

MUSLIM WOMEN SWITCHING INTENTION TO HALAL COSMETIC: PUSH-PULL-MOORING MODEL APPLICATION

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ABSTRACT

This study focuses on the factors that contribute to switching intentions from non-halal cosmetics to halal cosmetics by Muslim women in Indonesia. Using a questionnaire and purposive sampling, we compile data from a total of 236 women who use halal cosmetics and then apply the PLS-SEM for data analysis. The results show that the pull effect significantly affects Muslim women's intention to switch to halal cosmetics and is moderated negatively by switching costs. By contrast, the push effect doesn't significantly affect the intention to switch to halal cosmetics. In addition, halal awareness and switching costs directly affect Muslim women's switching intentions from non-halal to halal cosmetics.

Keywords: Halal cosmetic, Push-pull-mooring, Switching intention.

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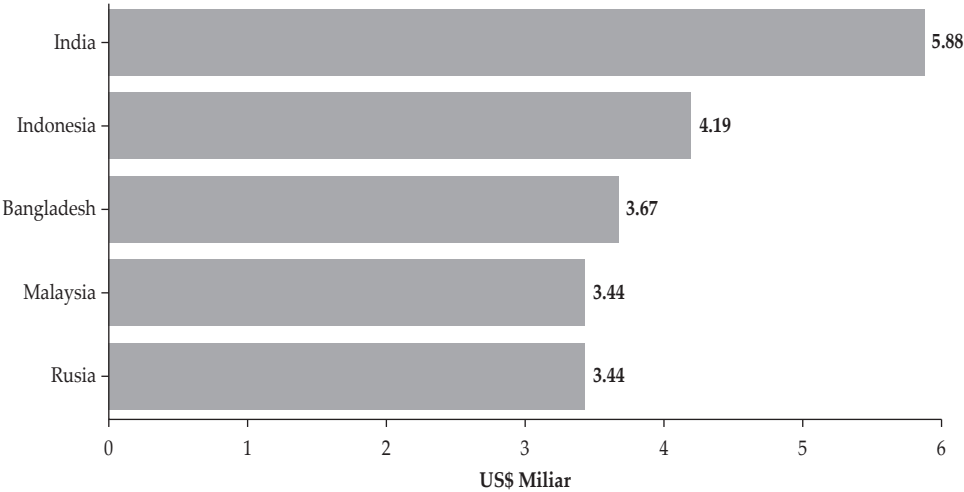
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I. INTRODUCTION

While halal relates in general to all that are permissible by Islamic laws, people normally understand 'halal' in the context of food and drink (Kurniawati & Savitri, 2020). Halal encompasses all processes starting from ingredients, production, packaging, storage, and distribution that are free from (and not in contact with) ingredients of animal origin (dogs, pigs and their derivatives), alcoholic beverages and their derivatives, blood, carrion, and hazardous content (Kasri et al., 2023; Rachmawati et al., 2022). The production process also includes ensuring that products are processed with instruments that are not contaminated with dirt, or in other words, hygienic and do not cause disease for users (Kurniawati & Savitri, 2020). As a form of guarantee for halal products for consumers, halal certification is given by the authorities in each country. In Singapore, halal certification is provided by the Majelis Agama Islam Singapura (MUIS), Malaysia through the Department of Islamic Development Malaysia (JAKIM), and in Indonesia, the Majelis Ulama Indonesia (MUI) through the Badan Penyelenggara Jaminan Produk Halal (BPJPH) (Kurniawati & Savitri, 2020; Nurhayati & Hendar, 2020). Business owners have to go through many steps to apply for halal certification. More often, getting halal approval is a long process, but it will benefit business owners, one of which is the opportunity to enter the global market.

