

## ANALYSIS OF DIFFERENCES IN LIFESTYLE AND HALAL AWARENESS PERCEPTION OF MOSLEM AND NON- MOSLEM WARDAH CONSUMERS

Luliani Nur Maulida<sup>1</sup>  
Reny Fitriana Kaban<sup>2</sup>

<sup>1,2</sup> Perbanas Institute, (e-mail: reny.fitriana@perbanas.id)

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**Abstract:** - *The purpose of this study was to analyse the differences in perception between two Wardah consumers, namely Moslem and non-Moslem by using the independent variables of lifestyle and halal awareness. The sampling technique used for getting the respondents in this research was purposive sampling. The data analysis method used in this study was the Mann-Whitney non-parametric statistical difference test. The results showed that there were no significant differences in lifestyle perceptions between Moslem and non-Moslem consumers, and there were significant differences in perceptions of halal awareness between Moslem and non-Moslem consumers. It is recommended for Wardah management to intensively socialize the urgency of halal products to both types of consumers when they want to buy cosmetics.*

**Keywords:** *Lifestyle, Halal Awareness, Wardah, Different Perception*

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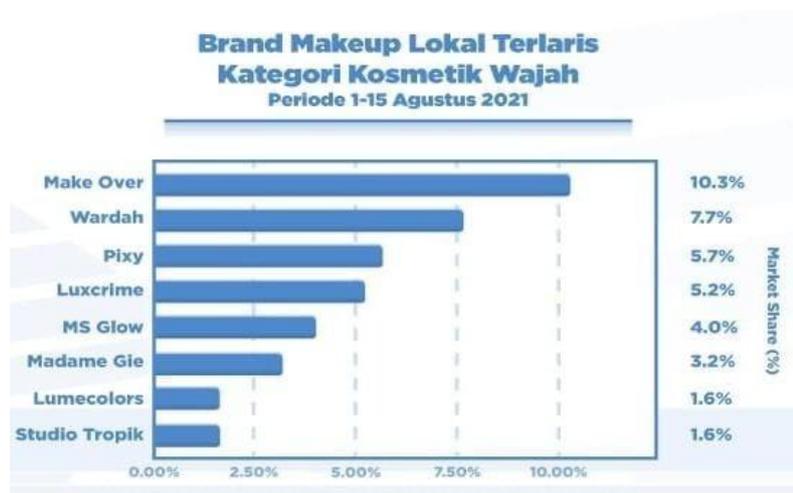
### Introduction

Beauty trends among Indonesians are getting higher and higher. More and more Indonesians are aware of various types of beauty products. The Indonesian cosmetics market also continues to grow and innovate, not only external beauty products, but local products also continue to emerge and the demand for them increases over time (Angelia, 2021). People's lifestyles that attach importance to care for the skin, body, and face, encourage the development of cosmetic market share in a broader direction. Consumption activities that were originally only a tool to meet needs turned into activities that involve lifestyle (Puranda & Madiawati, 2017). The more developed the times and the more sophisticated the technology, the more rampant the application of lifestyle by the community in everyday life.

In addition to lifestyle, halal awareness has also become increasingly popular in Indonesia and the world. The increasingly popular concept of halal has influenced the world's consumers, both Moslems, and non-Moslems. This is responded to by manufacturers by creating products with a halal concept. Including not only food but also increasing to cosmetics. Halal products are products that are processed in a good way and with ingredients. Thus, if halal products are good for consumption, then of course the product is also good for everyone regardless of gender or religion. Moslem consumers choose halal cosmetic products so that they are maintained their chastity when carrying out prayers and obeying Islamic law. Then of course it is not strange that Moslem consumers have the assumption that it is better to consume halal cosmetic products instead of not halal one. Meanwhile, non-Moslem consumers choose halal cosmetic products because of their safety, cleanliness, product quality, and health as evidenced by the existence of a halal label

(Ferdiansyah & Aji, 2022). This can affect the attitude of non-Moslem consumers in seeing cosmetic products and give non-Moslem consumers a sense of interest in halal cosmetic products. It is also possible to use products labelled halal because in the future all products in Indonesia will be required to be labelled halal.

