectively. The informants varied, including students, private employees, small entrepreneurs, and creative workers in the beauty and social media sectors. The selection of these



heterogeneous informants aimed to obtain a broad representation of experiences related to forms of consumer loyalty to halal cosmetic brands.

Data collection was conducted through semi-structured interviews with an open format to encourage informants to freely and in-depthly share their experiences. Each interview lasted between 45 and 60 minutes and was conducted online and in person, taking into account the participants' comfort. The interview guide focused on three main dimensions: (1) first experiences using halal products, (2) the spiritual and emotional meaning behind brand loyalty, and (3) the form of social attachment that emerges from the user community. To facilitate the reflection process, a visual elicitation technique was used, namely showing social media content or official advertisements for Wardah and Emina so that informants could recall and reveal the meaning of loyalty they felt through the brand's visuals and narratives. All interviews were recorded with the informants' permission and transcribed verbatim.

Data analysis was carried out manually using a reflective thematic approach (Braun & Clarke, 2006). The analysis stages include: (1) repeated reading of the transcripts to gain a comprehensive understanding; (2) identification of meaningful statements (meaning units) that describe the loyalty experience; (3) grouping initial codes based on similarity of meaning; (4) formation of themes and conceptual dimensions such as "spiritual loyalty," "emotional attachment," and "homemade pride"; and (5) writing reflective interpretations that explain the essence of the loyalty experience as a social and emotional phenomenon. The analysis process is carried out iteratively until saturation of meaning is achieved, namely when no new significant themes emerge from the data.

Data validity is maintained through the principle of trustworthiness, Lincoln & Guba, (1985) which includes four main aspects: credibility, transferability, dependability, and confirmability. Credibility is strengthened by member checking, which involves confirming the interpretation results with informants to ensure they align with their experiences (Birt et al., 2016). Transferability is ensured through detailed contextual descriptions of informant characteristics and the research environment. Dependability is ensured through systematic documentation of the entire analysis process in the form of field notes and an audit trail. Confirmability is strengthened through researcher reflection on potential biases and a neutral stance during the interpretation process.



Ethical aspects were strictly adhered to from the beginning of the study. Each informant was given an explanation of the research objectives, their right to data confidentiality, and the freedom to discontinue participation at any time without consequence. Informant names were disguised using codes such as "R1" to "R12" to maintain anonymity. Interview recordings and transcripts were stored in an encrypted folder to prevent misuse of data.

This research lasted for one months, covering the pre-observation stage, data collection, transcription, analysis, and interpretation of results. From the entire process, several dimensions of meaning were found that form the phenomenological structure of loyalty to halal cosmetic brands, including: (1) spiritual loyalty as a form of reflection of faith, (2) emotional attachment to the image of honesty and simplicity of the brand, (3) social loyalty as an identity of togetherness in the Muslim women's community, and (4) pride in local products as an expression of authenticity and moral values.

Thus, this phenomenological approach allows researchers to capture authentic consumer experiences as a form of loyalty that is not only behavioral but also emotionally, spiritually, and culturally meaningful. The research findings are expected to broaden theoretical understanding of reflective loyalty in the context of halal brands, while also providing practical guidance for brand developers in designing authentic, ethical, and spiritually valuable communications.

RESULTS AND DISCUSSION

A phenomenological analysis of twelve informants yielded four main dimensions that structure consumer loyalty experiences toward the halal cosmetic brands Wardah and Emina. The analysis process involved reflective steps, starting with verbatim transcription, open coding, grouping essential meanings, and identifying recurring thematic dimensions. All steps were conducted iteratively to ensure that the resulting themes emerged from the informants' authentic experiences, not from the researcher's assumptions or predispositions. Before beginning the analysis, the researcher reviewed potential personal biases to ensure that interpretations remained aligned with the principles of descriptive phenomenology.

The informants in this study consisted of twelve Muslim women aged 18 to 35 who had consistently used Wardah or Emina products for at least two years. Recruitment was conducted through purposive sampling and open recruitment through announcements in beauty community



WhatsApp groups. Informants were recruited through campus networks, halal product user communities, and digital chat groups. All recruitment communications were conducted via direct messages on social media and WhatsApp. To ensure compliance with the ethical principles of qualitative research, each informant provided informed consent, explained the purpose of the study, provided the right to discontinue participation at any time, and guaranteed anonymity. All informants volunteered to be interviewed, and their names were pseudonymized using codes such as R1–R12.

