Vol. 2, No. 01, pp. 50-69

Journal of Organizational and
Human Resource Development Strategies
journal.iistr.org/index.php/OHDS
DOI: 10.56741/ohds.v2i01.961

The Intention to Buy Halal Skincare for Men: A Case Study on Kahf Face Wash Product

[1]Amelia Kurniastuti*, [1]Lilik Wahyudi
Corresponding Author: *amelia.kurniastuti1@gmail.com
[1] Indonesian Institute of Science and Technology Research, Yogyakarta, Indonesia

ARTICLE INFO

Article history
Received 28 August 2024
Revised 19 February 2025
Accepted 4 May 2025

Keywords
Brand Image
Halal Product
Intention
Perceived Value
Religiosity

ABSTRACT

This study aims to determine the effect of perceived value, perceived risk, brand image, halal certification, and religiosity on beliefs, attitudes, halal awareness, and purchase intentions of halal products. Especially the Kahf brand face wash. The research population is those who are included in the category of Muslim men with an age range of 15-40 years. Its coverage area covers many cities in Indonesia. The analytical test method uses Structural Equation Modeling or SEM with SmartPLS 3. The samples studied were 284 respondents and were taken using purposive sampling techniques. The results of this study found that 8 out of 11 hypotheses were accepted. The accepted hypotheses include the influence of perception on trust, brand image on trust, religiosity on attitudes, halal certification on halal awareness, trust on purchase intentions, trust on attitudes, halal awareness on attitudes, and attitudes on purchase intentions. While the other 3 hypotheses, namely the effect of risk perception on trust, brand image on attitudes, and halal awareness on purchase intention, were found to have no significant effect, or in other words rejected.

This is an open-access article under the CC–BY-SA license.

Introduction

Indonesia holds the position of being the fourth most populous country in the world and the largest nation with a Muslim-majority population [1]-[3]. Consequently, it is unsurprising that Indonesia ranks among the top 15 countries with the highest consumption of halal products globally [4]. According to the State of the Global Islamic Economy Report 2022 [4], Indonesia's halal product consumption in 2021, specifically in the halal food sector, reached USD 146.7 billion. Meanwhile, in other sectors such as Islamic finance and banking, assets were recorded at USD 119.5 billion [4].

However, the consumption of halal products in the cosmetics sector tells a different story. Despite Indonesia's significant influence and high ranking in this domain, consumption remains relatively low, with a total value of approximately USD 4.7 billion. This figure is considerably less than that of halal media and recreation consumption, which reached USD 22.4 billion. Handriana et al. [5] noted that out of 30 Muslim women from the Millennial generation, only 12 reported using halal-certified cosmetics, while the remainder opted for vegan or other alternatives.

Cosmetics are defined as substances or preparations intended for use on the external parts of the human body (epidermis, hair, nails, lips, and external genital organs), as well as on the teeth and oral mucosa [6]. These products are primarily used for cleansing, perfuming, altering appearance, correcting body odors, and/or maintaining the body in good condition. Thus, the use of cosmetics, particularly skincare and personal care products, is closely tied to the daily routines of both men and women. The rise of the internet, social media, and e-commerce platforms has accelerated the growth and innovation of the cosmetics industry, making skincare a normalized aspect of men's lifestyles. Over the past decade, a significant shift has occurred in Indonesia, as more men increasingly embrace skincare practices.

For Muslim consumers, using skincare or personal care products goes beyond aesthetic function; it also provides psychological comfort and reinforces self-confidence [7]. The term *halal* derives from the Arabic word *halal*, meaning lawful or permissible. For Muslims, halal is both a religious and spiritual imperative, signifying that a product is permissible for use or consumption [8]. Furthermore, the concept of halal emphasizes safety and quality assurance for all users, regardless of their religious affiliation [9][10].

Based on this background, this study aims to investigate the factors that influence Generation Z and Millennial Muslim men to purchase halal products, with a specific focus on the Kahf face wash brand. Face wash is one of the most commonly used skincare products among men, and skincare itself has become a symbol of self-care, maintenance, and long-term personal investment. The evolving nature of consumer behavior presents a significant

challenge for marketers, particularly in the context of globalization and technological advancement [11]. This is especially relevant considering the paradigm shift in perceptions of masculinity and the current state of the halal cosmetics industry.

Kahf is a relatively new entrant in the men's cosmetics market, introduced by PT Paragon Technology and Innovation in 2020—the same company behind Wardah, a pioneering halal cosmetic brand for women in Indonesia. Generation Z and Millennials were selected as the focus of this study due to their socio-cultural characteristics. These two generations are deeply integrated with digital technologies, including the internet, social media, and e-commerce platforms.

Generation Z currently represents the largest age cohort globally, surpassing Millennials and comprising approximately 32% of the global population. In addition to their familiarity with smartphones and social media, both generations possess significant purchasing power [12]. Their purchasing decisions are notably influenced by their online interactions [5]. This shift in consumer behavior is evident in their intention to purchase halal products. Intention reflects a person's motivation to engage in a specific behavior. The stronger the intention, the greater the likelihood of that behavior being performed [7].

Theoretical Background

A. Purchase Intention

In Islam, the concepts of *halal* (permissible) and *haram* (prohibited) govern many aspects of life, including the act of purchasing goods. Muslims need to be aware of the nature of the products they use and consume. Purchase intention refers to an individual's predisposition or willingness to buy a particular product [13]. It reflects future-oriented consumer behavior, emerging as a precursor to actual purchasing actions [14]. According to Haryanto et al. [15], purchase intention represents an internal thought or abstract desire that has yet to materialize into concrete action.

This behavioral intention aligns with the Theory of Planned Behavior, which posits that intention is a central determinant of an individual's actions, particularly in purchasing decisions, whether they require significant effort or not. Every action, including religious and daily life activities, is preceded by intention [14].

Purchase intention also serves as a reliable predictor of consumer behavior. It implies that a consumer will proceed to buy a product after evaluating its worthiness. In the context of halal products, purchase intention relates specifically to the willingness to acquire halal-certified goods offered in the market [16].

B. Brand Perception and Trust

Perceived value represents the consumer's evaluation of the benefits obtained from a product relative to its cost or alternative options [5]. Abror et al. [17] define perceived value

as the condition wherein the perceived benefits of a product significantly exceed the effort or sacrifice required to obtain it. This is especially important in the context of halal skincare products, which are applied directly to the body and therefore require careful consideration by consumers.

Consumers have high expectations for halal skincare products, and these expectations shape their perception of value. Trust is formed based on this perceived value. Trust can be understood as the consumer's confidence in the integrity, competence, and benevolence of a company, fostering reliance on its products or services [18]. According to Abror et al. [19], trust is a crucial determinant of consumer loyalty and purchasing decisions.

