Purchase intention behavior of halal cosmetics. Comparing study between Indonesia and Malaysia millennial generation

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Abstract

Purpose – Few studies only focus on halal cosmetics, although several previous studies have examined halal food and beverages. This study aims to explore the relationship between knowledge, emotional attachment and religiosity on purchase intention, mediated by satisfaction and brand trust. This study stems from the theory of reasoned action (TRA), which merges the knowledge, emotional attachment, religiosity and purchase intention of halal cosmetics.

Design/methodology/approach – The researchers distributed online questionnaires to respondents via Google Form using social media (Instagram)/messaging application (WhatsApp). The respondents were Indonesian and Malaysian millennial Muslims. The sampling technique used was purposive sampling. A total of 528 respondents were involved, consisting of 335 Indonesians and 193 Malaysians. However, data for 381 respondents were successfully screened for normality, outliers and multicollinearity. Furthermore, the data was used for examining the hypotheses proposed.

Findings – The results for Indonesian and Malaysian samples showed that there is a significant positive effect of knowledge, emotional attachments and religiosity on satisfaction and brand trust. But the Indonesia sample showed that there is no significant effect of religiosity on satisfaction. For Indonesia, there is a positive significant mediating role of satisfaction on purchasing intention. For Malaysia, there is no significant mediating role of satisfaction on purchasing intention. For Indonesia and Malaysia, there are positive significant mediating role of brand trust on purchasing intention.

Research limitations/implications – The study compared consumers of the millennial generation in Indonesia and Malaysia with limited samples. For future research, it is suggested to exploring and combining non-Muslims and Muslims in the millennial generation and testing it in more than two countries.

Practical implications – The study provides an accurate understanding of the relationships proposed, such as knowledge, emotional attachment and religiosity, on satisfaction, brand trust and purchasing intention of millennial Muslim woman consumers in Indonesia and Malaysia, because the millennial Muslim

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woman consumers in Indonesia and Malaysia had the same behavioral characteristics: Muslim consumers and product characteristics.

Social implications – The study of halal cosmetics can provide a spiritual commitment for Muslims, who consciously prefer socio-religious values in choosing cosmetic products. Therefore, the halal label of the product is also a reason for social and religious values to increase the social awareness of the Muslim millennial generation in Malaysia and Indonesia.

Originality/value – This research discusses the antecedents and consequences of satisfaction and brand trust on the purchasing intention of halal cosmetics. The response of Muslim consumers to halal cosmetics has not been widely studied in Indonesia and Malaysia. Meanwhile, in Indonesia, the halal label on all products has recently been made mandatory by the Indonesian Ulema Council. Therefore, this research offers insights into the attitudes of Muslim consumers towards halal cosmetics products.

Keywords Knowledge, Emotional attachment and religiosity, Satisfaction, Purchase intention, Halal cosmetics, Religiosity

Paper type Research paper

Introduction
Muslim and non-Muslim consumers in Muslim countries are confronted with various products and services (Bukhari et al., 2020). The products and services have also offered multiple attributes and categories produced by local and even internationally recognized brands (Elseidi, 2018; Alam et al., 2012). Al Abdulrazak and Gbadamosi (2017) explained the importance of customer trust and religiosity in choosing products, especially those adhering to religious aspects. Companies need to pay attention to these aspects to reach the Muslim consumer segment through specific market and brand offerings. They should continuously build strong brand belief, belief in religiosity and brand trust by producing solid brands and maintaining customer satisfaction (Lee, 2019; Suhartanto et al., 2019; Suhartanto et al., 2020).

Muslim consumers are always looking for halal brands that fully comply with the customs, values and practices, which should be developed by the companies (Ali et al., 2017). Consequently, local and global brands will emerge to suit Muslim customers’ growing need for halal products. These brands have been tested and certified by halal food institutions and complete their items with halal labeling to convince Muslim consumers that the manufacturing and raw materials follow Islamic law (Elseidi, 2018). As a result, Muslim consumers will feel that they have an emotional attachment to the choice of brands with halal values (Shah et al., 2019). Emotional attachment is also an essential component in marketing literature because it pictures the bond between consumers and brands. The consumers’ choice of products will influence their behavior, driving the companies and customer values (Guenzi and Troilo, 2006; Howden and Pressey, 2008).

Choosing the right strategy for the company can help achieve a high degree of brand recognition through product differentiations, better-perceived quality and overall consumer support. This study focuses on the Muslim consumer market niche, which is the company’s strategy choice. Adaptability and strategic orientation are critical to surviving the fast growth of Muslim consumers and their demands for product choices with the halal label (Zailani et al., 2015). Halal comes from Arabic and means permitted, permissible or religiously legal (Abu-Hussin et al., 2017). Haram is the opposite of halal, contrary to Allah and the Prophet Muhammad’s teachings (Wilson and Liu, 2010). With the support of a growing Muslim population, the consumer market for halal products has become a promising international market to meet Muslims’ demand (Amalia et al., 2020). Considering that belief is one of the most potent cultural forces shaping consumer behavior (Deler, 1994), as a consequence, consumers will shape their food choices and tastes according to the religion they believe in (Ali et al., 2018; Assadi, 2003).
Several studies have also found a relationship between consumer consumption habits and Muslim family behavior (Wilson, 2014; Wilson et al., 2013). Other researchers have also studied the connection between consumer behavior and Muslim customer trust (Dekhil et al., 2017; Farah, 2020; Wisker, 2020). The religiosity factor is also a consideration for Muslim customers when making purchasing decisions. Religiosity affects the lifestyle of consumers, which ultimately affects consumer behavior in purchasing decisions (Abror et al., 2020). In addition, religiosity can also increase or weaken confident customers’ choices. A previous study found that religiosity affected consumer trust and loyalty (Al Abdulrazak and Gbadamosi, 2017).

This study examines the purchase intensity of Muslim consumers in two countries, Indonesia and Malaysia. Meanwhile, the focus of product choices in this study is halal cosmetics. Consumer behavior in the two countries has almost similar characteristics, considering that the two Muslim countries have religiosity and halal labeling issues when purchasing products. At present, many studies have examined the religious awareness and beliefs of consumers in both countries amid the increasing awareness of halal cosmetics among Muslim communities. Another study showed that Muslim consumers had a high understanding of halal products and are increasingly aware of halal cosmetics (Ayob et al., 2016; Handriana et al., 2020; Ngah et al., 2021).

