

Drivers of behavioral intention among non-Muslims toward halal cosmetics: evidence from Indonesia, Malaysia, and Singapore

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Drivers of behavioral intention among non-Muslims toward halal cosmetics: evidence from Indonesia, Malaysia, and Singapore

Drivers of
behavioral
intention

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Abstract

Purpose – This study aims to examine the halal brand image, halal logo and halal awareness of non-Muslim customers on attitude and behavioral intention.

Design/methodology/approach – This study uses a quantitative survey approach to 400 respondents consisting of 400 non-Muslim millennials in Indonesia, Malaysia and Singapore who have to buy halal cosmetics two years later. The sampling technique is purposive sampling. The analysis technique used in this study is structural equation modeling.

Findings – This study showed that halal logo, halal awareness and halal brand image have an effect on customer attitude. Then, the halal logo, halal awareness and halal brand image have an influence on behavioral intention. The existence of this positive signal has provided a great opportunity for businesses to make profits by meeting the demand for the halal market. Consumption of halal cosmetics produced by manufacturers attracts many non-Muslim consumers because of the safety, comfort and cleanliness of product ingredients, which of them must be given by the halal product, especially for cosmetics.

Research limitations/implications – This study broadens the understanding of the attitudes and behavioral intentions of non-Muslim consumers toward halal cosmetic products. Furthermore, this research has provided a deeper interpretation of non-Muslim understanding of halal logos, halal brand images and halal awareness which have been minimal in research studies.

Originality/value – This study contributes to the literature related to the behavioral intentions of millennial non-Muslim consumers for halal cosmetics. Therefore, respondents in the study were specific, that is, non-Muslims who are millennial generation in the Indonesia, Malaysia and Singapore context.

Keywords Healthy lifestyle, Halal logo, Halal brand image, Halal awareness, Attitude, Behavioral intention

Paper type Research paper

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Introduction

Many Muslim and non-Muslim countries are competing to direct the consumer market by providing halal, facilities and infrastructure to meet their needs (Ratnasari *et al.*, 2019a, 2019b). The size of the market for halal cosmetic products does not always come from Muslim countries, but it should be noted that most cosmetics and other personal care products are made by non-Muslim producers in non-Muslim countries, which is prone to disputes over the halal ingredients used. As a result, the cosmetics and pharmaceutical sectors have become the subject of greater scrutiny by Muslim scientists due to suspicion that many international brands use enzymes in the form extracted from pork or alcohol as a preservative, resulting in a great deal of cynicism against these brands among Muslim consumers who are looking for halal products (Mukhtar and Muhammad, 2012). According to Jumani and Sukhabot (2019), behavioral intention is the presence of a person's intention or desire to behave specifically. So that an understanding of consumer behavior will facilitate management in efforts to develop products or services by the needs and desires of consumers (Ratnasari *et al.*, 2020a, 2020b, 2020c, 2020d).

Previous studies have shown the determinants of behavioral intentions, such as halal logo (Bashir, 2019), halal brand image and halal awareness (Majid *et al.*, 2016) and attitudes (Mindra *et al.*, 2022). Currently, "halal" branding has penetrated cosmetic products, such as the "Halal" care logo is the first Indian cosmetic company to sell "Halal" branded products. In addition, multinational corporations operated by non-Muslims such as Colgate, L'Oreal and Unilever have invested heavily and served the Malaysian Muslim consumer segment by presenting Islamic branding (Jumani and Sukhabot, 2020). Handriana *et al.* (2020) show that consumers' preference for halal cosmetic products is determined by brand image because a good brand image in the eyes of Indonesian Muslim consumers makes them have a good attitude toward halal cosmetic products. Attitude toward the brand is one of the important elements in consumer buying actions. But on the other hand, the lack of halal brand campaigns in Singapore and the low intention to buy the halal product has resulted in concerns experienced by business people in promoting halal brands to non-Muslims in the context of Singapore's secular and multireligious society (Noor *et al.*, 2016).

The level of religious knowledge will determine the attitude and behavior of decision-making to consume the product (Ratnasari *et al.*, 2022). Increased consumer information and knowledge will lead to a significant increase in consumer demand (Ratnasari *et al.*, 2021). Seeking information and choosing to use halal cosmetic products are consumers' intentions to obtain safe, healthy, and hygienic products for their needs. For example, Muslims in the UK make up about 5% of the total population, which has led to many wholesalers starting to offer halal products so that when visiting the supermarket, will find many products with the halal logo. Muslims can demonstrate/develop certain behaviors towards halal products and services (Ali *et al.*, 2016).