Handriana et al. [5] found that perceived value significantly influences consumer trust in halal cosmetics, emphasizing that perceived value ultimately impacts satisfaction. Similarly, Abror's studies demonstrate a positive correlation between perceived value and consumer trust [19]. Other research supports the assertion that perceived value significantly affects trust [20]. As trust is pivotal to the success of a business, the following hypothesis is proposed: H1: Brand perception has a positive influence on trust.

C. Risk Perception

Risk perception refers to a consumer's anticipation of potential losses or uncertainties associated with a product or service. Olya & Al-Ansi [21] define risk perception as the consumer's assessment of uncertainty and the possible negative consequences of a purchase. Chen & Chang [22] describe it as the subjective evaluation of making an incorrect purchasing decision.

There is a strong relationship between risk perception and negative emotional responses in consumption, particularly concerning consumer trust. Risk often evokes fear and hesitation, especially when a consumer is required to rely on the performance of a product. Risk perception varies across individuals due to cultural backgrounds and personal experiences [23].

Several studies have confirmed the inverse relationship between perceived risk and trust. Abror et al. [19] demonstrated that a higher perception of risk reduces consumer trust in products. Likewise, Zhang et al. [11, along with Zhai et al. [20], found that perceived risk negatively affects consumer trust in various industries. According to Lee et al. [24], trust mitigates perceived risk by reducing consumer anxiety and perceived potential losses. Based on this understanding, the following hypothesis is formulated: H2: Risk perception has a negative influence on trust.

D. Brand Image

Brand image is understood as an emotional reaction or perception formed by consumers toward a specific brand. This perception emerges from reflections of dominant or memorable

brand-related experiences [18]. Yulianto et al. [25] describe brand image as the consumer's perception of a brand as reflected in memory. Similarly, Keller defines brand image as the associations consumers hold about a brand in their minds [5].

The development and recognition of a *halal* brand become more apparent when it enters conventional markets. However, the brand image of *halal* products can vary depending on geographical and sociocultural contexts. *Halal* brands are more easily accepted by Muslim consumers, but gaining acceptance among non-Muslim consumers requires an emphasis on universal values such as cleanliness, safety, and comfort [25]. This is important because the *halal* concept encompasses detailed elements, from the selection of raw materials to packaging and distribution.

A strong brand image is not built merely for the moment but is designed to be enduring and memorable for consumers. Over time, it creates value and fosters loyalty. A favorable brand image significantly contributes to consumer trust in *halal* products [5]. In a study on *halal* cosmetics, a positive brand image was found to increase trust among millennial women in Jakarta. Rosmayani & Mardhatillah [26], in their research on Muslim fashion, similarly found that consumer trust is positively influenced by brand image. The stronger the brand image, the greater the consumer trust in the product offered [27]. Hence, the following hypothesis is proposed: H3: Brand image has a positive influence on trust.

E. Brand Image, Religiosity, and Attitude

Brand image can also be conceptualized as a holistic memory or general impression of a brand. It is a critical factor in consumer decision-making, particularly for *halal* products. A positive brand image influences consumer attitudes, particularly in terms of liking or disliking a product. Discussions surrounding *halal* products are inherently linked to religion, as they are guided by religious beliefs and doctrines [28].

Religiosity, in this context, refers to the extent to which an individual adheres to religious values and practices in everyday life. It encompasses motivation, values, and belief systems rooted in one's faith [5]. Religiosity is widely recognized as a key factor influencing consumer attitudes and behaviors [28][29]. In this study, religiosity is specifically understood within the framework of Islamic faith and practice. Religiosity can be seen in two dimensions: belief in Allah and the actual practice of religious rituals [17]. These dimensions shape how individuals perceive and respond to *halal* branding and product offerings.

Attitude, according to Peter and Olson [30], is an individual's overall evaluation of a concept. Attitude is a person's consistent evaluative orientation towards a specific object or issue. Attitudes help individuals decide whether to approach or avoid something. In marketing, a consumer's attitude toward a product, positive or negative, directly influences their subsequent behavior and purchasing decisions.

Empirical studies support the influence of brand image on consumer attitudes. Chen [31] demonstrated that brand image has a positive effect on product attitudes. A well-established brand image reduces perceived risk and enhances favorable attitudes. Similarly, Yu et al. [32] found that brand image positively influences consumer attitudes in the Chinese market. Therefore, the following hypothesis is formulated: H4: Brand image has a positive influence on attitude.

Religiosity, as the degree of one's religious commitment, is reflected in both attitude and behavior. In studies focused on food consumption, religiosity has been easier to observe. While research on *halal* cosmetics remains limited, religiosity positively influences consumer attitudes toward *halal* products [5][28]. Based on the discussion, the following hypothesis is proposed: H5: Religiosity has a positive influence on attitude.

F. Halal Certification and Halal Awareness

Halal certification is an official recognition provided by an Islamic authority affirming that a product complies with Islamic dietary laws and principles. According to Annabi and Ibidapo-Obe [8], halal certification serves not only as a legal document but also as a symbol of quality assurance, indicating that a product adheres to Islamic guidelines. Similarly, halal certification is a document, logo, or trademark issued by an Islamic organization that confirms a product's compliance with halal standards [33].

Halal awareness, on the other hand, begins with the notion of awareness itself, defined as a person's understanding of a particular subject or situation [24]. In the context of halal products, halal awareness is a state in which individuals show special interest or have thorough knowledge about halal items. Bashir [9] further elaborates on this concept by framing halal awareness as part of one's knowledge that is translated into behavior. Halal awareness entails having a sufficient understanding of halal principles and practices [35].

If awareness stems from information, then the halal logo serves as a crucial informational cue, enabling consumers to make informed decisions. The logo is a visual assurance for Muslim consumers, indicating the permissibility of the product according to Islamic teachings. Handriana et al. [5] found that halal certification significantly influences halal awareness, particularly among Muslim millennial consumers who demand such certification for beauty products.

Furthermore, awareness of whether a product is produced by Islamic principles is a fundamental concern for Muslim consumers. Azam [34] found that Muslim consumers generally prefer products displaying a halal logo, as it reflects their personal awareness and commitment to Islamic dietary laws. These findings support the assertion that halal certification positively influences consumer halal awareness. Hence, H6: Halal certification has a positive influence on halal awareness.