The informant selection criteria focused on three main aspects: (1) active users of halal cosmetic brands (Wardah or Emina) for at least two years, (2) having relevant emotional, spiritual, or social experiences related to brand loyalty, and (3) being able to articulate these experiences reflectively and narratively. The diverse backgrounds of students, office workers, business owners, and housewives provided a depth of meaning that enriched the findings. Data saturation was reached in the 10th interview when no new codes or meanings related to loyalty experiences were found, and two additional interviews were conducted to ensure theme stability. The analysis then narrowed down to four main dimensions that consistently emerged in the informants' experiences.

This study uses a transcendental-descriptive phenomenological approach as formulated by Moustakas (1994), which focuses on depicting the essence of experiences as told by informants. In this context, the researcher's position is explained neutrally as a Muslim female academic who has a general understanding of halal cosmetics but has no professional affiliation or business interests with the Wardah or Emina brands. Explanation of the researcher's position is necessary to provide transparency about the background that may influence the research perspective, without entering the practice of in-depth reflexivity. Thus, this study maintains the principle of phenomenological objectivity by focusing on the informants' conscious experiences regarding loyalty to halal brands (Wardah or Emina).

Each transcript was analyzed through repeated readings to identify consistent meaning units, then openly coded to identify commonalities in perception across informants. The results of the coding found 58 initial codes which were then reduced to 12 aspects and grouped into four main dimensions, namely:

- (1) spiritual loyalty as a reflection of faith,
- (2) emotional attachment and trust,



(3) social loyalty through Muslim women's solidarity, as well as

(4) pride in the values of authenticity and locality.

Data saturation was reached in the 10th interview, when emerging themes began to recur without generating significant new meaning. Two additional interviews were conducted to ensure the stability of the themes. Data validity was strengthened through member checking with informants to ensure accurate interpretation of meaning, as well as peer debriefing with two fellow researchers to minimize interpretive bias (Birt et al., 2016).

Dimensions	Aspect	Interpretation of Meaning	Representative Statement (Informant)
Spiritual Loyalty as a Reflection of Faith	Confidence in the halalness of the product	The halal nature of the product fosters a sense of peace and spiritual closeness.	"I use Wardah because I'm sure it's halal. It feels calming, like a small daily act of worship." (R3)
	Gratitude and good intentions	The use of halal products is perceived as part of personal piety.	"I feel more grateful because I can look beautiful but still according to Islamic law." (R6)
	Support for the people's economy	Loyalty to local brands is seen as a form of moral contribution	"If you buy domestically produced halal products, you feel like you are helping fellow Muslims." (R5)
Emotional Attachment and Trust	Emotional comfort	Repeated positive experiences foster a sense of ownership of the brand.	"It's like an old friend, I've never been disappointed with Wardah." (R7)
	Trust in quality	Consistency of results strengthens the sense of security and loyalty	"I tried other brands, but I always went back to Emina, it was more suitable and safer." (R2)
	Habits that shape affection	Routine use builds emotional intimacy	"I use Wardah every day, it feels like it's part of my life." (R9)
Social Loyalty and Solidarity of Muslim Women	Shared religious identity	Loyalty becomes a symbol of membership in a group of believers	"Hijab-wearing friends also use Wardah, it feels like we have the same values." (R4)
	Halal product user community	Social interaction strengthens the sense of togetherness and moral support.	"We often exchange Wardah tips in the WhatsApp group, so we've become closer." (R8)
	Modern representation of piety	The use of halal brands has become a symbol of empowered and pious women	"Wearing Emina shows that you can be fashionable but still modest." (R12)
Pride in Authenticity and Local Values	Proud of domestic products	Loyalty arises from a sense of love for superior Indonesian products.	"I am proud that Wardah can go international, made in our own country." (R1)
	Authentic simplicity	Simple values are seen as reflecting honesty and authenticity.	"Wardah is simple but elegant, not over the top, and its appearance is honest." (R10)



	Representation of Indonesian culture	Halal brands are considered to represent the nation's morals and character.	"Emina is cheerful but polite, like a typical Indonesian woman." (R11)
--	--------------------------------------	---	--

Table 1. Synthesis of Interview Data on Consumer Loyalty Experiences to Halal Cosmetic Brands. Source: Processed interview data (2025)

From this entire process, it is clear that consumer loyalty to local halal brands stems not only from satisfaction with product quality but also from the emotional, spiritual, and social meanings attached to the brands. Wardah and Emina are perceived not only as cosmetics but also as symbols of moral values, the identity of modern Muslim women, and pride in domestic products. These results are then further analyzed in the following section through thematic mapping and theoretical interpretation of The Anatomy of Halal Loyalty.