This study contributes to the existing literature on consumer behavioral intentions toward halal cosmetics. This study adds to the existing literature on behavioral intentions in halal cosmetics (Abd Rahman *et al.*, 2015; Briliana and Nurwanti, 2017; Handriana *et al.*, 2020) by identifying the influence of halal brand image, halal logo and non-Muslim halal awareness on attitudes and behavioral intentions toward halal cosmetics. This study uses variables that are different from previous studies and also uses different respondents from most previous studies that used Muslim respondents. This study uses non-Muslim respondents from Indonesia with a non-Muslim minority of 12.9% (Ratnasari *et al.*, 2020a, 2020b, 2020c, 2020d), Malaysia with a moderate non-Muslim of 39.6% (Rohman, 2020), and Singapore with a non-Muslim majority of 85.7% (Noor, 2016).

Underpinned by the theory of customer behavior, the purpose of this study is to determine the effect of the relationship between halal logo, halal brand image, halal awareness, attitude and behavioral intention, especially in the non-Muslim consumer segment from the three countries (Indonesia, Malaysia, Singapore) which have different non-Muslim coverage. The purpose of this research can be achieved by a survey approach to 400 respondents consisting of 400 non-Muslim Millennials in Indonesia, Malaysia and Singapore who bought halal cosmetics in the past two years. This study showed that halal logo, halal awareness and halal brand image affect customer attitude. Then, the halal logo, halal awareness and halal brand image influence behavioral intention. The existence of this positive signal has provided a great opportunity for businesses to make profits by meeting the demand for the halal market. The consumption of halal cosmetics is much in demand by non-Muslim consumers because halal cosmetics have safety, comfort, and convenience material cleanliness. Results This research is expected to contribute to improving the literature regarding the marketing of the halal industry, especially halal cosmetics.

The next section in this paper is a literature review in which the empirical basis and theory of the relationship between variables are discussed. This section is followed by the methodology. The next section is the results followed by a discussion of the results. The last section is a summary and conclusion.

Literature review

Theoretical foundation

Customer behavior. The concept of consumer behavior generally refers to the process by which customers choose, buy and consume services and goods to satisfy their needs and wants (Ramya and Ali, 2016). Several factors influence consumer behavior, including consumer attitudes toward a product, service or brand (Su and Zhang, 2008). This study implements the theory of customer behavior in halal cosmetics. This study argues that the attitude of non-Muslim consumers toward existing halal cosmetics or potential consumers will determine whether they will have behavioral intentions toward halal cosmetics or not. If a person's attitude is associated with cosmetics that do not have the halal logo as the best cosmetics, then this person may never have the intention to behave toward halal cosmetics unless the attitude has been changed. A person's attitude toward the product can be changed through the presence of a halal logo. Borzooei and Asgari (2016) show that the halal logo is the most effective element in reducing such uncertainty and contributing well to their attitude. In addition, Mazloomi *et al.* (2015) and Yu *et al.* (2018) show that brand image has a significant influence on consumer attitudes toward products. Another factor that can change consumer attitudes is halal awareness. Yusoff and Adzharuddin (2017) show that the halal awareness factor is very important in the attitude of seeking information on halal products. Therefore, in this study, customer behavior is used as a basis to explain the impact of using a halal logo, halal brand image and halal awareness on attitudes and behavioral intentions that shape the behavioral intentions of non-Muslim consumers to choose halal cosmetic products.

Relationship between variables:

Halal logo toward attitude. The halal logo is a sign of trust and quality in the consumer market (Aqdas and Amin, 2020). Attitude is an expression of consumer feelings about an object whether it is liked or not, and attitude also describes consumer confidence in the various attributes and benefits of that object and awareness of its environment (Sumarwan, 2014). Research conducted by Al-Kwafi *et al.* (2020) has used consumer attitudes as a variable to assess consumer behavior in adopting products, one of which is products with

the halal logo. In Malaysia, the halal logo has significant religious cues resulting in attitudinal gains toward advertising among Muslims (Arriffin *et al.*, 2016). The research of Borzooei and Asgari (2016) shows that the halal logo is the most effective element in reducing such uncertainty and contributing well to their attitude to buy:

H1. Halal logo has a positive effect on attitude.

Halal brand image toward attitude

According to Kotler and Keller (2007: 346), brand image is the “perceptions and beliefs held by consumers. As reflected in the association held in consumer memory. That perception and consumer confidence, as reflected in the associate in consumer memory”. By creating the right brand image for a product. Attitude is a relatively consistent approach to describing a person’s judgments, feelings and tendencies toward an object or idea (Kotler and Armstrong, 2012). Handriana *et al.* (2020) also stated that when consumers have difficulty in distinguishing offers from competitors based on the actual product quality, marketers will use the brand image as a weapon to attract consumers’ hearts. For consumers, a brand will be one of their considerations in behaving toward halal products. Research by Mazloomi *et al.* (2015) and Yu *et al.* (2018) shows that brand image has a significant influence on consumer attitudes toward products:

H2. Halal brand image has a positive effect on attitude.

