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BUSINESS SCHOOL

**VILNIUS UNIVERSITY BUSINESS SCHOOL**  
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**Saqib, Hayat**

**THE FINAL MASTER'S THESIS (PROJECT)**

<b>Title in Lithuanian</b>	<b>Title in English</b>
"Prekės ženklo vertės ir religingumo įtaka ketinimams pirkti halal sertifikuotą kosmetiką: tarpkultūrinis tyrimas Jungtinėje Karalystėje"	"The Impact of Brand Equity and Religiosity on Purchase Intentions for Halal-Certified Cosmetics: A Cross-Cultural Study in the United Kingdom"

Prof.Dr Anna Visvizi

Vilnius, 2025

## SUMMARY

VILNIUS UNIVERSITY BUSINESS SCHOOL

Digital Marketing Master's Programme

Saqib, Hayat

The Impact of Brand Equity and Religiosity on Purchase Intentions for Halal-Certified  
Cosmetics: A Cross-Cultural Study in the United Kingdom

Supervisor -Prof.Dr Anna Visvizi

Master's thesis (project) was prepared in Vilnius in 2025

Scope of Master's thesis (project) – 99 pages.

Number of tables used in the FMTP – 6 pcs.

Number of figures used in the FMTP – 2 pc.

Number of bibliography and references – 39 pcs.

**Brief Description:** The international halal cosmetics market has been growing at high rate over the past years, driven mostly by the growing religious awareness and ethical consumption by Muslim consumers as well as by other factors, e.g. healthy life-style considerations. To fill the gap, this study examines the purchase intention determinants by incorporating the notions of brand equity and consumers' religiosity.

### **Problem, objective and tasks of the FMTP:**

**Problem:** Although substantial research on these issues exists, few studies have investigated the joint effect of brand equity and religiosity on purchase intention of halal cosmetic products, especially in multicultural consumer settings.

**Objective:** The main objective of the study was to consider the joint impacts of brand awareness, brand association, perceived quality, brand loyalty, and religiosity on purchase intention among the consumers of the halal cosmetics, and the moderating role of religiosity.

**Tasks:** The main task is to analyze the behavior of consumer purchase intention with respect to brand awareness, brand association, perceived quality and brand loyalty in terms of religion.

**Research methods used in the FMTP:** To address this objective, quantitative research approach was applied, whereby purposive sampling, enabled the collection of collected of 207 responses to a structured questionnaire. To test the proposed relationships, the Stata software was used to perform descriptive statistics, correlation analysis, and multiple linear regression. Interaction terms were used in the moderation analysis to investigate conditional effects.

**Research and results obtained:** The findings show that brand awareness, brand association and religiosity had a significant and positive impact on purchase intention. The perceived quality and brand loyalty had positive but less powerful impacts on the multivariate model. The general regression model was significant and was able to explain 56.6 percent of the purchase intention variance. But religiosity did not mediate the relationships between brand awareness/brand association and the purchase intention, which suggests that its effect is direct but not conditional.

**Conclusions of the FMTP:** To sum up, the paper confirms that the branding factors of halal cosmetic purchase intention are defined by Islamic values and religious commitment of consumers. The results are relevant to the body of knowledge on halal marketing, and they can guide managers in creating effective branding strategies in the halal cosmetics market.

## SANTRAUKA

VILNIAUS UNIVERSITETO VERSLO MOKYKLA

Skaitmeninės rinkodaros magistrantūros studijų programa

Saqib, Hayat

Pasitikėjimo dirbtinio intelekto influenceriais ir jų žinutėmis įtaka ketinimui įsigyti patirties produktus

**Darbo vadovas** – Prof.Dr Anna Visvizi

**Magistro baigiamasis darbas parengtas** Vilniuje, 2025 m.

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**Bibliografinių šaltinių ir nuorodų skaičius** – 39 vnt.

**Trumpas aprašymas:** Tarptautinė halal kosmetikos rinka pastaraisiais metais sparčiai auga, daugiausia dėl didėjančio musulmonų vartotojų religinio sąmoningumo ir etinio vartojimo, taip pat dėl kitų veiksnių, pavyzdžiui, sveikos gyvensenos siekio. Siekiant užpildyti šią spragą, šiame tyrime analizuojami pirkimo ketinimų veiksniai, įtraukiant prekės ženklo vertės ir vartotojų religingumo sąvokas

**Baigiamojo darbo problema, tikslas ir uždaviniai:**

**Problema:** Nors šiais klausimais atlikta nemažai tyrimų, tik nedaugelis nagrinėjo bendrą prekės ženklo vertės ir religingumo poveikį halal kosmetikos produktų pirkimo ketinimams, ypač daugiakultūreose vartotojų aplinkose..

**Tikslas** Pagrindinis šio tyrimo tikslas buvo įvertinti bendrą prekės ženklo žinomumą, prekės ženklo asociacijų, suvokiamos kokybės,

**Uždaviniai** prekės ženklo lojalumo ir religingumo poveikį halal kosmetikos vartotojų pirkimo ketinimams, taip pat religingumo moderuojantį vaidmenį.

**Baigiamajame darbe naudoti tyrimo metodai:** Šiam tikslui prekės pasiekti buvo taikytas kiekybinis tyrimo metodas, o naudojant tikslinę (purposive) atranką surinkti 207 struktūruotos anketos atsakymai. Siūlomiems ryšiams patikrinti buvo naudojama „Stata“ programinė įranga, atliekant aprašomąją statistiką, koreliacinę analizę ir daugialypę tiesinę regresiją. Moderavimo analizei buvo naudojami sąveikos (interaction) terminai, siekiant nustatyti sąlyginius efektus.

**Atliktas tyrimas ir gauti rezultatai:** Rezultatai parodė, kad prekės ženklo žinomumas, prekės ženklo asociacijos ir religingumas turėjo reikšmingą ir teigiamą poveikį pirkimo ketinimams. Suvokiama kokybė ir prekės ženklo lojalumas taip pat turėjo teigiamą, bet silpnesnį poveikį daugiamatėje regresijos analizėje. Bendras regresijos modelis buvo statistiškai reikšmingas ir paaiškino 56,6 procento pirkimo ketinimų dispersijos. Tačiau religingumas nemoderavo ryšio tarp prekės ženklo žinomumo / prekės ženklo asociacijų ir pirkimo ketinimų, o tai rodo, kad jo poveikis yra tiesioginis, bet ne sąlyginis.

**Baigiamojo darbo išvados:** Apibendrinant galima teigti, kad halal kosmetikos pirkimo ketinimus lemiantys prekės ženklo veiksniai yra glaudžiai susiję su islamo vertybėmis ir vartotojų religiniu įsipareigojimu. Šie rezultatai prisideda prie halal rinkodaros mokslinių tyrimų srities ir gali būti naudingi vadovams kuriant veiksmingas prekės ženklo strategijas halal kosmetikos rinkoje.

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## 1. INTRODUCTION

### 1.1 Background

The global halal market, particularly for cosmetics, recorded rapid growth in recent years. Consumers that purchase halal certified products are not only Muslims, who are concerned about their religious practices, but also non-Muslim, who are concerned about ethical and sustainable consumption. Halal cosmetics do not include any ingredients considered as haram (forbidden) by the Islamic law, e.g. alcohol or pork products, or do not include animal testing. Halal cosmetics are gaining momentum at a rapid pace of approximately 12 per cent annually and are estimated to come to more than USD 100 billion by 2025 (Islam et al., 2025). This is attributed to the fact that the number of Muslims has been on the rise and is projected to be approximately 24 percent of the total world population and an increase in their purchasing power, which has been estimated to increase to USD 2 trillion about consumer spending by the year 2025. Halal certification has come to be an essential in the advertisement of cosmetics to Muslims in such a way that products are in line with some Islamic values. This certification is not limited to the religious issues; it also appeals to the consumers who are concerned with the ethics of consumable products. The procedure of halal certification takes long inspection of the ingredients, production process and packaging where all are checked and confirmed to the Islamic law. Globalisation of the halal products indicates a dominant intersection of religion and culture and an increasingly aware market population on the consumption of products that are ethically oriented.

The idea of halal-certified cosmetics has been experiencing the increase of its demand worldwide due to the interest of the consumers, who are either Muslim and, therefore, willing to buy the commodity that complies with their religious beliefs or to those, who are not Muslim, yet have an interest in the ethical, sustainable, and cruelty-free items. Halal cosmetics are gaining a growing role in the beauty and skincare market in the UK (UK), and this is indicative of larger trends in ethical consumption and sustainability. The Muslim population in the UK that makes about 5 percent of the overall population has a substantial impact in consumer behavior, especially in food, fashion and cosmetics.

This trend of awareness and demand of ethical products in most sectors, including the UK, is a bigger picture of the increasing interest on halal cosmetics. Halal certification has greatly helped the cosmetics industry to distinguish itself in the saturated beauty market as synonymous with quality, sustainability and ethical treatment. Islamic branding, according to research conducted by Islam et al. (2025), has been identified to influence consumer perception of the

products of halal brands, with customers becoming more associated with the halal certification as not just an act of observing religious practices, but also a brand integrity and ethical production that is of high quality. Besides the religious aspect, brand equity factors, including brand awareness, brand associations, perceived quality, and brand loyalty are increasingly becoming the determinant of consumer choices. Several studies have also identified the significance of brand trust and credibility of the halal certification as consumers in the UK demonstrate a preference towards brands that are clearly advertised as halal certified. This agrees with Kusnandar et al. (2025) who claim that brand trust and especially when coupled with religious branding, affect buying behavior in the halal market. However, the interaction of these brand equity issues with consumer religiosity to affect the buying decisions of halal-certified cosmetics in the UK has not been well studied. With the ever-growing market of the halal cosmetics in the UK, the factors that have triggered the purchase intention are yet to be well understood. The study of how brand equity meets halal certification in cosmetics is not fully developed particularly in cross cultural setups. This paper aims to address this gap by examining how the brand equity variables influence purchase intention of the halal-certified cosmetics among the Muslim in the UK and the moderating effect of religiosity.

The study of the consumption behavior of halal consumers has been conducted majorly on food products with little research conducted on the cosmetics industry. However, consumer behavior towards cosmetics has started to be raised as an interest of recent studies that point to the growing importance of Islamic branding and halal certification. As noted by Islam et al (2025), halal certification of cosmetics does not only mean adherence to Islamic standards of compliance but also in line with the greater desire of consumers to consume products that are ethically produced, sustainable, and transparent. Halal cosmetics are not only sitting well with Muslim consumers, but also with non-Muslim consumers who are concerned with ethical, cruelty-free, and sustainable products. Consequently, halal-certified products are increasingly becoming ethically superior, more than religious compliance, and are gaining popularity in the markets like the UK, Europe and North America (Islam et al, 2025). This is in line with the general consumer trend of searching products that comply with ethical production and sustainable sourcing guidelines.

The halal cosmetics are experiencing an increasing demand in different parts of the world due to the demands of both Muslim and non-Muslim buyers. Ethically minded consumers are also growing attracted to halal cosmetics in Europe, and such a market is estimated to be USD 1.5 billion by the year 2026 (Bansal et al., 2025). This change signifies that halal certification ceased

to be merely viewed as a religious necessity, but it seems to be a symbol of ethical production and sustainable business practices that appeal to a wider range of consumers. Halal cosmetics are also becoming popular in North America after a rise on the need to have sustainability and organic products, with 25 percent of the non-Muslim customers showing interest in purchasing halal-certified products (Fatmawati & Tiffany, 2025).

Though the market of halal cosmetics is growing exponentially in different parts of the world, little is known about the effect of brand equity, traditionally understood as brand awareness, brand association, perceived quality and brand loyalty, on the purchase intention of consumers in the cosmetic product industry (Islam et al, 2025). Emerging literature on brand equity emphasizes the fact that a combination of these elements will affect consumer decisions and evaluation of brands, ultimately (Dyson et al 1996).

Kusnandar et al (2025) also highlighted the role of brand trust and religious branding stating that consumers will be more willing to buy brands that declare their halal authenticity. Nonetheless, although there is an increased interest, no study has investigated the role of the extended dimensions of brand equity in affecting the purchase intention towards halal cosmetics. The existence of this gap highlights the importance of additional research of how various aspects of the brand equity combine to influence the purchase intentions in the halal cosmetics market, especially with the tendency of the industry to get more competitive and diverse.

The moderating effect of religiosity in halal purchase is another area that has not been properly researched. According to Fatmawati & Tiffany (2025) religiosity plays a role in consumer behavior pertaining to halal products with more religious devout consumers being more concerned with halal certification. Nevertheless, the relationship between religiosity and other brand equity variables, including brand associations and perceived quality, has not been fully investigated in a cross-cultural environment. As an example, it could be that in the Western markets where a person's religious affiliation is not that central to everyday life, product performance, brand image, and sustainability could be more influential as factors that lead to purchasing decisions. This indicates the necessity of a study that will compare the interaction of religiosity and brand equity in new cultural contexts especially in non-Muslim dominant areas (Fatmawati & Tiffany, 2025).

In line with the importance of this subject matter, various recent surveys have indicated the complicated nature of association between religiosity and brand equity about buying

behaviour. In their empirical research on the UAE health takaful sector, Rizwan et al. (2021) show that the elements of brand equity, particularly perceived quality and brand associations, are strongly correlated with purchase intention and these effects are enhanced by religiosity among the Muslim consumers. Their results indicate that religiosity has the ability of intensifying the influence of brand equity and hence religiously consistent brands become more attractive in the market where the Islamic values are institutionally ingrained. Similarly, Zaki & Elseidi (2024) established that religiosity has a positive implication on the attitude of consumers towards the personality of Islamic apparel brands, which leads to a high purchase intention. Their activity demonstrates that the greater the level of religiosity, the more the emotional and cognitive identification of the consumers towards the brands that are perceived to be religiously authentic.

Regardless of these contributions, the current research is largely placed in Muslim dominant settings, which hinders an insight into the extent to which religiosity mediates the brand equity in settings with halal products not being the general or culturally supported trend. This leaves a distinct void in the studies that investigate these relationships in a Western non-Muslim-majority environment, like the UK, where religiosity might not act in the same way and where other brand equity variables (e.g. perceived quality, product safety, worldwide brand reputation) might be more influence in purchase behaviours.

Moreover, no extensive frameworks have been developed to combine brand equity and halal certification. Although studies have been conducted on the effect of the halal certification and Islamic branding in developing consumer trust and purchasing intentions, a few studies have been able to integrate the aspect of halal certification and Islamic branding with wider ideas of brand equity. Bahrainizad & Abedini (2025) state that the relationship between the halal labels and green labels (e.g., ethical, sustainable certifications) has been observed to exist in other consumer markets, yet the exact impact of the latter on the halal cosmetics is unclear. The synergy of these labels may help boost consumer perceptions of product integrity, product ethics and consequently make halal cosmetics more appealing to consumers who are ethically inclined. Nevertheless, the mechanisms of such dynamics in the cosmetics industry should be further investigated (Bahrainizad & Abedini, 2025).

Further studies once again place more emphasis on incorporating halal certification and the broader construction of brand equity. An example of this is provided by Butt et al. (2017), who show that multinational corporations that work in Muslim markets can grow consumer-based halal brand equity (CBHBE) by integrating religious values into their branding strategies with incorporating functional product features with spirituality. Their results reveal that it is not solely the halal certification that works but rather the combination of certification with repeated brand messages, trust and perceived quality that led to improved reactions among the consumers. On the same note, in their analysis of halal food branding in a non-Muslim nation, Sungnoi & Soonthonsmai (2024) note that effective brand equity strategies and, specifically, those focusing on the perceptions of quality and brand associations have a significant positive impact on consumer acceptance of halal products. Their findings emphasize that halal certification should work in conjunction with other brand-building activities to create significant consumer interactions.

New challenges associated with measuring and recognizing halal brand equity are also indicated in the recent contributions. To enhance the equity of halal brands, Saad et al. (2024) concentrated on consumer trust, ethical consumption behaviour, and perceived product responsibility as essential elements in the most sensitive marketing contexts, namely, sustainability and ethical sourcing.

Additional witnesses of the complications of the halal brand equity can be seen in the study conducted by Ismail et al. (2022), who had to highlight one major issue in the Malaysian market false brand recognition in which consumers incorrectly assume that uncertified or non-halal brands are halal because of the similarities in packaging cues or misleading visuals. Their mixed-method research shows that this kind of misrecognition can weaken the true halal brand equity and impair the success of certification as a tool to develop consumer trust. These observations point to more general structural concerns of halal labelling--issues that perhaps become even stronger in non-Muslim markets, where consumers might have a little more knowledge of halal logos, certification bodies or regulations.

Even though the current literature presents valuable information on various markets, such as Southeast Asia, Middle East, and emerging non-Muslim economies, the given research study has its narrower conceptual focus. It seeks to explore how consumers in a non-Muslim setting, in this case, the UK, perceive and react to the concept of halal certification in the cosmetics and skincare sector and how the attitudes interplay with the established dimensions of brand equity including brand associations, quality perception and brand loyalty. This method of analysis is a

contribution to existing knowledge that is distinctly value-added. Although there are existing research works, which have investigated the phenomenon of halal branding and certification in Muslim-majority settings, few empirical analyses have been conducted to determine how these processes work in the West, where halal products must compete on different cultural backgrounds, consumer values, and institutional settings. Consequently, the research will help to elucidate a deeper insight into the halal brand equity and consumer behaviour in cross-cultural contexts.

Also, majority of the research has mainly been centred on Muslim buyers, and little has been done concerning the perception and reaction of non-Muslim consumers about halal cosmetics. This is a major research gap as more western markets move towards the use of halal products. Halal certification may be interpreted as an ethical source or sustainable production by non-Muslim customers who might not be well-informed about the Islamic rules and principles. The ability of the wider scope of halal certification is becoming more applicable because even non-Muslim customers are becoming interested in products that satisfy the ethical and sustainable criteria. This green certification coupled with the halal labeling might be an effective marketing instrument in markets that are dominated by non-Muslims, and more studies are required to know how the labels affect consumer preferences in various cultural settings (Zafar & Abu-Hussin, 2025).

## **1.2 Research Aim**

The aim of the study is to investigate how brand equity variables, which include brand awareness, brand associations, perceived quality and brand loyalty influence the purchase intention towards halal-certified cosmetics of different cultural backgrounds. Further, the study investigates the moderating effect of religiosity and halal consciousness, on consumer behavior towards such products.

## **1.3 Research Objectives**

1. To measure the level of brand awareness for halal-certified cosmetics in cross-cultural settings.
2. To evaluate the impact of brand associations on consumer evaluations of halal-certified cosmetics.

3. To investigate how perceived product quality influences consumer trust and purchase intention for halal-certified cosmetics.
4. To explore the role of brand loyalty in driving repeat purchase intentions for halal-certified cosmetics.

To analyze the moderating effects of religiosity and halal consciousness on the relationship between brand equity factors and purchase intention.

#### **1.4 Research Questions (RQs)**

RQ1: How does brand awareness influence purchase intentions for halal-certified cosmetics across different cultural contexts?

RQ2: What role do brand associations play in shaping consumer preferences for halal-certified cosmetics?