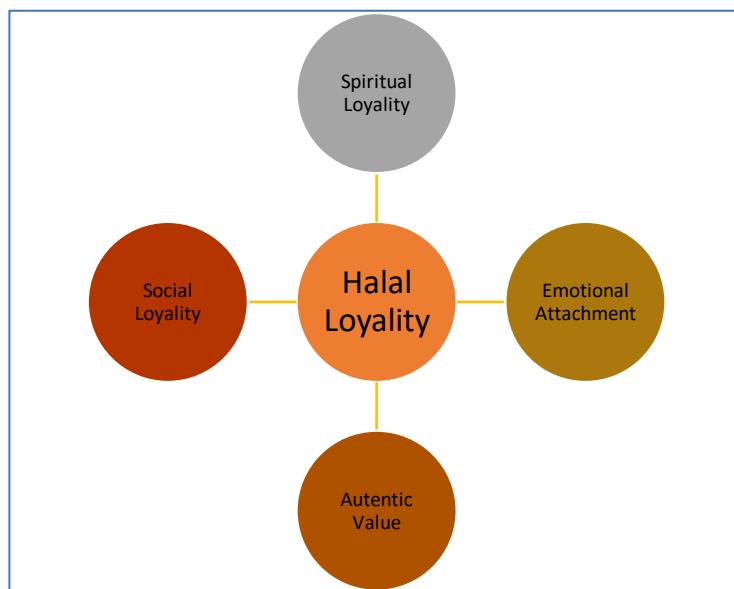


Figure 1. Anatomy of Halal Loyalty

Based on Figure 1, it illustrates the concept of "Anatomy of Halal Loyalty," namely the structure of the relationship between the four main dimensions found in this study in forming consumer loyalty to halal cosmetic brands, Wardah and Emina. The model shows that Spiritual Loyalty, Emotional Attachment, Social Loyalty, and Pride in Authentic Values do not stand alone, but are interconnected and together flow towards the formation of Consumer Loyalty. Each dimension provides a unique contribution: spiritual loyalty fosters inner peace and religious belief, emotional attachment builds a sense of closeness and trust in the brand, social loyalty strengthens solidarity and identity of the Muslim women's community, while pride in authenticity of domestic



brands emphasizes the values of authenticity, nationalism, and Indonesian culture. Thus, this model shows that loyalty to halal brands is not only the result of functional experience, but is a multidimensional, layered construct, and meaningful emotionally, spiritually, socially, and culturally. The concept of "Anatomy of Halal Loyalty" clarifies how halal marketing strategies need to be designed by considering these four dimensions in an integrated manner to create authentic and sustainable loyalty.

DISCUSSION

Spiritual Loyalty as a Reflection of Faith

The first dimension that emerged from the informants' experiences was spiritual loyalty, a loyalty rooted in religious belief and a sense of calm that stems from using products believed to be halal. Most informants stated that the assurance of Wardah and Emina's halal certification fostered a sense of inner peace and security. R3 said, "I use Wardah because I'm sure it's halal. It feels calm, like a small daily act of worship." This spiritual experience confirms that loyalty to halal brands is not merely a form of functional belief, but also a deeply personal religious practice.

Spiritual loyalty represents the connection between faith and meaningful consumption. For informants, using halal cosmetics not only enhances appearance but also serves as a way to maintain personal purity and adhere to Islamic principles. "I feel more grateful, being able to look beautiful while still complying with Islamic law," said R6. This perspective reinforces the concept of faith-based consumption which explains that the decision to purchase halal products involves moral and spiritual awareness as part of reflective worship (Aji et al., 2022).