Halal awareness toward attitude

Halal awareness is the experience or information that consumers have about halal food, beverages and products (Ambali and Bakar, 2014). Halal awareness factor is very important in the attitude of seeking information on halal food products among Muslim families (Yusoff and Adzharuddin, 2017). Awareness of the halalness of a product is determined by the positive attitude of the community (Golnaz *et al.*, 2010). A positive attitude is a positive perception of halal awareness. This means that the parties involved in product transactions must take positive action against halal products. The number of products with different brands and quality causes conscious consumers to choose certain products as their choices that have well-known brands even though these choices are of lower quality than other unknown brands. Brand awareness has a positive effect on brand attitudes (Jaiyeoba, 2019):

H3. Halal awareness has a positive effect on attitude.

Attitude toward behavioral intention

Attitude is an expression of consumer feelings about an object whether it is liked or not, and attitude also describes consumer confidence in the various attributes and benefits of that object and awareness of its environment (Sumarwan, 2014). Battour *et al.* (2022) contribute to understanding the factors that influence the creation of good consumer behavior, given the increasing competition in the halal business. Behavioral intention is the behavior of consumers who are loyal to the company so that they are willing to recommend it to others (Namkung and Jang, 2007). Khan and Azam (2016) found that attitude was the most significant in predicting the purchase intention of halal-certified products. Balques *et al.* (2017), show that attitude has a significant effect on the purchase intention of halal

cosmetic products. [Mindra et al. \(2022\)](#) also showed that attitude was positively and significantly related to intention:

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H4. Attitude has a positive effect on behavioral intention.

Halal logo toward behavioral intention

The halal logo is a symbol of the halalness of a product whose ingredients or method of cooking the product are not known to consumers, and as a differentiator between healthy and unhealthy products, and which products are safe and unsafe ([Borzooei and Asgari, 2016](#)). Halal labels can influence consumer purchasing decisions. The better the halal labeling, the better the purchase decision ([Ibrahim and Hendri, 2020](#)). The results of research from [Ghadikolaei \(2016\)](#) found that halal logos have a positive influence on consumer purchase intentions among Muslim and non-Muslim consumers. [Sari and Ilyda \(2013\)](#) said that the results of research conducted on non-Muslim students, halal labels on the packaging make consumers not hesitate in choosing packaged foods, especially imported foods. [Bashir \(2019\)](#) stated that the halal logo affects behavioral intention to buy halal food products:

H5. Halal logo has a positive effect on behavioral intention.

Halal brand image toward behavioral intention

Brand image refers to the image of the brand name, sign, symbol and design accumulation of all that represents the product and differentiates it from its competitors ([Kotler et al., 2009](#)). Behavioral intention is the behavior of consumers who are loyal to the company so that they are willing to recommend it to others ([Namkung and Jang, 2007](#)). A successful brand image enables consumers to identify the needs that the brand fulfills and differentiate the brand from its competitors, and consequently, several previous studies have also shown that brand image has a substantial effect on behavioral intentions ([Lien et al., 2015](#)). Brand image has a positive effect on behavioral intention ([Syahfudin and Ruswanti, 2015](#)). [Nghah et al. \(2021\)](#) showed that brand image was found to have a positive effect on the intention to buy halal cosmetics:

H6. Halal brand image has a positive effect on behavioral intention.

Halal awareness toward behavioral intention

Awareness can be defined as knowledge or understanding of a particular subject or situation ([Zakaria et al., 2017](#)). Behavioral intentions can be thought of as indicators of clients who will stay with or back out of business. The client's behavioral intentions can be positive or negative ([Zeithaml et al., 1996](#)). Positive behavioral intentions are from positive word of mouth (saying things positive and suggesting service to people others), spending bonus payments, spending more extra money with the company and continuing to be loyal. On the other hand, intention negative behavior leaving the company, spending less money with a company and expanding malicious speech ([Ladhari, 2009](#)). [Mutmainah \(2018\)](#) concludes that halal awareness has a positive and significant effect on consumers' purchase intentions for halal food. Similarly, [Hamdan et al. \(2013\)](#) stated that awareness is the most influential factor in the choice of Muslim consumers to buy halal food. In another study it was found that awareness has a positive effect on consumer intentions. Therefore, the

findings of previous studies confirm that awareness of halal food has a positive influence on consumers' purchase intentions (Krishnan *et al.*, 2017; Zakaria *et al.*, 2017; Ya *et al.*, 2017) (Figure 1):

H7. Halal awareness has a positive effect on behavioral intention.

Methodology

Research design, population and sample

This study uses a quantitative methodology with online and offline field surveys. Online is done by sharing a google form link. Then respondents from the three countries were included as screening questions in the online questionnaire to select eligible respondents who could continue filling out the next questionnaire. Offline the research team contacted respondents directly from three countries, by visiting them at meetings such as: shopping center and campus. The population in this study are non-Muslim consumers in Indonesia, Malaysia and Singapore. These three countries represent countries with the non-Muslim minority (Indonesia), moderate (Malaysia) and majority (Singapore) populations. The sample used is 400 non-Muslim millennial respondents in Indonesia, Malaysia and Singapore who have purchased halal cosmetics in the past two years. The analytical tool used is correlation-based structural equation modeling (SEM) using AMOS 22 software.