RQ3: How does perceived quality affect consumer trust in halal-certified cosmetics and their willingness to buy?

RQ4: To what extent does brand loyalty mediate the relationship between brand equity and purchase intention?

RQ5: What are the cross-cultural differences in the impact of brand equity factors on consumer purchase decisions for halal-certified cosmetics?

### **1.5 Rationale of the Study**

The rationale of this study is since the market of halal cosmetics is rapidly expanding, especially in Muslim dominated countries and in the developing markets where the need to acquire ethically manufactured and religiously acceptable cosmetics is increasing. The study fills a significant gap in the literature by discussing how brand equity affects the consumer buying behavior in the halal cosmetics market. It specifically examines how halal certification and consumer religiosity influence preferences and perceptions and how the variables interact with established brand equity dimensions including brand associations, perceived quality and brand loyalty. The study presents research on how the halal products are evaluated and adopted within the cross-cultural context, in which the knowledge about the halal standards might not be prominent among the mostly non-Muslim population, e.g., in the UK. The results will be used to educate marketers and companies that need to improve product lines, branding, and consumer interactions in the halal cosmetics industry.

### **1.6 Methodology**

The research will be quantitative in nature as it attempts to understand the variables that drive purchase intention of halal-certified cosmetics among Muslim consumers in the UK (UK). A purposive sampling approach will be employed, targeting Muslim consumers, as the survey was explicitly introduced as being directed toward individuals who identify as Muslims. The data will be collected through an online survey (size of sample, sampling technique, time, gender/demographics) among the Muslim consumers in the UK, who are conversant and users of the certified halal beauty products. The questionnaire will also determine how the most important variables of brand equity, including brand awareness, brand associations, perceived quality, and brand loyalty affect the intention to buy the halal-certified cosmetics. Also, the moderating effect of religiosity and halal consciousness will be sought to determine the effect of religious beliefs and practices on purchase decisions in this market. These data will be analyzed through STATA. Cross-cultural comparisons will be utilized to evaluate the perception of the various demographic groups in the UK about Halal certification, and how their buying behaviour is affected. The analysis will assist in developing a firmer idea of the relationships between the brand equity and the purchase intention of the halal-certified cosmetics, i.e., in the UK market.

### **1.7 Significance of this study**

Three factors support the argument of this thesis' significance and novelty. First, by addressing the otherwise underdiscussed in the literature question of how brand equity dimensions shape purchase intention in the halal cosmetics market, this thesis add to the existing body of scholarship on brand equity, consumer behavior, and halal marketing. Second, by supporting the discussion by survey results (N=207), this thesis offers actionable insights into factors that influence purchase intention in the halal cosmetics market. These are of value for business professionals, in domains of marketing, product development, and product portfolio building. Third the findings of this study, will be of use to strategists engaged with developing and maintaining brand trust and loyalty in halal-certified cosmetic products. In addition, albeit in a more general sense, the results of this study will be of use to policy makers in understanding the salience of halal certification to certification agencies in providing guidelines on halal-certified cosmetics, and other halal-certified products.

### **1.8. The structure of the thesis**

The thesis is designed in a way that presents an in-depth analysis of the cosmetic products that are certified as halal and how brand equity has an impact on consumer buying behavior in different cultural settings. Chapter 1 offers the research background, the rationale, the aim, the objectives, and the research questions and explains the importance and scope of the study. Chapter 2 engages with detailed literature review because it addresses the following important concepts: brand equity, halal certification, religiosity and consumer behavior, and reveals the gaps in the existing research. Chapter 3 outlines the research methodology, such as the research design, data collection measures, sampling plan and the techniques of data analysis to be applied to achieve the research objectives. Chapter 4 provides the findings and discussion to test the connections of the brand equity variables, purchase intention, and how religiosity and halal consciousness moderate relationships. In Chapter 5 the findings, and their correspondence with the initial RQs, are discussed. These are followed by conclusions outlining the implications, value added, limitations, future research

## **2. LITERATURE REVIEW**

### **2.1 Introduction**

Halal cosmetics' industry is an area that has gained much scholarly interest over the past as a sub-sector influenced by religious compliance, ethical consumerism and emerging marketing activities. To fit the study into the current body of knowledge, the chapter adopted a scoping review methodology, which enabled a general and systematic mapping of important concepts, patterns of evidence, and gaps in research of the study on halal certification, brand equity, religiosity, and purchase intention. The major databases (Scopus, Web of Science, and Google Scholar) were searched with the help of predefined keywords and inclusion criteria to find relevant academic literature covering a variety of empirical and conceptual studies. Even though it was common in previous studies to note that halal certification, religiosity and brand equity had positive effects on consumer decision-making, the results were not found to be always similar, with other studies showing that effects of global branding, digital marketing, or affordability were stronger. The aim is not to summarize previous studies but rather converge and diverge evidence to learn the level to which brand equity and religiosity influenced purchase intention with halal-certified cosmetics. It also accorded the theoretical frameworks on which the research was based and developed the conceptual prism on which further analysis and empirical research were articulated.

### **2.2. Materials and methods**

A scoping review was selected as the best methodology to use in this literature review because it is appropriate to map vast and diverse areas of research. Scoping reviews enable the researcher to review the extent and characteristics of available evidence, determine concept boundaries, and spot gaps that need to be filled with additional research. This is in line with the methodological advice offered by Brown et al. (2020), who note that scoping reviews are especially suitable in such interdisciplinary areas, where different research traditions and evolving themes are found. Similarly, Kastner et al. (2012) also emphasize that scoping reviews prove useful when the literature is scattered across various fields and when its purpose is to explain the conceptual frameworks instead of conducting intensive critical assessment, so this approach is appropriate to a subject that cuts across halal certification, brand equity, religiosity, and consumer behavior.

The search strategy was designed to cover every possible publication and was consequently comprised of three large academic databases namely Scopus, Web of Science, and Google Scholar. Scopus was chosen because it has a wide coverage of journals in marketing,

consumer behaviour, religious studies and business. Web of science was added because it focuses on the high-impact and peer-reviewed publications with high methodological rigor among the included studies. Google Scholar was included to get grey literature, new studies, and papers of a conference not yet provided by regular academic databases. In line with the best practices of scoping review (Brown et al., 2020), the use of Google Scholar served the purpose of ensuring that numerous studies pertaining to the subject of halal cosmetics and branding were retrieved. The priority of these databases over specialised business or industry-specific databases was since the research on halal cosmetics involves marketing, religion, cultural studies, and consumer psychology, and the scope of sources that need to be covered is wide (Kastner et al., 2012).

The search strategy involved preconceived key words based on the major constructions of the research. These were: "halal cosmetics," "halal-certified cosmetics," "halal certification, consumer trust, brand equity, brand awareness, brand loyalty, brand associations, perceived quality, religiosity, Islam religiosity, halal consciousness, purchase intention, Muslim consumers and cross-cultural consumer behaviour. Keywords could be refined with the use of the Boolean operators. January to March 2024 was the search period that helped in the search as most studies published after 2010 were considered as structured empirical work about the subject of halal cosmetics began to gain momentum after 2010.

In all databases, the search initially returned 2,196 records (612 from Scopus, 384 from Web of Science, and about 1,200 from Google Scholar, of which the first 300 most relevant results were screened). After removing 420 duplicate entries, 1,776 records remained. Before formal screening, an additional 900 records were excluded because they were irrelevant, duplicated within Google Scholar, non-academic, or did not meet the basic inclusion criteria. This resulted in 876 records being screened at the title and abstract level. Of these, 790 records were excluded, leaving 86 full-text articles assessed for eligibility. Following full-text assessment, 51 studies were excluded for not meeting eligibility requirements. Ultimately, 35 studies were included in the final synthesis.

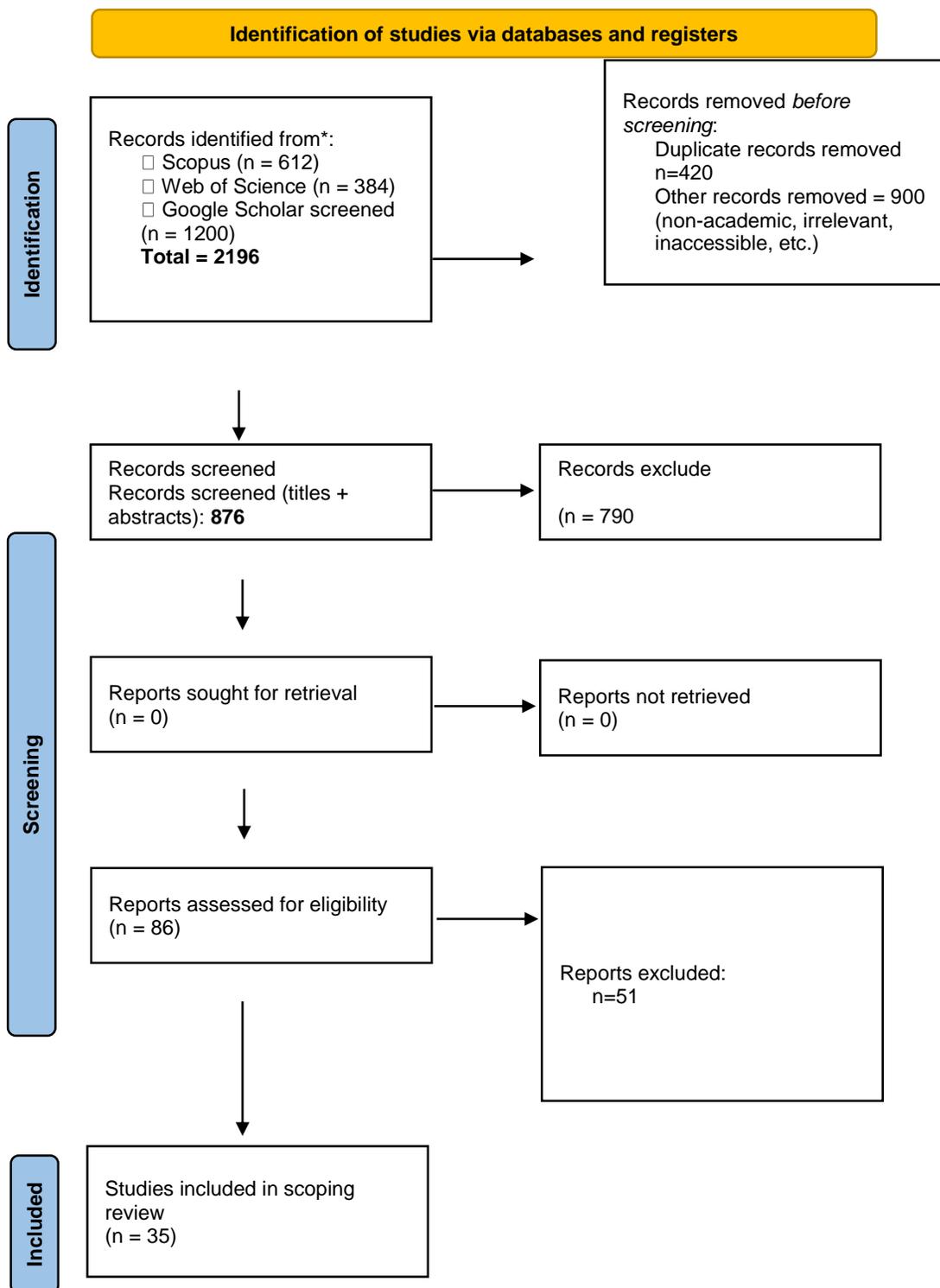


Figure 2.1 Prisma Diagram

Source: Source: Page MJ, et al. BMJ 2021;372: n71. doi: 10.1136/bmj. n71.

Information extraction and synthesis were performed in three steps based on suggested scoping review methods. To begin with, the articles were perused to establish major concepts that were associated with halal certification, consumer trust, brand equity dimensions, religiosity, cultural context, and purchase intention. Second, these ideas were arranged in thematic clusters that inherently were the prevalent patterns in literature. Four key themes were identified, that is, (1) halal certification and consumer trust, (2) brand equity and purchase intention, (3) religiosity as a mediating factor and (4) cross-cultural attitudes to halal consumer behaviour. The literature review chapter is built on the following clusters. Third, the gaps in research were determined with the help of identifying the conceptual inconsistencies and limitations of the context as suggested by Brown et al. (2020). The major gaps are that few studies have been carried out in the Western or non-Muslim majority environment, and that there is lack of research taking into consideration the brand equity constructs and religiosity as far as use of halal cosmetics is concerned.

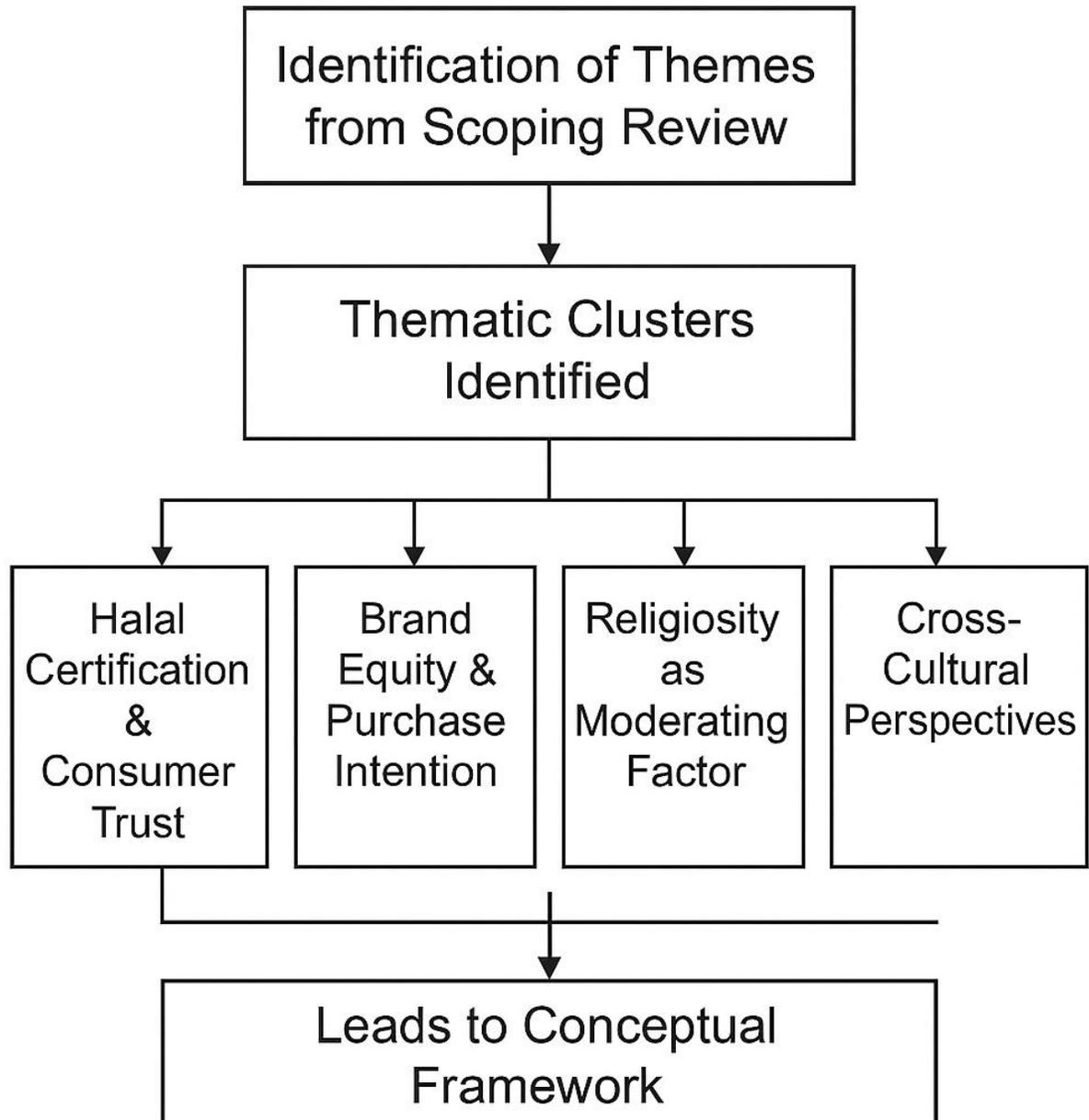


Figure 2.2 Thematic Clusters Identified Through the Scoping Review

Source: Self-created on powerpoint

### 2.3 Theoretical Aspects of Brand Equity Elements and Religiosity Influence on Intention to Buy Halal-Certified Products

The concept of brand equity is not new in marketing theory, with its meaning indicating the value of a brand that is added to a product, on top of its functional characteristics. Based on some classical models, like the Brand Equity Model developed by Aaker and Customer-Based

Brand Equity (CBBE) developed by Keller, brand equity was comprised of cognitive, emotional, and behavioral reactions of consumers to a brand. These reactions determined the perceptions of consumers on product quality, alternative evaluation, and purchase intentions. Essentially, increased brand equity enhanced trust, less perceived risk and chances of purchase, and as such, it was a more applicable construction to hall-certified cosmetics, where assurance, credibility, and compliance were critical factors in consumer decision-making.

As a subdivision of the construct of brand equity, the present research concentrated on the segment of brand awareness, brand loyalty, and brand associations since the three elements were most consistently defined as relevant in religiously sensitive markets in the previous literature. Brand awareness was the level at which consumers were aware and remembered of hall-certified brands, which is a prerequisite towards any purchase-related decision. Brand associations were to represent the meaning, images and beliefs the consumers had on halal cosmetics, such as perceptions of purity, safety and ethical production. Brand loyalty indicated how consumers were committed to purchasing and recommending halal brands again and this was highly influenced by satisfaction, trust and perceptions of conforming to religious values. The reason behind selecting these elements was therefore not only based on their salience in the existing brand equity theory, but also to ensure that they were directly related to behavioral and cognitive processes as far as halal consumption is concerned.

Inclusion of perceived quality and attitude towards the halal brands in the conceptual framework also strengthened the theoretical base. Perceived quality was an intermediate belief that connected brand equity aspects with consumer judgments and attitude was the general affective orientation towards the halal products. Besides, the moderating variable of religiosity was incorporated since earlier studies revealed that religious commitment might enhance or undermine the effect of branding cues on the purchase intention of halal. The interaction between brand equity, consumer perceptions, and religious values was thus provided in the conceptual model to explain intention to buy halal-certified cosmetics.