G. Trust, Halal Awareness, and Attitude

Trust refers to a consumer's willingness to rely on a product with the expectation that it will fulfill their needs and align with their values. According to Ali et al. [18], trust is built when consumers consistently associate a product with positive outcomes. Attitude, as defined by Peter and Olson [30], is the overall evaluation an individual forms toward a concept, guiding them toward a state of liking or disliking. In many purchasing decisions, trust serves as a key evaluative factor influencing consumer attitudes.

In the context of halal consumption, awareness plays a pivotal role. Azam [34] describes halal awareness as a state where individuals possess in-depth knowledge or show keen interest in halal products. Bashir [9] supports this view by identifying halal awareness as the practical application of knowledge in consumer behavior. Whether consciously or subconsciously, halal awareness reflects a consumer's understanding of what is religiously permissible (halal) and forbidden (haram), as guided by Islamic principles [34].

Forming attitudes is a complex process involving multiple stages of evaluation. Najib et al. [36] found that trust has a significant positive influence on consumer attitudes. Similar results were reported by Abitbol et al. [37], who noted that trust enhances consumer favorability toward products. In the specific context of halal cosmetics, Handriana et al. [5] observed that trust significantly affects the attitudes of Muslim millennial women.

A positive attitude is often a result of strong halal awareness. According to Septiarini et al. [38], consumers are more likely to exhibit positive behaviors when they possess a solid understanding of halal values. Both Septiarini et al. [38] and Handriana et al. [5] found that halal awareness significantly influences consumer attitudes, particularly in the halal cosmetics sector. Based on these findings, the following hypotheses are proposed: H7: Trust has a positive influence on attitude; and H8: Halal awareness has a positive influence on attitude.

H. Trust, Attitude, Halal Awareness, and Intention to Purchase

Consumer trust plays a critical role in shaping purchasing behavior. According to Ali et al. [18], trust is formed when consumers believe that a product or brand will meet their expectations and satisfy their needs. Similarly, Abror et al. [19] define trust as the belief in the integrity, capability, and benevolence of a company, which in turn enhances consumer dependence and intention to purchase its products or services. When consumers develop strong trust in halal products, their intention to purchase such products increases correspondingly.

The Theory of Planned Behavior (TPB) provides a foundational framework for understanding purchase intention. According to TPB, an individual's intention to perform a behavior is influenced by three key components: perceived behavioral control, subjective norms, and attitude [9]. Attitude, in this context, refers to an individual's evaluation of the

favorability or unfavorability of performing a specific behavior, such as purchasing a halal product. Studies by Rahman et al. [28] have demonstrated that a positive attitude toward halal products significantly increases the intention to purchase halal cosmetics.

In the Islamic context, the concept of halal (permissible) and haram (forbidden) encompasses not only food but also all consumer products. Muslim consumers must be aware of what they consume and use. Handriana et al. [5] found that halal awareness significantly influences the purchase intentions of millennial Muslim women in Indonesia when it comes to halal cosmetics. Bashir [9] emphasizes that awareness is the initial stage in the consumer decision-making process, beginning with information acquisition and eventually shaping behavior. Therefore, the following hypothesis is proposed: H9: Trust has a positive influence on purchase intention.

The positive relationship between trust and purchase intention has been supported by several other studies. Lin and Lu [39](2010), Tang and Su [40], and Handriana et al. [5] all reported a significant effect of trust on consumers' intention to buy halal products. These findings suggest that when consumers perceive value and reliability in a brand or product, trust is strengthened, which in turn leads to a higher likelihood of purchase.

Lada [10] also confirmed that attitude, as one of the components of TPB, has a strong and significant impact on the intention to purchase halal products. Supporting this, Marmaya [14], whose study focused on Generation Y, also found a significant link between positive attitude and halal product purchase intention. Hence, H10: Attitude has a positive influence on purchase intention.

Furthermore, halal awareness continues to be a crucial determinant of purchase intention. Bashir [9] found that awareness of halal principles significantly affects the intention to purchase halal food products, with respondents indicating a clear understanding of the halal concept before making purchasing decisions. This is consistent with earlier findings by Azam [34], who demonstrated the ongoing relevance of halal awareness in shaping consumer intention. A study by Lee [13], focused on halal skincare products, further confirmed that halal awareness significantly influences purchase intentions in the personal care industry. Hence, H11: Halal awareness has a positive influence on purchase intention.

Methods

This study adopts a quantitative research approach, which involves testing several hypotheses empirically. The sampling technique employed is purposive sampling, based on specific considerations and criteria. The population targeted in this research consists of males aged 15 to 40 years, representing both Generation Z and Millennials, who are known to be

active consumers with evolving preferences. The sample specifically includes individuals who express an intention to use halal products, particularly Kahf-branded face wash.

Data collection was carried out via an online survey using a structured questionnaire, which was distributed through various social media platforms and internet channels. The measurement items in the questionnaire were developed using a Likert scale, which is commonly used to assess attitudes, opinions, and perceptions. Respondents were asked to rate their agreement or disagreement with each item on a scale ranging from strongly positive to strongly negative.

For data analysis, this study utilized Structural Equation Modeling (SEM) with the help of SmartPLS 3 software. The parameter used to assess validity was the loading factor, with a recommended threshold of greater than 0.70 to confirm that the indicators adequately represent their constructs. To measure reliability, Cronbach's Alpha was employed, with a required value of greater than 0.70 for confirmatory research and above 0.60 for exploratory research, by established standards.

In this study, a total of four exogenous variables and five endogenous variables were analyzed. Exogenous variables—also referred to as independent variables—are those that influence other variables in the model. The exogenous variables in this research include perceived value, perceived risk, brand image, religiosity, and halal certification. On the other hand, endogenous variables, or dependent variables, are those influenced by other variables and serve as the main focus of the study. The endogenous variables investigated include trust, attitude, halal awareness, and purchase intention.

Results and Discussion

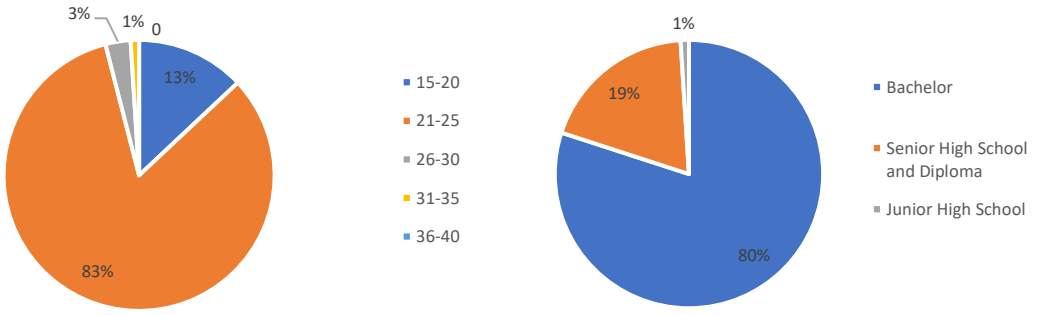
A. Respondent's Characteristics

Kahf is a men's personal care product line introduced in 2020 by PT. Paragon Technology and Innovation (hereafter referred to as PT. Paragon). Before the launch of Kahf, PT. Paragon had primarily focused on personal care and skincare products for women. Several of its brands have become pioneers in their respective segments. For instance, Wardah is widely recognized as a trailblazer in halal cosmetics, predating the Indonesian government's mandatory halal certification policy for cosmetic products implemented in 2019. In the teenage segment, Emina is a well-known brand, while other notable brands are under PT. Paragon includes MAKE OVER, Biodef, and Labore [41][42].