Furthermore, spiritual loyalty is also interpreted as a form of support for the community's economy. R5 stated, "When I buy local halal products, I feel like I'm helping fellow Muslims." This indicates that consumers interpret loyalty as a social act with ethical and moral value. Thus, this dimension confirms that loyalty to halal brands is rooted in internalized faith, a form of loyalty born of conviction, inner peace, and spiritual responsibility for the value of goodness.

Emotional Attachment and Trust

The second dimension describes the affective relationship between consumers and brands, where loyalty arises from trust, comfort, and emotional closeness. Informants described Wardah



and Emina as more than just products, but “friends” who accompany them in their daily lives. R7 said, “It’s like an old friend, I’ve never been disappointed with Wardah.” This expression demonstrates an emotional bond formed through repeated positive experiences, consistent results, and brand familiarity in everyday life.

This emotional attachment arises because the brand is able to provide a sense of security and trustworthy consistency. “I’ve tried other brands, but I keep coming back to Emina; it’s the best fit,” said R2. This sense of trust aligns with the concept of affective loyalty (Oliver, 1999), where a long-term emotional connection is built on trust in the brand’s reliability and credibility. In a phenomenological context, this experience is not simply the result of a rational evaluation, but an emotional reflection that fosters a deep sense of attachment.

Furthermore, repeated habits create a form of embodied loyalty, a loyalty that is inherent in routines and sensory experiences. R9 said, “Every day I wear Wardah, it feels like it’s part of my life.” This experience reinforces the theory of emotional branding (Bagozzi et al., 2016) which places emotion as the foundation of long-term relationships between consumers and brands. Thus, emotional attachment becomes the bridge connecting rational trust with affective meaning that fosters ongoing loyalty.

Social Loyalty and Solidarity of Muslim Women

The third dimension shows that loyalty to halal brands also serves as a social identity and expression of community among Muslim women. For informants, wearing Wardah or Emina not only reflects personal taste but also demonstrates shared values and solidarity within the community. R4 expressed, “When I wear Wardah, I feel like I share the same values as my hijab-wearing friends.” Loyalty here transcends the individual, becoming a symbol of social connectedness and collective pride.

In the context of a collectivist culture like Indonesia, this social loyalty emphasizes the role of brands as a medium for group identity. According to (Hasanah & Lestari, 2022), religious brands build a sense of belonging that strengthens emotional bonds among community members. Informant R8 said, “We often discuss Wardah in the hijabers group, exchange tips, and become closer.” This phenomenon demonstrates that social interaction strengthens loyalty through the exchange of experiences and emotional validation within a social group that shares similar values.



Furthermore, social media also plays a significant role in expanding the dimensions of social loyalty. R12 said, "When I see influencers wearing Emina, I feel proud, like I'm part of a community." This relationship reflects the concept of a parasocial relationship (Ki et al., 2020), where consumers feel an emotional connection to public figures or online communities representing the brand. Thus, social loyalty to halal brands is formed through mechanisms of empathy, solidarity, and shared values articulated in both online and offline social spaces.

Pride in Authenticity and Local Values

The fourth dimension identified was pride in authenticity and local values, which served as a reflective layer of loyalty. For many informants, Wardah and Emina were not just cosmetic brands, but symbols of the success of the local industry, reflecting the character and morals of Indonesian women. "I'm proud that Wardah has gone international, even though it's our own product," said R1. This kind of loyalty stems from a sense of pride in the authenticity and courage of local products in competing in the global market.

This pride marks a form of reflective loyalty, where consumer loyalty is rooted in an awareness of value and a sense of belonging to the brand (Nurul & Yusoff, 2023). The consistent image of simplicity and honesty is a source of emotional authenticity that strengthens positive perceptions of the brand. "Wardah is simple but elegant, not overdone," said R10. This view reinforces the concept of authentic emotional branding (Schmitt, 2020), which emphasizes that brand honesty and consistency are the basis for deep emotional resonance.

Furthermore, Emina is seen as a representation of the cheerful yet polite character of Indonesian women. "Emina is very Indonesian young, cheerful, but still polite," said R11. These values serve as a cultural reflection that distinguishes domestically made halal brands from other global brands. Thus, pride in authenticity and locality strengthens a reflective loyalty that grows from love, appreciation, and pride in national identity.