The questionnaire and measurement of variables

This study uses three exogenous variables (halal logo, halal brand images and halal awareness), one mediating variable (attitude) and one endogenous variable (behavioral intention). Halal logo uses items adapted from Aziz and Nyen (2013), halal brand images use items adapted from Ali *et al.* (2020), halal awareness uses items adapted from Handriana *et al.* (2020), attitude uses items that were adapted from Jumani and Sukhabot (2019) and behavioral intention by using items adapted from Ratnasari *et al.* (2020a, 2020b, 2020c, 2020d). The indicators in these variables are described in Table 1.

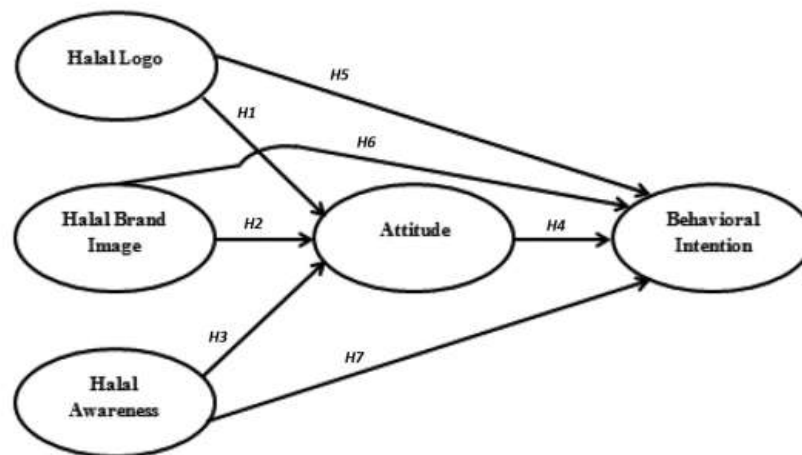


Figure 1. Conceptual model

| Indicator | Code | Drivers of behavioral intention |
|---|------------------|---------------------------------|
| <i>Panel A: Halal logo</i> | | |
| There are several countries that also issue halal certification and logo for cosmetic products. | HL ₁ | |
| Halal logo is easily recognized | HL ₂ | |
| If I do not find a halal logo, you will check ingredients or ingredients | HL ₃ | |
| I can easily find halal products in the supermarket where you shop | HL ₄ | |
| The cosmetic products I buy must have the halal logo | HL ₅ | |
| <i>Panel B: Halal brand image</i> | | |
| Brand is an important element of product | HBI ₁ | |
| Islamic brands are sufficient to show the halalness of halal cosmetic products | HBI ₂ | |
| I bought halal cosmetic products based on the brand | HBI ₃ | |
| Islamic brands affect self-confidence in buying and consuming halal cosmetic products | HBI ₄ | |
| I bought halal cosmetic products even though I was not familiar with the brand | HBI ₅ | |
| <i>Panel C: Halal awareness</i> | | |
| I know that pork, alcohol and others are among the ingredients for making cosmetics that are haram | HA ₁ | |
| I realized the "halalness" of halal cosmetic products | HA ₂ | |
| I know that halal cosmetic brands maintain the cleanliness and safety of products | HA ₃ | |
| I know halal cosmetic products from non-Muslim producers are illegal | HA ₄ | |
| I know that cosmetics made from substances/meat make cosmetics also haram | HA ₅ | |
| <i>Panel D: Attitude</i> | | |
| Halal cosmetic products are important for my life | ATT ₁ | |
| I like to choose halal cosmetic products | ATT ₂ | |
| Most people who are important to me use halal cosmetic products | ATT ₃ | |
| Using halal cosmetic products is my own choice | ATT ₄ | |
| I always look for halal labels when I buy cosmetic products | ATT ₅ | |
| <i>Panel E: Behavioral intention</i> | | |
| I am willing to spend my time to buy cosmetic products with the authentic Halal logo | BI ₁ | |
| I am willing to pay more for cosmetic products with the authentic Halal logo | BI ₂ | |
| I am willing to wait a little longer for buy cosmetic products with the authentic Halal logo | BI ₃ | |
| I am willing to spend my time more to read some variants of halal cosmetics to buy cosmetic products with the original Halal logo | BI ₄ | |
| I intend to buy halal cosmetic products in the future | BI ₅ | |

Table 1.
Measurement of variables

Reliability, validity and confirmatory factor analysis

The results of filling out the questionnaire showed that 400 respondents were non-Muslim women with the maximum age range being 17–24 years. The type of occupation of the respondents in the study that filled the most was the students, and private employees. Most of the respondents who filled out came from Indonesia with 60%. The descriptive table for the profile of 400 respondents is presented in Table 2.

In SEM modeling, the measurement model is used to measure the strength of the structural dimensions that make up a factor. The technique used is confirmatory factor analysis (CFA). CFA is carried out through maximum likelihood estimation to determine whether the measurement model on the data has the right reliability and validity (Table 3).