According to the State of the Global Islamic Economy Report 2019-2020, there are currently 240 million Muslims in Southeast Asia. It is estimated that the global Muslim population will increase by 80 per cent by 2050. Meanwhile, since 2017, the halal industry has surprisingly reached US\$61 billion, and by 2023 it is predicted to increase to \$122 billion (Dinar Standard, 2019). The Grand View Research Report also states that the global halal cosmetics market is predicted to reach around S\$70.85 billion by 2025. The data also show an increasing consumer interest in halal cosmetics. Looking at consumer data for halal products globally, Indonesia is the largest market of halal products, ranging from food to cosmetics. Indonesian Muslims are also the world's second largest consumers of halal cosmetics.

Based on data from the Dinar Standard (2021), as presented in Figure 1, consumption of halal cosmetics in Indonesia reached US\$4.19 billion in 2020. Indonesia is second to India, whose consumption reached US\$5.88 billion. Bangladesh is in the third place with a consumption of US\$3.67 billion. Then, Malaysia recorded consumption of US\$3.44 billion. Malaysia's consumption value is the same as Russia's. The world's consumption of halal cosmetics reached US\$65 billion in 2020. The consumption of halal cosmetics in East Asia continues to grow, supported by the growth of the halal cosmetics industry and utilization of technology and algorithms (Dinar Standard, 2020).



Source: (Dinar Standard, 2019)

Figure 1.
Five Largest Halal Cosmetic Consumer Countries in the World

To further support the growth of halal industry, it is important to study consumers’ switching behavior and identify the factors that motivate consumers to switch to halal products. Accordingly, in this study, we focus on the factors contributing to the switching intention (SW) behavior of consumers in Indonesia, especially women (Arbak et al., 2019). Indonesia serves as an interesting case due to the diversity of its women. They are from various ethnic groups. This study makes use the push-pull-mooring (PPM) theoretical framework, which is normally applied to understand the movement of customers from one service provider to another (Bansal et al., 2005; Wang et al., 2020).

The remaining parts of this paper are arranged as follows. Section 2 presents the background and a review of the literature. Section 3 presents the methodologies, constructs, and data analysis techniques. Section 4 analyzes the findings. The last section provides conclusions and implications of the study.

II. BACKGROUND AND RELATED LITERATURE

In this section, we present the background and review a related literature. We first define halal in the context of halal cosmetics. Then, we explain the PPM framework, which is key to our analysis. Finally, some previous studies are reviewed.

2.1. Halal Cosmetics

In Indonesia, the demand for halal cosmetics is reinforced by Law Number 33 of 2014 concerning the Halal Product Guarantee. In the name of consumer protection, the government requires cosmetics in Indonesia to be certified halal (Sugibayashi et al., 2019). This is the mandate of Government Regulation Number 39 of 2021

concerning implementing the Halal Product Assurance Sector. Cosmetics do not get halal certificates if they contain haram ingredients from animals, plants or microbes - animals such as carrion, blood, pigs and those that are slaughtered not according to Islamic procedures; plants that are intoxicating or harmful to health; and materials derived from microbial, chemical, biological or genetically engineered processes where they are mixed, contained, or contaminated with prohibited substances (Anggadwita et al., 2020).

Production facilities must ensure no contamination from non-halal materials. The packaging materials used also need to meet halal quality standards. After being produced, the product will be stored and distributed to consumers with the assurance that there is no contamination with haram or unclean materials (Mohezar et al., 2016). The government carries out halal assurance through two stages (Kasri et al., 2023): (1) control before the product is marketed with the obligation to carry out a cosmetic notification process and (2) control after the product is marketed by conducting periodic inspections of the place of manufacture and distribution. The government also takes samples, monitors, and educates the public. With this halal cosmetic policy, it is hoped that Muslims will have broad access to halal products. Likewise, for business people, halal guarantees certainly increase the selling value of products in the market.