Several companies have started to develop businesses in the cosmetic sector in Indonesia. This trend is inseparable from its promising commercial value. According to data released by the Ministry of Industry, the export value of cosmetics in 2015 reached 11tn Rupiahs. At the same time, the total value of imports reached 414m Rupiahs. Despite the high export volume in 2015, SOEs failed to dominate the domestic market. In other words, the domestic cosmetic market is still dominated by multinational companies with a market share of 70%. In Indonesia, there are still a limited cosmetic companies that use halal packaging. The 2010 census data showed that the total Muslim population of Indonesia was not less than 87%. The large proportion is an opportunity for Indonesia to develop halal products.

This study empirically proves the determinant of halal cosmetics purchase intention between Indonesia and Malaysia’s millennial generation, which previous researchers did not examine. This study has originality by filling the gaps in research on perceptions of halal by focusing on customer perceptions of halal cosmetic products, which are currently developing in Muslim countries, such as Indonesia and Malaysia, and their millennial consumers. Malaysia, a multi-ethnic, Muslim-dominated border country, is at the center of the global halal era. Malaysia has also progressively “certified, standardized, and bureaucratized halal production, trade, and consumption” over the past three decades (Fischer, 2011). Given its global significance, understanding the content and personal value structure that drive halal consumer choice in Malaysia and Indonesia is particularly concerned. The industry can take advantage of this insight when promoting halal certification in the cosmetic industry. In addition, understanding the importance of specific personal values can be used to create marketing communications that match Muslim consumers’ cognitive content and meaning.

This research investigates the relationship between knowledge, emotional attachment and religiosity on purchasing intention, mediated by satisfaction and brand trust. This paper consists of several main topics. The initial section introduces the Islamic perspective on halal products that previous researchers have widely studied. Section 2 shows a theoretical framework and the development of research hypotheses regarding the relationship between research variables, while Section 3 explains the methodology in the data collection and data analysis. Section 4 discusses results, discussion and implications. Section 5 provides conclusions, while Section 6 gives suggestions for further studies.
Literature review and hypothesis development

Theory of reasoned action
Several studies discuss the concept of action and behavior based on the theoretical framework developed by (Ajzen and Fishbein, 1980) as theory of reasoned action (TRA). TRA, also known as the theory of planned behavior (TPB), was developed by Ajzen (1985).

According to TRA, individuals make reasonable decisions about their behavior. Consequently, every behavior requires an intention to perform it, and from a TRA perspective, attitude is a key component that predicts an individual’s behavioral intention (Ajzen and Fishbein, 1980). Furthermore, individual behavior and actions (in this study, choosing halal products) are a function of the individual’s belief system, which evaluates the object, product or service, and this evaluation plays a key role in determining action.

This study compares Indonesia and Malaysia consumer’s Muslim Millenial generation. Indonesia and Malaysia are Muslim-majority countries. However, people’s perceptions of halal products are different, and this perception is influenced by many factors, including beliefs, awareness, attitudes and the availability or lack of government support (Vizcaino and Suroyo, 2014; Zainol et al., 2009). This study identifies the factors that influence the selection of halal products among Indonesian and Malaysian millennials. Gumel et al. (2015) examined several theories that can predict human behavior, including TRA. Most behavioral theories review the predictions of behavioral intentions to adopt or use halal products, with TRA playing a key role.

Purchase intention
From a marketing perspective, purchasing intention means a customer’s willingness to buy a particular product (Kumar et al., 2000). It can come from internal and external factors (Pérez et al., 2007) and is usually measured by the customers’ attitude towards purchases or behavior (Lee et al., 2019). According to Konuk (2015), purchasing intention is also related to customers’ evaluations based on the expected profits and costs of the product. The customers’ intentions are based on perceived value, where the customers will measure the relationship between benefits and costs to determine the value of a particular product (Ariffin et al., 2018).

Further, the purchasing intention is determined by various essential factors such as inertia and satisfaction (Kuo et al., 2012), hedonic value and utilitarian value (Ryu et al., 2010), perceived justice and satisfaction (Teo and Lim, 2001). It has also become an essential concern for companies improving their products or services (Wang and Po-Lo, 2002). Meanwhile, Kuo et al. (2012) explained that purchasing intention as a process through which customers want to purchase a service or product is objective and can be noted for future purchasing behavior. The consumers’ purchasing intention is crucial to achieving company
profitability. Several service organizations do their best to retain customers because the competition is tight and the cost of acquiring new customers is higher than keeping them. The determinants of purchasing intention examine customer behavior when switching brands (Bansal et al., 2005).

Customer satisfaction
Customers usually make purchasing or repurchasing decisions after evaluating whether their experiences with the products or services are satisfactory (Ali et al., 2016). The customer’s satisfaction with the services can add to their commitment to service providers in the future. Happy customers will recommend the service to others (Hennig-Thurau et al., 2002). High levels of satisfaction are associated with developing lasting relationships (Sui and Baloglu, 2003).

Customer satisfaction has changed in the past few decades (Johnson, 2001). Customer satisfaction comes from various perspectives and has been widely accepted in an extensive scope of research. However, satisfaction is an adequate response following confirmed experiences and expectations involving cognitive processes (Oliver, 1997). Customer satisfaction evaluates service performance for customers by comparing the results with their expectations before buying or consuming. Consumer satisfaction in making a purchase evaluates customers’ experiences and reactions to certain products when transacting or reacting to services (Oliver, 1997).

Customer satisfaction refer on the flexibility of the product or service provider and the organization’s strength to form a cognitive legitimacy that ultimately leads to customer satisfaction (Nagy and Kacmar, 2013). Meanwhile, Pentina et al. (2011) revealed that customer experience support in purchasing decisions is determined by several factors, such as pragmatic, relational, sensory and cognitive. Customer involvement and the support of friends and other consumers at the time of purchase also impact customer satisfaction.

Brand trust
In relationship marketing, researchers view trust and commitment as structures that improve efficiency, productivity, effectiveness and relationships with the company (Morgan and Hunt, 1994; Sui and Baloglu, 2003). Trust is defined as a level of trust in the integrity and reliability of a trading partner that is expressed because of relationship characteristics such as honesty, credibility, consistency and kindness (Morgan and Hunt, 1994). Trust and reputation show that customers are confident in service companies’ ability to provide quality services, and trust is related to customer confidence in the company’s ability to provide quality and reliable services (Kandampully et al., 2015). On the other hand, brand trust is “the willingness of ordinary consumers to rely on the ability of a brand to perform its assigned functions” (Chaudhuri and Holbrook, 2001). Trust is created when a company promises to provide quality products to consumers and fulfills that promise (Mohsan et al., 2011).