The three criteria for convergent validity include the adequacy of factor loading (more than 0.5), average variance extracted (AVE) (more than 0.5) (Hair *et al.*, 2010). All indicator variables in this study have a factor loading value of more than 0.5 (0.613–0.952) so that it is declared valid, the AVE value of all variables is above 0.5 (0.528–0.870), which means that the majority of variance is explained by construction, and the CR value is more than 0.70

| Demography | Category | No. of respondent | (%) |
|---------------|---------------------|-------------------|-----|
| Gender | Male | 0 | 0 |
| | Female | 400 | 100 |
| Age | 17–24 years | 198 | 50 |
| | 25–32 years | 151 | 38 |
| | 33–40 years | 51 | 12 |
| | Student | 185 | 46 |
| Types of work | Government employee | 18 | 5 |
| | Private employee | 114 | 29 |
| | Entrepreneur | 67 | 17 |
| Nationality | Housewife | 16 | 3 |
| | Indonesia | 241 | 60 |
| | Malaysia | 99 | 25 |
| | Singapore | 60 | 15 |

Table 2.
Respondents'
demography

(0.847–0.971) which ensures a satisfactory internal consistency of the measurement items (Hair *et al.*, 2010). So it can be concluded that all indicators are consistent and good in measuring the construct.

Discriminant validity analysis needs to be done so that the scale used does not have two constructs that measure the same thing. To find out whether two constructs measure different things, the correlation between the constructs must be less than 0.9. If the correlation between two constructs reaches 0.9 or more, then there is multicollinearity between the constructs (Hair *et al.*, 2006, p. 277). Table 4 shows that in the model there is no multicollinearity, because each construct has a correlation value of <0.9.

Model

This study uses an analytical model of SEM to identify the effect of halal brand image, halal logo and non-Muslim halal awareness on attitudes and behavioral intentions in halal cosmetics. The summary of the results of the adjustment index study (goodness of fit) is accompanied by an assessment standard so that the criteria for a good model or following the model requirements can be seen in Table 5.

After making modifications by following the suggestions from the modification index, there are two criteria to achieve a good or fit model, namely, root mean square residual (RMR) and comparative fit index (CFI). According to Solimun (2002, p. 50), if there are two or three fit model criteria that have met the model fit requirements, then the overall model can be stated according to the data.

Result

Descriptive statistics

In Table 6, it can be seen that all variables in this study have a standard deviation that is smaller than the mean value. This shows that the data varies less because the standard deviation value is smaller than the mean. The mean value of halal logo is 2.76, which means that the majority of respondents are aware of the importance of the halal logo in halal cosmetics. The mean value of halal brand image of 3.50 means that the majority of respondents consider halal brand image in cosmetics to be very important. The mean value of halal awareness of 3.48 means that the majority of respondents have a very high level of halal awareness. The mean attitude value of 3.34 means that the majority of respondents have a very positive attitude toward halal cosmetics. The mean behavioral intention of 3.60

| Constructs | Items | Loading | CR | AVE |
|-----------------------------|--|---------|-------|-------|
| <i>Halal logo</i> | HL1: There are several countries that also issue halal certification and logo for cosmetic products | 0.948 | 0.971 | 0.870 |
| | HL2: Halal logo is easily recognized | 0.926 | | |
| | HL3: If I do not find a halal logo, you will check ingredients or ingredients | 0.952 | | |
| | HL4: I can easily find halal products in the supermarket where you shop | 0.937 | | |
| | HL5: The cosmetic products I buy must have the halal logo | 0.900 | | |
| <i>Halal brand image</i> | HBI1: Brand is an important element of product | 0.788 | 0.847 | 0.528 |
| | HBI2: Islamic brands are sufficient to show the halalness of halal cosmetic products | 0.702 | | |
| | HBI3: I bought halal cosmetic products based on the brand | 0.735 | | |
| | HBI4: Islamic brands affect self-confidence in buying and consuming halal cosmetic products | 0.613 | | |
| | HBI5: I bought halal cosmetic products even though I was not familiar with the brand | 0.781 | | |
| <i>Halal awareness</i> | HA1: I know that pork, alcohol and others are among the ingredients for making cosmetics that are haram | 0.877 | 0.898 | 0.639 |
| | HA2: I realized the "halalness" of halal cosmetic products | 0.841 | | |
| | HA3: I know that halal cosmetic brands maintain the cleanliness and safety of products | 0.756 | | |
| | HA4: I know halal cosmetic products from non-Muslim producers are illegal | 0.790 | | |
| | HA5: I know that cosmetics made from substances/meat make cosmetics also haram | 0.723 | | |
| <i>Attitude</i> | ATT1: Halal cosmetic products are important for my life | 0.719 | 0.889 | 0.615 |
| | ATT2: I like to choose halal cosmetic products | 0.822 | | |
| | ATT3: Most people who are important to me use halal cosmetic products | 0.786 | | |
| | ATT4: Using halal cosmetic products is my own choice | 0.800 | | |
| | ATT5: I always look for halal labels when I buy cosmetic products | 0.790 | | |
| <i>Behavioral intention</i> | BI1: I am willing to spend my time to buy cosmetic products with the authentic Halal logo | 0.774 | 0.905 | 0.655 |
| | BI2: I am willing to pay more for cosmetic products with the authentic Halal logo | 0.842 | | |
| | BI3: I am willing to wait a little longer for buy cosmetic products with the authentic Halal logo | 0.866 | | |
| | BI4: I am willing to spend my time more to read some variants of halal cosmetics to buy cosmetic products with the original Halal logo | 0.778 | | |
| | BI5: I intend to buy halal cosmetic products in the future | 0.783 | | |