2.2. Push-Pull-Mooring Theory

The Push-Pull-Mooring (PPM) framework was introduced by Ravenstein (1885) through his research on human migration in the famed paper "Laws of Migration". Moon (1995) extends the framework by adding mooring factors to balance push and pull factors. The PPM framework is used to help explain and predict consumer switching behavior in various contexts (Bansal et al., 2005; Cheng et al., 2019). In the context of service provider switching, PPM describes consumers who migrate or switch from one service provider to another (Hou et al., 2014) driven by of the PPM indicators. Consumer switching can be either involuntary or voluntary. Involuntary switching occurs when consumers have no choice, for example, when the service provider goes bankrupt or cannot provide the service (Keaveney & Parthasarathy, 2001). In contrast, voluntary switching is when consumers freely and consciously choose to switch service providers for specific reasons. In this study, the consumer switching behavior relates to the second, namely voluntary switching.

The PPM framework involves push, pull, and mooring factors influencing user intention. Looking back at the PPM theory, what is meant by pull factors in human migration theory is "positive factors that attract potential migrants to their destination" (Moon, 1995) and "attributes of places that attract migrants" (Dorigo & Tobler, 1983; Hou et al., 2014). The attributes referred to are related to the place and not the migrants themselves (Bansal et al., 2005). However, the complexity of migration decisions is not entirely influenced by push and pull factors because mooring intervenes and can prevent migration, even though the pull and push factors are decisive (Bansal et al., 2005; Hou et al., 2014). The moorings in human migration theory are cultural and spatial issues that act to facilitate or hinder migration decisions (Bansal et al., 2005). As a result of Bansal et al. (2005) confirm

that the PPM Migration Model of Service Switching is adequate to explain consumers' reluctance to change service providers even if push and pull factors are strong. In the case study of switching intention on halal cosmetics in this study, it is believed that the mooring factor is stronger than the pull and push factors because halal awareness is an important variable and capable of moderating the pull and push factors of the switch to halal products (Kurniawati & Savitri, 2020; Rachmawati et al., 2022).

2.3. Element of Push Effects

Safety Involvement (SI). Involvement perspective is a perceived personal preference for a problem or object based on certain consumer interests, lifestyles and values (Choi & Lee, 2019). Especially when referring to safety, consumers with low involvement preferences have minimal relevance. By contrast, high-involvement consumers tend to have a more comprehensive process in every safety decision making (Choi & Lee, 2019; Guthrie & Kim, 2009). Specific to halal cosmetics, the *Thayib* aspect of halal products requires quality and safety when used (Annabi & Ibidapo-Obe, 2017). Furthermore, due to the strict supervision required in the practice and standardization of health in halal certification, quality and safety would encourage Muslim consumers to switch to halal cosmetic products (Annabi & Ibidapo-Obe, 2017; Mohezar et al., 2016; Suhartanto et al., 2021). Several studies have informed that the cosmetic industry needs to evaluate the safety of its products, where this in-depth evaluation can help eliminate the uncertainty that consumers feel about the safety of cosmetic products (Chaubey et al., 2016; Choi & Lee, 2019; Ross, 2006).

Religious Value (EV). Religion plays an important role especially for a Muslim, although it varies from person to person. Religion is a picture of the expression of the interpretation of life, which is related to the highest spiritual values (Briliana & Mursito, 2017; Delener, 1994). Some of the actual activities are conspicuous religious activities such as abstaining from eating and drinking and abstaining (in Islamic terms, it is fasting), the culture of buying food related to religious activities, refusing sexy clothing styles, and women's daily behavior that is closely related to cosmetic products. However, the absence of religious legal limits in the role of choosing to consume goods and services is of particular concern (Hassan & Harun, 2016; Mokhlis, 2010; Wirakurnia et al., 2022). Previous studies have shown that different levels of compliance at which individuals become committed to a religion can drive changes in preferred behavior in the market and obligations for certain Halal brands (Briliana & Mursito, 2017; Hassan & Harun, 2016; Nurhayati & Hendar, 2020).