In this study, the sample comprised male consumers of various backgrounds. This choice is supported by changing perceptions among men regarding the importance of personal grooming. The specific age range of 15–40 years was targeted, representing both Generation Z and Millennials, demographics that are highly engaged with social media and e-commerce

platforms. A total of 289 responses were collected through the survey, of which 284 were deemed valid and usable for analysis. Referring to the minimum sample size requirement based on Hair et al., which recommends at least five times the number of indicators or a sample size of over 250, the number of respondents in this study meets the statistical adequacy threshold.

Fig. 1 presents a detailed description of the respondents categorized by two key demographic variables: (a) age and (b) attained education.



(a) Age (b) Attained Education

Fig. 1. Description of Respondents on Age (a) and Attained education (b)

Fig. 2 illustrates the distribution of respondents based on their city of origin. It provides an overview of the geographical diversity among participants, highlighting the various cities they represent. This information is essential for understanding the regional background of the respondents, which may influence their responses and perspectives in the context of the study.

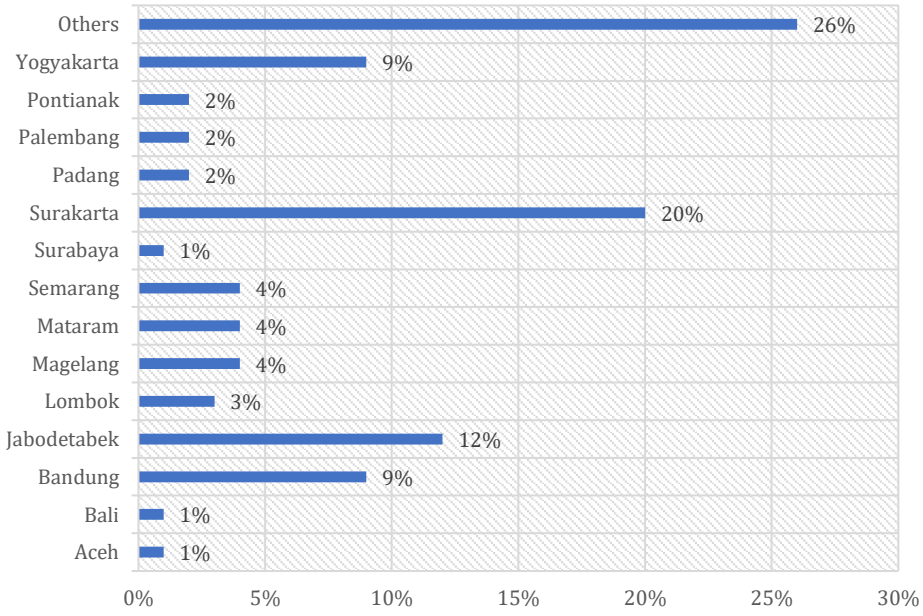


Fig. 2. Description of Respondents on Origin City

Fig. 3 presents the distribution of respondents according to their employment status. It categorizes participants based on whether they are employed, unemployed, self-employed, or engaged in other forms of work. Understanding the employment status of respondents provides valuable context for analyzing their socioeconomic background and may offer insights into how their professional circumstances relate to the themes explored in the study.

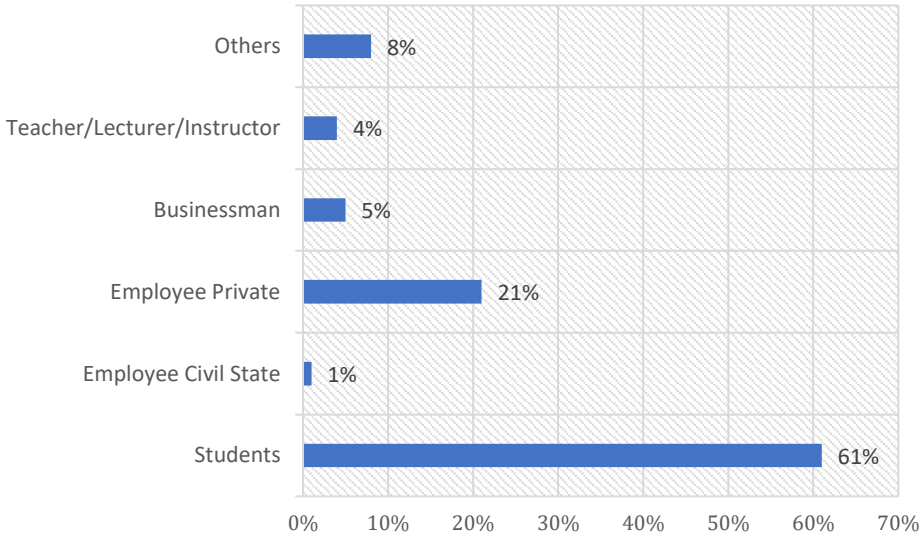


Fig. 3. Description of Respondents on Employment Status

Fig. 4 displays the respondents' monthly salary distribution, categorized into several income brackets. It provides insight into the economic status of the participants, which is a significant factor in understanding their financial background and potential influence on their attitudes or behaviors related to the study. The data presented helps to contextualize the socioeconomic diversity within the respondent group.