Table 3.
Convergent validity
and reliability

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means that the majority of respondents have very positive behavioral intentions toward halal cosmetics.

Correlation analysis

The results of the Pearson correlation analysis are shown in Table 4. This was done to determine the relationship between the observed variables. A positive relationship describes a directly proportional relationship, and a negative result means that the relationship is inversely proportional (Hair *et al.*, 2010). Table 4 shows that all variables have a positive relationship, which means that the higher the value of the *x* variable, the higher the value of the *y* variable and vice versa.

Regression analysis

Structural model analysis Figure 2 shows that the adjustment of the model with the data used is goodness-of-fit index with a value of 0.807, adjusted goodness-of-fit index with a value of 0.764, Tucker–Lewis index value of 0.888, normed fit index value of 0.874, RMR value of 0.038, CFI of 0.901 and RMSEA value of 0.088. After making modifications by following the suggestions from the modification index, there are two criteria to achieve a good or fit model, namely, RMR and CFI. According to Solimun (2002, p. 50), if there are two or three fit model criteria that have met the model fit requirements, then the overall model can be stated according to the data.

| Variable pattern | Correlation |
|--|-------------|
| Halal logo → Halal brand image | 0.432 |
| Halal logo → Halal awareness | 0.225 |
| Halal logo → Attitude | 0.472 |
| Halal logo → Behavioral intention | 0.453 |
| Halal brand image → Halal awareness | 0.462 |
| Halal brand image → Attitude | 0.719 |
| Halal brand image → Behavioral intention | 0.625 |
| Halal awareness → Attitude | 0.538 |
| Halal awareness → Behavioral intention | 0.516 |
| Attitude → Behavioral intention | 0.662 |

Table 4.
Discriminant validity
test

| Model fit criteria | Model fit value | Standard |
|-----------------------------|-----------------|----------|
| <i>Cmindf</i> | 4.086 | ≤2 |
| <i>Sign. chi square (p)</i> | 0.000 | >0.050 |
| RMR | 0.038 | <0.050 |
| GFI | 0.807 | >0.900 |
| Adjusted GFI (AGFI) | 0.764 | >0.900 |
| Normed fit index (NFI) | 0.874 | >0.900 |
| Tucker–Lewis index (TLI) | 0.888 | >0.900 |
| Comparative fit index (CFI) | 0.901 | >0.900 |
| RMSEA | 0.088 | <0.080 |

Table 5.
Goodness-of-fit
model

Note: RMSEA = Root mean square error of approximation

| Code of indicator | N | Minimum | Maximum | Mean | SD |
|--------------------|-----|---------|---------|------|-------|
| HL1 | 400 | 1 | 4 | 2.73 | 1.187 |
| HL2 | 400 | 1 | 4 | 2.69 | 1.123 |
| HL3 | 400 | 1 | 4 | 2.80 | 1.200 |
| HL4 | 400 | 1 | 4 | 2.83 | 1.137 |
| HL5 | 400 | 1 | 4 | 2.77 | 1.103 |
| HBI1 | 400 | 1 | 4 | 3.49 | 0.609 |
| HBI2 | 400 | 1 | 4 | 3.30 | 0.719 |
| HBI3 | 400 | 1 | 4 | 3.51 | 0.657 |
| HBI4 | 400 | 1 | 4 | 3.69 | 0.570 |
| HBI5 | 400 | 1 | 4 | 3.49 | 0.596 |
| HA1 | 400 | 1 | 4 | 3.59 | 0.713 |
| HA2 | 400 | 1 | 4 | 3.56 | 0.688 |
| HA3 | 400 | 1 | 4 | 3.39 | 0.677 |
| HA4 | 400 | 1 | 4 | 3.53 | 0.664 |
| HA5 | 400 | 1 | 4 | 3.33 | 0.679 |
| ATT1 | 400 | 1 | 4 | 3.40 | 0.701 |
| ATT2 | 400 | 1 | 4 | 3.43 | 0.749 |
| ATT3 | 400 | 1 | 4 | 3.32 | 0.760 |
| ATT4 | 400 | 1 | 4 | 3.26 | 0.791 |
| ATT5 | 400 | 1 | 4 | 3.30 | 0.805 |
| BI1 | 400 | 1 | 4 | 3.53 | 0.625 |
| BI2 | 400 | 1 | 4 | 3.70 | 0.603 |
| BI3 | 400 | 1 | 4 | 3.65 | 0.594 |
| BI4 | 400 | 1 | 4 | 3.63 | 0.607 |
| BI5 | 400 | 1 | 4 | 3.53 | 0.636 |
| Valid N (listwise) | 400 | | | | |