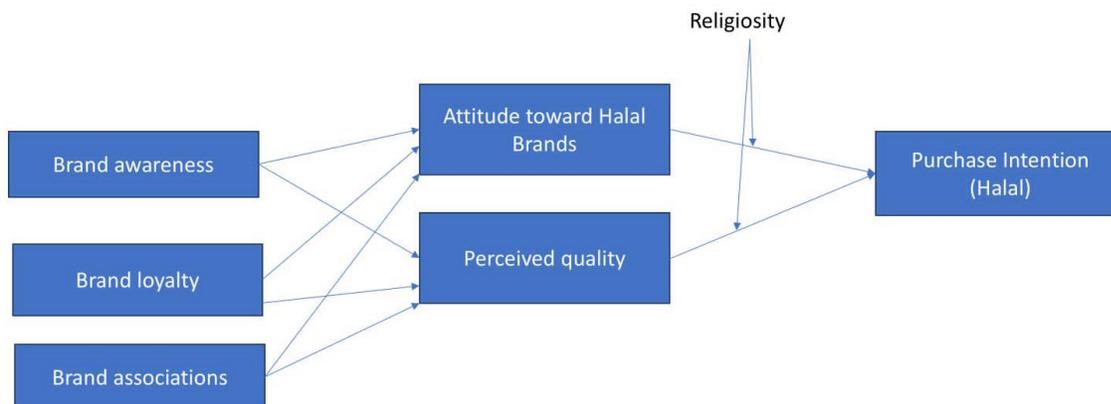


Fig. 2.3. Conceptual framework

Source: Author's own work

### 2.3.1 Brand Awareness and Its Influence on Attitude toward Halal Brands and their Perceived Quality

Brand awareness is the level of how strong the brand is in the minds of the consumers and how easy it is to identify or remember it is upon purchasing the product. In the brand-equity model developed by Aaker (1991, 1996), awareness is the starting point upon which the attitude and quality perception is shaped by consumers. Regarding the situation with halal-certified cosmetics, awareness goes beyond the mere recognition of the logo, it is representative of the knowledge of the consumer of halal standards, the certification agency and ethical positioning that make the difference between halal and conventional products.

The brand awareness is a major factor that boosts attitude to the halal brand since it boosts perceived credibility and lowers uncertainties. According to the Bansal et al. (2025), the strongest antecedent of purchase intention among the Muslim consumers was awareness due to the indication of reliability and integrity of the product. In case consumers can easily perceive a logo or brand with halal that consistently conveys the adherence to the Islamic values, they will be more inclined to give the brand positive attitudes. On the same note, Kusnandar et al. (2025) also found that recognizable cues of Islamic with packaging and advertising evoked trust and emotional bond, particularly among the highly religious groups.

Perceived quality also plays off brand awareness. Islam et al. (2025) also discovered that the increased knowledge of the halal certification practices made the consumers assume the quality of their products is increased, and thus, the religious adherence has been identical with safety, purity, and ethical sourcing. Ali et al. (2025) developed this reasoning by correlating knowledge of the Islamic values to a perceived vision of authenticity; upon comprehending the religious justification of the halal standards, consumers labeled such products as superior in advance even before they were physically examined. However, Rahim et al. (2025) also provided a counterargument and demonstrated that in wealthy markets like Brunei, consumers preferred non-halal brands with global recognition more often than with the knowledge of the halal labeling, which means that the effects of awareness across different socioeconomic environments were not the same.

There is a different interpretation of awareness by non-Muslim consumers. Ibeabuchi et al. (2024) established that this awareness of halal branding among non-Muslims in the UK was what essentially created associations of ethical and clean production as opposed to religious compliance. As a result, awareness affected attitudes and little on perceived religious quality. It can also be noted that when the labels of halal were shown together with the labels of green or organic, consumer awareness had an additive effect in the evaluation of quality, and this may indicate that consumer awareness can combine several ethical schemas (Bahrainizad & Abedini, 2025). However, Hashim et al. (2025) cautioned that excessive use of overt messaging of religion may scare off a secular or non-Muslim shopper, meaning that awareness should be equitable and accommodating.

All these results indicate that brand awareness fulfills both a cognitive role, that is, aiding consumers in recognizing halal brands, and an affective one, that is, developing trust and admiration. The size of its impact on attitude and perceived quality varies with religiosity, cultural orientation and the rivalry of prestige cues. In emerging Muslim markets, awareness is sometimes decisive; in the mature or cross-cultural markets such as UK, it takes on a conditional role based on moral congruency and brand image. Such variability is the reason why the awareness is to be analysed as an independent variable in the brand-equity model and as one of the primary sources of positive brand attitudes and perceived quality of the halal-certified cosmetics.

### **2.3.2 Brand Loyalty and its Influence on Attitude Toward Halal Brands and their Perceived Quality**

Brand loyalty is a psychological attachment and consumption pattern of a consumer to repurchase identical brand repeatedly over time, irrespective of the rivalries or price disparities. According to the system of Aaker (1991, 1996), loyalty is the highest level of brand equity that transfers awareness and association to enduring preference. In cosmetics that have a halal certification, the loyalty is not just associated with the habitual purchasing but tends to be based on the correspondence between the ethical-religious values promoted by a brand and the self-concept of a consumer.

The study by Bansal et al. (2025) established that loyalty within Muslim consumer markets is based on trust and the maintenance of values: if the halal brands continue to provide guarantees of purity, cruelty-free behavior, and adherence to the Sharia, they instill emotional connections to support the establishment of positive attitudes. In the same manner, Hati et al. (2025) demonstrated that loyal Indonesian buyers regarded halal beauty brands as the continuation of their religion and identity, which had a greater impact on their affective attitude to halal beauty brands. Basing their research on the stimulus-organism-response (S-O-R) model, they confirmed the effect of loyalty on brand evaluation that is mediated by emotional connection.

Attitude perspective indicates that loyalty is a cause and effect. Attitudes are reinforced by satisfied repeat usage, and loyalty is maintained by favourable attitudes to halal values, a cycle. A study by Islam (2025) also emphasized that in Bangladesh, repeat buying of local halal cosmetics caused loyalty which ultimately overtook the effects of brand awareness, because users experienced the moral satisfaction that comes with a feeling of contributing to ethical Muslim businesses. On the other hand, Soliman et al. (2025) also discovered a reduction of the effectiveness of loyalty among Thai millennials by peer recommendations and price-promotion, which indicated that digital consumerism may undermine the attitude-loyalty relationship in an environment where short-term incentives are predominant.

Concerning perceived quality, loyalty increases the tolerance of minor flaws in consumers and increases their perception of the overall excellence of a brand. Ali et.al (2025) found that Muslim students who described themselves as loyal to their faith in their survey ranked their favorite halal cosmetic brands as being purer and more trustworthy than their non-halal counterparts even without evidence of product-testing. This halo effect implies that affective commitment may lead to quality judgments being influenced by loyalty. On the same note, Anwar (2025) observed in the halal-fashion industry that brand-loyal buyers extend the perceived quality of one product line to the other within the same product line, which means that brand loyalty enhances the cognitive schema of the linkage of halal identity and high-quality standards of products.

However, it does not apply in all situations. According to Rahim et al. (2025), the symbolic loyalty of high-income consumers to Western prestige brands in Brunei was reported to be independent of whether it was halal, which suggests that the aspirational cues of such behavior do not always take a lift in religious loyalty. Ibeabuchi et al. (2024) also found that ethical performance of non-Muslim consumers was the determinant of their loyalty in the UK instead of basing it on the faith factor- they continued to buy halal brands due to their sustainability and product safety interests. This difference makes it clear that what causes loyalty religious, ethical, or experiential is what defines the influence of loyalty on attitude and perceived quality.

In general, brand loyalty of halal cosmetics is a stabilizing process that keeps the favourable attitude and high-quality perception. Its power is pegged on value congruence (congruence between brand and consumer beliefs) and culture. Loyalty, in the devout Muslim markets, works as a moral compulsion that solidifies the perceived sanctity and excellence, in hybrid markets or the Western markets, it is more pragmatic and based on trust, satisfaction and moral fit and not merely on faith. It is through these two aspects of loyalty based on religious devotion and the satisfaction of experience that it is possible to understand how the enduring relationships between consumers can be converted into positive judgments of the brand of halal-certified cosmetics.

### **2.3.3 Analysis of Brand Equity Element (Brand Associations) Influence on Attitude Toward Halal Brands and Perceived Quality**

Brand associations refer to meanings, symbols, and feelings associated with a brand name or logo by the consumer. Under the brand-equity model of Aaker (1991, 1996), they are the second key dimension after the aspect of awareness and the mental connection between the consumer memory and the brand. In the case of halal-certified cosmetics, these associations transcend the aesthetic or performance aspects; and include the moral, cultural and religious signals of purity, ethical acquirements, modesty and conformity to Islamic values. These groupings influence the attitude of the consumers towards a halal brand (attitude) and what they think about its quality.

Anwar (2025) has discovered that brand associations in halal fashion, which are closely associated with halal cosmetics, increase emotional resonance and trust where brands convey Islamic values of cleanliness, transparency, and community. Applying this to cosmetics, the brand gains a symbolic relationship with religious identity in this way through halal certification, or using Arabic language or modest images, the consumers learn a positive attitude based on identification and pride. It is especially noticeable with the strong Muslim consumers who view halal cosmetics not only as products but also as a continuation of their individual piety. Basically, these findings by Ali et al. (2025) were also found to significantly strengthen the emotional connection, thereby, strengthening the trust and positive ratings in line with the Islamic values alignment with brand communication.

On the other hand, Ibeabuchi et al. (2024) established that brand associations by non-Muslim consumers in the UK operate more on the ethical and quality related connotation than on religious symbolism. These consumers learn the halal signals as the signals of purity, cruelty-free manufacturing and environmental sustainability. Thus, there are positive relationships when the halal brands convey the sense of inclusiveness and common moral principles. Conversely, the branding that is evidently religious can be a turn-off to the secular customers, as it can be perceived as exclusive, which is why it is vital to focus on culturally presenting the message.

Brand associations serve as heuristics in which consumers can understand excellence based on symbolic information about perceived quality. Islam, Ab Talib, and Muhamad (2025) underlined that the customer tends to make a mistake of associating high-quality hygiene and authenticity with halal certification and Islamic branding. These mental associations become more strongly perceived in terms of reliability towards the products when brands continuously enhance the links between purity, safety and compliance to quality. Through the stimulus-organism-response framework, Hati et al. (2025) also affirmed that the symbolic cues of faith and beauty in combination will initiate positive emotional and cognitive reactions, which will be converted into superior quality ratings. Nonetheless, brand association can be different depending on culture and socioeconomic lines. Rahim et al. (2025) emphasized that the prestige and cosmopolitan identity of the affluent, like Brunei, can sometimes take precedence over the halal-based associations, and as a result, consumers are ready to use the globally recognized non-halal brands because of the luxury image. In the same way, Bansal et al. (2025) contended that with digital influencers and social endorsements, on the part of young Muslim consumers, new association clusters form that merge the modern lifestyle with the halal ethics and produce new hybrid perceptions that are not like conventional religious connotations.

Another angle that was brought forward by Bahrainizad and Abedini (2025) is the synergy between the halal label and the green label. They discovered that religious and environmental dual associations mutually supported each other increasing both belief and quality impression. This contact suggests that a multi-layered association that reaches beyond faith, comprising of sustainability, cruel-free production, and social responsibility, is being established by consumers under the umbrella of halal.

#### **2.3.4 Analysis of Brand Equity Elements Influence on Intention to Buy Halal Products**

Purchase intention is the conscious intention or probability of a consumer to purchase a given product in future. In the halal cosmetics industry, this motive is influenced by the consumer perception of brand equity dimensions, i.e., brand awareness, brand association, brand perceived quality, and brand loyalty that have been identified to contribute to brand overall and brand trust. Within the framework of Aaker (1991, 1996), such dimensions bring about cognitive and emotional value that makes consumers develop favorable behavioral intentions. In the case of halal-approved cosmetics, brand equity does not only represent the performance of the product, but also conveys the information about religious conformity, moral uprightness, and adherence to individual values, which is a decisive factor in determining the intention to buy.

As Bansal et al. (2025) indicated, high awareness of halal certification and good associations and perceived quality could be viewed as a significant boost to purchase intention among Muslim consumers. Their results show that consumers who know and have trust in halal logos have a better chance of buying these products due to the certification which decreases perceived risk. In the same way, Kusnandar et al. (2025) found that when the halal brands remain the same in terms of the religious positioning and the credible marketing, the brand equity has a positive effect on the consumer loyalty, which in turn supports the intention to re-purchase. This trend upholds the idea by Aaker that brand equity dimensions are mutually linked with the fact that trust achieved through knowledge and associations is translated into behavioral commitment.

Under the perceived quality, Islam et al (2025) established that consumers usually correlate the labeling of halal to the high product safety, hygiene and authenticity. Such perception will increase their readiness to pay high prices and reinforce them in their purchasing intention. Similarly, Ali et al. (2025) also have shown that the effects of such associations are amplified by Islamic value alignment- when brands depict purity and honesty, consumers perceive such compatibility as an indicator of quality and ethical lending that boosts even more purchase intentions. Such results suggest that the perceived quality is the most direct relationship between brand equity and behavioral intention in the halal markets.

Attitude will change into intentions, but only with the help of brand loyalty. Hati et al. (2025) found out that among loyal halal users, emotional satisfaction and habitual repurchase behaviours achieve stronger intentions. Such loyalty-intention connection is especially strong when it involves consumer attaching their brand-selection to religious or ethical identity. Soliman et al. (2025) were however cautious that younger customers, particularly digital-native generation customers tend to exhibit situational loyalty due to trends in social media or influencer recommendations in lieu of stable attachment, hence varying purchase intentions. It is possible to infer that although loyalty enhances purchase decision, the level of influence relies on both the generational and cultural setting.

Brand association as well as purchase intention differs according to markets. Anwar (2025) discovered that the presence of high Islamic symbolism in branding boosts consumer confidence and emotional desire to buy halal products. However, contrary to that, Ibeabuchi et al. (2024) found that the intentions of non-Muslim consumers in the UK to purchase their products are influenced by more ethical factors, like sustainability and cruelty-free statements, than the religious elements. Therefore, even though brand equity may stimulate purchase intention no

matter the cultural context, the meaning of brand equity will be different: Muslims equate it with faith and identity, non-Muslims equate it with transparency and morality.

Lastly, several researchers observe that the brand equity-intention relationship can be enhanced or diminished by external moderators like religiosity, level of income and availability of the product. Fatmawati & Tiffany (2025) established that in affluent markets, global prestige can get in the way of halal brand equity, and, thus, evidently, weaker intentions can be formed despite awareness; religiosity multiplies the effects of awareness and perceived quality on intention (Fatmawati and Tiffany, 2025).

Overall, purchase intention due to halal-certified cosmetics is affected in all the dimensions of brand equity in combination with emotional attachment, ethical trust, and perceptions of product excellence. It is important to note that the brand equity to behavioral intention path is not linear, it is mediated by the perceived quality and moderated by religiosity, culture and market conditions. Knowing these interactions will guide marketers to come up with a branding plan that will be accepted with genuineness by both religious Muslims and morally focused non-Muslim consumers to experience long-term development and devotion in the dynamic halal cosmetics sector.

### **2.3.5 Theories and Models Related to Brand Equity Influence on Intention to Buy Halal Products**

To explore the effects of brand equity in purchase intention of halal-certified cosmetics, a combination of marketing, psychological, and behavioral viewpoints is relevant. The structural logic of this relationship is based on two theoretical foundations: Aaker in the Brand Equity Model (1991, 1996) and Ajzen in the Theory of Planned Behavior (1991). These theories in combination expound how the brand-based perceptions are converted to attitudes and behaviours, and how personal beliefs like religiosity and ethics mediate these influences.

The model of Brand Equity presented by Aaker focuses on the fact that the intangible asset of a brand includes brand awareness and brand associations, perceived quality, and brand loyalty, which increase customer value and purchase intention. The context of halal has been expanded to encompass more than just business and commercial qualities and incorporates moral, cultural, and religious senses. As illustrated by Islam et al (2025), halal branding helps to increase the perception of quality and trust since consumers link religious adherence with safety, purity and authenticity. On the same note Bansal et al. (2025) and Ali et al. (2025) also found that brand credibility with awareness of halal certification and emotional and ethical attachment with positive brand associations is reinforced. This research proves brand equity to work not just as a marketing tool, but as moral warning, in the case when ethical and spiritual guarantees contribute to positive judgment in the consumers. Nevertheless, brand equity cannot determine the behavioural intention entirely. The Theory of Planned Behavior (TPB) is a complement to the model by Aaker because it provides a connection of brand perceptions with actual behavioral results through the three psychological determinants of attitude toward behavior, subjective norms, and perceived behavioral control. Attitude describes the level of positivity of the consumer with regards to buying halal cosmetics; subjective norms are influenced by social pressures with the peer, family, and religious groups; and perceived control is the ease and affordability in the available halal products and confidence in such products. The study of Fatmawati and Tiffany (2025) discovered that religiosity enhances the positive attitude towards halal products and reinforces the intention-behavior relationship. On the same note, Khan et al. (2025) found that digital communities and social endorsements, which are a continuation of subjective norms in the online age, affect Muslim Gen Z consumers.

By integrating both models, a multi-layered explanation is formed. Aaker model is used to identify what the brand elements influence consumer evaluations whereas TPB is used to determine how the consumer evaluations induce intention and purchase. The attitude construct of TPB is supported by brand awareness, brand associations and quality, whereas brand loyalty is associated with behavioral control dimension since brand-loyal consumers see fewer obstacles to repurchase. The attitude resulting after the actions of cognitive (quality, credibility) and affective (trust, identification) factors is a guarantee of purchase intention. This combined strategy has been effectively implemented in the case of halal markets, and the positive attitude supported by high brand equity leads to a stronger intention to purchase the halal products (Bansal et al., 2025; Kusnandar et al., 2025).

The convergence of these theories is further supported by the cross-cultural applications. Ibeabuchi et al. (2024) demonstrated that the intention to purchase halal cosmetics by non-Muslim consumers in the UK depends on their ethical consciousness and the quality perception rather than the religious affiliation. So, the subjective norms and perceived control elements of TPB can be adjusted to secular inspirations of sustainability and health awareness. Bahrainizad & Abedini (2025) extended the model by incorporating the interplay of the two labels; halal and green showing that dual certification increases perceived brand integrity and more importantly, intention—an instance of how brand associations and attitudes cross the attitudinal pathway of TPB.

Also, a Tawhidic paradigm was presented by Hashim et al. (2025) to halal consumer research and focuses on the fact that all behavioural dimensions are the result of the unity of faith and action. This paradigm can be compared to the theory proposed by Aaker and Ajzen because it implies that the recognition of spiritual and psychological motives that are in line leads to a consumer behavior that is both value-oriented and purposeful. In the meantime, in its turn, Hati et al. (2025) used the stimulus-organism-response (S-O-R) model to describe how the stimuli of halal brand (certification, ethics, design) may trigger internal states (trust, satisfaction) that determine behavioral responses (purchase intention). These complementary models conclude that brand equity is a stimulus and reinforcement mechanism that leads to halal purchasing.

To sum up, theoretical combination of Aaker Brand Equity Model and the Theory of Planned Behavior present a thorough basis of the analysis of the decision making of the halal consumers. Brand equity dimensions provide structural inputs in terms of awareness, associations, quality and loyalty, whereas the TPB gives the psychological process that transforms them to purchase intention. The relationship between positive attitude and perceived quality to intention is moderated by religion, which enhances the relationship between religion and intention, but cultural and contextual factors may negate this relationship. These frameworks collectively define the conceptual foundation of the study and are used to conduct the empirical evaluation of the role of brand equity and religiosity in determining the intention to buy halal-certified cosmetic products in such a cross-cultural setting as the UK.