Brand trust refers to the customers’ perceptions of whether the brand is reliable or responsible for their happiness, and therefore it has a cognitive element (Delgado et al., 2003). Conceptually, if the customers have a sense of security – such as trust in a brand – they may buy it soon or have purchasing intentions, i.e. behavioral loyalty. Likewise, as customer trust in the brand continues to accumulate, customer loyalty attitudes must also evolve.

In addition, brand trust is a consumer’s willingness to rely on a brand and its promises and is considered an essential prerequisite for brand loyalty (He et al., 2012). Nguyen et al. (2011) showed that brand trust positively impacted brand loyalty and could inspire
customers to establish their trust in the brand and maintain long-term relationships. Brand trust is considered a critical factor in long-term relationships with consumers, leading to improved brand performance (Chaudhuri and Holbrook, 2001).

**Knowledge**

Knowledge is associated with facts, feelings or experiences. It refers to a person’s awareness or familiarity gained via experiences or learning, as well as their competence and abilities gained through a theoretical or practical comprehension of a subject (Sinclair et al., 1993).

Knowledge will tend to influence intention, referring to facts, feelings, experiences and awareness or familiarity through backgrounds or learning (Abd Rahman et al., 2015).

Meanwhile, Simanjuntak and Dewantara (2015) revealed that experiences and information influence good knowledge of halal products. Consumer’s knowledge is essential to making decision when buying a product, especially a halal product (Maichum et al., 2017). At the same time, other researchers explained that knowledge is a skill acquired by an individual or group of people through a theoretical or practical comprehension of a subject (Sinclair et al., 1993).

**Emotional attachment**

Emotional attachment is derived from the theory of attachment, which was initially proposed by Bowlby (1982). Thomson et al. (2005) provided a research base that defined the emotional attachment to brands. The study developed a reliable and valid multi-item construct measure and explained that emotional attachment was a suggestive determinant of loyal behavior.

Regarding consumer behavior, the researchers have proved that consumers could have emotional attachments to various entities and company scopes, such as banking (Suhartanto et al., 2019), retail (Sui and Baloglu, 2003) and services (Thomson et al., 2005). Among the various definitions of emotional brand attachment, Thomson et al. (2005) revealed the positive emotional outcome of a solid relationship between consumers and brands. Emotional attachment refers to “a relationship-based construct reflecting the emotional bond connecting an individual with a consumption entity (e.g. brand, person, place, or object)” (Park et al., 2006). This emotional relationship is caused by the accumulation of experience over time and various interactions between consumers and brands (Ghorbanzadeh and Rahehagh, 2020).

The emotional attachments offer special promises for the customers to repurchase the same brands. This premise draws support from the brand loyalty that has been discussed by scholars of organizational commitment theory and psychological attachment theory. Several assumptions regarding emotional attachment include: first, the loyalty theorists consistently distinguish “truly loyal” repurchases from other repurchases (Oliver, 1997). The repurchases from genuinely loyal customers stem from solid ties to the brand. In contrast to other underlying causes (e.g. “false loyalty” because of high switching costs), Chang and Wang (2011) showed that what the customers perceived would influence the customer satisfaction scores and then affect the customer loyalty.

**Religiosity**

According to Mukhtar and Butt (2012), “religion is a system of practices and beliefs which persuades people’s decision and satisfaction.” Religion plays an essential role in shaping individual attitudes and behavior toward purchasing goods and services. In this context, religion acts as a perspective to define personal intentions when purchasing halal products. Therefore, marketers need to understand the influence of religion in selecting and
purchasing a product for that segment. The intensity of an individual’s belief in their religion is known as religiosity (Mukhtar and Butt, 2012).

Religiosity refers to an individual’s commitment to his/her religion, attitude and behavior. Similarly, religiosity is the degree to which a person is religious (Bonne et al., 2008). However, it is different from religion. Usually, it underlines how religion guides and influences someone to behave and make decisions (Weaver and Agle, 2002). It is about how to behave in life and how individuals maintain religious values in their actions.

From a Muslim perspective, understanding the origin of raw materials and producing consumer goods is vital because of sharia obligations. In contrast, every Muslim must consume only halal and healthy products. Several studies have shown that religiosity significantly affects individual consumption patterns (Al Abdulrazak and Gbadamosi, 2017; Delener, 1994; Hari Adi and Adawiyah, 2018; Wahyuni and Fitriani, 2017; Weaver and Agle, 2002). Furthermore, religiosity at the individual level affects their purchase intentions for foreign and domestic products. Other research also explains that religion has a more significant influence on behavior than knowledge about halal products. There was a substantial difference in the respondents’ behavior between luxurious products and halal food products (Dekhil et al., 2017).

Positive effect of knowledge
Customer knowledge plays an essential role in ensuring that service quality improves customer satisfaction (Rajan et al., 2018). Therefore, good knowledge needs to be provided to increase awareness, reduce customer defense and help to increase customer satisfaction (Englar-Carlson and Kiselica, 2013). Customer knowledge refers to an organization’s ability to train its customers to ensure that they can respond to the latest changes in customer-related policies and services and become more adaptable (Rajan et al., 2018). de Ruyter and Bloemer (1997) found that customer knowledge is a vital asset to reduce customer complaints and increase customer satisfaction. Hence, the first hypothesis is formulated:

*H1. Knowledge of halal cosmetics is positively associated with their satisfaction.*

Furthermore, other researchers have found that increased knowledge leads to behavioral changes (Kim and Loewenstein, 2020). Knowledge and belief are positively correlated. For example, a limited or incorrect understanding of the production standards on which specific labeling schemes are based can lead to consumer distrust of labeled products (Nuttavuthisit and Thogersen, 2017). Confidence is based on proper personal knowledge or belief. In the original TPB model, belief is the information base that ultimately determines behavior (Ajzen et al., 2011). Thus, the second hypothesis is formulated:

*H2. Knowledge of halal cosmetics is positively associated with brand trust.*

Positive effect of emotional attachment
Satisfaction refers to evaluating the expected and actual product performance (Thaichon et al., 2014). Previous research has shown that customer satisfaction contained an emotional component, while customer satisfaction was the emotional response to the consumer experience (Levy and Hino, 2016). Therefore, individuals with emotional attachments to brands tend to feel satisfied with them because satisfaction can result from emotional attachments (Moussa and Touzani, 2017). Another study shows that customers with a lower
level of anxiety, avoidance or the combination of both (i.e. a high emotional brand attachment) were more encouraging regarding satisfaction with the company (Japutra et al., 2018). Therefore, the third hypothesis is formulated:

\[ H3. \text{ The emotional attachment to halal cosmetics is positively associated with its satisfaction.} \]