Indonesia already has a Wardah beauty brand that launched the "Halal from the beginning" campaign to increase public understanding of the importance of using Halal products and encourage the development of the domestic Halal cosmetics industry. Halal beauty products use raw materials that are safe for the skin and the manufacturing process is by Islamic law and does not harm other living things (ElWafi, 2020). In 1999, PT Pusaka Tradisi Ibu through its factory received halal certification from LPPOM MUI, with the Wardah cosmetic brand as the pioneer of halal brands in Indonesia. Over time, in 2011 the company changed its name to PT Paragon Technology and Innovation (Waruwu, 2019).



**Figure 1. The Best-Selling Local Make-Up Brand in The Facial Cosmetic Category for The Period 1-15 August 2021**  
Source: Kompas.o.id

Figure 1 above shows that Wardah Cosmetics is ranked second with a market share of 7.7% for sales at Shopee and Tokopedia. Wardah is the second best-selling cosmetic after Make Over which is also the same produced by PT Paragon Technology and Innovation. Wardah is still less competitive than Make Over, even though they have been promoting the concept of halal since the beginning. Wardah sales are still under Make Over, it is suspected that Make Over consumers buy not for halal reasons but rather for product quality.

Of the various types of cosmetic products produced by Wardah, consumers are more likely to use cosmetics in the form of lipstick, BB Cream Blush, and Solid Face Powder. The table one below shows that Wardah products such as Lipstick, BB cream, Blush, and Solid face powder are in first place on the Top Brand Index (TBI) on sales during 2019-2021. Despite the increase and decrease in sales, this type of Wardah product is still popular in various circles. Wardah is not only used by Moslems, but also by non-Moslems.

**Table 1. Top Wardah Cosmetic Products Brand Award 2019-2021**

<b>PRODUCT</b>	<b>TBI (%) 2019</b>	<b>TBI (%) 2020</b>	<b>TBI (%) 2021</b>
Lipstick	33,4%	33,5%	31,9%
BB Cream	34,3%	31,0%	37,3%
Blush On	26,3%	22,2%	28,6%
Solid Face Powder	34,6%	27,6%	26,7%

Source: [www.topbrand-award.com](http://www.topbrand-award.com)

Lifestyle can be defined as a lifestyle expressed by one's activities, interests, and opinions. The lifestyle itself is defined as a consumption pattern that describes how a person spends his time and money (Sumarwan, 2014). Different lifestyles make different preferences as well as attitudes when making purchasing decisions. Therefore, lifestyle has a major impact on daily activities, including product buying behaviour. This statement is reinforced by several previous research results. Research conducted by Misbakhuddin & Permatasari (2021), entitled "The Influence of Lifestyle and Price on the Purchasing Decision of Make Over Brand Cosmetic Products" found that lifestyle variables have a positive and significant effect on the purchasing decisions of Makeover brand cosmetic products. Research conducted by Fathurrahman & Anggesti (2021), with the title "The Influence of Lifestyle, Halal Labels and Prices on Cosmetic Purchasing Decisions (Case Study on Safi Products)" found that lifestyle variables have a positive and significant effect on cosmetic purchasing decisions on Safi Products. Research conducted by Sudodo & Hakim (2019), entitled "The Effect of Lifestyle, Price, and Product Quality on Oriflame Cosmetics Purchasing Decisions (Case Study on Oriflame Consumers in Sumbawa Regency)" found that lifestyle influences had a positive and significant effect on Oriflame cosmetics purchasing decisions in Sumbawa district.