#### **2.4 Halal Certification and Consumer Trust**

Islam, Ab Talib & Muhamad (2025) discovered that consumers had more trust to the cosmetics with halaal certification because the credibility of the Islamic law was enhanced. They found that Malaysian Muslim customers perceived halal labels as necessary in distinguishing between cosmetics and non-certified ones. But Rahim et al. (2025) noted that in Brunei, most of the Muslim consumers continued to buy international brands that were not halal certified, implying that global popularity and prestige compared to halal guarantees.

On the same note, Fatmawati & Tiffany (2025) also established that religiosity moderated the impact of the certification of halal, as highly religious consumers had stronger purchase intentions of certified cosmetics. In comparison, Ibeabuchi et al. (2024) indicated that non-Muslim customers in the UK did not place much importance on halal certification. Their results implied that these consumers were more responsive to quality, price and appearance of products as opposed to religious assurance hence undermining the generalisability of halal certification as a universal source of trust.

The other point of view was that of Asnawir (2025) who observed that the presence of halal labels in the minority Muslim areas like North Sulawesi gave reassurance and enhanced trust. However, this opinion was contested because Ibrahim, Sarfo, and Burnett (2024) proved that consumer ethnocentrism in the UK decreased the impact of halal labels because people were more inclined to give preference to national and well-known brands than certified international ones. This meant that the importance of certification was not universally accepted and instead limited to various cultures.

Halal certification is a strong institutional decoder that guarantees consumers that a product meets the requirements of the Islamic law and ethical standards. Certification in the cosmetics industry is not just a labelling of ingredients as is part of a trust mechanism that mediates the relationships between religious values, brand image and purchase intention. Islam et al (2025) further suggest that marketing mix which is certified as halal increases the credibility since the Shariah-compliance is incorporated in all features of the product design, promotion, distribution, and pricing. Their investigation on halal cosmetics validated that the obvious certification measures and logos made a considerable difference on cognitive trust (belief in product safety) and affective trust (emotional comfort upon purchasing the product).

Islam (2025) also added that the sustainability of consumer confidence in the developing market like Bangladesh is directly dependent on certification readiness in the supply chain. He claimed that consumers are getting more sophisticated: they want to have traceability in sourcing, manufacturing, and logistics. Weak or inconsistent certification process on halal supply chain thus undermines the trust even when a product has a logo on its final pack. This observation takes the debate further beyond labeling to systemic guarantee and it emerges that the credibility of certification rests on governance and not symbols.

The contribution of religiosity and brand trust to certification credibility has been realized by Kusnandar et al. (2025) who discovered that halal labels mediate between religiosity and purchasing behavior. Religiosity is highly translated into intention and trust when the consumers believe that the label is genuine and issued by an authoritative body. On the contrary, labels that are not certified or uncertified and opaque interrupt that chain and reduce the perceived spiritual and ethical gratification of the purchase. Their study thus places the halal certification as a belief and action connector.

In terms of marketing-strategy, Mulyandi et al. (2025) considered the halal certification as a wider quality-assurance framework that aimed at increases service reliability. Combinations of certification and halal-marketing communication - consistent awareness, branding, and post-sale activities and education on production ethics allow companies to boost trust and perceived service quality. The authors identified that firms in which transparency of their halal audit procedures is apparent create a better loyalty and word-of-mouth, which exemplifies that certification transparency can emerge as a new competitive advantage. Contextual limitations are also noted, however, through empirical evidence. As Rahim et al. (2025) found, in Brunei Darussalam, the wealthy Muslim customers frequently use the services of personal consumers to bring luxury non-

halal cosmetics. They act in such a way that prestige and international reputations as well as product performance may surpass halal trust cues, especially when the local certification is viewed as bureaucratic or unnecessary. In a like manner, Ibrahim et al Burnett (2024) applied the Elaboration Likelihood Model to demonstrate that British customers, including Muslim and non-Muslim, consider halal information based on the credibility of the source: the more reputable and locally known is the certifying body, the higher the chances of increased trust. This research indicate that the halal trust is culturally dependent, and it depends on the ethnocentrism of consumers, ways of life and the reputation of certifying bodies. Social-cognitive processes also interact with the formation of trust in the form of certification. Basing their argument on the Social Cognitive Theory, Shamsudin et al. (2025) suggested that the consumer trust occurs because of observational learning: consistent exposure to positive messages about halal and positive recommendations results in the internal perception of authenticity. The validation of halal logos by fellow peers, influencers or community leaders promotes trust through social Modeling. This process can be observed with Muslim Gen Z customers, who based on Khan et al. (2025) learn about halal brands mostly via social-media networks. Online interactions make them have a heightened sense of behavioural control and trust in the validity of certifications.

The certification effect of trust is not limited to Muslim audiences as well. According to Ibeabuchi et al. (2024) and SIGA (2025), non-Muslim consumers in the UK and the Philippines attribute the meaning of a clean, ethically sourced and environmentally safe product to the halal logos. In their case, certification serves as an ethical adornment, as opposed to a religious one. Therefore, religiousness is not moderating the trust against non-Muslims, but perceived ethicality. This observation broadens the functional definition of the halal certification thereby placing it in the context of global ethical-consumption debate.

Practically, the effect of digital and omnichannel marketing has become a factor in the perception of credibility of certification. The study by Hasim et al showed that digital trust increased with the online presence of halal endorsements, user reviews, and influencer advocacy (2025). When the use of certification logos is always present in e-commerce sites, consumers will feel more reliable. On the other hand, the lack or non-existence of certification information on the internet evokes doubts. Such a digital aspect is vital because younger customers are vastly dependent on social validation instead of institutional credibility.

Faisal et al. (2024) theorized the relationship between advertising and trust by illustrating that persuasive advertising that is halaal should be informative and emotional at the same time. Even with certification, the misleading or exaggerated statements have the capacity to undermine trust. This supports the view of Yusran et al. (2025), who held that the efficacy of halal marketing is based on the social implication-firms should not market and label the certification as a bureaucratic stamp but as a symbol of the community benefit and moral responsibility.

The correlation of the halal certification and trust is also dynamic: the trust is developed and reinforced in the form of an endless process. Zafar & Abu-Hussin (2025) explained that halal purchases choice is an iterative learning, where positive after-sale events confirm the authenticity of certification agencies. In the long run, consumers who are satisfied turn into so-called trust multipliers and facilitate word-of-mouth recommendations that boost the confidence on the community level. Conversely, any scandals or discrepancies in the certification standards can undermine the overall confidence of the group effortlessly and affect the overall credibility of the halal-cosmetics business.

Convoluting trends are observed in green and ethical-label interactions. Bahrainizad and Abedini (2025) discovered that the effects of the appearance of halal and green labels are synergistic: consumers believe that the brand is twice reliable and responsible of the society. However, label overlap can be confusing too, in cases where the consumer is unable to discern who is legitimizing what statement. To avoid label fatigue, companies must combine the halal certification with other complementary sustainability communication without obscuring the purpose.

Certification-based trust may also initiate the switching intentions in the case when consumers lose confidence in rival brands. Indonesian consumers who learned about unethical or ambiguous halal practices switched to a brand with more pronounced certification as quickly as possible even at increased prices, which was reported by Wisudanto et al. (2024). Their findings support the fact that certification is not only a motivator to adoption but also a means of protection against the effect of attrition. In a similar fashion, Sabah & Rahman (2025) in Bangladesh found that the constant government-supported certification greatly boosted the repeat purchase intentions regarding halal food, suggesting that government intervention raises the level of institutional trust.

Lastly, Koc et al. (2025) conceptualized the trust as an intermediate between purchase intention and religiosity. According to their findings, certification strengthens this mediation: the religiosity brings about positive attitudes, certification brings about assurance, and the two bring about strong purchase intentions. This three-fold association highlights the reason why certification is at the core of halal branding despite changes in global prestige or trend in marketing.

In short, halal certification is three-dimensional construct, including institutional assurance, ethical communication, and cultural interpretation. In research, its trust-building mechanism works on a variety of different channels- supply-chain integrity, credible authorities, social learning, digital transparency and moral congruence. Although its power differs depending on how the market is mature and how religious the consumers are, certification has been the foundation of halal-cosmetics branding where faith-based claims can be converted to quality that is verifiable. In highly cross-cultural environments like the UK, future of the halal trust will not be determined by the existence of a logo but rather the plausibility of the ecosystem that supports it; producers and certifiers, influencers and consumers themselves.

## 2.5 Brand Equity and Purchase Intention

Brand equity was a common research area in the determination of consumer behavior in the halal market. According to Kusnandar et al. (2025), brand trust, Islamic branding, and religiosity acted in a synergistic way to positively affect the purchasing choice. Their research indicated that high brand association enhanced consumer trust. According to Soliman et al. (2025), Thai millennial consumers had a higher level of responsiveness to promotions, peer recommendations, and online reviews than brand loyalty. They found that younger consumers with digital activity were less relevant to brand equity dimensions.

Mulyandi et al. (2025) discovered that halal marketing approaches boosted the perceived service quality which subsequently- created brand equity and heightened the purchase intention. Conversely, Ibrahim et al. (2024) considered that the credibility of the source did not affect the skepticism towards marketing messages, and thus the effectiveness of brand equity in influencing halal purchase intentions was lower than high source credibility. Such contradiction meant that brand equity would not be sufficient in ensuring consumer loyalty.

As Hasim et al. (2025) emphasized, the digital marketing approach is crucial in Malaysia since online presence and interaction with influencers had a significant influence on purchase intention regarding halal cosmetics. Wisudanto et al. (2024) however indicated that Indonesian consumers tended to switch to halal cosmetics not due to marketing but due to dissatisfaction with the conventional brands. They came up with findings that indicated that switching behavior was more disillusionment rather than brand equity.

According to Bansal et al. (2025), Muslim consumers discovered that brand awareness and perceived quality were significant predictors of intention to purchase halal cosmetics. However, Sabah and Rahman (2025) found that affordability and accessibility in some cases were more important than brand associations or loyalty in Bangladesh. Therefore, the aspects of brand equity were disproportionately important based on socioeconomic situations.

In addition to acting as a bundle of marketing resources, brand equity is the aggregate psychological worth a customer assign to a product that is reflected in the short-run choices as well as long-term fidelity. Equity of a brand in halal certified cosmetics is merged with moral integrity and trustworthiness, which creates a unique value-oriented loyalty. Based on the framework of Aaker, recent research indicate that individual dimensions of brand equity such as

awareness, association, perceived quality and loyalty have varied effects on purchases intentions of the consumers according to the level of religiosity, digital exposure and socio-economic background.

As Islam et al. (2025) argued, the halal brand equity builds on two premises of religious credibility and marketing consistency. As the brands incorporate the certification in every aspect of the marketing mix, product, price, place and promotion, the perceived genuineness of the brand enhances and therefore the intention to buy improves. Their results demonstrate that high-equity halal brands are perceived by Muslim customers as the ones that convey their reliability, transparency, and constant adherence to halal regulations. In the same line, Mulyandi et al. (2025) discovered that companies that pursued halal-marketing strategies, focusing on the quality of services, educating customers, and resolving complaints, built stronger equity, which, in turn, was converted into the intention to repurchase.

However, in contrast, Ibrahim, Sarfo & Burnett (2024) evidence based on the Elaboration Likelihood Model demonstrated that the high source credibility alone is not sufficient to make purchase intention, and skepticism of consumers in persuasive marketing will undermine the persuasive path of brand equity. In their UK study, they noted that even though consumers can be aware of the trustworthiness of a halal brand, too much advertising or unprovable assertions can create a situation of cognitive dissonance, which diminishes the strength of brand trust on intention. This is an indication that transparency and third-party validation is more effective than repetition promotion towards maintaining high equity.

Hasim et al. (2025) also enhanced this argument because they found that digital marketing has also become an essential part of the brand equity formation process in Malaysia. The exposure via social-media, collaboration with influencers, and a stable stream of digital storytelling of halal ethics enhance brand associations and perceived quality. Digital interaction acts as a trust accelerator: when consumers see influencers with a halal certified post using or recommending a brand, they form parasocial trust that has a direct positive effect on the intention to buy. However, Soliman et al. (2025) have warned that price promotion and peer-reviews, convenience in various millennials and Gen Z consumers take precedence over more profound brand-equity signals like loyalty or long-term trust. Therefore, as the digital channels are enhancing awareness, as well as the associations, they can also be creating a transactional behavior that erodes long-lasting equity.

Further nuances are brought out in cultures comparison. As Rahim et al. (2025) noted, consumers in Brunei commonly buy western prestige brands without the halal certification since luxury symbolism and internationality reputation are the competing dimensions of equity. On the contrary, a study involving the combination of the Technology-Acceptance Model with the TPB, as indicated by Khan et al. (2025), found that intention among the Muslim Gen Z buyers via the internet was jointly predicted by brand equity and religiosity; product knowledge, user-interface quality, and perceived halal authenticity served as positive predictors of trust. Such opposite results imply that the forecasting ability of brand equity varies among cultural-technological ecosystems.

Koc et al. (2025) established the mediating relationship between brand equity and intention to be trust. In their research, they discovered that religiosity influences a positive attitude towards trust, which influences purchase intention and attitudes. This mediation is exacerbated by the existence of brand equity since awareness, associations and perceived quality serve as antecedents of trust. Therefore, brand equity is not merely a parallel phenomenon with religiosity, it will operationalize it by converting faith beliefs into behavioral confidence.

These relationships can be moderated by economic consideration and accessibility. Sabah & Rahman (2025) found out that in Bangladesh, the aspect of affordability and easy access at times overtakes symbolic equity factors such as brand connotation, or even brand loyalty. Consumers in the low-income setting can justify their purchase by price-value efficiency when brand trust is high. However, in cases whereby the price and quality expectations are matched the cumulative effect of brand equity once again emerges and regains its effect on intention.

Kasri & Rosadi (2025) provided an environmental and cultural follow-up by demonstrating that religiosity and cultural collectivism in the green cosmetics markets strengthen the perceived quality and attitude towards the halal brands. Their writing suggests that incorporating the idea of sustainability in the context of halal equity might make it more appealing to consumers who are eco-friendly. The observation is consistent with the report by Bahrainizad & Abedini (2025), which showed that the combination of halal and green certifications can boost brand perception and provoke more willingness to buy based on the compounded ethical emotions.

Behavioral models also emphasize switching behaviors as well as post purchase confirmation. Wisudanto et al. (2024) found that Indonesian buyers tend to switch between traditional and halal cosmetics after growing disillusioned with ingredient disclosure meaning that

when disappointed, consumers develop new loyalty cycles, rather than when being persuaded by marketing. This is in line with the findings of Zafar & Abu-Hussin (2025) who found out that recurrent positive attitudes towards halal-certified products enhance affective commitment hence reinforcement of future intention. Positive word-of-mouth is a reinforcement loop of the brand-equity network, and it converts the satisfaction to advocacy.

In their systematically review of the strategies of halal-marketing, Yusran et al. (2025) stressed that the high brand equity is inextricably linked to social legitimacy. The consumers view brands as being trustworthy when companies show their involvement in the community, fairness, and social responsibility in addition to certification. This kind of moral positioning develops cognitive and affective elements of brand equity, as it strengthens the intention due to the perceived corporate benevolence. On the same note, Faisal et al. (2024) had it that honest and open halal advertisement can create sustainable trust; false promises destroy equity fast even with long term consumers.

Lastly, Islam (2025) observed that brand consistency is anchored on halal supply-chain readiness. When the upstream suppliers of a firm are of the halal nature, the downstream consumers are more likely to trust a firm and hence purchase intention. Any break or scandals in the chain will bring down years of equity. Digitally disclosing supply-chain transparency is thus a strategic requirement towards maintaining purchase intention.

Together, the results prove that brand equity is a cause and an effect of consumer trust in a halal market. Its connection to the purchase intention is mediated by perceived quality and contextualized by such variables as religiosity, digital engagement, and socioeconomic constraints. The brand equity in dynamic and multicultural settings such as the UK need to go beyond conventional awareness and have a verifiable authenticity. Once consumers begin to believe that a brand consistently upholds ethical integrity with functional excellence, their trust becomes solidified in the form of long-lasting purchase intention the two-facet promise of a commercial triumph coupled with spiritual integrity that is hallmark of the halal-cosmetics industry.

## **2.6 Religiosity as a Moderating Factor**

According to Fatmawati & Tiffany (2025), religiosity enhanced the effect of halal awareness and certification on the consumer behaviour. Their finding showed that the purchase intentions of devout consumers were greater. In the same way, Koc et al. (2025) found that

religiosity had an indirect impact on purchase intention as it formed positive attitudes towards halal products. On the other hand, Kasri & Rosadi (2025) discovered that religiosity was not necessarily the most important variable in purchase intention of cosmetics. Their research showed that consumerism based on cultural values and green consumerism had a greater impact on behavior than religiosity did. Similarly, Ibeabuchi et al. (2024) determined that non-Muslim consumers in the UK identified halal products as a value of sustainability and ethical production, and not religion, which reduced the buffering impact of religiosity.

Hati et al. (2025) examined the perception of Indonesian Muslim consumers regarding halal cosmetics and have found that religiosity mediated the perception of halal cosmetics based on gendered responses. Nevertheless, such religiously oriented reasons were criticized by Hashim et al. (2025) as a Tawhidic paradigm tended to ignore secular motives of non-Muslim consumers that adopted halal brands based on ethical, but not religious, motives. These contradictions revealed that religiosity could not be a homogenous moderator given different cultural setups.

The concept of religion is often described as a psychological and sociocultural factor that mediates between brand-related construct and behavioral consequences in the research of halal consumers. It influences how people perceive halal signals, certification credibility and ethical branding and serves as a window in which the marketing signals are viewed. According to a study conducted by fatmawati & Tiffany (2025), religiosity enhances the impact of the halal awareness and certification on purchase intention through enhanced trust and moral obligation. The highly religious consumers are not only interested in ensuring that the products comply but also get to have spiritual satisfaction when they consume products that are in line with the Islamic teachings. Religiosity therefore is a value congruence mechanism that relating beliefs, attitudes and behavior intentions.

This knowledge was later expanded by Koc et al. (2025) who showed that religiosity indirectly changes the purchase intention by forming the attitude. Their structural design showed that religiosity produces a favorable attitude towards the halal brands, which, in turn, boosts the perceived quality and purpose. The research has placed religiosity as a distal antecedent, which triggers inner motivations, which are then converted into a purchase decision through cognitive and affective processes. This mediational observation confirms the fact that religiosity enhances moral reasoning in addition to emotional attraction towards halal products. In the framework of green and ethical cosmetics, Kasra & Rosadi (2025) have found out that cultural values and

environmental consciousness tend to take over the religious devotion as a driving force. Their findings indicate that consumers might be able to indicate religiosity by adopting environmentally friendly decisions as opposed to simply buying with religious intents. This suggests that both the spiritual stewardship and sustainability consciousness are conceptually similar and shape contemporary explanations of halal eating.

On the same note, Ibeabuchi et al. (2024) also found out that religiosity plays a minimal moderating role among non-Muslim consumers in the UK. These consumers instead understand halal as a representation of morally fabricated production, cleanliness, and animal-free production as opposed to spiritual obedience. To them purchase intention is based on ethical identity, as opposed to faith alignment. This observation indicates that halal identity and religiosity are no longer interlinked in pluralistic societies, and it means that brands aimed at different audiences must define halal in more inclusive moralistic ways.