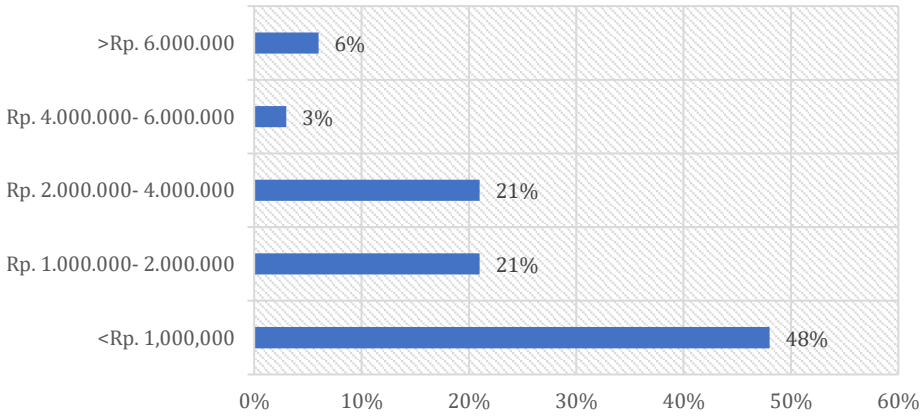


Fig. 4. Description of Respondents on Monthly Salary

B. Validity and Reliability Test

The parameter used to assess validity in this study is the loading factor. A loading factor value should be greater than 0.70 for confirmatory research, although values above 0.50 are still considered acceptable under certain conditions [43]. In addition, validity can also be evaluated using the Average Variance Extracted (AVE). The AVE value must exceed 0.50 to indicate that the construct explains more than half of the variance of its indicators, thus confirming convergent validity.

Table 1. Validity Test Results

Variables	Indicator	Loading Factor & Results
Perception of Value [5]	1. I think face wash Kahf can be reliable (PN1)	0.897 (Valid)
	2. I think face wash Kahf has the function that is good (PN2)	0.843 (Valid)
	3. I think face wash Kahf fulfills my need with Good (PN3)	0.878 (Valid)
	4. I think face wash Kahf has advantages (PN4)	0.863 (Valid)
Perception Risk [21]	Risk Health	
	5. I worry about health condition I If I do not consume halal face wash products (RK1)	-0.738 (No Valid)
	6. I worry will plague if I do not consume product halal face wash (RK2)	-0.706 (No Valid)
	7. I am concerned about consuming unhealthy non-halal products. (RK3)	-0.957 (No Valid)
	8. I worry about consuming non-halal which is dangerous (RK4)	-0.938 (No Valid)
	Risk Psychological	
	9. Thinking about consuming non-halal products gives me an unwanted feeling of anxiety (RP1)	0.725 (Valid)
	10. Thinking about consuming a product that is not halal makes me feel uncomfortable in general, psychologically (RP2)	0.734 (Valid)
	11. Thinking about consuming non-halal products causes me to experience unnecessary tension (RP3)	0.996 alid)
	Risk Environment	
	12. I worry with conditions for environment production and processing of halal face wash (RL1)	0.847 (Valid)
	13. I worry about the standard cleanliness face wash halal (RL2)	0.938 (Valid)
	14. I worry with condition storage and sale of face Halal wash (RL3)	0.895 (Valid)
	Risk Social	
	15. I worry that consuming face wash is halal No by my self-image (RS1)	0.863 (Valid)
	16. I worry that consuming face wash halal will change my friend's view of me (RS2)	0.926 (Valid)
	17. I worry that consuming face wash is halal No by my life status (social class) (RS3)	0.885 alid)
	Risk Quality	

Variables	Indicator	Loading Factor & Results
	18. I worry about the integrity of manufacturers and sellers regarding product quality (RQ1)	0.896 (Valid)
	19. I worry about the quality product, which will more lower than what I expected (RQ2)	0.886 (Valid)
	20. I worry about the quality product, which not by the description given on the product packaging or advertising (RQ3)	0.882 (Valid)
	21. I worry about the fulfillment condition of face wash halal (RQ4)	0.879 alid)
	Risk Finance	
	22. I worry that consuming face wash will cause an unexpected cost addition (RU1)	0.888 (Valid)
	23. I'm worried that halal face wash will be more expensive than non-halal face wash (RU2)	0.854 (Valid)
	24. I worry that there is a cost addition that must be issued for getting a halal face wash (RU3)	0.918 alid)
	Risk Time	
	25. I worry that consuming face wash halal will waste away time (RW1)	0.898 (Valid)
	26. I worry that planning to purchase a face wash halal will take too long (RW2)	0.934 (Valid)
	27. I worry that preparing face wash halal will take too long (RW3)	0.931 (Valid)
Brand Image [5]	28. I think the face wash brand Kahf This own characteristics, which differentiate it from competitors (C1)	0.793 (Valid)
	29. According to the I face wash brand Kahf, this No will disappoint its customers (C2)	0.834 (Valid)
	30. I think Kahf brand face wash is one of the best brands in the sector (C3)	0.841 (Valid)
	31. I think the face wash brand Kahf is very consolidated in the market (C4)	0.787 (Valid)
Religiosity [6]	32. I understand religion as the one I believe (RG1)	0.799 (Valid)
	33. I feel sad or uncomfortable when I do something which is against my religion (RG2)	0.838 (Valid)
	34. Obligation in religion is to consider the main I before buying something (RG3)	0.809 (Valid)
	35. I routinely pray five times in one day (RG4)	0.789 (Valid)
	36. In general, I would consider myself a devout religious person (RG5)	0.552 (No Valid)
	37. Religion is important for me (RG6)	0.833 (Valid)
Halal Certification [6]	38. Certification halal convincing me that the product face wash Kahf is halal (S1)	0.776 (Valid)
	39. When I buy a product face wash, I demand product be halal certified (S2)	0.815 (Valid)
	40. Product face wash with logo halal own Power pulls more compared to without logo (S3)	0.884 (Valid)
	41. Logo halal makes me more believe in self when buying face wash halal because the entire value chain is certified (S4)	0.903 (Valid)
	42. Certificate halal in product face wash is a symbol of quality (S5)	0.814 (Valid)
Trust [5]	43. I feel performance product face wash Kahf. This is in accordance with expectation (K1)	0.880 (Valid)
	44. I feel product face wash Kahf. This can be trusted (K2)	0.894 (Valid)

Variables	Indicator	Loading Factor & Results
	45. I feel product face wash Kahf. This can be reliable (K3)	0.904 (Valid)
	46. I feel believe self with product face wash the cave This (K4)	0.920 (Valid)
Attitude [6]	47. When I buy face wash, I will look for halal labeled face wash products (S1)	0.831 (Valid)
	48. Use product face wash, which is choice. I Alone (S2)	0.842 (Valid)
	49. According to the I product, which is certified halal, own a quality better than those that are not certified (S3)	0.817 (Valid)
	50. I am always looking for the halal label when buying face wash products (S4)	0.818 (Valid)
	51. Halal certification for face wash products is a good idea (S5)	0.860 (Valid)
	52. I like to choose face wash, which is halal (S6)	0.888 (Valid)
Awareness Halal [5]	53. I realize and know that face wash, This Kahf is halal (KH1)	0.938 (Valid)
	54. I realize and know that face wash Kahf originates from halal ingredients (KH2)	0.949 (Valid)
	55. I am aware and know that this Kahf face wash is processed in a halal manner. (KH3)	0.927 (Valid)
Purchase Intention [37]	56. I intend to buy face wash Kahf in time, which will come (NB1)	0.946 (Valid)
	57. I hope I will purchase the face wash Kahf in the future (NB2)	0.955 (Valid)
	58. I plan to buy Kahf face wash in the future (NB3)	0.959 (Valid)