In addition to lifestyle, halal awareness is also one of the factors that influence the buying interest in a product. Halal awareness is the level of understanding of Moslems on problems related to the concept of halal (Nurchahyo & Hudransyah, 2017). Halal awareness when consuming a halal product can be assessed when consumers pay attention or do not to halal labels before making a purchase. Previous research that supports the theory includes research conducted by Sara, Ahmad & Arkiang (2022), with the title "The Influence of Halal Awareness on Interest in Buying Halal Cosmetics" which found that the variable of Halal awareness has a positive and significant effect on the interest in buying halal cosmetics. Research conducted by Lailla & Tarmizi (2021), entitled "The Effect of Halal Awareness and Food Ingredients on Interest in Buying Food at the UMJ Food Court" found that the halal awareness variable has a positive and significant effect on the interest in buying food at the UMJ Food Court.

In previous studies, most studies used the regression method, namely to find the influence of lifestyle and halal awareness (x) on consumers' purchasing decisions (y). There has not been much research found that discusses more deeply the lifestyle and halal awareness for the awareness of wearing halal cosmetics in Moslems and non-Moslems. In this study, a different test will be carried out to find out the differences in lifestyle perceptions and halal awareness of Wardah consumers between Moslem and non-Moslem consumer groups, who have made product purchases through e-commerce such as Shopee and Tokopedia.

## Literature Review

Perception is a person's opinion or thought about a product. Perception is also defined as the process of selecting consumers, and organizations, as well as the interpretation of specific information about a product or service. According to Kotler and Keller (2016), consumer perception is the process of selecting, organizing, and translating information to form a great

illustration of the world. Perception is not only in the form of physical stimuli, but also influenced by existing marketing conditions. Perception is a process that arises due to sensations, where sensations are the activity of feeling or the cause of joyful emotions (Sangadji & Sopiah, 2013). Perceptions can be negative as well as positive, if consumers have a positive impression of the products offered, it will form a positive perception and vice versa. The perception of a person is largely determined by the mind as well as the surrounding environment. In addition, perception can be substantively very different from reality or actual reality (Sipayung & Syahreza, 2021).

According to Kotler and Keller (2016), lifestyle is a person's lifestyle expressed in his activities, interests, and opinions that describe the whole in interacting with his environment. According to Suryani (2013), when measuring the lifestyle of consumers, using psychographic measurements that include several questions to assess the lifestyle of the target market, personality characteristics, and demographics. Questions that are often used express activity (A or activities), interests (I or interest), and opinions (O or opinion). therefore, the dimension used to measure the lifestyle of consumers is often referred to as the AIO statement. This lifestyle dimension conveys a person's lifestyle, so that lifestyle will influence consumers' attitudes and purchasing decisions.

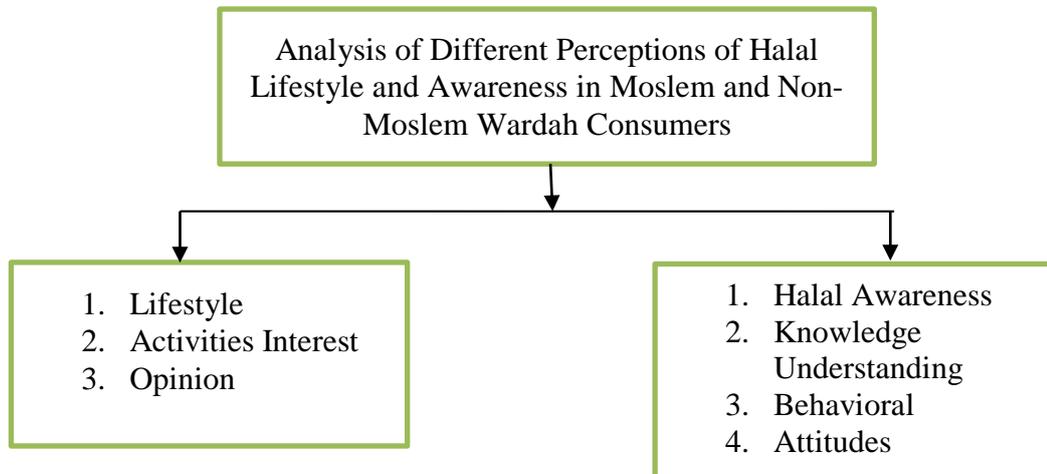
Consciousness is the ability to understand, feel and become aware of an event or object. Consciousness is the concept of implying an understanding and perception of the subject's events. awareness of something is a fundamental part of human existence (Aziz & Chok, 2013). Above all is self-awareness. Self-awareness means being aware of being an individual with a personal mind about the state of something related to halal. In Islam, a halal certificate (written fatwa) is information regarding the halalness of a product that is determined and issued by the MUI. Awareness is a hope that is leaned on by Indonesian Moslem consumers. because with high consumer awareness, it is hoped that it will encourage producers to be more concerned about halal products/services.