Ethical Campaign (EC). Campaign is a critical insight in evaluating ethics of communication in organizations and even the ethics of the organization itself for the general public (Botan, 1997). Islam has a different advertising concept, which is about how to apply Islamic rules and laws (*Shari'a*) in the advertising and campaign process (Allah Pitchay, 2012). Campaign with the added value of Islamic rules will tell consumers about halal cosmetic products and impact consumers' halal awareness to switch to these products (Ekramol & Alam, 2013). It is mandatory to always take care of buyers by not violating what they deem

appropriate and exploiting certain genders. It has to do with the simplest way in which advertisements are created, but it must also be the value of the product and the advertisement (Arbak et al., 2019; Shafiq et al., 2017; Tayob, 2021). A previous finding by Arbak et al. (2019) states that Muslim women are offended by unethical campaigns by cosmetic companies, such as; racism, sexism, and language, all of which are significant in influencing the intention to buy cosmetic products in Malaysia.

Based on the explanation above, the research hypothesis can be stated as:

H1: Push Effects affect Muslim Women's switching intention to Halal Cosmetics

2.4. Element of Pull Effects

Individual Innovation (II). Rogers et al. (2009) define innovativeness as how far an individual acts earlier in adopting new ideas than others. Concerning halal cosmetic products, consumers with individual innovation become a vital element in delivering products to society and are readily accepted because cosmetic products carry the mission of Islamic Value in halal consumption. Consumers who are more open-minded may have no difficulty in changing their habit of using non-halal personal care to become halal. Innovative consumers are accustomed to seeking information about the potential benefits of halal cosmetics so that they can influence the choice of buyers of halal products by sharing knowledge (Anggadwita et al., 2020; Briliana & Mursito, 2017; Kasri et al., 2023). Mohezar et al. (2016) have shown indicators of individual innovation such as liking to seek information related to new cosmetics, liking to experiment with new cosmetics, and always being the first to try new cosmetics. The results of previous studies state that the level of innovation seems to be adopted by Muslim consumers and the individual consumer innovation is found to be a significant factor in the intention to choose halal cosmetics (Hirunyawipada & Paswan, 2006; Mohezar et al., 2016; Tajeddini, 2010).

Perceived Attractiveness (PA). According to research on service switching behavior (Bansal et al., 2005), a positive characteristic of alternative services is its perceived attractiveness. Individuals feel the attraction based on the halal brand in the context of the attractiveness of halal cosmetics. If users perceive that the key attributes of the alternative service are better than the current product, they are more likely to be attracted to switching to the alternative (Cheng et al., 2019). Perceived attractiveness means describing the quality of halal cosmetic services, the image and reputation of the service provider chosen as a substitute for the service used, with the hope that the service obtained is more suitable or superior to the current provider (Calvo-Porral & Lévy-Mangin, 2015). Support for the study of perceived attractiveness in knowing product attractiveness and consumer acceptance has been studied previously to explore the importance of self-esteem as a mediator between attractiveness and purchase intention or attitude (Berscheid & Reis, 1998; Richins, 2015). The existing literature indicates that perceived attractiveness positively impacts users' switching intentions (Bansal et al., 2005; Choi & Lee, 2019; Hou et al., 2014).

Brand Credibility (BC). The two main components of credibility are trust and expertise, where it is broadly defined as the trustworthiness of information regarding the products. This requires consumers to perceive that the brand has the ability (expertise) and willingness (trustworthy) to continue to deliver what has been promised (Erdem & Swait, 2004; Spry et al., 2011). Thus, the indicators of brand credibility include: keeping what it promises, being committed to fulfilling its halal claims; and being trustworthy, especially in terms of maintaining the halal process (Baek et al., 2010). In this case, halal products guarantee that product quality will not be inferior to non-halal processed products as an achievement with a dedication to quality standardization of halal products. Empirical studies (Erdem & Swait, 2004; Spry et al., 2011) conclude that customers perceive brand credibility as reliable and honest when a consumer interprets the historical accumulation of past marketing mix strategies to influence brand decisions. Brand credibility becomes a positive signal of product placement and may be very important for all brand features to stimulate consumer interest in choosing a product (Ismail et al., 2021; Jin et al., 2015).