Integration of Meaning: The Anatomy of Halal Loyalty

These four themes demonstrate that consumer loyalty to halal cosmetic brands is a multidimensional phenomenon involving spiritual, emotional, social, and cultural interactions. Spiritual loyalty fosters a sense of calm and closeness to religious values; emotional attachment strengthens trust and comfort; social loyalty fosters solidarity and a sense of togetherness; while



pride in local values affirms the nation's authenticity and identity.

Conceptually, these four dimensions form a structure that can be called "The Anatomy of Halal Loyalty," an experiential configuration that explains how religious values, emotions, and cultural identities intertwine in shaping Muslim consumers' loyalty to halal brands. This structure expands the theoretical understanding of emotional branding and halal marketing by adding a phenomenological context, where loyalty is not only measured through purchasing behavior but also interpreted as a life experience rich in spiritual values and meaning.

The research findings show that consumer loyalty to Wardah and Emina stems not only from functional satisfaction, but primarily from the spiritual, emotional, social, and cultural experiences inherent in the brands. These findings offer important implications for halal-based marketing strategies. The spiritual loyalty dimension suggests that marketing strategies should emphasize honesty, halal transparency, and narratives that reflect the values of faith and inner peace. This means that Wardah and Emina need to maintain communications that go beyond simply displaying halal logos, but also convey a consistent message of morality and integrity. At the same time, findings related to emotional attachment emphasize that marketing strategies should prioritize warm, humanistic, and authentic emotional experiences, for example through storytelling, user testimonials, and campaigns that emphasize the emotional closeness between consumers and the brand.

Furthermore, the dimensions of social loyalty and pride in local values emphasize that effective marketing strategies must leverage the strengths of Indonesian communities and cultural identity. Research shows that consumers feel part of a community of Muslim women with shared values when using Wardah or Emina. Therefore, marketing strategies need to strengthen community interaction spaces, both digitally and offline, for example through community campaigns, relevant Muslimah influencer programs, and social activities that build solidarity. The findings regarding pride in domestic products also suggest that marketing strategies need to emphasize the narrative of "proud of Indonesian products," showcasing domestic culture, simplicity, and distinctive Indonesian character in both visuals and communication messages.

Thus, loyalty to Wardah and Emina is not simply a reflection of a successful marketing strategy, but rather a manifestation of a deep connection between faith, emotion, social pride, and cultural authenticity. Halal brands become a meeting place for aesthetics, ethics, and spirituality,



connecting consumers to a higher sense of beauty and goodness.

CONCLUSION

This study reveals four main dimensions that form the phenomenological structure of consumer loyalty towards halal cosmetic brands, Wardah and Emina, namely: (1) spiritual loyalty as a reflection of faith, (2) emotional attachment and trust, (3) social loyalty through Muslim women's solidarity, and (4) pride in the value of authenticity and locality. These four dimensions show that consumer loyalty is not only born from functional satisfaction with product quality, but also from religious, emotional, social, and cultural meanings that are integrated in the experience of using halal cosmetics.

Theoretically, this study broadens the understanding of brand loyalty in the context of halal marketing and emotional branding by demonstrating that loyalty is not merely a rational behavior, but rather an existential and reflective experience rooted in the values of faith, pride, and social identity. This study also introduces the conceptual model "Anatomy of Halal Loyalty," a four-dimensional structure that illustrates how faith, emotion, social solidarity, and local pride intertwine and create Muslim consumers' loyalty to halal brands, a model not found in previous research. The phenomenological approach in this study allows for an in-depth exploration of this meaning-making process, demonstrating that consumers do not simply "buy" but also "experience" the brand spiritually and emotionally.

Practically, the findings of this study yield several strategic recommendations for halal cosmetics marketers. First, the halal narrative must be communicated more deeply as a living spiritual message, for example through campaigns that emphasize inner peace, honesty, and modern piety. Second, consumers' emotional experiences need to be strengthened through emotional branding strategies, such as engaging storytelling and after-sales services that provide a sense of security and emotional closeness. Third, social loyalty can be built through the development of digital communities for Muslim women, including experience-sharing forums, community-based campaigns, and collaborations with influencers who share similar values. Fourth, marketers can integrate a narrative of domestic pride through visuals, cultural symbols, and the message "Proud of Indonesian Products," which highlights the honesty, modesty, and



distinctive character of Indonesian women. These recommendations aim to ensure that halal marketing strategies are not only competitive but also authentic and valuable.