In particular, emotional attachments are a source of concern and goodwill and a solid basis for building trust in others (McAllister, 1995). Emotional attachments influence trust through avoidance methods and the motivation process and increase people’s desire to develop and maintain relationships with other people (Williams, 2001). Thompson et al. (2006) found that consumer-brand interactions had a positive impact on trust and commitment. When a company promises to provide quality products to consumers, it builds trust. Bidmon (2017) proved that emotional brand attachment positively influenced the success of consumer-brand relationships represented by loyalty and brand trust. For this reason, the fourth hypothesis is formulated:

\[ H4. \text{ The emotional attachment to halal cosmetics is positively associated with brand trust.} \]

Positive effect of religiosity
Religiosity is a cultural factor that influences human behavior (Eid and El-Gohary, 2015). This lifestyle represents the values and attitudes of individuals in society. Zamani-Farahani and Musa (2012) discussed the social and cultural influences of religious beliefs on customers. Furthermore, Eid and El-Gohary (2015) explained that studying religious beliefs and customer satisfaction revealed that religious beliefs positively affected customer satisfaction. In short, the higher the degree of religious belief, the higher the satisfaction of religious consumers. Therefore, the fifth hypothesis is formulated.

Religiosity (extrinsic and intrinsic) and halal literacy had a significant relationship with the antecedents of TPB intentions (Khan et al., 2020). In addition, religiosity (extrinsic and intrinsic) and halal literacy had a significant indirect effect (through TPB antecedents) on purchase intention. Religiosity significantly affected perceived value, customer satisfaction and trust (Abbor et al., 2020). Perceived value and customer satisfaction were also significant antecedents of trust. Hence, the five hypotheses are formulated:

\[ H5. \text{ Religiosity is positively associated with their satisfaction.} \]

Several scholars associated trust with “hope,” referring to a brand’s competent and honest qualities (Doney and Cannon, 1997). The personal value of their respective religions will impact the belief factor, which can cause a person to take specific actions or behaviors. Kayed and Hassan (2011) found that adherence to sharia principles was considered the basis of customer trust. Meanwhile, Alhazmi (2019) argued that more emphasis on religion in product promotion could affect trust. The companies are now using religious beliefs as a marketing strategy to express positive consumer attitudes by building consumer trust in their products and services (Selim et al., 2019). The discussion shows that a person’s religious beliefs influence beliefs positively. Hence, the sixth hypothesis is formulated:

\[ H6. \text{ The religiosity of halal cosmetics is positively associated with brand trust.} \]
Positive effect of satisfaction on purchase intention
Researchers have extensively studied the direct relationship between brand trust and consumer purchase intentions and revealed that brand trust directly impacts consumer purchase intentions (Chaudhuri and Holbrook, 2001). The most common influencers in purchasing decisions are recommendations from trusted groups and risk perceptions (Ariffin et al., 2018). It can be among family members or social friends. Customer satisfaction can help business organizations survive because satisfied customers will provide recommendations, reviews and reviews that can indirectly influence customer purchases (Nuryakin and Farida, 2016; Nuryakin and Priyo, 2018). Happy customers tend to be effectively associated with the services they experience, which will develop customer loyalty (Liat et al., 2017; Tanford, 2016).

Religiosity is a significant antecedent of Muslim-friendly tourism, customer engagement and satisfaction (Abror A. et al., 2021). This study also found that Muslim-friendly tourism, customer engagement and tourist satisfaction significantly mediated the relationship between religiosity and WOM. The dimensions of perceived risk (health, environmental and financial risk) had a significant impact on perceived value. This study also found that perceived value had a significant impact on trust. Religiosity also had a significant moderating impact on the relationship between perceived value and trust.

Different authors have studied the relationship between repurchase intensity and customer satisfaction. Wang and Po-Lo (2002) revealed that customer value, customer satisfaction and service quality strongly correlate with purchase intention in the telecommunications industry. Furthermore, he also explained how organizations focus on customer satisfaction and pay attention to their customers. Customer perception and satisfaction are the basis of competitive advantage and customer value creation. Customers’ value creation in organizational development closely relates to customer perception and satisfaction (Hills and LaForge, 1992). Companies should be aware of the critical role in managing customer perceptions and satisfaction levels to create value and ensure customer satisfaction, which affects purchase intention (Ariffin et al., 2018; Pérez et al., 2007). Hence, the seventh hypothesis is formulated:

H7. Satisfaction with halal cosmetics is positively associated with their purchase intention.

Positive effect of brand trust on purchasing intention
Trust is an essential determinant of successful buyer-seller interactions. The study results showed that a higher trust means a stronger purchase intention (Zhu et al., 2011). Without brand trust, it is hard for consumers to convince themselves that a brand is worth buying, especially in today’s market where consumers have many choices to choose from (Hidayanti et al., 2018). Besides, brand trust predicts future consumer behavior by explaining one’s purchase intention or shortcomings (Nuryakin and Priyo, 2018). In this example, a Muslim consumer is more likely to purchase a halal product if he believes it is trustworthy and comes from a reputable source (Handriana et al., 2020; Ngah et al., 2021). This condition is related to trust in halal products, inspiring the consumers’ confidence and motivating them to buy the same product (Muhamad et al., 2017). The consumers’ belief that a product has met their expectations is considered a determinant of consumer commitment and purchasing intention (Khan et al., 2017).

Tabrani et al. (2018) revealed that trust had a significant relationship with customer commitment and intimacy. Commitment and customer intimacy have a significant relationship with customer loyalty. Their study also found that customer commitment and
intimacy played a mediating role in the relationship between customer trust and loyalty. Amin et al. (2013) found that customer satisfaction had a significant relationship with the image, the image had a significant relationship with trust and trust had a significant relationship with loyalty. Meanwhile, Herjanto and Amin (2020) explained that customer satisfaction was significantly related to repurchase intentions.

The study of Halimi (2021) confirmed that price and quality positively affected attitudes on perceived behavioral control and quality that affected customer intention to visit again. In addition, attitude was found to mediate the relationship between price and revisit intention and between quality and revisit intention. Trust worked as a moderating relationship between customer attitudes and intentions to visit again. For this reason, the eighth hypothesis is formulated:

\[ H8. \] The brand trust of halal cosmetics is positively associated with its purchase intention.

**Methodology**

*Data collection and measurement methods*

This study collected data from respondents from two countries, Indonesia and Malaysia. The selected respondents were Muslim millennial women born after 1980 and currently studying in college. In contrast, the frequency of purchasing 144 samples once a week is by buying one type of halal cosmetic, such as lipstick, eyeliner, eyeshadow pen, eyebrow, powder, facial cleanser and moisturizing cream. The researchers in this study distributed the questionnaire online. The main questionnaire items had 29 items measuring six constructs (Table 3), as illustrated in Figure 1.