Religiosity is even harder to mediate by gender and socio-demographic variations. Hati et al. (2025) established that religiosity influenced the perceptions of halal cosmetics by male and female Muslim consumers in a different way. Religiosity was linked to emotional reassurance and self-expression by means of modest beauty by the female respondents, responsibility and social reputation by male respondents. Theoretical criticisms have also come out. The authors of the article by Hashim et al. (2025) have conceded that the overreliance on religiosity-focused models may create the risk of overlooking secular motivations and cross-cultural relevance. They have placed religiosity as a holistic worldview in their Tawhidic paradigm, not as an individual predictor of consumption, which implies that consumer behaviour derives out of an integrated ethical-spiritual consciousness that can include non-religious values (including sustainability or fairness). This understanding redefines religiosity as an umbrella formation which embraces religious and general moral issues. Other than the degree of belief, religious knowledge and awareness have an instrumental role in mediating behaviour. Khan et al. (2025) revealed that knowledge about halal products increases the moderating ability of religiosity on Gen Z consumers of Muslim origin. Young people who are technologically savvy and familiar with the principles of halal theories can bring up their religiosity into a purchase made online. On the other hand, the religiosity-intention relation is undermined by the limited product knowledge among otherwise religious people. This observation implies that religiosity should be coupled with cognitive literacy on the standards of halal to affect behavior.

Islam (2025) also associated religiosity with the awareness of the halal-supply-chain in Bangladesh, where consumers who were highly religious were found to be more sensitive to the origin of their products and production transparency. The view of supply-chain integrity as a continuation of religious responsibility to these people served to reinforce the moderating role of religiosity on trust and intention. However, Rahim et al. (2025) also noted that in high-income Muslim settings the material ambitions and prestige consumption sometimes supersede religiosity and revealed that spiritual motivations are elastic in a context and that they are influenced by socio-economic positioning. Mulyandi et al. (2025) offered a management viewpoint, saying that religiosity-based loyalty could be enhanced by applying the brand communication, based on regular halal marketing, which would loop brand communication to the religious values of consumers. Their results showed that in cases when the firms show sincerity, humility and social responsibility which are the core values of Islamic ethics, religious consumers see authenticity reinforcing brand trust and intention to repurchase. However, the lack of consistency in branding or perceived commercialization of faith undermines this association, and it turns out that the realness of religious appeal is as important as its existence.

Intersectoral integrative research offers complementary information. With the help of Social Cognitive Theory and Islamic Theory of Consumer Behavior, Shamsudin et al. (2025) established that religiosity also influences behavioral modeling-religious consumers model their behaviors after colleagues and influencers who have shown modesty in their lifestyles by adopting a halal lifestyle. Religiosity is performative through social learning, and it affects other people in the society. It is even amplified in digital space: religiously inspired influencers act as channels of trust and power, disseminating the halal standards among audiences of different degrees of piety. Nevertheless, Soliman et al. (2025) have found that intrinsic religiosity was regularly subdued by social influence (subjective norms) among Thai millennial consumers. Individual religiosity did not have as much predictive power of purchase intention as peer recommendations and social-media credibility. This implies that religiosity is still important, but it must compete with the forces of digital community in influencing the behavior of younger generations. Therefore, religiosity can now serve as a latent orientation which interplays with the contemporary identity manifestations and not as an immediate behavioral precipitant.

The cross-cultural implications of these results are immense. In Muslim dominant countries like Indonesia, Malaysia and Bangladesh, religiosity highly moderates the relationship between brand equity and purchase intention as both an individual and social moral guide. Conversely, in other markets such as the UK in the west, the same construct loses its explanatory authority becoming an ethical sensibility instead of an ethical requirement. The shift is indicative of the process of halal consumption globalization, in which faith, culture, and morality converge.

To describe this complexity, Zafar & Abu-Hussin (2025) proposed multidimensional conceptions of religiosity that include belief, practice, knowledge and experience. They claimed that behavioural heterogeneity among Muslim consumers is not accounted for by only focusing on ritualistic devotion. Their multi-method review established that the moderating influence of religiosity is condition-dependent, that is, knowledge-based religiosity has a more consistent strengthening effect on purchase intention than experiential religiosity.

All these findings collectively imply the point that religiosity is a context-specific modulator as opposed to a universal determinant. It strengthens trust, attitude, and perceived quality when it is congruent with cultural, ethical, and informational cues but becomes weak when there is discrepancy or unauthenticity between these cues. As a marketer, the lesson here is obvious: to appeal to the religious should consider using both honesty in moral standing, openness in communication, and enlightenment on the standards of halal. It suggests to scholars the need to reconceptualise religiosity as a dynamic construct that includes belief, identity, and social learning and whose moderating role changes over time and across cultures. Religiosity is a highly significant and dynamic concept in the halal-cosmetics market, which contributes to the connection of moral belief with consumer behavior and helps understand the further impact of spiritual beliefs on the contemporary trust and intentionality of consumers.

## **2.7 Cross-Cultural Perspectives**

There were more contradictions in cross-cultural comparisons. In the study by Bansal et al. (2025), the intention to purchase halal cosmetics was uniformly influenced by the perception and awareness across the Muslim consumer markets. However, Rahim et al. (2025) also documented that in Brunei, the prestige of the foreign luxury brands replaced the halal considerations, which disputed the idea of the uniformity of behavior across cultures.

Ibrahim et al. (2024) have shown that the UK is a country where consumer ethnocentrism played a stronger role in determining halal purchase intentions than religiosity because the purchasing power of British consumers was based more on nationality than on religion. In

comparison, Khan et al. (2025) found out that religiosity and halal knowledge in combination with social media contact was the predictive factor of online purchase intention among the Muslim Gen Z consumers, which implied that younger buyers integrated religious and technological factors.

Soliman et al. (2025) demonstrated that price promotions and influence of peers were found to be more important than brand associations in Thailand, which is a culturally focused country on social networks. Conversely, Anwar (2025) found that brand dynamics were very influential on consumer perception in halal fashion with cultural contexts stipulating the dominance of either social or brand-based influence.

Kasri & Rosadi (2025) also presented the idea that the cultural values of collective over religiosity were more dominant in green cosmetics, especially in societies with the sustainability discourse being prevalent. This was contrary to Zafar & Abu-Hussin (2025) who argued that religiosity was central in the entire Muslim contexts indicating that environmental factors were just auxiliary.

Cross-cultural findings indicate that cross society differences on meaning and strength of halal-related brand equity are based on the role of religion on the population, ethnocentrism of consumers, and exposure to worldwide marketing. Bansal et al. (2025) discovered that the awareness and perceived quality are always the foreseeable predictors of the intention to purchase in most Muslim-majority markets, in this case, Indonesia, Malaysia, and Pakistan since halal is a part of daily culture. Certification is no longer a differentiator as it is a basic need among consumers. Conversely, Rahim et al. (2025) found in Brunei that rich customers were occasionally more focused on prestige and western imagery of luxury than on adherence to halal, meaning that the identity of class may supersede the dedication to religion once luxury consumption is a symbolic aspect of life. Such contradictions indicate that culture does not only influence the understanding of halal, but it also facilitates the translation of brand equity into behavior.

Ibrahim, Sarfo & Burnett (2024) have highlighted that religiosity may be overcome by consumer ethnocentrism in such non-Muslim situations as the UK. The British consumers favoured domestic manufacture of cosmetics and understood the meaning of halal as a minority or alien term. This is in line with the report of SIGA (2025), who cited the same in the Philippines where the non-Muslims linked the halal certification with quality and hygiene, but they still preferred national brands as a means of national pride. Such trends indicate that halal branding

must bargain two perceptions one being the religious authenticity and the other one being the cultural belongingness when venturing into secular markets.

Cultural patterns have even more diversity due to generational and technological differences. Khan et al. (2025) established that using religiosity, halal knowledge and social-media-engagement together as determinants of online purchase intention is a fact in the case of Muslim Gen Z consumers. Spiritual beliefs along with digital lifestyles become interwoven and result in hybrid religiosity among young consumers, where faith-based and technology-driven trust systems like influencer credibility and peer reviews coexist. In contrast to it, Soliman et al. (2025) demonstrated that Thai millennials, in the country with most Buddhists, are more dependent on social influence and price promotion rather than on halal loyalty. To them, halal logos are moral guides and not identity markers. These instances reveal that sometimes cultural collectivism and peer approval are substituting formal religiosity as agents of behavior.

Anwar (2025) went further to cover the case of halal fashion by showing that symbolic branding such as color, design modesty and celebrity endorsement has a stronger impact in the culture that cherishes social recognition. Applying this to halal cosmetics, aesthetic signification and inclusivity can be just as significant in the Western or multicultural cultures, in which religious symbolism must exist in tandem with the aspirational lifestyle branding.

There is also a cross-cultural difference in environmental and ethical views of the world. The researchers established that collectivist societies that have high sustainability discourses such as Indonesia prioritize eco-friendliness and community well-being in addition to religiosity (Kasri and Rosadi, 2025). The market of such markets perceives green cosmetics as a social solidarity and moral responsibility, which is in line with Islamic beliefs of khilafah (guardianship). On the other hand, Zafar & Abu-Hussin (2025) stated that intrinsic religiosity is the main determinant in the Middle East region, with the secondary rationalizations being the environmental motives. This deviation brings out the way in which a similar construct, ethical consumption, acquires culturally varying meanings.

Perception is also affected by the regional regulatory frameworks. Islam (2025) pointed out that the government-led halal-certification system in Bangladesh reinforces national trust and consumer confidence, and, conversely, lack of consistency in enforcing the same in other South-Asian markets generates mistrust. Comparatively, Mulyandi et al. (2025) established that in Indonesia, cooperation between governmental agencies and the business leads to improved

quality of services as well as consumer satisfaction and brand equity, indicating that institutional trust has a varying influence in terms of brand equity in different governance cultures.

Markets with cultural pluralism are even more complex. Ibeabuchi et al. (2024) showed that the interpretation of halal by UK non-Muslims revolves around ethical and sustainability modes, but not theology. Such re-signification results in a sort of cultural translation of the halal to mainstream moral language which can appeal across religion. This perspective was supported by Hashim et al. (2025) who proposed that unity between spiritual and ethical motives could go beyond religion limits based on Tawhidic paradigm. According to this meaning halal can be a universal criterion of integrity that are compatible with secular humanism, and this expands its market to other cultures.

Consumer reactions are further separated based on communication styles. Faisal et al. (2024) noted that Malaysian advertising with a focus on piety and family orientation are both locally relevant but seem excessive and didactic to the audience in the West. Soft-narrative storytelling making halal conceptualize as part of wellness and authenticity works better in Europe and North America. In a similar way, in digital storytelling through influencers, Hasim et al. (2025) discovered that the halal meaning is localized: Malaysian influencers tend to mix religious reminders with beauty tutorials, whereas British influencers use cruelty-free and vegan analogies. These adaptations are typical examples of such a phenomenon as glocalization, when global identity of halal is combined with local expression.

Cultural differences are also determined by economic maturity. Sabah and Rahman (2025) found that affordability in the lower-income Bangladesh undercuts the brand equity effect even among the religious customers; people might sacrifice halal considerations when the prices are above the disposable income. In contrast, Rahim et al. (2025) revealed that in the prosperous Brunei, the luxury symbols can be luxury privileged by the discretionary income. Therefore, the economic culture plays with religiosity, resulting in the value-oriented and prestige-oriented consumption logics.

The role played by social systems is also critical. As shown by Shamsudin et al. (2025), collectivist learning condition enhances halal adoption: in Malaysia social approval strengthens halal adherence by means of shared modeling and in the individualistic nation like the UK, individual conviction and not social conformity control behavior. Such dichotomy is in favor of

Hofstede theory of cultural dimension that proposes that collectivism reinforces normative influence and individualism reinforces attitudinal independence.

Wisudanto et al. (2024) also included that moral disillusionment motivates switching intention in Indonesia- consumers switch brands in response to moral failure. However, in the western markets, the switching can be caused by the fashion or novelty seeking as opposed to moral reasoning. Thus brand-loyalty changes vary with moral-based loyalty being dominant in Muslim societies whereas the experiential or aesthetic loyalty is in the rest of the world.

The current scholarly research in cross-cultural marketing acknowledges that religion is dynamically linked to modernization. Koc et al. (2025) postulated that modernization would result in the contextual religiosity where many people still hold onto faith values but would express them in terms of ethical consumerism which would be in line with the global trends. That is why the attractiveness of halal brands to both Muslim and non-Muslim groups nowadays is explained by the lenses of the greater transparency and responsibility. This convergence was confirmed by Yusran et al. (2025), who found that religious authenticity combined with universal ethical appeals is the foundation of a successful halal marketing.

The aggregate learning suggests that all the associations in the brand-equity-behavior chain, including awareness, associations, perceived quality, and loyalty, are moderated by culture through the lens of the cues that consumers focus on. In Muslim-dominated areas, community support and religious connotation take the upper hand; in multicultural Western areas, personal integrity and inclusion are the order of the day. Diffusion of technologies also contributes to boundary indistinctiveness whereby young people globally can create hybrid identities, which are a blend of religion and digital modernity.

## 2.8 Interaction of Halal and Other Labels

The relationship between the two labels, halal and green, was observed to have a positive impact on consumer perception (Bahrainizad & Abedini 2025). Their findings indicated that in case both labels existed, consumers believed that products were ethically better. Nevertheless, Wisudanto et al. (2024) also stated that overlapping labels occasionally misled the consumers and created a sense of skepticism, especially when they were used simultaneously as halal and organic.

On the same note, Yusran et al. (2025) pointed out that social implications might be used to strengthen the marketing strategies centered on halal, and Faisal et al. (2024) suggested that too much promotion might lower the levels of trust and purchase intention. This meant that it was not always easy to combine halal with other cues of ethics.

The contemporaneous presence of several ethical designations, including halal, organic, green, vegan, or cruelty-free, has turned into a new trend in the contemporary consumer markets. All these intersecting labels are meant to indicate ethical integrity, safety, and sustainability, but when used together they may create confusion as well. Such interactions produce complicated responses from consumers towards halal-cosmetics industry, which are determined by cultural values, religiosity, and trust in certification authorities. Bahrainizad & Abedini (2025) also discovered a positive impact of intersectionality between the halal and green labeling on the perception of moral excellence. Their findings revealed that concomitant presence of halal and environmental assertions made consumers believe the products to have had both moral virtues spiritual purity and environmental stewardship and consequently enhanced perceived quality and purchase intention. Nevertheless, according to Wisudanto et al. (2024), some overlapping labels can also cause confusion. With a combination of halal and organic and cruelty-free claims, consumers cannot find it easy to identify which of the three is guaranteeing what quality of the product integrity. This label overload has the potential to create a response of skepticism and cognitive exhaustion especially towards consumers that have low knowledge of certification systems. As a recommendation, the authors proposed the use of clear labeling hierarchies and known communications to avoid the dilution of halal credibility if several ethical markers are employed.

Yusran et al (2025) gave a more sociological explanation, which suggests that halal combined with sustainability and social-impact stories can reinforce a feeling of trust and brand image among the community. They claimed that halal marketing should transform personal piety to shared ethics - the connection between Shariah adherence and universal principles like animal welfare, environmental protection and social justice. In cases where consumers are aware of these alignments, the joint labels are strengthened as opposed to competing. In case the combination is, however, opportunistic or it does not tally with the actual corporate behaviour, the ethical synergy breaks into moral dissonance and trust is destroyed.

Similarly, Faisal et al. (2024) studied the process of advertising in Malaysia and concluded that overpromotion of various ethical statements damages consumer confidence. Their theoretical overview noted that the halal and organic certifications ought to be more credible, however, with intensive commercials, they are likely to seem as commercial fads, and not as ethical standards. The effect of this so-called ethical fatigue is that informative but subtle communication proves more efficient in maintaining brand integrity over a longer period.

Hasim et al. (2025) supported this fact by showing that in the online marketplace, the visual display of combined labels is a critical element. By placing integrated halal-green or halal-vegan logos on online e-commerce websites, consumers will feel a greater degree of openness as long as the presentation remains clean, stable and backed with verifiable certification links. On the other hand, untidy packaging or additional claims which cannot be verified or criticized are less convincing. Therefore, multi-label credibility and purchase intention depend on digital presentation, which acts as an intermediary.

Consumer-psychology Koc et al. (2025) proposed that religiosity mediates the process of combined ethical cues in individuals. Religious consumers understand halal certification to mean that they are already getting enough moral assurance, and any further green or vegan labeling is unnecessary. Conversely, more ethically oriented and less religious consumers are more dependent on environmental or animal-welfare cues, as they hold halal as a complementary, though secondary quality. This dichotomy provides an explanation of the differences in the effectiveness of the interaction between labels across demographic and faith groups.

Kasri & Rosadi (2025) further contended that green and halal certifications overlap in the same moral structure in collectivist societies where the role of environmental steward has been described as a group responsibility. In this case, consumers do not experience the conflict between faith and sustainability; to them, eco-consciousness is a continuation of spiritual responsibility. Nevertheless, in an individualistic society such as UK, Ibeabuchi et al. (2024) discovered that religious and ethical motives are usually divorced by consumers, with non-Muslims associating halal with hygienic or safety symbol, whereas the Muslims, interpret it religiously. This mental distance lessens the synergistic impact of joint labeling because the consumers process each assertion by the various intellectual frameworks.

Zafar & Abu-Hussin (2025) formulated the interaction of halal and other ethical labels as a multimodal marketplace, in which various moral regimes religious, ecological, humanitarian, and others overlap. They highlighted that brands that do business in these markets needed to be morally coherent: the halal statement should not conflict with other ethical statements. An example is a brand that markets cruelty-free halal cosmetics needs to ensure that its full supply chain is conducted in a way that is humane and sustainable. Loss of internal consistency may result in moral disconfirmation, in which a breaking of expectation will invalidate all labels at the same time.

Managerial issues are also problematic due to the interaction of halal and ethical certifications. Mulyandi et al. (2025) discovered that the companies that use the holistic approach to halal-marketing strategies are advantageous in respect of the implementation of sustainability training and social responsibility practices in their corporate processes. As the employees get to know the spiritual and ecological justification of various certifications, the message of the company gets genuine. On the other hand, the perception of integrity is diminished, and customer trust diminishes through fragmented or outsourced certification processes.

This digitalization and label interaction make interpretation of the consumer even more problematic. As stated by Khan et al. (2025), Gen Z Muslim consumers, who operate in the online market dominated by influencer marketing, showed a particular tendency: they react best to the brands that can associate halal authenticity with innovation and sensitivity to the environment. This age group views mixed identities as the sign of modernity and inclusiveness instead of religious dogmatism. This hybrid moral branding appeals to the youth generation around the world who are seeking ethical security and to be on the trend.

Social Cognitive Theory was used as theoretical backing in Shamsudin et al. (2025) since consumers learn how to assess the cues of multi-labels by observing others and receiving social reinforcement. The perceived credibility of all labels when trusted peers recommend a brand with halal and green or cruelty-free values is through social modeling. But uneven peer communication or exposure to online scandals can easily destroy this trust, meaning that label synergy is highly reliant on collective validation.