However, this study has geographical limitations because all informants reside in Makassar City, so the dynamics of religiosity and loyalty found reflect the city's socio-cultural context. These findings are not intended to be generalized, but rather provide a contextual overview of how consumer loyalty is constructed within Indonesian Muslim urban culture. Future research is recommended to expand the context to other regions or compare across cities and cultures to gain a richer understanding of spiritual and emotional loyalty within the halal brand ecosystem in Indonesia. Thus, this study confirms that consumer loyalty is a meaningful action, a combination of faith values, pride, and self-identity that finds its expression through an attachment to halal products that are authentic, sincere, and rooted in good values.

REFERENCE

Ahmad, A., & Kadir, S. (2020). The influence of religiosity on Muslim women's cosmetic consumption. *International Journal of Islamic Marketing*, 5(2), 120–132.

Aji, HM, Yusoff, SZ, & Sanny, L. (2022). Halal cosmetics and consumer loyalty: A religiosity-based perspective. *Journal of Islamic Marketing*, 13(9), 1895–1911. <https://doi.org/10.1108/JIMA-08-2021-0265>

Ali, A., Ahmed, I., & Rehman, K. (2022). Ethical beauty and consumer attachment in halal brands. *Asian Journal of Business Ethics*, 11(1), 47–61. <https://doi.org/10.1007/s13520-021-00138-0>

Amalia, R., Pratiwi, D., & Utami, L. (2023). Determinants of purchase intention on halal cosmetics among Indonesian millennials. *Indonesian Journal of Management*, 23(2), 133–148. <https://journal.fe.unpad.ac.id/index.php/jmi>

Bagozzi, R.P., Gopinath, M., & Nyer, P.U. (2016). The role of emotions in marketing. *Journal of the Academy of Marketing Science*, 44(3), 282–296. <https://doi.org/10.1007/s11747-015-0462-4>

Birt, L., Scott, S., Cavers, D., Campbell, C., & Walter, F. (2016). Member checking: A tool to



enhance trustworthiness in qualitative research. *Qualitative Health Research*, 26(13), 1802–1811. <https://doi.org/10.1177/1049732316654870>

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101. <https://doi.org/10.1191/1478088706qp063oa>

Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches*. Sage Publications.

Standard Dinar. (2024). *State of the Global Islamic Economy 2024/25. Global Islamic Economy Report*. <https://www.salaamgateway.com/reports>

Hasanah, N., & Lestari, D. (2022). Brand religiosity and emotional attachment on halal cosmetic loyalty. *Indonesian Journal of Islamic Economics*, 9(3), 201–215. <https://journal.unesa.ac.id/index.php/jesi>

Hidayat, M., Kurniawan, R., & Aulia, F. (2023). The rise of halal beauty in Indonesia: Marketing identity and youth culture. *Jurnal Komunikasi Nusantara*, 5(1), 12–27. <https://ejournal.unair.ac.id/komunikasinusantara>

Ki, C. W., Cuevas, L. M., & Chong, S. M. (2020). Influencer marketing: Social media engagement and human brand connection. *Journal of Interactive Advertising*, 20(2), 1–14. <https://doi.org/10.1080/15252019.2020.1732786>

Lincoln, Y.S., & Guba, E.G. (1985). *Naturalistic Inquiry*. Sage Publications.

Moustakas, C. (1994). *Phenomenological Research Methods*. Sage Publications.

Nurul, F., & Yusoff, S. (2023). Reflective loyalty in halal consumer behavior. *Asian Social Science*, 19(7), 33–45. <https://doi.org/10.5539/ass.v19n7p33>

Oliver, R.L. (1999). When is consumer loyalty? *Journal of Marketing*, 63(4), 33–44.

Rahman, M., & Reynolds, N. (2021). Consumer experience and emotional loyalty in halal beauty brands. *Journal of Consumer Behavior*, 20(6), 1423–1437. <https://doi.org/10.1002/cb.1965>

Rehman, S.U., Iqbal, H., & Saeed, R. (2021). Emotional attachment and brand resonance in halal



marketing. International Journal of Business and Society, 22(4), 1743–1760.

Schmitt, B. (2020). The Role of Emotional Experience in Marketing. *Journal of Marketing Management*, 36(11–12), 1001–1023. <https://doi.org/10.1080/0267257X.2020.1740750>