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Table 6.
Descriptive statistics

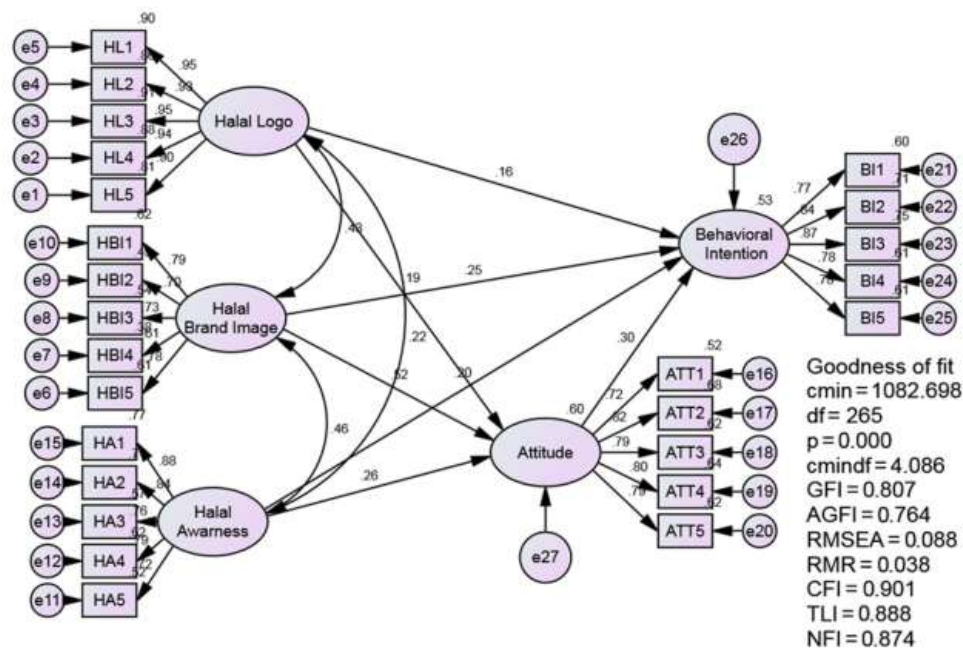


Figure 2.
Structural model

Research hypothesis testing research The researcher tested the hypothesis using the critical ratio (CR) value with the condition > 1.967 or the probability. If the significance value is < 0.05 , it can be seen that there is a significant effect on the relationship between variables and if the significance value is > 0.05 , then there is no significant effect (Hair *et al.*, 2010).

Based on the data in Table 7, it can be seen that all relationships between variables have a significant effect, so all hypotheses can be accepted.

Discussion of results

H1 shows that there is a significant effect of the halal logo on attitude (4.252 > 1.967 and $P < 0.05$). These results are in line with previous research showing that non-Muslim consumers can recognize the advantages of the halal logo, thereby encouraging their attitude to buy the product (Golnaz *et al.*, 2010; Bashir, 2019). For non-Muslim consumers, raw materials and production processes are also important things that must be considered in choosing certain cosmetic products. Non-Muslim consumers are now realizing that halal products are meaningless if they do not know what they contain. Inadequate product labeling is considered unethical for a product. The buying behavior of non-Muslims in Malaysia depends on the ethical quality of the overall information content. Ingredients added to products may have different names which the terminology of these additive inputs may be difficult for consumers to understand. Of course this can affect the buying behavior of non-Muslim consumers. Consumer buying behavior depends on the credibility of the label (i.e. the amount of credible information and the trustworthiness of the publisher) (Abdul Latiff *et al.*, 2013).

H2 shows a significant influence relationship between halal brand image on attitude (8.396 > 1.967 and $P < 0.05$), this is in line with the research of Handriana *et al.* (2020) that the positive attitude of non-Muslim consumers to like halal cosmetic products can be determined by the halal brand image of the product. Chinese companies engaged in halal products must focus on the halal market segment and be able to differentiate halal brand products from competitors. Building the popularity of a brand to become a famous brand is not easy. However, popularity is one of the keys that can shape consumer brand image. This positive image in the eyes of non-Muslim consumers will lead to a positive attitude toward halal cosmetic products (Mazloomi *et al.*, 2015).