In their article, Rahim et al. (2025) warn that the influence of multi-label may still be masked by cultural prestige and aspiration. There are times when luxury symbolism overshadows halal and environmental ethics in prosperous markets such as Brunei. This means the label interaction is likely to be less effective when it comes to status-oriented consumers who value brand heritage or exclusivity more than moral signalling. Anwar (2025) also determined that aesthetic appeal and brand narrative tend to override certification information when it comes to fashion-related businesses, indicating that ethical co-labeling should be supported by remarkable emotional branding, otherwise, the business will not remain relevant.

The other aspect of the interaction between labels is in supply-chain transparency which Islam (2025) defined as the operation backbone of consumer trust. By releasing information related to ingredient sources, labor standards, and certification checks, the companies support the validity of several ethical assertions at the same time. This is in line with the opinion of Yusran et al. (2025) that sustainable halal marketing ought to be a combination of spiritual compliance and social equity- showing that halal is not only legal, but it is also fair and responsible to the environment.

Together, the introduction of the concept of halal into the other ethical label is a business opportunity and a strategic dilemma. Although positive interaction of halal and green, organic or cruelty-free certification can increase market availability and worked moral quality, improper synchronization or a mixed message can provoke misunderstanding and distrust. The effectiveness of these combinations is predetermined by three conditions which are interrelated: (1) the clarity and verification of the authority of each label, (2) cultural appropriateness to the values of the audience and (3) truthful communication based on true corporate ethics.

## **2.9 Summary and Research Gaps**

Strong but imprecise evidence was found in the literature. Although a significant amount of research indicated that halal certification, brand equity, and religiosity boosted purchase intention, counter-research indicated that cultural values, digital marketing, and global reputation as well as affordability might decrease or even negate these impacts. The mediating position of religiosity was disputed, some researchers indicating that it is decisive and others that it is

secondary to cultural or ethical values. Moreover, a lot of the literature was devoted to Muslim consumers, and little was done to explore the non-Muslim views. There was some evidence that non-Muslims took the meaning of halal certification to mean sustainability and ethics, but not the religion. The other gap was the absence of the integrative frameworks that incorporated halal branding and the general brand equity theories. The proposed research thus aimed to address these gaps by investigating the influence of the brand equity variables in the purchase intention of halal-certified cosmetics in the UK and by including a test on whether religiosity mediated the linkage. This chapter tried to resolve the paradoxical evidence to give a more precise idea about the consumer behavior in the cross-cultural halal cosmetics market.

### 3. METHODOLOGY

#### 3.1 Introduction

The chapter is based on methodology used to test the effects of brand equity on the purchase intention of the halal-certified cosmetic products amongst Muslim consumers in the UK. Based on the Research Onion of Saunders et al. (2019), the chapter presented the research philosophy, approach, design, sampling procedures, instrument development, measurement of variables, pretesting and content validity procedures, data collection process, analytical techniques, ethical considerations and the scope and limitations of the study. The methodology was designed in such a way that it empirically examined the behavioral relationship based on the conceptual model that included the elements of brand equity and religiosity as a moderating variable. Halal cosmetics was a fast-growing market segment in terms of ethical-consumption and according to the recent studies, the Muslim consumers in the non-Muslim majority markets such as the UK needed research niche, particularly in brand influence, religious devotion, and buying behaviors (Anwar, 2025; Islam, 2025). The methodology was such that it was consistent with the practices that are set in terms of research on halal consumer behaviour and quantitative behavioural modelling.

#### 3.2 Research Philosophy

The study adopted a **positivist research philosophy**. According to positivism, social reality is measurable and explorable in terms of quantifiable indicators and thus it is relevant in research that involves behavioral constructions including brand awareness, perceived quality, religiosity and purchase intention. Such a philosophical position corresponded to the purpose of the research: to test suppositions of relationship between independent variables and a dependent variable with the help of numerical data. Positivism has been popular within the context of halal consumption research, especially when the measurement of purchase intention, trust, and consumer perceptions were carried out through a statistical method (Bansal et al., 2025; Koc et al., 2025). Because this research aim was to generalize on how brand equity affected the purchase intention among Muslims to purchase halal-cosmetic in the UK, an objective, measurable, and replicable method was necessary, which supports the use of positivism

#### 3.3 Research Approach

The study employed a **deductive research approach**. Deduction starts with known theories and comes out with hypotheses and empirically proves them. This strategy was

consistent with the theoretical framework based on Chapter 2 that employed the brand equity theory by Aaker with the current research on halal consumers (Islam et al., 2025; Hasim et al., 2025). Deductive approach was appropriate since the research was aimed at confirming the existence of theoretical links in previous contexts of halal-marketing in the UK. Deduction was also an indication of the methodological traditions of Islamic marketing research, in which components of a brand equity, religiosity, and purchase intention were previously studied using the cause-effect or correlational models (Khan et al., 2025; Kasri and Rosadi, 2025). Thus, the deductive direction guaranteed theoretical consistency and statistical confirmation of the postulated hypotheses

### **3.4 Research Design**

A **quantitative, cross-sectional survey design** was adopted. It was suitable to use quantitative design because the study involved the numerical measurement of the latent constructs and testing of relationships statistically. The cross-sectional design provided an opportunity to collect data on the large sample of Muslim consumers on the territory of various regions of the UK at one time. This design was also common in the recent research studies of halal consumer behavior which investigated trust, brand associations, religiosity, and purchase intention (Soliman et al., 2025; Kusnandar et al., 2025). Since halal-certified cosmetics had perceptual and attitudinal variables, a structured survey was an appropriate method of collecting evaluations by the respondents in a standardized and consistent way. In addition, moderating effects, which were the focus of the research purpose, were efficiently analyzed with the help of the design.

### **3.5 Conceptual Model and Hypotheses**

The conceptual model examined four brand equity components—brand awareness, brand associations, perceived quality, and brand loyalty—as predictors of purchase intention. The moderator element of religiosity was included in it based on the evidence that Islamic values and religious commitment have a role in the assessment of halal products (Hashim et al., 2025; Fatmawati and Tiffany, 2025). The earlier reports on the halal-branding revealed that the religious consciousness was a compelling factor in formation of purchase intention, particularly in non-Muslim-majority settings, where the labels and symbolism of halal help create a sense of trust (Hati et al., 2025; Islam et al., 2025). Hypotheses were formulated based on these empirical underpinnings and tested the direct relationship between upshots of brand equity and purchasing

intention as well as the moderating effect of religiosity. The model thus modelled theoretical relationships that were based on literature.

### **3.6 Population and Sampling Method**

The **target population** comprised Muslim consumers residing in the UK who were aware of or had used halal-certified cosmetic products across different age groups and genders to ensure diversity in attitudes and purchasing behaviour. The sample includes participants from young adults to older adults, with both male and female respondents contributing to the dataset. This demographic spread enables a more accurate examination of how age and gender may influence brand equity, religiosity, and purchase intention in the context of halal cosmetics. This population was suitable since the study was aimed at addressing the issue of religiosity and halal perception, which could have made sense only in the context of consumers who concurred with the premises of Islamic consumption.

The sampling method used in the study was purposive, which is a non-probability tool that is a common method in halal studies involving minority-Muslim populations (Asnawir, 2025; Ali et al., 2025). The use of purposive sampling gave access to persons who fit the inclusion criteria, that is, persons who are Muslim, aged 18 years and above, and have knowledge on halal cosmetics. While respondents residing in the UK constituted the largest single subgroup, responses from non-UK participants were retained in the analysis to enhance statistical power and to capture diverse perspectives relevant to halal cosmetic consumption behavior. Data was collected online, which allowed involving various regions in the UK and enhancing demographic variation. The survey was introduced as being specifically directed toward Muslim consumers, and participation was therefore based on self-identification as Muslim. Research that studies the behaviour of halal consumers in minorities has been able to employ online purposive sampling because it is convenient, and it is representative (Rahim et al., 2025; Islam, 2025). The sample size targeted was at least 100 respondents since this is sufficient statistical power to test hypotheses and develop moderation models, as it is reported in other quantitative studies (Soliman et al., 2025; Koc et al., 2025).

### **3.7 Instrument for Data Collection**

The study used a self-administered online questionnaire (for sampling procedure, please see section 3.10) The questionnaire included demographic questions and several Likert-scale

questions that will assess the constructions in the conceptual model (questionnaire attached in appendix). The measures of all constructions were based on a five-point Likert measure, with the lowest score being strongly disagreed (1) and the highest score strongly agree (5). The use of Likert scales was also suitable as it enabled the participants to elaborate their attitude and perceptions in a clear manner, and the use of Likert was common in marketing research related to halal and Islamic (Bansal et al., 2025; Zafar & Abu-Hussin, 2025). The questionnaire was constructed based on the existing validated measurement scales that were retrieved through the literature review. Halal brand equity studies were adapted into items of brand awareness, associations, perceived quality, and loyalty (Islam et al., 2025; Hasim et al., 2025). Religiosity items were transformed into Islamic consumer-behaviour books based on the belief, practice, and moral consciousness (Fatmawati & Tiffany, 2025). Purchase intention items were based on past research of halal and ethical consumer intention (Hati et al., 2025; Soliman et al., 2025). This provided good theoretical foundation and consistency with past empirical studies.

### **3.8 Measurement of Variables**

Brand awareness was measured through items assessing familiarity, recall ability, and recognition of halal cosmetic brands. The brand associations were assessed by items that portrayed symbolic meanings, purity, ethical values, and religious alignment to the halal cosmetics (Anwar, 2025; Hati et al., 2025). Items of perceived quality evaluated safety, purity of ingredients, and usefulness which aligns with the other evidence that perceived quality is the driving factor of halal cosmetics uptake (Bahrainizad & Abedini, 2025; Islam, 2025). Included in brand loyalty were items that evaluated the repeat purchase tendency, the consistency of preference, and the emotional attachment.

The religiosity was used as a multidimensional measure of beliefs, religious practice, and personal Islamic values and was thus consistent with the studies that have emphasized the moderating role of religiosity in the process of making halal decisions (Shamsudin et al., 2025; Fatmawati & Tiffany, 2025). The purchase intention was measured by the items that measured their future purchase intentions, preference towards halal cosmetic, and their willingness to recommend the brand of halal cosmetic (Koc et al., 2025; Kasra and Rosadi, 2025). All the variables were considered continuous latent constructions, which were computed by averaging the item scores.

### **3.9 Content Validity and Pretesting of the Questionnaire**

#### **Content Validity**

Expert review was used to measure content validity. The questionnaire was reviewed by three scholarly specialists in Islamic marketing and consumer behaviour to assess the extent to which the items successfully measured the constructs using the theoretical definitions and existing literature. Their responses indicated that the measurement items were related to validated constructions of the halal consumer research. Some slight modifications were made to make it more readable and culturally sensitive. The content validity was essential because some of the variables were related to religion and so that they were consistent with Islamic behavioural constructs (Hashim et al., 2025; Mulyandi et al., 2025).

#### **Pretesting**

Pretesting was done in a small group of respondents of the target population before full distribution. Pretesting was conducted to make sure that the questions in the questionnaire were clear, simple and understandable. The respondents had to rate the wording, relevance, logical flow, and ease of response. The feedback led to several improvements, such as better wording of religiosity items and better exemplification of brand-related items. Pretesting was done to determine that the instrument was suitable to the various linguistic groups of the Muslim consumers in the UK. The internal consistency of all constructs was measured by reliability analysis based on Cronbach alpha, and the values of 0.70 and above were accepted as satisfactory.

### **3.10 Data Collection Procedure**

Data was collected online through Facebook groups, WhatsApp community networks, Instagram halal lifestyle pages, and university online portals where Muslim consumers are active." between 12 December 2024 and 4 January 2025 using a secure survey link, and all responses received within this period were included in the final analysis. This connection was spread in the circles of Muslim communities, Islamic organisations, social media, university platforms, and halal lifestyle pages. The introductory section enlightened the respondents on the purpose of the study, confidentiality, anonymity, and participation as voluntary. Only those who passed the inclusion criteria were permitted to go ahead. The use of online data collection had been effective in previous research using halal in similar settings, especially where the population size of the

Muslims is large and widely spread (Rahim et al., 2025; Islam, 2025). The procedure was suitable when a wide and heterogeneous group of the participants are concerned and ensured data collection and minimal burden on administration.

### **3.11 Data Analysis Techniques**

Data was analyzed using **STATA**. General pattern and demographic characteristics were summarized using descriptive statistics. The hypotheses were tested with the help of inferential statistics. The multiple linear regression evaluation measured the direct influences of each brand equity dimension on purchase intention. The strength of these relationships was assessed by moderation analysis that employed interaction terms to determine whether religiosity had any effect on these relationships. These methods reflected analytical approaches of investigating multi-variable models by modern studies of halal behaviour conducted with the use of analytical tools (Koc et al., 2025; Islam et al., 2025). The findings have been elaborated in Chapter 4.

### **3.12 Ethical Considerations**

The research adhered to ethical standards prescribed for human-subject studies. It was a voluntary activity, and the respondents gave informed consent before filling in the questionnaire. No identifiable personal data was gathered in the survey, and the survey guaranteed the highest level of anonymity. Information was kept safe and was utilized for academic purposes. Because of the items of religiosity, sensitivity, respect, and cultural appropriateness needed, ethical care was especially warranted (Yusran et al., 2025; Hashim et al., 2025). The participants were free to leave the study at any point without any consequences.

### **3.13 Scope and Limitations**

The study was also restricted to the Muslim consumers residing in the UK, but who were conversant with the halal cosmetic products. In as much as this gave a valuable insight into the cross-cultural consumption of halal foods, the results could not be extended to non-Muslim consumers and Muslim consumers in Muslim-majority countries. Purposive sampling and online recruitment minimized randomness and possibly omitted older consumers who were not well digitally literate. Besides, cross-sectional data did not allow evaluation change in behaviour over time. Self-reported information also had the issue of social desirability bias especially on religiosity items. Such constraints were typical of most studies on the consumers of halal products and were recognized as such (Ibrahim et al., 2024; Soliman et al., 2025).

### **3.14 Conclusion**

This chapter outlined the methodological design used to investigate how brand equity influences purchase intention for halal-certified cosmetics among Muslim consumers in the UK. Guided by positive philosophy and a deductive approach, the study employed a quantitative cross-sectional design, purposive sampling, and a literature-based questionnaire. Constructs were measured using validated Likert-scale items, and pretesting ensured clarity and content validity. Data was collected online and analysed through advanced statistical methods to test the proposed hypotheses and moderating relationships. The next chapter presents the results derived from these methods.

## **4. RESULTS**

This chapter provides the empirical results of the research conducted on the determinants of purchase intention on halal cosmetic products. Descriptive statistics were used to summarize the socio-demographic features of the respondents and the distribution of critical study variables.

Correlation analysis was done to investigate the bivariate relationships between the variables. Analysis was then undertaken by multiple linear regression to determine the effect of independent variables brand awareness, brand association, perceived quality, brand loyalty and religiosity on purchase intention. Diagnostic tests were also conducted to determine model assumptions such as normality assumptions, homoscedasticity assumptions, and multicollinearity assumptions. Lastly, the moderation analysis was conducted to investigate the possibility of the moderating effect of religiosity. The findings have been discussed in a systematic manner as per the study objectives and hypotheses.

#### 4.1 Demographics

**Table 4.1. Socio-demographic characteristics of respondents (N = 207)**

<b>Variable</b>	<b>Category</b>	<b>Frequency (n)</b>	<b>Percentage (%)</b>
<b>Age group</b>	18–24	33	15.94
	25–34	120	57.97
	35–44	48	23.19
	45–54	4	1.93
	55 and above	2	0.97
<b>Gender</b>	Female	120	57.97
	Male	86	41.55
	Prefer not to say	1	0.48
<b>Education</b>	High school	13	6.28
	Diploma	10	4.83
	Bachelor's degree	84	40.58
	Master's degree	84	40.58
	Doctoral degree	16	7.73
<b>Monthly income</b>	Less than \$500/£500	27	13.04
	\$500–\$1000 / £500–£1000	34	16.42
	\$1000–\$2000 / £1000–£2000	71	34.30
	\$2000–\$3000 / £2000–£3000	37	17.87
	Above \$3000 / £3000	9	4.35
	Prefer not to say	29	14.01
<b>Country of residency</b>	UK	110	53.14

	Pakistan	62	29.95
	UAE	13	6.28
	Saudi Arabia	5	2.42
	Other countries*	17	8.21
<b>Practising Muslim</b>	Yes	175	84.54
	No	18	8.70
	Prefer not to say	14	6.76

Source: Author.

The demographic report shows that the sample of the study was mostly composed of young adults and middle-aged people with the most respondents in the age group of 25-34 years (57.97%), then people aged 35-44 years (23.19%). This implies that the results are significantly dependent on the views and the buying behaviour of economically active individuals, who are usually major decision makers in the cosmetics market. A greater percentage of Samples was composed of females (57.97) than males (41.55) which is suitable as more cosmetic products are used by women.

Educationally, the sample was very educated with more than four-fifths of the respondents having at least a bachelor's degree. This educational level could mean that people are more conscious of the product features, like certification, quality, and ethical issues. The income levels of these monthly distributions were moderate whereby the major percentage was between \$1000-2000/PS1000-PS2000 (34.30%), indicating the presence of a moderate-income consumer base whose purchasing power over branded cosmetic products is relatively high.

Over fifty percent of the respondents had lived in the UK (53.14%), which was in support of the cross-culture nature of the study and a large percentage belonged to Pakistan and Gulf countries. Notably, most of the respondents described themselves as practising Muslims (84.54%), which shows that religiosity is also a factor of concern in the sample. In general, the demographic profile offers an appropriate background of the impact of brand equity and religiosity to purchase intention of halal-certified cosmetics.

## 4.2. Descriptive statistics

**Table 4.2. Descriptive statistics of study variables (N = 207)**

Variable	Mean	Standard Deviation	Minimum	Maximum	Skewness	Kurtosis
Purchase intention	2.42	1.22	1	5	0.50	2.25
Brand awareness	2.34	1.03	1	5	0.72	3.14
Brand association	2.34	1.14	1	5	0.55	2.57
Perceived quality	2.36	1.43	1	5	0.33	1.45
Brand loyalty	2.31	1.39	1	5	0.43	1.63
Religiosity	2.52	1.47	1	5	0.15	1.31

**Source: Author**

The Table 4.2 shows the descriptive statistics of the key variables in the study measured on a five-point Likert scale. The purchase intention mean score was 2.42 (SD = 1.22), which indicates that the intention to purchase halal-certified cosmetic products among the respondents was moderate. This indicates that although part of the consumers is interested to purchase positively, there is general hesitation in purchase intention, which indicates the possibility of a fluctuation in attitude towards halal cosmetics.

Brand awareness (M = 2.34, SD = 1.03) and brand association (M = 2.34, SD = 1.14) scores were relatively low and moderate which means that the respondents had little familiarity and cognitive connection to the brands that were certified as halal. The same pattern was observed in perceived quality (M = 2.36, SD = 1.43) which indicates that there is some mixed perception to the quality and reliability of the halal cosmetic products. The lowest mean (M = 2.31, SD = 1.39) was in the brand loyalty, which implies weak intentions to buy the same product again and low emotions towards the halal cosmetic brands.