The measurement for knowledge was adapted from Abd Rahman et al. (2015), consisting of five questionnaire items answered and a seven-point Likert scale, indicating whether the respondent would have sufficient information related to knowledge (Cronbach’s alpha of 0.840).

The emotional attachment measurement was adapted from Thomson et al. (2005), with five questionnaire items answered and a seven-point Likert Scale, showing the respondents sufficient consistency in answering questions about emotional attachment (Cronbach’s alpha of 0.921).

Meanwhile, the religiosity’s measurement was adapted from Alam and Sayuti (2011), with five question items and a seven-point Likert scale showing respondents’ sufficient consistency (Cronbach’s alpha of 0.866).

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**Figure 1.** Empirical research model

**Sources:** Suhartanto et al. (2020); Handriana et al. (2020); Abd Rahman et al. (2015); Selim et al. (2019)
Next, the satisfaction measurement was adapted from Selim et al. (2019), with four questionnaire items answered and a seven-point Likert scale showing the respondents’ sufficient consistency in answering questions related to satisfaction (Cronbach’s alpha of 0.891).

Last, the purchasing intention was adapted from Abd Rahman et al. (2015), with five questionnaire items answered and a seven-point Likert scale showing the respondents’ sufficient consistency in answering questions related to purchasing intention (Cronbach’s alpha of 0.924).

**Sampling and respondent criteria**
The population in this study was made up of Muslim millennial women who use halal-labeled cosmetics. This study only focused on Muslim millennials pursuing an undergraduate degree at the time of research. The respondents born before 1980 were not sampled in the study. This study involved a population of Muslim women in Indonesia and Malaysia who bought halal cosmetics based on their purchasing decisions. The sampling technique implemented was a purposive sampling approach based on specific respondents’ criteria (Sekaran, 2010). The researchers picked millennial respondents for this study because they allowed them to regulate the sample’s representation, for example, by ensuring that the respondents decided to mirror the target market for products that focused on halal cosmetics, where Indonesia and Malaysia had good prospects in marketing the halal cosmetics.

In this study, the researchers used Google Forms to deliver an online questionnaire to respondents via social media and online communication channels (Instagram and WhatsApp). The researchers intensively communicated via Instagram with the community of halal cosmetics customers. Several WhatsApp users in the researchers’ contacts also helped by redistributing the link to an online questionnaire. The researchers confirmed that the respondents were Muslim women who had hand-picked and bought the halal cosmetics by asking whether they were Muslim and had bought and used the halal cosmetics.

**Screening data**
The results of data screening in this study ensured that the sample studied was following the selected criteria: Muslim millennial women born after 1980 and currently studying in college. Initially, the researchers distributed the questionnaire to 528 respondents from Indonesia and Malaysia. A total of 528 respondents’ data was collected, consisting of 335 for Indonesians and 193 Malaysians. After the initial screening, only 508 were completed and could be processed for further data analysis. Therefore, only data of 381 respondents were successfully screened for normality, outliers and multicollinearity. Furthermore, the data was used to examine the hypotheses proposed.

In terms of age (see Table 1), the majority of the respondents were 21–25 years old (38.21% for Indonesia and 23.6% for Malaysia), the educational background of the majority of the respondents was a Bachelor’s degree (39.91% for Indonesia and 24.66% for Malaysia) and the purchase frequency of the majority of the respondents was once a month (25.43% for Indonesia and 15.71% for Malaysia). Purchase information majority of the respondents were social media (35.04% for Indonesia and 21.65% for Malaysia), store majority of the respondents using online media (22.14% for Indonesia and 13.68% for Malaysia). The respondents’ profile, descriptive statistics, validity and reliability test results and hypothesis testing are as follows.
Respondent description

Testing of correlations matrix and descriptive statistics

In Table 2, the descriptive statistics and matrix correlations are described. Table 3 also explains the mean value, standard deviation and correlation matrix to support the model testing on H1–H8. The statistical testing results in this study show the absence of multicollinearity symptoms when examining the research model. The results of the calculation of each construct on the mean value, standard deviation and matrix correlation are in Table 2. Table 1 shows a positive correlation among constructs of knowledge, emotional attachment, religiosity, satisfaction, brand trust and purchasing intention.

Validity and reliability

Structural equation modeling (SEM) examined the validity and reliability. The results can be seen from the convergent validity, discriminant validity and internal consistency
Meng et al. (2021). The consistency reliability checks the Cronbach’s alpha value and composite reliability value. The internal consistency reliability reviews the Cronbach’s alpha value, and it is considered acceptable if it is higher than 0.70 and the combined reliability value ranging between 0.70 and 0.95 (Ogbeibu et al., 2021) (Table 1). Ogbeibu et al. (2021) explained that an item must be removed when the loading factor is less than or equal to 0.6. If the loading factor is greater than 0.60, the item will be retained.

For Indonesia’s knowledge construct, the loading factor values for items KN1, KN2, KN3, KN4 and KN5, respectively, are 0.814, 0.815, 0.842, 0.782 and 0.818. The reliability value of the indicators shows a result of 0.907, which is higher than 0.6 for convergent validity.

For Malaysia, items KN1, KN2, KN3, KN4 and KN5, respectively, are 0.842, 0.823, 0.837, 0.766 and 0.802. The reliability value of indicators shows a result of 0.907, which is higher than 0.6 for convergent validity.

Meanwhile, for Indonesia’s emotional attachment construct, the loading factor values for items EA1, EA2, EA3, EA4 and EA5, respectively, are 0.836, 0.838, 0.842, 0.847 and 0.812. Hence, the emotional attachment construct has a Cronbach’s α value based on data analysis and required cut-off, and so does the reliability of the composite or AVE. Therefore, they are not excluded from the measurement model. The reliability value of the emotional attachment indicator is 0.921, which is higher than 0.6 for convergent validity.

For Malaysia, the emotional attachment construct, the loading factor values for items EA1, EA2, EA3, EA4 and EA5, respectively, are 0.815, 0.805, 0.839, 0.841 and 0.847. The value of reliability indicators shows a result of 0.917, which is higher than 0.6 for convergent validity.