The parameter used for the reliability test in this study is Cronbach's alpha. According to Duryadi [17], the Cronbach's alpha value must exceed 0.70 for confirmatory research and be greater than 0.60 for explanatory research. The results of the data analysis indicate that all constructs in this study meet the reliability criteria. This is evidenced by the following Cronbach's alpha values: perceived value = 0.893; health risk = 0.886; psychological risk = 0.896; environmental risk = 0.874; social risk = 0.871; quality risk = 0.909; financial risk = 0.865; time risk = 0.911; brand image = 0.830; religiosity = 0.864; halal certification = 0.897; trust = 0.922; attitude = 0.919; halal awareness = 0.932; and purchase intention = 0.950. These values indicate that each construct demonstrates a high level of internal consistency and is therefore considered reliable.

B. Model Test

Based on Table 3, it can be concluded that the model in this study does not meet the criteria for Goodness of Fit. A model is considered a good fit when it meets several criteria, such as Chi-square (χ^2) with $p > 0.05$, RMSEA (Root Mean Square Error of Approximation) < 0.08, or GFI (Goodness of Fit Index) > 0.90 [17].

Table 2. Model Test Results

	Saturated Model	Estimated Model
SRMR	0.132	0.161
d_ULS	57,734	86,418
d_G	n/a	n/a
Chi-Square	Infinite	Infinite
NFI	n/a	n/a

However, referring to the previous study by Handriana et al. (2020), which serves as the main reference, the research model was considered adequate. The addition of risk perception variables and less appropriate construct formulation in the current study likely contributed to the model not fulfilling the fit criteria, and therefore, it cannot yet be categorized as a well-fitting model.

C. Hypothesis Test

Table 4 shows the results of the hypothesis testing for all variable interactions.

Table 3. Hypothesis Test Results

	T Statistics (|O/STDEV|)	P Values	Conclusion
Image Brand -> Trust	7.509	0,000	Significant
Image Brand -> Attitude	0.489	0.625	No Significant
Trust -> Intention Buy	8.407	0,000	Significant
Trust -> Attitude	3.672	0,000	Significant
Awareness Halal -> Intention Buy	1.438	0.151	No Significant
Awareness Halal -> Attitude	4.234	0,000	Significant
Perception Mark -> Trust	4.870	0,000	Significant
Perception Risk -> Trust	0.851	0.395	No Significant
Religiosity -> Attitude	5.621	0,000	Significant
Certification Halal -> Awareness Halal	10.908	0,000	Significant
Attitude -> Intention Buy	2.072	0.039	Significant

Hypothesis 1: This study found a significant influence ($p < 0.05$) between perceived value and trust. This result aligns with previous studies, such as those by Handriana et al. (2020), which found that the perception of value influences consumer trust in halal cosmetics among the millennial generation. Similarly, Bashir [9] discovered that a positive perception of value in halal tourism destinations enhances consumer or tourist trust. When consumers perceive good value, they are more likely to trust a product.

Hypothesis 2: In contrast, the second hypothesis in this study was found to be insignificant. Specifically, risk perception does not significantly influence consumer trust. This finding is consistent with several other studies that also reported no significant effect of risk perception on trust. Kalinic et al. [44] found that risk perception did not have a significant effect on trust, even when moderated by gender. This aligns with the characteristics of the respondents in this study, who were specifically male.

Hypothesis 3: Testing the influence of brand image on trust, the results of this study showed a significant effect. Rosmayani et al. [26] found that brand image positively affects consumer trust in Muslim fashion. Similarly, Handriana et al. [5] found that the image of halal cosmetic brands positively influences consumer trust among female millennials in Jakarta.

Hypothesis 4: In contrast, Hypothesis 4, which posited that brand image influences attitude, was rejected. Several other studies also found no significant effect of brand image on consumer attitudes. Yilmazel and Ozer [45] similarly concluded that brand image had no significant effect on consumer attitudes.

Hypothesis 5: The influence of religiosity on attitudes was accepted. Religiosity is a fundamental factor that can influence individual attitudes and behavior [28][29]. Rahman et al. [28] found that religiosity positively influences consumer attitudes toward halal food and cosmetics in Malaysia. Similarly, Nurhayati and Hendar [16] found that religiosity significantly influences the attitudes of Muslim consumers aged over 17 years.

Hypothesis 6: The influence of halal certification on attitudes was also accepted. Halal certification, issued by BPJPH and MUI, not only involves material standards but also encompasses processes and distribution. In line with this, Annabi and Ibidapo-Obe [8] found that halal certification positively impacts the halal awareness of Saudi Arabian Muslim consumers toward halal products, even when produced by non-Muslim companies. Handriana et al. [5] also found that halal certification positively affects halal awareness among the millennial Muslim women in Jakarta.

Hypotheses 7 and 8: Both H7 and H8, which examined the influence of trust and halal awareness on attitudes, were accepted. Abitbol et al. [37] found that trust positively influences individual attitudes. Najib et al. [36], who studied purchase intentions for supplement products, also found a significant positive influence of trust on consumer attitudes. Additionally, halal awareness was found to significantly influence attitude. Higher awareness of halal products leads to more positive consumer attitudes.

Hypothesis 9: Consistent with the concept of purchase intention, which suggests that consumers are likely to purchase a product after evaluating its worth, trust plays an essential role. Lin and Lu [39] demonstrated that consumer trust in online travel significantly influences purchase intentions. Handriana et al. [5] and Ali et al. [18] also confirmed that trust significantly influences the purchase intentions of halal products, particularly halal cosmetics and halal drinks. Therefore, the hypothesis that trust influences purchase intention (H9) is accepted.

Hypothesis 10: Attitude is closely related to purchase intention. Attitude is an evaluation that can lead consumers to like or dislike, or move towards or away from a product, thereby affecting their intention to purchase [5]. Briliana and Mursito [7] found that attitude positively

influences the intention to buy Wardah cosmetics among Muslim women in Jakarta. A study comparing the influence of attitudes on purchase intentions for halal food and halal cosmetics found that both significantly influenced purchase intentions [28]. Therefore, the hypothesis that attitudes influence purchase intentions (H10) is accepted.