Awareness in the halal context can be conceptualized as an informing process to raise the level of awareness of what is allowed for Moslems. Halal awareness is an awareness that arises from a person's understanding of the concept of halal, halal processes, and halal principles which ultimately makes consumers prioritize halal goods for consumption (Pambudi, 2018). The understanding includes what is legitimate as well as how the production process of a product is. Halal consciousness can be seen from the side of different religiosity, namely the intrinsic component and the extrinsic component. A Moslem who has extrinsic awareness will tend to respect and guarantee what they consume, namely by seeing the presence of a halal label on the product packaging. And they have a strong belief that halal products have goodness and blessings to be consumed in the teachings of Islamic law. Meanwhile, those who have halal awareness are intrinsically component, they only spend time understanding the concept of halal. When Moslems consume a product, they do not just see the halal logo and its composition visually.

Some of the hypotheses in the study:

1. H<sub>0</sub>: There is no difference in lifestyle perception between Wardah Moslem and Non-Moslem consumers  
H<sub>a</sub>: There is a difference in lifestyle perception between Wardah Moslem and Non-Moslem consumers

2. H0: There is no difference in the perception of halal awareness between Wardah Moslem and non-Moslem consumers  
Ha: There is a difference in the perception of halal awareness between Wardah Moslem and non-Moslem consumers



**Figure 2. Study Framework**

## Method

The unit of analysis in this study is the Wardah Moslem and Non-Moslem consumer groups. The respondents in this study were consumers who had used and purchased Wardah cosmetics through Shopee and Tokopedia e-commerce and were domiciled in Bekasi. The respondent was 18 years old because he was considered capable of taking care of himself. The sample of 60 people was divided into two, namely 30 Wardah Moslem consumer respondents and 30 non-Moslem Wardah consumer respondents. The sampling technique using purposive sampling method deliberately considers a sample to get a sample that matches the research criteria that have been previously set.

Primary data was obtained by distributing questionnaires to respondents through a google form. The data obtained are tested in various ways, namely testing the validity and reliability of the instrument. The data is processed and analysed using the normality test with the Shapiro Wilk method and the data will be processed with the help of SPSS 22. Research data is said to be normally distributed if the significance value is greater than 0.05 on the contrary if the significance value is smaller than 0.05 then the research data is not normally distributed. If the result of the normality test is normally distributed data, then the data will then be tested using the Independent Sample t-Test. If the data is not normally distributed then the data will be tested with Mann-Whitney.

In addition, a homogeneity test was also carried out to determine whether population variants between two or more data groups had the same or different variants. This homogeneity test is to qualify before conducting a hypothesis test with the Independent Sample t-Test test method. The homogeneity test used is the Levene test method. The decision-making criterion is that if the significance value  $> 0.05$  then the data is homogeneous (equal). Conversely, if the significance value  $< 0.05$  then the data is heterogeneous (different).