Next, for the Indonesia sample of the religiosity construct, the loading factor values for items RL1, RL2, RL3, RL4 and RL5, respectively, are 0.660, 0.678, 0.721, 0.767 and 0.684. Hence, the religiosity construct has a Cronbach’s α value according to the specified and required cut-off, and so does the reliability of the composite or AVE. Meanwhile, the reliability value of the religiosity indicator is 0.829, which is also higher than 0.6 for convergent validity.
<table>
<thead>
<tr>
<th>Construct</th>
<th>Indicator and item description</th>
<th>Loading factor</th>
<th>Cronbach’s alpha</th>
<th>Construct reliability (CR)</th>
<th>Variance extract (VE)</th>
<th>Discriminant validity (DV)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Indonesia</td>
<td>Malaysia</td>
<td>Indonesia</td>
<td>Malaysia</td>
<td>Indonesia</td>
</tr>
<tr>
<td>Knowledge</td>
<td>KN1 – I understand the Islamic law of halal and haram for cosmetics</td>
<td>0.814</td>
<td>0.842</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>KN2 – I understand the cosmetics’ ingredients that are allowed and prohibited by Islam</td>
<td>0.815</td>
<td>0.823</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>KN3 – I have the knowledge to differentiate between halal and haram</td>
<td>0.842</td>
<td>0.837</td>
<td>0.907</td>
<td>0.907</td>
<td>0.923</td>
</tr>
<tr>
<td></td>
<td>KN4 – I am aware of the latest issue regarding hazardous ingredients for cosmetic products</td>
<td>0.782</td>
<td>0.766</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>KN5 – I know the difference between halal certification for products and halal certification for product holders</td>
<td>0.818</td>
<td>0.802</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Emotional</td>
<td>EA1 – This cosmetic brand goes hand in hand with my personality</td>
<td>0.836</td>
<td>0.815</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>attachment</td>
<td>EA2 – I am proud to be a customer of this cosmetic brand</td>
<td>0.838</td>
<td>0.805</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>EA3 – This brand is suitable for me</td>
<td>0.842</td>
<td>0.839</td>
<td>0.920</td>
<td>0.917</td>
<td>0.924</td>
</tr>
<tr>
<td></td>
<td>EA4 – I prefer to use this brand</td>
<td>0.847</td>
<td>0.841</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>EA5 – This brand feels like a part of me</td>
<td>0.812</td>
<td>0.847</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Religiosity</td>
<td>RL1 – I am willing and happy to pay zakat on time</td>
<td>0.660</td>
<td>0.588</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>RL2 – I always make time to hang out with fellow Muslims</td>
<td>0.678</td>
<td>0.682</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>RL3 – I always participate in religious discussions at the mosque</td>
<td>0.721</td>
<td>0.607</td>
<td>0.829</td>
<td>0.783</td>
<td>0.889</td>
</tr>
<tr>
<td></td>
<td>RL4 – I always read books and magazines about religion</td>
<td>0.767</td>
<td>0.678</td>
<td></td>
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<tr>
<td></td>
<td>RL5 – I always watch religious programs</td>
<td>0.684</td>
<td>0.681</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Brand trust</td>
<td>BT1 – This brand is reliable</td>
<td>0.576</td>
<td>0.677</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>BT2 – I love this cosmetic brand</td>
<td>0.745</td>
<td>0.725</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>BT3 – This cosmetic brand is good</td>
<td>0.807</td>
<td>0.773</td>
<td>0.860</td>
<td>0.860</td>
<td>0.909</td>
</tr>
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</table>

Table 3. Validity and reliability measure of variable
<table>
<thead>
<tr>
<th>Construct</th>
<th>Indicator and item description</th>
<th>Loading factor</th>
<th>Cronbach's alpha</th>
<th>Construct reliability (CR)</th>
<th>Variance extract (VE)</th>
<th>Discriminant validity (DV)</th>
</tr>
</thead>
<tbody>
<tr>
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<td>Indonesia</td>
<td>Indonesia</td>
<td>Indonesia</td>
<td>Malaysia</td>
<td>Indonesia</td>
</tr>
<tr>
<td></td>
<td>BT4 – This cosmetic brand is different from other brands</td>
<td>0.780</td>
<td>0.746</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>BT5 – This cosmetic brand is easy to recognize</td>
<td>0.818</td>
<td>0.821</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Satisfaction</td>
<td>ST1 – My expectations about halal cosmetics match with reality</td>
<td>0.726</td>
<td>0.744</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>ST2 – Overall, I am satisfied with using halal cosmetics</td>
<td>0.815</td>
<td>0.816</td>
<td>0.861</td>
<td>0.882</td>
<td>0.875</td>
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<tr>
<td></td>
<td>ST3 – I would like to recommend to friends or relatives to use halal cosmetics</td>
<td>0.803</td>
<td>0.783</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>ST4 – I am satisfied with the price of halal cosmetics</td>
<td>0.771</td>
<td>0.782</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Purchasing</td>
<td>PI1 – I am willing to pay more for the cosmetic products labeled halal</td>
<td>0.782</td>
<td>0.792</td>
<td></td>
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</tr>
<tr>
<td>intention</td>
<td>PI2 – I am willing to wait for a long time for authentic halal cosmetics</td>
<td>0.816</td>
<td>0.834</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>PI3 – I am willing to go around looking for cosmetics labeled halal</td>
<td>0.799</td>
<td>0.809</td>
<td>0.899</td>
<td>0.908</td>
<td>0.919</td>
</tr>
<tr>
<td></td>
<td>PI4 – I am willing to drive far to buy the cosmetics labeled halal</td>
<td>0.816</td>
<td>0.841</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>PI5 – I have the intention to purchase halal cosmetics in the future</td>
<td>0.758</td>
<td>0.807</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Source:** Table by authors
For Malaysia’s religiosity construct, the loading factor values for items RL1, RL2, RL3, RL4 and RL5, respectively, are 0.588, 0.682, 0.607, 0.678 and 0.681. However, the RL1 indicator has a loading factor value <0.6. Therefore, it is excluded from the measurement model. The reliability value of indicators shows a result of 0.783, which is higher than 0.6 for convergent validity.

Furthermore, for Indonesia respondent the brand trust construct, the loading factor value for BT1, BT2, BT3, BT4 and BT5, respectively, are 0.576, 0.745, 0.807, 0.780 and 0.818. However, the BT1 indicator has a loading factor value <0.6. Therefore, it is excluded from the measurement model. Hence, the brand trust construct has a Cronbach’s α value according to the specified and required cut-off, and so does the reliability of the composite or AVE. The reliability value of the brand trust indicator also shows a value of 0.860, which is also higher than 0.6 for convergent validity.

For Malaysia’s brand trust construct, the loading factor values for items BT1, BT2, BT3, BT4 and BT5, respectively, are 0.677, 0.725, 0.773, 0.746 and 0.821. The reliability value of indicators shows a result of 0.868, which is higher than 0.6 for convergent validity.