Hypothesis 11: The results for H11, which posited that halal awareness positively influences purchase intention, were not significant. This finding is consistent with other research. Chong et al. [46] found that high consumer awareness of halal products does not necessarily correlate with high purchase intentions. In other words, halal awareness does not significantly affect purchase intentions for halal products.

Conclusion

Based on the analysis and discussion presented in the previous chapters, this study concludes with several key findings. Among the hypotheses tested, eight were accepted, indicating significant relationships. These hypotheses are H1, H3, H5, H6, H7, H8, H9, and H10. Specifically, the results show that perceived value influences trust, brand image influences trust, religiosity influences attitude, halal certification influences halal awareness, as well as the influences of trust and attitude on purchase intention. On the other hand, three hypotheses were rejected, indicating no significant relationships. These hypotheses are H2, H4, and H11, where no significant influence was found between perceived risk and trust, brand image and attitude, and halal awareness and purchase intention.

Limitations and Suggestions

This research has been conducted as thoroughly as possible, drawing from previous studies. However, some limitations remain that could be addressed in future research. The respondents in this study were categorized into Generation Z and Millennials. However, a clear comparison of behaviors between these two generations is not readily apparent due to the imbalance in the number of respondents from each group. Additionally, the model used in this study does not fully meet the goodness-of-fit criteria. However, the previous research model (without the inclusion of the perceived risk variable) was relatively sound and could be revisited for further testing. One limitation of this study is the lack of in-depth exploration of gender conditioning, which could have provided valuable insights, as the gender of the sample in this study differed from previous studies.

Suggestions for future research include the inclusion of additional variables related to purchasing behavior theory, such as subjective norms. Since this study focused on men, incorporating masculinity-related norms and attitudes, particularly regarding the use of skincare products, could yield different effects on purchasing intentions. Further studies

should also consider adjusting the proportion of respondents to better compare purchasing behaviors across generations within the defined population.

Conflict of Interest

The authors declare that there is no conflict of interest.

References

[1] Kementerian Dalam Negeri, "Data Kependudukan," retrieved February 24, 2022, from https://dukcapil.kemendagri.go.id/page/read/data-kependudukan.

[2] Katadata, "Indonesia Peringkat Ke-4 Negara Berpenduduk Terbanyak Dunia," Databoks, December 12, 2020. [Online]. Available: https://databoks.katadata.co.id.

[3] Worldometer, "Indonesian Population (Live)," *Worldometer*, 2022. [Online]. Available: https://www.worldometers.info/world-population/indonesia-population/. [Accessed: Jul. 15, 2022].

[4] DinarStandart, "State of The Global Islamic Economy Report 2022," Salaam Gateway, Dubai, 2022. [Online]. Available: https://www.salaamgateway.com.

[5] T. Handriana et al., "Purchase behavior of Millennial female generation on halal cosmetic products," *Journal of Islamic Marketing*, vol. 2020, pp. 1-15, 2020.

[6] H. A. Widyanto and I. A. Sitohang, "Muslim millennials' purchase intention of halal-certified cosmetics and pharmaceutical products: the mediating effect of attitude," *Journal of Islamic Marketing*, vol. 12, no. 4, pp. 1373-1394, 2021.

[7] V. Briliana and N. Mursito, "Exploring antecedents and consequences of Indonesian Muslim Youths' attitude towards halal cosmetic product: A case study in Jakarta," *Asia Pacific Management Review*, vol. 2017, pp. 176-184, 2017.

[8] C. A. Annabi and O. Ibidapo-Obe, "Halal certification organizations in the United Kingdom: an exploration of halal cosmetic certification," *Journal of Islamic Marketing*, vol. 2017, pp. 1-10, 2017.

[9] A. M. Bashir, "Effect of halal awareness, halal logo and attitude of foreign consumers' purchase intention," *British Food Journal*, vol. 2019, pp. 1-15, 2019.

[10] S. Lada, G. H. Tanakinjal, and A. H. Amin, "Predicting intention to choose halal products using theory of reasoned action," *International Journal of Islamic and Middle Eastern Finance and Management*, vol. 2009, pp. 66-76, 2009.

[11] R. Zhang, M. Jun, and S. Palacios, "M-shopping service quality dimensions and their effects on customer trust and loyalty: an empirical study," *International Journal of Quality & Reliability Management*, vol. 38, no. 3, pp. 763-780, 2021.

[12] E. Djavarofa and S. Foots, "Exploring ethical consumption of generation Z: theory of planned behaviour," *Young Consumers*, vol. 2021, pp. 413-431, 2021.

[13] J. E. Lee, M. L. Goh, and M. N. Noor, "Understanding purchase intention of university students towards skincare products," *PSU Research Review*, vol. 2019, pp. 161-178, 2019.

[14] N. Marmaya, Z. Zakaria, and M. N. Desa, "Gen Y consumers' intention to purchase halal food in Malaysia: a PLS-SEM approach," *Journal of Islamic Marketing*, vol. 2019, pp. 1-15, 2019.

[15] B. Haryanto, D. Purwanto, A. S. Dewi, and E. Cahyono, "How does the type of product moderate consumers' buying intentions towards traditional foods? (Study of consumer behavior in Indonesia)," *Journal of Asia Business Studies*, vol. 2019, pp. 525-542, 2019.

[16] T. Nurhayati and H. Hendar, "Personal intrinsic religiosity and product knowledge on halal product purchase intention: Role of halal product awareness," *Journal of Islamic Marketing*, vol. 2020, pp. 603-620, 2020.

[17] A. Abror, D. Patrisia, Y. Engriani, M. W. Omar, Y. Wardi, N. M. Noor, et al., "Perceived risk and tourist's trust: the roles of perceived value and religiosity," *Journal of Islamic Marketing*, vol. 2021, pp. 1-16, 2021.

[18] A. Ali, X. Xiaoling, M. Sherwani, and A. Ali, "Antecedents of consumers' Halal brand purchase intention: an integrated approach," *Management Decision*, vol. 2018, pp. 1-14, 2018.

[19] A. Abror, D. Patrisia, Y. Engriani, I. Idris, and S. Dastgir, "Islamic bank trust: the roles of religiosity, perceived value and satisfaction," *Asia Pacific Journal of Marketing and Logistics*, vol. 2021, pp. 1-15, 2021.