### Result and Discussion

The results of the average value of the lifestyle variable of Moslem and non-Moslem respondents from a score of 1, namely strongly disagree to a score of 5, namely strongly agree, are obtained as follows:

**Table 2. Descriptive Variables of Moslem & Non-Moslem Lifestyle**

Code	Indicators	Moslem	Non-Moslem
X1.1	I use Wardah cosmetics in my daily activities	4.10	3.93
X1.2	I use Wardah cosmetics in carrying out my hobby	3.87	3.50
X1.3	Wardah is a cosmetic that I wear during the holidays	4.07	3.80
X1.4	Today, Wardah cosmetics are a trend that is in great demand	4.17	3.93
X1.5	Wardah cosmetics gives me an interest in other products	3.93	3.97
X1.6	Electronic media influenced me in choosing Wardah cosmetics	3.93	4.13
X1.7	I decided on the choice of Wardah cosmetics based on my personal opinion	4.20	3.97
X1.8	I made the choice of Wardah cosmetics based on the knowledge I had	4.30	4.00
X1.9	Wardah cosmetics have a natural colour compared to other brands	4.23	3.80

Source: Data Processed Using SPSS 22 Program

From Table 2 above, the average value of each lifestyle variable of both Moslem and non-Moslem respondents is above the numbers 3.5 to 4, 3 and this is categorized as high. The highest average score for Moslem respondents was 4.30 which was on the indicator X1.8 "I made the choice of Wardah cosmetics based on the knowledge I had" and X1.9 "Wardah cosmetics have a natural colour compared to other brands". Meanwhile, for non-Moslem respondents, the highest mean result was 4.13 which is on the X1.6 indicator "Electronic media influenced me in choosing Wardah cosmetics".

The results of the average value of the halal awareness variable of Moslem and non-Moslem respondents from a score of 1, namely strongly disagreeing to a score of 5, namely strongly agreeing, were obtained as we can see on Table 3 below, the average value of each variable halal awareness of Moslem respondents is higher than that of non-Moslems, it can be said that the score of Moslem respondents is very high, which is above the number 4.3 to 4.7. The highest average scores for Moslem respondents were the highest mean results, 4.67 and 4.70 which were on the X2.1 indicator "Using halal cosmetics is important to me" and X2.7 "No doubt about the halalness listed on Wardah cosmetics". Meanwhile, for non-Moslem respondents, the highest mean was 3.97 and 4.07 which were on the X2.3 indicator "Getting good information about the halalness of Wardah cosmetic products" and X2.7 "No doubt about the halalness listed on Wardah cosmetics".

**Table 3. Descriptive Variables of Moslem and Non-Moslem Halal Awareness**

Code	Indicator	Moslem	Non-Moslem
X2.1	Using halal cosmetics is important to me	4.67	3.67
X2.2	Realizing the need to use halal cosmetics	4.63	3.67
X2.3	Get good information about the halalness of Wardah cosmetic products	4.63	3.97
X2.4	Pay attention to the halalness of a cosmetic product when going to use it	4.53	3.43
X2.5	Ensuring Wardah cosmetic products are guaranteed halal	4.60	3.80
X2.6	I will always use halal cosmetics	4.60	3.37
X2.7	No doubt about the halalness listed on Wardah cosmetics	4.70	4.07
X2.8	Believe using non-halal cosmetics is a sin	4.30	3.23

Source: Data processed Using SPSS 22 Program

After passing the validity and reliability test, a normality test is carried out to determine whether the distribution of data in a data group or variables used is normally distributed or not. Normality tests are also carried out to determine what type of different tests to use. The results of the normality test with the Shapiro-Wilk test can be seen in table 4. Moslem lifestyle variables have a sig value. by  $0.060 > 0.05$  then the data is normally distributed but for non-Moslems, the lifestyle variable has a sig value. by  $0.015 < 0.05$  then the data is not normally distributed. While the Moslem halal awareness variable has a sig value. by  $0.000 < 0.05$  then the data is not normally distributed nor are non-Moslem sig values. by  $0.004 < 0.05$  then the data is not normally distributed. Because there are variables whose data is not normally distributed, the hypothesis test will be carried out using the Mann-Whitney test.