In the satisfaction construct for Indonesia, the loading factor values for ST1, ST2, ST3 and ST4, respectively, are 0.726, 0.815, 0.803 and 0.771. Thus, the satisfaction construct has a Cronbach’s α value according to the specified cut-off, and so does the reliability of the composite or AVE. The reliability value of the satisfaction indicator also shows a value of 0.861, higher than 0.6 for convergent validity.

For Malaysia’s satisfaction construct, the loading factor values for items ST1, ST2, ST3 and ST4 respectively, are 0.744, 0.816, 0.783 and 0.782. The reliability value of indicators shows a result of 0.862, which is higher than 0.6 for convergent validity.

Last, for the purchasing intention construct for Indonesia, the loading factor values for PI1, PI2, PI3, PI4 and PI5, respectively, are 0.782, 0.816, 0.799, 0.816 and 0.758. Hence, the purchasing intention construct has a Cronbach’s α value according to the specified and required cut-off, and so does the composite or AVE. Therefore, they are still included in the measurement model. The reliability value of the purchasing intention indicator is 0.896 and higher than 0.6 for convergent validity. The following table presents the results of the validity and reliability tests.

For the Malaysia purchasing intention construct, the loading factor values for items PI1, PI2, PI3, PI4 and PI5, respectively, are 0.792, 0.834, 0.809, 0.841 and 0.807. The reliability value of indicators shows a result of 0.908, which is higher than 0.6 for convergent validity.

Results from structural equation modeling
This study used the SEM approach with the AMOS 22 program. SEM testing was done by analyzing and measuring the model with convergent validity. The next analysis was carried out on SEM with the same steps: testing the parameters produced by the goodness of fit and directly testing the research hypothesis regarding the causality relationship developed in the model. Table 5 shows the SEM analysis, while Figure 2 reveals the hypotheses tested in the research model completely. The overall value of the goodness of fit in the SEM analysis for Indonesia shows that the model developed has good suitability results, as presented in Table 4 (GFI: 0.866, RMSEA: 0.046, AGFI: 0.839, TLI: 0.956). The model has good suitability results in the Malaysian context (GFI: 0.810, RMSEA: 0.063, AGFI: 0.772, TLI: 0.920). The value of the goodness of fit for predicted paths is significant, and all hypotheses in this study are accepted statistically, as shown in Table 4.

According to Table 5 and Figures 2 and 3, all of the predicted paths for Indonesia are significant. The findings for Indonesian and Malaysian samples showed a significant positive effect of knowledge, emotional attachments and religiosity on satisfaction and
brand trust. But Indonesian sample showed that there is no significant effect of religiosity on satisfaction. For Indonesia, there is a significant positive mediating role of satisfaction on purchasing intention. For Malaysia, there is no significant mediating role of satisfaction on purchasing intention. For Indonesia and Malaysia, there is a significant positive mediating role of brand trust on purchasing intention.

Figure 2 explains the required covariance between constructs for Indonesia and Malaysia (knowledge, emotional attachment and religiosity) is needed because each construct is an independent variable, so covariance between the three constructs is required. Covariance structure models, where the model in this study hypothesizes that the covariance matrix consisting of the constructs of knowledge, emotional attachment and religiosity has a

<table>
<thead>
<tr>
<th>Fit criteria</th>
<th>$\chi^2/df$</th>
<th>GFI</th>
<th>AGFI</th>
<th>TLI</th>
<th>CFI</th>
<th>RMSEA</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Indonesia</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Structure model</td>
<td>1.477</td>
<td>0.866</td>
<td>0.839</td>
<td>0.956</td>
<td>0.961</td>
<td>0.046</td>
</tr>
<tr>
<td>Recommended value</td>
<td>&lt;3</td>
<td>&gt;0.8</td>
<td>&gt;0.8</td>
<td>&gt;0.9</td>
<td>&gt;0.9</td>
<td>&lt;0.1</td>
</tr>
<tr>
<td><strong>Malaysia</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Structure model</td>
<td>1.601</td>
<td>0.810</td>
<td>0.772</td>
<td>0.920</td>
<td>0.928</td>
<td>0.063</td>
</tr>
<tr>
<td>Recommended value</td>
<td>&lt;3</td>
<td>&gt;0.8</td>
<td>&lt;0.8</td>
<td>&gt;0.9</td>
<td>&gt;0.9</td>
<td>&lt;0.1</td>
</tr>
</tbody>
</table>

**Source:** Table by authors
### Table 5.
Results of the research hypothesis test

<table>
<thead>
<tr>
<th>Description</th>
<th>Proposed</th>
<th>Indonesia</th>
<th>Malaysia</th>
<th>$p$-value</th>
<th>Results</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowledge satisfaction</td>
<td>+</td>
<td>0.211</td>
<td>0.208</td>
<td>0.011</td>
<td>$H1$ is accepted $H1$ is accepted</td>
</tr>
<tr>
<td>Knowledge brand trust</td>
<td>+</td>
<td>0.244</td>
<td>0.272</td>
<td>0.005</td>
<td>$H2$ is accepted $H2$ is accepted</td>
</tr>
<tr>
<td>Emotional attachment satisfaction</td>
<td>+</td>
<td>0.392</td>
<td>0.436</td>
<td>0.000</td>
<td>$H3$ is accepted $H3$ is accepted</td>
</tr>
<tr>
<td><em>(Emotional attachment brand trust)</em></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Religiosity satisfaction</td>
<td>+</td>
<td>0.332</td>
<td>0.356</td>
<td>0.000</td>
<td>$H4$ is accepted $H4$ is accepted</td>
</tr>
<tr>
<td><em>(Religiosity brand trust)</em></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Satisfaction purchase intention</td>
<td>+</td>
<td>0.158</td>
<td>0.284</td>
<td>0.058</td>
<td>$H5$ is rejected $H5$ is accepted</td>
</tr>
<tr>
<td>Brand trust purchase intention</td>
<td>+</td>
<td>0.231</td>
<td>0.266</td>
<td>0.009</td>
<td>$H6$ is accepted $H6$ is accepted</td>
</tr>
<tr>
<td>+</td>
<td>0.360</td>
<td>0.090</td>
<td>0.000</td>
<td>0.391</td>
<td>$H7$ is accepted $H7$ is rejected</td>
</tr>
<tr>
<td>+</td>
<td>0.531</td>
<td>0.784</td>
<td>0.000</td>
<td>0.000</td>
<td>$H8$ is accepted $H8$ is accepted</td>
</tr>
</tbody>
</table>

**Notes:** *$p = 0.05$; **$p = 0.01$*

**Source:** Table by authors
Discussion and managerial implications

The authors’ discussion of the findings of the hypothesis (H1–H8) is descriptively replicated from the literature review. Therefore, a solid discussion for each hypothesis is provided. This study also aims to determine the effect of knowledge, emotional attachment and religiosity on satisfaction, brand trust and purchasing intention. The SEM approach was used to test the empirical framework and prove the constructs between knowledge, emotional attachment and religiosity, and their effects on satisfaction, brand trust and purchasing intention.