Religiosity had a relatively higher mean score ( $M = 2.52$ ,  $SD = 1.47$ ) and as such religious commitment may differ among the respondents but still have an influential role on consumption behaviour. All the variables had also skewness and kurtosis values within acceptable ranges which shows that they are approximately normally distributed and thus the values are suitable to analyze using multiple linear regression

### 4.3 Univariate Regression Analysis

**Table 4.3. Univariate linear regression analysis for factors associated with purchase intention (N = 207)**

Variable	Crude $\beta$	95% CI	F-value	P-value	Selection
Brand awareness	0.745	0.619 – 0.872	134.47	<0.001	Included
Brand association	0.664	0.548 – 0.780	128.03	<0.001	Included
Perceived quality	0.431	0.329 – 0.532	70.56	<0.001	Included
Brand loyalty	0.464	0.362 – 0.566	80.13	<0.001	Included
Religiosity	0.480	0.387 – 0.573	103.14	<0.001	Included

Source: Author

Table 4.3 gives the outcome of univariate linear regression analysis to establish the relationship between brand equity dimensions and religiosity as well as purchase intention of halal-certified cosmetic products. All the tested predictors showed statistically significant positive relationships with purchase intention with a 5% level of significance.

The strongest association was between brand awareness ( $b = 0.745$ ,  $p < 0.001$ ), which means that the greater the awareness of the brand of the halal cosmetic, the greater the purchase intention of consumers is. On the same note, purchase intention was positively correlated with brand association ( $b = 0.664$ ,  $p < 0.001$ ), implying that positive cognitive and emotional perceptions towards halal brands are positively correlated to the intention to purchase. Perceived

quality also proved as a strong predictor ( $b = 0.431$ ,  $p < 0.001$ ) as it is also important to consider the quality perceptions in influencing the consumer decision making process.

There was a positive significant influence of brand loyalty ( $b = 0.464$ ,  $p < 0.001$ ), which means that repetitive purchasing intentions and association with halal cosmetic brands lead to increased buying intention. Religiosity was also relatively related to purchase intention ( $b = 0.480$ ,  $p < 0.001$ ) with the highlights of religious commitment and adherence to the Islamic principle on the consumption behaviour of halal cosmetic.

All the variables were retained in the form of inclusion in the next multivariate linear regression model as the p-values of all of them were less than the predetermined cutoff of 0.25.

#### 4.4 Correlation analysis

**Table4. 4. Pearson correlation matrix of study variables (N = 207)**

Variable	1	2	3	4	5	6
1. Purchase intention	1.000					
2. Perceived quality	0.506	1.000				
3. Brand loyalty	0.530	0.572	1.000			
4. Religiosity	0.579	0.363	0.496	1.000		
5. Brand awareness	0.629	0.497	0.488	0.515	1.000	
6. Brand association	0.620	0.487	0.441	0.448	0.628	1.000

**Source : Author**

Table 4.4 presents the Pearson correlation matrix examining the relationships among purchase intention, brand equity dimensions, and religiosity. Purchase intention demonstrated moderate to strong positive correlations with all independent variables, including brand awareness ( $r = 0.629$ ), brand association ( $r = 0.620$ ), religiosity ( $r = 0.579$ ), brand loyalty ( $r =$

0.530), and perceived quality ( $r = 0.506$ ). These findings suggest that higher levels of brand-related perceptions and religious commitment are associated with stronger intentions to purchase halal-certified cosmetic products.

Intercorrelations among the independent variables were also examined to assess potential multicollinearity. The strongest correlation was observed between brand awareness and brand association ( $r = 0.628$ ), followed by perceived quality and brand loyalty ( $r = 0.572$ ). However, none of the correlation coefficients exceeded the predefined threshold of  $r > 0.80$ , indicating the absence of serious multicollinearity concerns. Therefore, all variables were considered sufficiently distinct constructs and suitable for simultaneous inclusion in the multivariable linear regression model.

According to the selection rule, if any pairwise correlation had exceeded 0.80, only one of the highly correlated variables would have been retained based on theoretical relevance. As this condition was not met, no variable exclusion was necessary at this stage. Overall, the correlation results support proceeding with multivariable regression analysis to estimate the independent effects of brand awareness, brand association, perceived quality, brand loyalty, and religiosity on purchase intention.

#### 4.5 Multiple Linear Regression Analysis

**Table 4.5. Multiple linear regression analysis predicting purchase intention (N = 207)**

Predictor	Adjusted $\beta$	Std. Error	t-value	P-value	95% CI
Brand awareness	0.267	0.078	3.43	0.001	0.113 – 0.420
Brand association	0.281	0.067	4.19	<0.001	0.149 – 0.414
Perceived quality	0.092	0.052	1.77	0.077	-0.010 – 0.194
Brand loyalty	0.106	0.054	1.95	0.053	-0.001 – 0.213
Religiosity	0.204	0.048	4.24	<0.001	0.109 – 0.299
Constant	0.160	0.153	1.05	0.295	-0.141 – 0.461

**Source: Author**

**Model statistics:**

- $F(5, 201) = 52.32, p < 0.001$
- $R^2 = 0.566$
- Adjusted  $R^2 = 0.555$
- Root MSE = **0.814**

Table 4.5 shows the findings of the multiple linear regression analysis that analyses the independent roles of brand equity dimensions and religiosity on the purchase intention of halal-certified cosmetic products.

The total model was statistically significant ( $F = 52.32, p < 0.001$ ), had the ability to explain about 56.6% of the purchase intention, which was collectively explained using brand awareness, brand association, perceived quality, brand loyalty and religiosity, and this implies that the model is a very strong fit.

Brand awareness proved to be a noteworthy positive predictor of purchase intention ( $b = 0.267, p = 0.001$ ), which proves that the higher the familiarity with the halal cosmetic brands, the higher the possibility of consumers purchasing the product under other factors being constant. The effect of brand association was also high and significant ( $b = 0.281, p < 0.001$ ), which underlines the relevance of positive cognitive and emotional associations in influencing the decision to make a purchase. Another important determinant was religiosity ( $b = 0.204, p < 0.001$ ), which attests to the fact that religious commitment is another independent determinant affecting the intention of consumers to purchase halal-certified cosmetics.

Conversely, after adjustment, perceived quality ( $b = 0.092, p = 0.077$ ) and brand loyalty ( $b = 0.106, p = 0.053$ ) had no statistically significant results; however, both of them showed positive relationships. This implies that quality perceptions and loyalty importance is not only significant at the univariate level but also their impact can be partially attributed to other brand-related variables in the multivariate model. In general, the results suggest that brand awareness, brand association, and religiosity have the best predictive value of purchase intention of halal-certified cosmetic products.

#### 4.6 Variance Inflation Factor

**Table 4.6. Variance Inflation Factor (VIF) analysis for multicollinearity**

<b>Predictor</b>	<b>VIF</b>	<b>1 / VIF</b>
Brand awareness	2.00	0.501
Brand association	1.82	0.550
Brand loyalty	1.78	0.562
Perceived quality	1.70	0.587
Religiosity	1.55	0.645
<b>Mean VIF</b>	<b>1.77</b>	—

**Source: Author**

Table 4.6 shows the values of Variance Inflation Factor (VIF) that determine whether or not multicollinearity exists between the independent variables of the multiple linear regression model. There was no indicative multicollinearity as all predictor variables showed VIF values that were much lower than the suggested limits of 5 and 10. Brand awareness (VIF = 2.00), brand association (VIF = 1.82), and brand loyalty (VIF = 1.78) showed the highest VIF implying slight shared variance between the constructs. Even lower levels of collinearity were shown by perceived quality (VIF = 1.70) and religiosity (VIF = 1.55).

The average VIF of 1.77 also serves as evidence to the fact that it does not have to worry about multicollinearity in the current model. Moreover, tolerance values (1/VIF) of all values were not less than the advised minimal level (0.10), which is an additional indicator of the fact that the independent variables are not similar to each other. These results suggest that regression coefficients can be read as reliable and that the effects of brand awareness, brand association, perceived quality, brand loyalty and religiosity on purchase intention estimated are not falsely represented by excessive correlation between predictors. As a result, all the variables were held up in the resulting multivariate regression equation.

#### 4.7 Adequacy Checks: Normal Probability Plot and Residual vs. Linear Prediction

The suitability of the final multiple linear regression model was tested with the help of the Normal Probability Plot (NPP) of residuals and Residuals vs Linear Prediction plot. On visual observation of the NPP, the residuals are relatively close to the reference diagonal line which

proves that the assumption on normality is well-adhered to and does not exhibit any significant deviation. This implies the error terms are normally distributed with a great deal of accuracy.

The plot of the residuals against linear prediction indicates that the residuals are randomly dispersed along the zero line and there is no recognizable pattern or systematic arrangement. The dispersion and curvature do not show any indication of a funnel-shaped dispersion, nor does it show any indication of a curved dispersion, therefore the assumption of homoscedasticity (the same variance of residuals) is met. Also, it is possible to mention that the lack of clustering/trend among the predicted values derived indicates that the regression model satisfies the linearity assumption appropriately.

As the residuals take the form of a random distribution, constant variance, and approximate normality, these are the main assumptions of the multiple linear regression. Together with the statistically significant overall model, the results of these diagnostics prove that the final model can be used to make an inference and can be considered appropriate and reliable. Thus, the multiple linear regression model was selected as the ultimate analytical model because it shows good model fit and all the necessary diagnostic criteria.

#### **4.8. Discussion Overview of the results and key Findings**

This study has explored the factors of purchase intention of halal cosmetic products by combining brand awareness, brand association, perceived quality, and brand loyalty dimensions of brand equity based on customer perspective with religiosity. Application of multiple linear regression analysis showed that the final model has a high explanatory power with a variance of purchase intention of about 56.6. The results indicated that brand awareness, brand association, and religiosity had strong predictive ability on purchase intention, whereas perceived quality and brand loyalty had weak positive connections. In addition, it was found that religiosity did not affect the relationship between brand awareness or brand association and purchase intention; this means that its effects are not conditional but direct. The findings provide valuable theoretical and practical data on the behavior of the consumption of halal cosmetics.

##### **4.8.1 Brand Awareness and Purchase Intention**

The findings of this paper suggest that brand awareness is a major determinant of purchase intention of halal cosmetic products. Customers who are well acquainted with the brand of halal cosmetics that are available in the market and who can recognise or remember them well

have stronger intentions to purchase. This discovery highlights the role of visibility and cognitive presence in the decision-making processes of consumers especially in competition-driven cosmetic markets where there are halal and non halal products.

This finding is in line with other preceding research which has placed brand awareness as a core antecedent of consumer decision in halal markets. It was discovered that awareness is an important factor that influences the purchasing intention among Muslim consumers by lowering uncertainty and amplifying the perceived legitimacy of the halal products (Bansal et al., 2025). Likewise, Anwar (2025) highlighted that brand awareness is a point through which more profound evaluative process like trust and perceived adherence to Islamic ideals come into play. Awareness is specifically vital in the context of halal cosmetics since consumers in most cases use brand cues to recognize those that resonate with their religious demands (Hasim et al., 2025). However, the decreasing size of the brand awareness in the multivariate model indicates that brand awareness is not enough to trigger the purchase intention. Rather, awareness should be complemented by useful brand associations and value congruence, which was advocated by Dyson et al. (1996) who further held that awareness is the initial step in customer-based brand equity.

#### **4.8.2 Brand Association and Purchase Intention**

In this research, brand association proved to be one of the greatest predictors of purchase intent. This observation suggests that symbolic values assigned to halal cosmetic brands e.g. trustworthiness, ethical behavior, Islamic compliance, and moral integrity are determinants of consumer behavior. The more brands trigger positive religious and moral connotations, the higher the chances that consumers plan to buy halal cosmetics.

This result is in line with other past studies. But et al. (2017) found out that religiously matched brand association is significant in promoting consumer-based halal brand equity, especially in international and multicultural markets. Likewise, Saad et al. (2024) claimed that emotional and ethical brand associations play a bigger role in halal industries rather than functional attributes. The symbolic consequences of purity and permissibility come into focus especially in cosmetic markets where the products are put directly on the body (Hati et al., 2025).

Furthermore, Ibeabuchi et al. (2024) have established that even non-Muslim consumers favourably react to the halal brand associations because they have the impression of a safe and

morally oriented production. All these findings were indicative of the centrality of brand association as a mediator between religious values and consumer trust which supports its critical position in the halal cosmetic marketing plans.

#### **4.8.3 Perceived Quality and Purchase Intention**

In the final model perceived quality was weakly associated with purchase intention although it is positive. Although quality is still a significant factor, it lost its impact when brand association and religiosity were added, which may indicate that quality is not the key factor in the determination of the purchase of halal cosmetics.

In part, this finding corresponds to the previous research. The study by Hasim et al. (2025) established that the perceived quality had a positive impact on the online purchase intention when it comes to halal cosmetics in Malaysia, but its impact was mediated by trust. A similar result was also found by Wisudanto et al. (2024), who stated that quality had an impact on switching intentions but was second to halal assurance. Conversely, Bahrainizad and Abedini (2025) found greater impacts of quality in the context of halal organic food which are sector specific.

The relatively lower role of the perceived quality in the presented study indicates that the role of halal cosmetics as the credence goods is relative, as the customers use more religious compliance and trust than technical quality evaluation. This confirms the argument of Faisal et al. (2024) that the symbolic assurance rather than direct performance evaluation is important to the halal consumers.

#### **4.8.4 Brand Loyalty and Purchase Intention**

The relationship between brand loyalty and purchase intention was positive though not too significant. Although the loyalty helped in explaining through purchase intention, its influence was not as strong as compared to brand awareness, brand association, and religiosity. This implies that loyalty within the halal cosmetics is not as stable and conditional.

The past research provides inconclusive facts on the issue of loyalty in halal consumption. Loyalty was also a powerful predictor of the health takaful industry, as Rizwan et al. (2021) discovered, but weaker in the new halal markets as Sungnoi and Soonthonsmai (2024) found. The habitual loyalty can be minimized due to regular product development in the cosmetics industry, price elasticity, and experimentation (Soliman et al., 2025).

The results suggest that the halal cosmetic customers can stay as long as the brands portray halal credibility and ethical behavior. Any form of perceived violation of Islamic values can destroy loyalty in no time and stresses the conditional quality of brand commitment in the given scenario.

#### **4.8.5 Religiosity and Purchase Intention**

The concept of religiosity was found to be a powerful and statistically significant predictor of the intention to purchase, which is why this concept was the centre of focus in halal cosmetic consumption. The ethical and religious aspects of the consumption behavior are more moral and spiritual, and this explains the reason why consumers who are more religious tend to buy halal cosmetic products.

Existing literature is very strong in supporting this finding. In a study by Kasri and Rosadi (2025), religiosity was also identified to be a prevalent predictor of green and halal cosmetic purchase intention, but Zaki and Elseidi (2024) showed that religiosity influences brand personality perceptions and purchase decisions in Islamic apparel markets. Koc et al. (2025) also emphasized the fact that religiosity has a direct impact on purchase intention and indirectly determines attitudes toward halal products.

Regarding the consumer behavior of Chebahia, religiosity is an internalized belief system that dictates the daily consumption patterns of an Islamic consumer (Shamsudin et al., 2025). The current results support the opinion that consumption of halal cosmetics is not only a lifestyle but a religious requirement of many Muslim customers.

#### **4.8.6 Moderating Role of Religiosity**

Theoretical expectations were not realized as the moderating effects of religiosity on the links between brand awareness or brand association and purchase intention were not realized. Neither of the interaction terms was statistically significant at a relaxed cut-off ( $p < 0.10$ ) which shows that the strength of these relationships is not affected by religiosity.

This result is opposite to Fatmawati and Tiffany (2025), who have reported the moderate influence of religiosity in the context of halal food. Nevertheless, it is consistent with Kusnandar et al. (2025), who concluded that religiosity was a direct predictor, but not a moderator. The difference could be explained by the differences in the categories of the products. Religiosity in

cosmetics might completely affect the decision-making at the base level and have no moderation effect.

This lack of moderation indicates that brand awareness and brand association have a positive impact on purchase intention on various levels of religiosity that validates the universal significance of halal branding strategies.

#### **4.8.7 Model Adequacy and Robustness**

The assumptions of multiple linear regression were tested using diagnostic tests and confirmed that the assumptions were met. The distribution of residuals was normal, the homoscedasticity was found, and multicollinearity was not found, as the VIF values were low. These findings prove the strength and stability of the final model and justify the validity of the study findings.

## **5. CONCLUSION**

### **5.1 Introduction**

This chapter summarizes the empirical results of the research and puts them in the framework of the research questions concerning the study presented in Chapter 1. This thesis was primarily aimed at identifying the determinants of purchase intention toward halal cosmetic products, specifically, brand-related determinants, that is, brand awareness, brand association, perceived quality, and brand loyalty, and testing the contribution of religiosity as a direct predictor and a possible moderator. The relevance of these research questions was due to the fact that although the halal cosmetics market is expanding rapidly, there is a gap in the literature on the subject, as most studies on brand equity as a cause of consumer behaviour in the halal cosmetic sector have not been researched to the extent that halal food products or issues of certification have been studied. This study addresses an apparent gap in the literature on halal marketing and consumer behavior by conducting an empirical test of these relationships.

### **5.2 Major Findings in the context of the research questions**

The initial research question was whether dimensions of brand equity play an important role in purchase intention on halal cosmetics. This correlation has been supported by the findings. Brand awareness and brand association were found as statistically significant predictors of purchase intention in univariate, and multivariate regression models. This means that when consumers know the brand, they are more likely to have an intention to buy the halal cosmetic products, and also, they associate positive and meaningful connotations with the brand. These findings complement the brand equity theory, according to which consumer decision-making is based on its cognitive basis-awareness and associations.

Perceived quality and brand loyalty were found to have less significant effects in the multivariate model, and all the associations were approximately close to the traditional significance levels. This implies that the perception of quality and loyalty are not entirely obsolete but perhaps a third-party element of stronger brand indicators like awareness and association mediate. The brand signals can become heuristics that simplify the decision-making process by the consumer in the context of halal cosmetics, where the information asymmetry occurs due to the lack of information about the ingredients and certification.

The second question of the research was the role of religiosity in the formation of purchase intention. The findings indicate that the relationship between religiosity and purchase intention is statistically significant with a positive relationship. This is consistent with the fact that religious commitment is a relevant variable in halal-related consumption, thus supporting the evidence of

existing literature of Islamic marketing, which suggests that religiosity is positively associated with increased sensitivity to halal compliance.

The third research question was the presence or absence of the moderating effect of religiosity on the relationship between brand-related factors and purchase intention. The interaction analyses failed to provide any statistically significant moderating effects at the pre-set cutoff point. This implies that religiosity will serve more as an independent predictor and not as a variable that intensifies or dilutes the effects of brand equity dimensions. Practically, this means that religiosity, as has been observed, has a positive effect on the overall purchase intention, brand awareness and brand association have quite stable effects on the diverse levels of religious commitment.