[20] M. Zhai, Y. Chen, and M. Wei, "Influence of trust and risk on peer-to-peer investment willingness: a bidirectional perspective," *Internet Research*, vol. 31, no. 4, pp. 1071-1090, 2021.
[21] H. G. Olya and A. Al-ansi, "Risk assessment of halal products and services: implication for tourism industry," *Tourism Management*, vol. 2018, pp. 1-12, 2018.
[22] Y.-S. Chen and C. H. Chang, "Enhance green purchase intention," *Management Decision*, vol. 2012, pp. 1-12, 2012.
[23] Al-Ansi, H. G. Olya, and H. Han, "Effect of general risk on trust, satisfaction, and recommendation intention for halal food," *International Journal of Hospitality Management*, vol. 2018, pp. 1-10, 2018.
[24] I.-T. Lee, J. Choi, and S. Kim, "Effect of benefit and risk on customer's psychological ownership in the service industry," *Asia Pacific Journal of Marketing and Logistics*, vol. 2021, pp. 1-15, 2021.
[25] H. Yulianto, Y. Sutomo, D. Palupiningtyas, and K. S. Nugraheni, "Investigating the role of interactive social media and halal brand equity on purchase decision-making: direct and indirect effects," *Measuring Business Excellence*, vol. 25, no. 1, pp. 32-49, 2021.
[26] R. Rosmayani and A. Mardatillah, "Model of intention to behave in online product purchase for Muslim fashion in Pekanbaru, Indonesia," *Journal of Islamic Marketing*, vol. 2019, pp. 1-16, 2019.
[27] E. Erkmen and M. Hancer, "Building brand relationship for restaurants: An examination of other customers, brand image, trust, and restaurant attributes," *International Journal of Contemporary Hospitality Management*, vol. 2018, pp. 1-16, 2018.
[28] A. A. Rahman, E. Asrarhaghighi, and S. A. Rahman, "Consumers and halal cosmetic products: knowledge, religiosity, attitude and intention," *Journal of Islamic Marketing*, vol. 2015, pp. 148-163, 2015.
[29] M. F. Farah, "Consumer perception of halal products," *Journal of Islamic Marketing*, vol. 2020, pp. 1-10, 2020.
[30] J. P. Peter and J. C. Olson, *Perilaku Konsumen & Strategi Pemasaran*, Jakarta: Salemba Empat.
[31] C. Chen, "Perceived risk, usage frequency of mobile banking service," *Managing Service Quality*, vol. 2013, pp. 1-10, 2013.
[32] M. Yu, F. Liu, J. Lee, and G. Soutar, "The influence of negative publicity on brand equity: attribution, image, attitude, and purchase intention," *Journal of Product & Brand Management*, vol. 27, no. 5, pp. 533-547, 2018.
[33] M. S. Talib, A. B. Hamid, and T. A. Chin, "Can halal certification influence logistics performance?" *Journal of Islamic Marketing*, vol. 7, no. 4, pp. 461-475, 2015.
[34] A. Azam, "An empirical study on non-Muslim's packaged halal food manufacturers: Saudi Arabian consumers' purchase intention," *Journal of Islamic Marketing*, vol. 2016, pp. 1-12, 2016.
[35] H. Usman, C. Chairy, and N. W. Projo, "Between awareness of halal food products and awareness of halal-certified food products," *Journal of Islamic Marketing*, vol. 11, no. 1, pp. 88-101, 2021.
[36] M. Najib, F. Fahma, D. Suhartanto, R. S. Sumardi, and M. F. Sabri, "The role of information quality, trust, and anxiety on intention to buy food supplements at the time of COVID-19 outbreak," *International Journal of Pharmaceutical and Healthcare Marketing*, vol. 2022, pp. 1-15, 2022.
[37] A. Abitbol, N. M. Lee, and M. S. VanDyke, "Examining the perceived transparency of DTC genetic testing company communication and its impact on consumer trust, attitude and behavioral intentions," *Journal of Communication Management*, vol. 2022, pp. 1-19, 2022.
[38] D. F. Septiarini, R. T. Ratnasari, M. C. M. Salleh, and S. Herianingrum, "Drivers of behavioral intention among non-Muslim toward halal cosmetic: evidence from Indonesia, Malaysia, and Singapore," *Journal of Islamic Accounting and Business Research*, vol. 11, no. 2, pp. 149-165, 2019.
[39] L.-Y. Lin and C.-Y. Lu, "The influence of corporate image, relationship marketing, and trust on purchase intention: the moderating effects of word-of-mouth," *Tourism Review*, vol. 2010, pp. 1-16, 2010.
[40] X. Tang and F. Su, "Exploring young consumer's trust and purchase intention of organic cotton apparel," *Journal of Consumer Marketing*, vol. 35, no. 3, pp. 326-338, 2018.
[41] Kahf, "Our Story," retrieved July 21, 2022, from kahfeveryday.com.
[42] PT. Paragon Innovation, "PARAGONCORP," retrieved August 15, 2022, from BRANDS.
[43] M. Duryadi, *Buku Ajar Metode Penelitian Ilmiah*, Semarang: Yayasan Prima Agung Teknik dan Universitas STEKOM, 2011.
[44] Z. Kalinic, F. J. Liebana-Cabanillas, F. Munoz-Leiva, and V. Marinkovic, "The moderating impact of gender on the acceptance of peer-to-peer mobile payment system," *International Journal of Bank Marketing*, vol. 2019, pp. 1-16, 2019.

[45] S. E. Yilmazel and L. Ozer, "Brand portfolio strategies effects on consumers' attitude," *Marketing Intelligence & Planning*, vol. 39, no. 3, pp. 326-338, 2021.
[46] S. C. Chong, C. C. Yeow, C. W. Low, P. Y. Mah, and D. T. Tung, "No-Muslim Malaysians' purchase intention towards halal products," *Journal of Islamic Marketing*, vol. 2021, pp. 1-16, 2021.

Authors



Amelia Kurniastuti is currently pursuing her Master's Degree in Management at Universitas Sebelas Maret (UNS), Indonesia. Her academic interests focus on organizational behavior, strategic management, and human resource development. Throughout her studies, she has been actively involved in research and academic writing, particularly in areas related to employee performance and workplace innovation. She aims to contribute to both academic and practical advancements in the field of management. (email: amelia.kurniastuti1@gmail.com).



Dr. Lilik Wahyudi is a distinguished Lecturer at Universitas Sebelas Maret, Indonesia, specializing in Marketing Management. In addition to his academic role, he is the Founder of Watase UAKE, an initiative focused on advancing marketing practices and strategies. His expertise includes marketing strategy, consumer behavior, and market analysis, and he is dedicated to contributing valuable insights to both academic and professional communities through his teaching, research, and entrepreneurial endeavors. (email: lilik.wahyudi@staff.uns.ac.id).