The results confirm that knowledge, emotional attachment and religiosity significantly affect satisfaction, brand trust and purchase intention. The constructs of knowledge, emotional attachment and religiosity have a significant relationship to satisfaction and brand trust. Meanwhile, satisfaction and brand trust mediate the relationship between the three constructs of purchasing intention. The brand trust construct has the highest regression coefficient. The brand trust built by halal cosmetics provided strong support in achieving the consumers’ purchasing intention through the reliability of the halal cosmetic brand, customer preference for halal cosmetic brands and the attractiveness of halal cosmetics for Muslim customers. Halal cosmetic brands and other brands should become easily recognizable by Muslim consumers in Indonesia and Malaysia. In other words, the...
Muslim consumers in the two countries preferred to believe in halal cosmetic brands as a critical factor in their purchasing decisions for cosmetics.

The results show that knowledge has a significant relationship with satisfaction. Thus, $H1$ is empirically supported. The findings of this study lead to a good knowledge of customers having a high level of satisfaction. Besides the relationship between knowledge and satisfaction, previous research suggests that good knowledge from customers has a significant relationship with satisfaction (Rajan et al., 2018). The findings of this study also support previous studies where good knowledge would improve customer satisfaction (Englar-Carlson and Kiselica, 2013). de Ruyter and Bloemer (1997) provided empirical evidence that customer knowledge was an essential asset in increasing customer satisfaction.

Meanwhile, $H2$, which proposes that knowledge of halal cosmetics is positively associated with brand trust, is also supported. The results are consistent with the findings of previous studies, explaining the significant relationship between knowledge and brand trust (Kim and Loewenstein, 2020). These findings also reinforce previous empirical research where knowledge and belief positively correlated with consumer confidence in labeled products (Nuttavuthisit and Thogersen, 2017).

Similarly, $H3$ proposes that emotional attachment to halal cosmetics is positively associated with satisfaction. Thus, $H3$ is supported empirically. This result aligns with previous studies, confirming that customer satisfaction was an emotional response to the consumers’ experiences (Levy and Hino, 2016). Other findings also support this result, explaining that the emotional attachment to brands came from the emotional attachment (Moussa and Touzani, 2017). Customers with a high emotional brand attachment would quickly achieve satisfaction with their choices (Japutra et al., 2018).

Meanwhile, $H4$ proposes that emotional attachment to halal cosmetics is positively associated with brand trust. Thus, $H4$ is supported. This finding indicated that the customers’ emotional attachment affected trust. This result is consistent with previous studies explaining that emotional attachment increased customers’ desire to build and maintain relationships (Williams, 2001). Thompson et al. (2006) also supported the findings, where they found that consumer–brand interactions positively impacted trust and commitment. This study is also consistent with Bidmon (2017), proving that the brand’s emotional attachment positively influences the success of brand–consumer relationships.

Further, religiosity is also found to be positively associated with satisfaction. Thus, $H5$ is supported. The findings align with previous researchers who revealed that religiosity could encourage human behavior (Eid and El-Gohary, 2015). Religiosity was also considered as a lifestyle that reflected the values and attitudes of customers as reflected in their religious beliefs (Zamani-Farahani and Musa, 2012). This finding is also consistent with Eid and El-Gohary (2015), explaining the solid relationship between religious belief and customer satisfaction.

In addition, $H6$ is also empirically supported. It proves that religiosity is positively associated with brand trust. The finding supports an earlier study where brand trust was strongly correlated with customer quality and honesty (Doney and Cannon, 1997). Kayed and Hassan (2011) found that the adherence to sharia principles was based on the customers’ trust. Alhazmi (2019) a consistent result with this study showed that religion in product promotion could affect trust. Besides, religious beliefs were essential for the companies when designing their marketing strategies (Selim et al., 2019).

Furthermore, $H7$ supports and confirms that satisfaction is positively associated with purchasing intention. This finding is supported by several previous studies (Jiang and Rosenbloom, 2005; Kandampully and Suhartanto, 2000; Lin et al., 2005;
Nuryakin and Farida, 2016). Other studies also agreed with the findings, explaining that customer satisfaction had a strong relationship with the intensity of repurchases (Wang and Po-Lo, 2002). Customer satisfaction created a competitive advantage and added value (Nagy and Kacmar, 2013). It also influenced the purchasing intention (Ariffin et al., 2018; Pérez et al., 2007).

Last, the result of H8, which shows that brand trust is positively associated with purchasing intention, is supported empirically. This finding is consistent with previous researchers stating that trust was an essential determinant of interactions influencing purchasing intention (Zhu et al., 2011). The trust also affected the customers’ confidence in brands (Hidayanti et al., 2018). This result is also consistent with other researchers who found that brand trust could predict consumer behavior by explaining purchasing intention (Nuryakin and Priyo, 2018). Meanwhile, consumer trust motivated them to buy the products (Muhamad et al., 2017) and created consumers’ commitment (Khan et al., 2017).

Contribution to knowledge
This study contributes to knowledge from many perspectives. From a scientific perspective, the results showed the important role of knowledge, emotional attachment and religiosity on purchase intention through satisfaction and brand trust as mediators using the TRA approach. Second, this research is an empirical study of the relationship between knowledge, emotional attachment and religiosity on purchase intention with a sample of consumers who use halal cosmetic products in Indonesia and Malaysia. Third, from practical implications, this study has offered the concepts of satisfaction and brand trust as a mediation to increase purchase intention and how important the competence of these two concepts is in increasing purchase intention. The results of this study also filled in the gaps of previous inconsistent research on the relationship between knowledge, emotional attachment, religiosity and purchase intention on brand satisfaction, trust and halal products.

Limitations and future studies
The findings of this study provide an accurate understanding of the relationships proposed, such as knowledge, emotional attachment and religiosity, on satisfaction, brand trust and purchasing intention of millennial Muslim woman consumers in Indonesia and Malaysia. However, these findings may be limited to the specific context determined in this study. This study may also create a generalization for the choice of cosmetic products within the scope of studies on customers in other countries, which academically require further investigation. The cosmetic consumers in the two countries had the same behavioral characteristics: Muslim consumers and product characteristics. The halal cosmetics from outside the two countries need further testing, including other variables such as product quality. The perceived value will allow a more comprehensive understanding of the characteristics of a particular product.

References


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