### **5.3 Contribution and Value addition of the Thesis**

To prove the relevance and originality of this thesis, three factors prove it. To begin with, by attempting to answer the question on the otherwise underdiscussed in the literature on the effect of brand equity dimensions on the purchase intention in the halal cosmetics market, this thesis contributes to the existing body of knowledge on brand equity, consumer behavior, and halal marketing. A majority of the preceding literature on the topic has focused on halal food stuff or certification schemes, but this paper has broadened the debate to include cosmetics, which is a rapidly expanding yet relatively under-researched halal industry.

Second, this thesis provides practical implications to the factors that determine purchase intention in the halal cosmetics market by facilitating the discussion using survey-based empirical evidence (N = 207). These lessons can be especially useful to businesspeople who deal with marketing strategy, product development, and product portfolio management since they shed some light on the importance of brand awareness and brand association as the core determinants of consumer intentions.

Third, the results of this paper are relevant to strategists involved in building and sustaining brand trust and loyalty to halal-certified cosmetic products. The results are also relevant to policymakers and halal certification agencies in addition to managerial implications. The study helps to understand better how the presence of halal certification and branding can co-exist in the process of consumer decision-making by proving the relevance of religiosity and brand-based cues. Such knowledge can be carried over to formulate more explicit certification policies and marketing plans for halal-certified cosmetics and other halal-certified products.

#### **5.4 Limitations of the Study**

Although the results of this research are valuable, it is essential to mention that there are a number of limitations, but these are opportunities to be used in future research. First, despite the analytical nature of the study on UK halal cosmetics market, the final sample consisted of both the UK and non-UK respondents. Although this wider sample is more powerful statistically and enables stronger estimation, it also creates an impression that the findings can be more universal trends of Muslim consumer behavior, not necessarily the UK-specific one.

Second, the research was based on a cross-sectional survey design, and it is not possible to make causal inferences. The purchase intention was also determined at just one point in time, however, future research may employ longitudinal designs, to evaluate the impact of brand perceptions and religiosity to the purchase behavior with time.

Third, the measurement of all the variables was based on self-reported information, which can be subjected to social desirability, especially when the variable is religiosity and the consumption of halal. Nonetheless, self-reported measures are the convention in consumer behavior research and are suitable in the context of subjective perceptions and intentions.

#### **5.5 Future Research Directions**

Based on the shortcomings above, there are a number of research directions that are suggested going forward. First, upcoming studies can carry out country-specific analysis of the UK consumers and the comparison to the consumers in other Muslim-minority or Muslim-majority settings. This type of comparative work would enable the researchers to investigate regional variation and gain insight into the mobility of cultural and institutional settings on halal consumption. Second, further unpacking of the effects of brand equity on purchase intention could be the inclusion of other moderating or mediating variables including trust in halal certification institutions, perceived authenticity or consumer ethnocentrism in future studies. Third, the findings of the survey could be supplemented with experimental or mixed-method studies that consider the actual purchase behavior or dwell on the consumer stories regarding the use of halal cosmetics deeper. Qualitative information may prove especially beneficial in explaining the method through which the consumers balance religious values and brandbolism along with marketing communication.

## **5.6 Concluding Remarks**

To sum up, this thesis shows that brand awareness, brand association and religiosity are main factors that define the purchase intention of halal cosmetic products. When it comes to the study and its contribution to the theory and practice, the study offers a chance of empirical investigation of a less explored area of the topic of halal marketing, thus remaining open to further research in the field of its development.

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## APPENDIX

## Questionnaire

## Section 1: Demographics

Question No.	Question	Response Options
1	Age Group	<input type="checkbox"/> 18–24 years <input type="checkbox"/> 25–34 years <input type="checkbox"/> 35–44 years <input type="checkbox"/> 45–54 years <input type="checkbox"/> 55 years and above
2	Gender	<input type="checkbox"/> Male <input type="checkbox"/> Female <input type="checkbox"/> Prefer not to say
3	Education Level	<input type="checkbox"/> High school or equivalent <input type="checkbox"/> Diploma <input type="checkbox"/> bachelor's degree <input type="checkbox"/> master's degree <input type="checkbox"/> Doctoral degree <input type="checkbox"/> Other (please specify): _____
4	Monthly Income (Optional)	<input type="checkbox"/> Less than \$500 <input type="checkbox"/> \$500–\$1,000 <input type="checkbox"/> \$1,001–\$2,000 <input type="checkbox"/> \$2,001–\$3,000 <input type="checkbox"/> Above \$3,000 <input type="checkbox"/> Prefer not to say
5	Country of Residence	<input type="checkbox"/> Pakistan <input type="checkbox"/> UAE <input type="checkbox"/> Malaysia <input type="checkbox"/> Saudi Arabia <input type="checkbox"/> UK <input type="checkbox"/> Other (please specify): _____
6	Do you consider yourself a practising Muslim?	<input type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Prefer not to say

## Section 2: Halal Usage and Consumption Context

Code	Item Statement	Response Options
HU1	Do you use halal-certified cosmetics?	<input type="checkbox"/> Yes <input type="checkbox"/> No
HU2	How frequently do you purchase halal-certified cosmetics?	<input type="checkbox"/> Regularly <input type="checkbox"/> Occasionally <input type="checkbox"/> Rarely <input type="checkbox"/> Never
HU3	When travelling and staying in hotels or other accommodations, how important is it for you that the toiletries or cosmetics provided are halal-certified?	<input type="checkbox"/> Very important <input type="checkbox"/> Somewhat important <input type="checkbox"/> Not important <input type="checkbox"/> Not applicable

### Section 3: Questionnaire Items for All Constructs

All items use a **5-point Likert scale**:  
**1 = Strongly Disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, 5 = Strongly Agree**

Construct	Code	Item Statement
<b>Brand Awareness</b>	BA1	I am familiar with hall-certified cosmetic brands available on the market.
	BA2	I can easily recognize halal cosmetic brands when I see them.
	BA3	I can recall hall-certified cosmetic brands without being prompted.
	BA4	I know the differences between halal-certified and non-halal cosmetic brands.
<b>Brand Associations</b>	BAS1	I associate halal-certified cosmetics with purity and cleanliness.
	BAS2	I believe halal cosmetics represent ethical and trustworthy products.
	BAS3	Halal-certified cosmetics reflect values that align with my beliefs.
	BAS4	I have positive associations when I think of halal-certified cosmetic brands.
<b>Perceived Quality</b>	PQ1	I believe halal-certified cosmetics are made from safe and high-quality ingredients.

	PQ2	Halal-certified cosmetics have consistent product performance.
	PQ3	I trust the quality of halal-certified cosmetics compared to non-halal alternatives.
	PQ4	I believe halal-certified cosmetics undergo strict quality control.
<b>Brand Loyalty</b>	BL1	I intend to repurchase halal-certified cosmetic brands that I currently use.
	BL2	I feel loyal to halal-certified cosmetic brands.
	BL3	I prefer halal-certified cosmetics even when other options are available.
	BL4	I will continue buying halal-certified cosmetics in the future.
<b>Religiosity</b>	R1	My religious beliefs influence my consumption decisions.
	R2	I consider Islamic principles when choosing cosmetic products.
	R3	I believe it is important to use halal-certified products in daily life.
	R4	I try to avoid cosmetic products that conflict with Islamic teachings.
<b>Halal Consciousness</b>	HC1	I actively check whether cosmetic products are halal certified.
	HC2	I am aware of halal standards related to cosmetic ingredients.
	HC3	I feel responsible for choosing halal-compliant cosmetic products.
	HC4	I avoid cosmetics that contain doubtful or non-halal ingredients.
<b>Purchase Intention</b>	PI1	I intend to purchase halal-certified cosmetics in the future.
	PI2	I would choose halal-certified cosmetics over non-Halal alternatives.
	PI3	I am likely to recommend halal-certified cosmetic brands to others.
	PI4	I prefer to buy halal-certified cosmetics if they are available.

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Sorted by:

. tab section\_a\_1\_age\_group

Section A 1. Age group	Freq.	Percent	Cum.
18-24	33	15.94	15.94
25-34	120	57.97	73.91
35-44	48	23.19	97.10
45-54	4	1.93	99.03
55 and above	2	0.97	100.00
Total	207	100.00	

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. tab v\_2\_gender

2. Gender	Freq.	Percent	Cum.
Female	120	57.97	57.97
Male	86	41.55	99.52
Prefer not to say	1	0.48	100.00
Total	207	100.00	

3.Education	Freq.	Percent	Cum.
Bachelor's degree	84	40.58	40.58
Diploma	10	4.83	45.41
Doctoral degree	16	7.73	53.14
High school	13	6.28	59.42
Master degree	84	40.58	100.00
Total	207	100.00	

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. tab v\_4monthly\_income

4.Monthly income	Freq.	Percent	Cum.
\$1000-\$2000	62	29.95	29.95
\$2000-\$3000	33	15.94	45.89
\$500-\$1000	33	15.94	61.84
Above \$3000	7	3.38	65.22
Above £3000	2	0.97	66.18
Less Than \$500	17	8.21	74.40
Less Than £500	10	4.83	79.23
Prefer not to say	29	14.01	93.24
£1000-£2000	9	4.35	97.58
£2000-£3000	4	1.93	99.52
£500-£1000	1	0.48	100.00
Total	207	100.00	

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. tab v_5country_of_residency
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5.Country of Residency	Freq.	Percent	Cum.
Albania	1	0.48	0.48
Canada	2	0.97	1.45
Germany	2	0.97	2.42
Lithuania	6	2.90	5.31
Malaysia	3	1.45	6.76
Pakistan	62	29.95	36.71
Poland	2	0.97	37.68
Saudia Arabia	5	2.42	40.10
UAE	13	6.28	46.38
United kingdom	110	53.14	99.52
poland	1	0.48	100.00
<b>Total</b>	<b>207</b>	<b>100.00</b>	

```
. summ purchase_intention brand_awareness brand_association perceived_quality brand_lo
> osity, detail
```

purchase\_intention

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Percentiles		Smallest		
1%	1	1		
5%	1	1		
10%	1	1	Obs	207
25%	1	1	Sum of wgt.	207
50%	2		Mean	2.41868
		Largest	Std. dev.	1.219986
75%	3	5		
90%	4	5	Variance	1.488366
95%	5	5	Skewness	.4978637
99%	5	5	Kurtosis	2.245536

## brand\_awareness

Percentiles		Smallest		
1%	1	1		
5%	1	1		
10%	1	1	Obs	207
25%	1.666667	1	Sum of wgt.	207
50%	2		Mean	2.344605
		Largest	Std. dev.	1.029962
75%	3	5		
90%	3.666667	5	Variance	1.060822
95%	4.333333	5	Skewness	.7184418
99%	5	5	Kurtosis	3.138713

## brand\_association

Percentiles		Smallest		
1%	1	1		
5%	1	1		
10%	1	1	Obs	207
25%	1	1	Sum of wgt.	207
50%	2.5		Mean	2.34058
		Largest	Std. dev.	1.138981
75%	3	5		
90%	4	5	Variance	1.297277
95%	4	5	Skewness	.5545923
99%	5	5	Kurtosis	2.568415

## perceived\_quality

perceived_quality				
	Percentiles	Smallest		
1%	1	1		
5%	1	1		
10%	1	1	Obs	207
25%	1	1	Sum of wgt.	207
50%	2		Mean	2.357488
		Largest	Std. dev.	1.433893
75%	4	5		
90%	4	5	Variance	2.056048
95%	4	5	Skewness	.3273172
99%	5	5	Kurtosis	1.447321
brand_loyalty				
	Percentiles	Smallest		
1%	1	1		
5%	1	1		
10%	1	1	Obs	207
25%	1	1	Sum of wgt.	207
50%	2		Mean	2.31401
		Largest	Std. dev.	1.394492
75%	4	5		
90%	4	5	Variance	1.944609
95%	5	5	Skewness	.4292802
99%	5	5	Kurtosis	1.627291

. regress purchase\_intention brand\_awareness

Source	SS	df	MS	Number of obs	=	207
Model	121.449693	1	121.449693	F(1, 205)	=	134.47
Residual	185.153637	205	.903188475	Prob > F	=	0.0000
				R-squared	=	0.3961
				Adj R-squared	=	0.3932
Total	306.60333	206	1.48836568	Root MSE	=	.95036

purchase_inten~n	Coefficient	Std. err.	t	P> t	[95% conf. interval]	
brand_awareness	.7454927	.0642887	11.60	0.000	.618741	.8722445
_cons	.6707932	.1645698	4.08	0.000	.3463267	.9952597

.

. regress purchase\_intention brand\_association

Source	SS	df	MS	Number of obs	=	207
Model	117.872887	1	117.872887	F(1, 205)	=	128.03
Residual	188.730443	205	.920636306	Prob > F	=	0.0000
				R-squared	=	0.3844
				Adj R-squared	=	0.3814
Total	306.60333	206	1.48836568	Root MSE	=	.9595

purchase_intent~n	Coefficient	Std. err.	t	P> t	[95% conf. interval]	
brand_association	.6641359	.058694	11.32	0.000	.5484145	.7798572
_cons	.8642166	.1527097	5.66	0.000	.5631336	1.1653

.

```
. regress purchase_intention perceived_quality
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Source	SS	df	MS	Number of obs	=	207
Model	78.5083856	1	78.5083856	F(1, 205)	=	70.56
Residual	228.094945	205	1.11265827	Prob > F	=	0.0000
				R-squared	=	0.2561
				Adj R-squared	=	0.2524
Total	306.60333	206	1.48836568	Root MSE	=	1.0548

purchase_inten~n	Coefficient	Std. err.	t	P> t	[95% conf. interval]	
perceived_quality	.4305343	.0512543	8.40	0.000	.3294811	.5315876
_cons	1.4037	.1413344	9.93	0.000	1.125045	1.682355

```
. regress purchase_intention religiosity
```

Source	SS	df	MS	Number of obs	=	207
Model	102.626081	1	102.626081	F(1, 205)	=	103.14
Residual	203.977249	205	.995010972	Prob > F	=	0.0000
				R-squared	=	0.3347
				Adj R-squared	=	0.3315
Total	306.60333	206	1.48836568	Root MSE	=	.9975

purchase_i~n	Coefficient	Std. err.	t	P> t	[95% conf. interval]	
religiosity	.4798572	.0472495	10.16	0.000	.3867	.5730145
_cons	1.210923	.1376568	8.80	0.000	.9395183	1.482328

```
. regress purchase_intention brand_loyalty
```

Source	SS	df	MS	Number of obs	=	207
Model	86.163979	1	86.163979	F(1, 205)	=	80.13
Residual	220.439351	205	1.07531391	Prob > F	=	0.0000
				R-squared	=	0.2810
				Adj R-squared	=	0.2775
Total	306.60333	206	1.48836568	Root MSE	=	1.037

purchase_in~n	Coefficient	Std. err.	t	P> t	[95% conf. interval]
brand_loyalty	.4637812	.0518105	8.95	0.000	.3616314 .565931
_cons	1.345485	.139887	9.62	0.000	1.069684 1.621287

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```
. corr purchase_intention perceived_quality brand_loyalty religiosity brand_awareness brand_ass  
> ation  
(obs=207)
```

	purcha~n	percei~y	brand_~y	religi~y	brand_~s	brand_~n
purchase_in~n	1.0000					
perceived_~y	0.5060	1.0000				
brand_loya~y	0.5301	0.5724	1.0000			
religiosity	0.5785	0.3631	0.4956	1.0000		
brand_awar~s	0.6294	0.4969	0.4876	0.5152	1.0000	
brand_asso~n	0.6200	0.4869	0.4412	0.4478	0.6278	1.0000

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```
. regress purchase_intention brand_awareness brand_association perceived_quality brand_loyalty religiosity
> igiosity
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Source	SS	df	MS	Number of obs	=	207
Model	173.386688	5	34.6773377	F(5, 201)	=	52.32
Residual	133.216642	201	.662769362	Prob > F	=	0.0000
				R-squared	=	0.5655
				Adj R-squared	=	0.5547
Total	306.60333	206	1.48836568	Root MSE	=	.81411

purchase_intention	Coefficient	Std. err.	t	P> t	[95% conf. interval]	
brand_awareness	.2669406	.0778397	3.43	0.001	.1134536	.4204277
brand_association	.2814115	.0671637	4.19	0.000	.1489756	.4138475
perceived_quality	.0916547	.051652	1.77	0.077	-.0101945	.193504
brand_loyalty	.105733	.0542761	1.95	0.053	-.0012906	.2127565
religiosity	.2038456	.0480333	4.24	0.000	.1091317	.2985595
_cons	.1603401	.1525705	1.05	0.295	-.1405038	.4611841

```
*** purchase_intention perceived_quality brand_loyalty religiosity brand_awareness brand_associ
```

```
. regress purchase_intention brand_awareness brand_association perceived_quality brand_loyalty religiosity
> igiosity c.brand_awareness#c.religiosity
```

Source	SS	df	MS	Number of obs	=	207
Model	173.882553	6	28.9804255	F(6, 200)	=	43.67
Residual	132.720777	200	.663603886	Prob > F	=	0.0000
				R-squared	=	0.5671
				Adj R-squared	=	0.5541
Total	306.60333	206	1.48836568	Root MSE	=	.81462

purchase_intention	Coefficient	Std. err.	t	P> t	[95% conf. interval]	
brand_awareness	.1621549	.1440868	1.13	0.262	-.1219693	.446279
brand_association	.2754961	.0675535	4.08	0.000	.1422876	.4087047
perceived_quality	.0898596	.0517262	1.74	0.084	-.012139	.1918583
brand_loyalty	.0994522	.0547941	1.82	0.071	-.0085961	.2075005
religiosity	.1319181	.0960926	1.37	0.171	-.0575665	.3214027
c.brand_awareness#c.religiosity	.033178	.0383816	0.86	0.388	-.0425065	.1088624
_cons	.3981072	.3145856	1.27	0.207	-.2222229	1.018437

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. regress purchase_intention brand_awareness brand_association perceived_quality brand_loy
> igiosity c.brand_association#c.religiosity
```

Source	SS	df	MS	Number of obs	=	207
Model	174.326231	6	29.0543719	F(6, 200)	=	43.93
Residual	132.277099	200	.661385495	Prob > F	=	0.0000
				R-squared	=	0.5686
				Adj R-squared	=	0.5556
Total	306.60333	206	1.48836568	Root MSE	=	.81326

purchase_intention	Coefficient	Std. err.	t	P> t	[95% conf. interval]	
brand_awareness	.250861	.07892	3.18	0.002	.095239	.4064831
brand_association	.1661795	.117681	1.41	0.159	-.0658753	.3982342
perceived_quality	.0893434	.0516345	1.73	0.085	-.0124744	.1911611
brand_loyalty	.0928726	.0552826	1.68	0.095	-.016139	.2018841
religiosity	.1164524	.0876289	1.33	0.185	-.0563426	.2892474
c.brand_association# c.religiosity	.0408462	.0342705	1.19	0.235	-.0267317	.1084241
_cons	.4517953	.2881431	1.57	0.118	-.116393	1.019984