**Table 4. Moslem and Non-Moslem Normality Test Results**

Variable	Significancy Moslem	Significancy Non Moslem
Lifestyle	0,060	0,015
Halal Awareness	0,000	0,004

Source: Data processed Using SPSS 22 Program

A homogeneity test is a test performed to determine whether there is a similarity in variation between two or more groups. The homogeneity test is used as a condition in the analysis of the Independent Sample t-Test test. This study used the Lavene test method. The decision-making criterion is if the value of the sig.  $> 0.05$  then the data is homogeneous. Conversely, if the value of sig.  $< 0.05$  then heterogeneous data. Lavene test results obtained lifestyle variables have a sig value. of  $0.177 > 0.05$  then the data is homogeneous, and if the halal awareness variable has a value of  $0.000 < 0.05$  then the data is not homogeneous. Because there are variables that have inhomogeneous data, the hypothesis test will be carried out using the Mann-Whitney test.

Based on Table 5 below, it is known that the average perception lifestyle of Moslem consumers is 32.15 and non-Moslem consumers are 28.85. Based on the results of the Mann-Whitney test, shows that lifestyle variables have Asymp sig values. by  $0.463 > 0.05$  then  $H_0$  is accepted. then it can be concluded that there is no significant difference in lifestyle perceptions between Moslem and Non-Moslem Wardah consumers. Moslem and non-Moslem consumers attach great importance to lifestyle when using cosmetics. The average Moslem and non-Moslem consumer who wears Wardah cosmetics comes from teenagers. This may be one of the reasons consumers

choose Wardah cosmetics because Wardah gives its interest and has a more natural colour to use in daily activities. This is in accordance with research conducted by Misbakhuddin & Permatasari (2021), titled "The Influence of Lifestyle and Price on the Purchasing Decision of Make Over Brand Cosmetic Products" which found that lifestyle has significant results on the purchasing decision of Make Over brand cosmetic products. This also proves the theory of Kotler and Keller (2016) who say that lifestyle is a person's lifestyle expressed in his activities, interests, and opinions that describe the whole in interacting with his environment.

**Table 5. Moslem and Non-Moslem Mann-Whitney Test Results**

Variable	Moslem Means of Ranks	Non-Moslem Means of Ranks	Asym. Sig (two-tailed)
Lifestyle	32,15	28.85	0,463
Halal Awareness	39,03	21,97	0.000

Source: Data processed Using SPSS 22 Program

Meanwhile, the average perception of halal awareness of Moslem consumers is 39.03 higher than that of non-Moslem consumers, which is 21.97. Based on the results of the Mann-Whitney test, shows that the halal awareness variable has an asymp sig value. by  $0.000 < 0.05$  then  $H_0$  is rejected, so it can be concluded that there is a significant difference in the perception of halal consciousness. Moslem halal awareness is higher because Moslem consumers are required to consume halal products because they believed in Islamic religious rules. Meanwhile, non-Moslem halal awareness is lower because non-Moslem has no obligation to consume halal products, but they still have the intention to buy because of the positive indications of Wardah products.

## Conclusion

There is no significant difference in perception between Moslem and non-Moslem Wardah consumers based on lifestyle, but there is a significant difference in perception between Moslem and non-Moslem Wardah consumers based on halal awareness. There are limitations in this study, namely from the number of respondents, it is hoped that the next researcher can add a sample of research so that it has more observation points and can reflect the actual situation. Another limitation is that the identification of some research results that do not match the theory is still not supported by the empirical data that is the argument. The author's recommendation for Wardah management is expected to be able to introduce the importance of halal products more intensively to all consumers, both Moslem and non-Moslem, to be used as a consideration in buying a cosmetic product

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