H3 shows a significant effect of halal awareness on attitude (5.000 > 1.967 and $P < 0.05$). This finding is consistent with the research of Maichum *et al.* (2017) that halal awareness can influence consumer attitudes. Non-Muslim consumers who are aware of the importance of halal cosmetic products, have their reasons for liking and choosing to use these products. The awareness of non-Muslim consumers towards halal cosmetic products is based on the

| Hypothesis | Influence | Standardized | Critical ratio | P | Note |
|------------|--|--------------|----------------|-----|----------|
| H1 | Halal logo → Attitude | 0.191 | 4.252 | *** | Accepted |
| H2 | Halal brand image → Attitude | 0.519 | 8.396 | *** | Accepted |
| H3 | Halal awareness → Attitude | 0.255 | 5.000 | *** | Accepted |
| H4 | Attitude → Behavioral intention | 0.301 | 3.921 | *** | Accepted |
| H5 | Halal logo → Behavioral intention | 0.159 | 3.400 | *** | Accepted |
| H6 | Halal brand image → Behavioral intention | 0.246 | 3.479 | *** | Accepted |
| H7 | Halal awareness → Behavioral intention | 0.205 | 3.903 | *** | Accepted |

Table 7.

Testing hypothesis

Note: *** $P < 0.01$

perception that halal cosmetic products are free from pork, alcohol, and other ingredients to make haram cosmetics that are harmful to the skin (Kurniawati and Hana, 2019).

H4 shows a significant effect of attitude on behavioral intention ($3.921 > 1.967$ and $P < 0.05$) and is consistent with research from Memon *et al.* (2019) that attitudes have a positive effect on intention. Bashir (2019) explains that the consumer's purchase intention (behavioral intention) of a product is influenced by consumer attitudes. The attitude of non-Muslim consumers who like cosmetic products with the halal logo will have a major influence on behavioral intentions in choosing halal cosmetic products. One of them is the willingness of non-Muslim consumers to buy halal cosmetic products even at higher prices. For non-Muslim consumers, this is not a problem, because it is important to protect themselves when using halal cosmetic products. Non-Muslim consumers prefer cosmetic products that have good quality and are guaranteed to be halal.

H5 shows the significant effect of the halal logo on behavioral intention ($3.400 > 1.967$ and $P < 0.05$). This finding is also consistent with research from Bashir (2019) who shows the result that the halal logo affects the behavioral intentions of foreign consumers to buy halal products. Non-Muslim consumers are very careful in choosing certain cosmetic products. The halal logo is used by non-Muslim consumers to consider the cosmetic products they will buy. The halal logo can give non-Muslim consumers confidence about the safety of halal cosmetic products. This makes non-Muslim consumers calmer in choosing cosmetic products. Most non-Muslim consumers are willing to pay more, wait a long time and travel long distances just to buy cosmetics with the original halal logo (Abd Rahman, 2015).

H6 shows that there is a significant influence of halal brand image on behavioral intention ($3.479 > 1.967$ and $P < 0.05$) and is supported by the research of Handriana *et al.* (2020) which states that a good brand image in the eyes of consumers makes them have a good attitude toward halal cosmetic products. The feeling of whether or not non-Muslim consumers like halal cosmetic products depends on the halal brand image of the product. A good halal brand image will direct consumers to buy the product. Non-Muslim consumers view halal cosmetic products as the best solution to avoid the danger of mistakenly consuming prohibited cosmetic products.

H7 also shows a significant relationship between halal awareness and behavioral intention ($3.903 > 1.967$ and $P < 0.05$). This finding is consistent with research by Abd Rahman *et al.* (2015), Aziz and Nyen (2013) and Hamdan *et al.* (2013) who emphasize that awareness has a positive effect on consumer attitudes toward purchasing halal products. In addition, young consumers (aged between 20 and 35) made more purchases than older consumers (aged between 36 and 50). Indonesian and Malaysian consumers show similarities and differences in their shopping styles. The difference is that Malaysian consumers are more price sensitive, show more loyal consumers, are more receptive to product innovation and consider shopping as recreation than Indonesian consumers, while the similarity is that they like products with well-known brands and try to find the best quality products (Helmi *et al.*, 2018). Indonesian and Malaysian consumers tend to be impulsive consumers, they often buy unplanned products and tend to lack discipline in budgeting when shopping.

Summary and conclusion

Based on the discussion, the following conclusions can be drawn: halal logo, halal brand images and halal awareness have a significant effect on the attitude and behavioral intention of non-Muslim consumers.

This research broadens the understanding of the attitudes and behavioral intentions of non-Muslim consumers toward halal cosmetic products. The findings in this study also can

be used by cosmetics brand manufacturers as one of the bases for making a halal logo on their products in the future. Furthermore, this research has provided a deeper interpretation of non-Muslim understanding of halal logos, halal brand images and halal awareness which have been minimal in research studies. Therefore, practitioners must consider the halal logo, halal brand images and halal awareness factors that can benefit non-Muslim customers. Halal logos and halal brand images have competitive advantages and increase customer trust, especially for non-Muslim customers.

This research still has some limitations. The sample used in this study only focused on non-Muslim consumers in the Southeast Asia region, who may have different perspectives from respondents from other countries. Future research can be carried out in various countries such as Europe, Africa, Australia and USA to test the generalizability of the theoretical model that the researcher proposes further.

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