Based on the explanation above, the research hypothesis is:

H2: Pull Effects affect Muslim Women's switching intention to Halal Cosmetics

2.5. Element of Mooring Effects

Halal Awareness (HA). The construct is similar to brand awareness, which interprets strengths and specializations to detect and remember brands and then classify brands in different situations. Halal awareness is defined as the power of consumers to recognize halal products in terms of halal labels and halal content in different situations (Jannah & Al-Banna, 2021; Kurniawati & Savitri, 2020). Several studies explain that halal awareness has two dimensions, namely halal recall and recognition, both of which are important for the growth of interest in using halal products. Halal recall is when consumers know and see the product category; consumers can remember halal cosmetic products and brand names. Meanwhile, Halal recognition is the ability to identify halal products correctly when they already know information about the products and have seen them firsthand (Kasri et al., 2023; Mohezar et al., 2016; Sugibayashi et al., 2019). Thus, the hypothesis is:

H3: Halal Awareness affects Muslim Women's switching intention to Halal Cosmetics

In addition, several studies also find that halal awareness is an important trigger or determinant of buying intentions for halal products (Rachmawati et al., 2022). In line with this opinion, halal awareness is an escalator for the formation of intentions towards halal products on the factors of religiosity, halal product safety, and individual perceptions (Ambali & Bakar, 2014; Kurniawati & Savitri, 2020). Halal awareness is a conceptualization that is the main consideration regarding halal products (Jannah & Al-Banna, 2021). Thus, this leads to the following hypothesis:

H4: Halal awareness moderates the relationship between the push effects and switching intention to Halal Cosmetics.

Switching Cost (SC). This refers to the cost incurred, even if only once, when consumers switch service providers (Dick & Basu, 1994). Switching costs have

similarities with the concept of migration costs, where the concept refers to the price that customers must pay when switching to a new producer (Jones et al., 2007; Klemperer, 1987). Users switch to Halal products also incur costs and hence the high switching costs may discourage switching. High switching costs result in termination of switching intentions, whereas low switching costs facilitate switching intentions (Lin et al., 2021; Sun et al., 2017). In making a decision, individuals usually consider switching costs and maximize their profits (Chang et al., 2017; Cheng et al., 2019). During the transition process, there are not only costs, but the transition costs can be economic, emotional, physical, and psychological (Cheng et al., 2019; Kim et al., 2009; Rusbult, 1980). Psychological and non-psychological barriers can influence customers' intentions to switch services to halal products. These barriers are mostly related to the attractiveness of alternatives and the perceived switching costs of users (Cheng et al., 2019; Gwinner et al., 1998; Jones et al., 2007). Thus, this leads the following hypothesis:

H5: Switching Cost affects Muslim Women's switching intention to Halal Cosmetics.

Furthermore, a very prominent mooring factor is the switching costs that new users of halal cosmetic products must bear. Supported by the previous literature results, switching costs are an essential restraining factor in the conception of transition intentions (Anggadwita et al., 2020; Chang et al., 2017; Choi & Lee, 2019b; Kasri et al., 2023). Studies related to switching costs have proven that cost factors are a consideration for consumers in their interest in halal products (Lin et al., 2021; Sun et al., 2017), such as individual factors that are adaptive and responsive to new products, as well as the credibility and attractiveness of halal products themselves (Hirunyawipada & Paswan, 2006; Mohezar et al., 2016; Tajeddini, 2010). It becomes relevant that switching costs are after the pressure factors before interest in switching to halal products. These lead to the formulation of the hypothesis:

H6: Switching Cost moderates the relationship between the pull effect and switching intention to Halal Cosmetics.

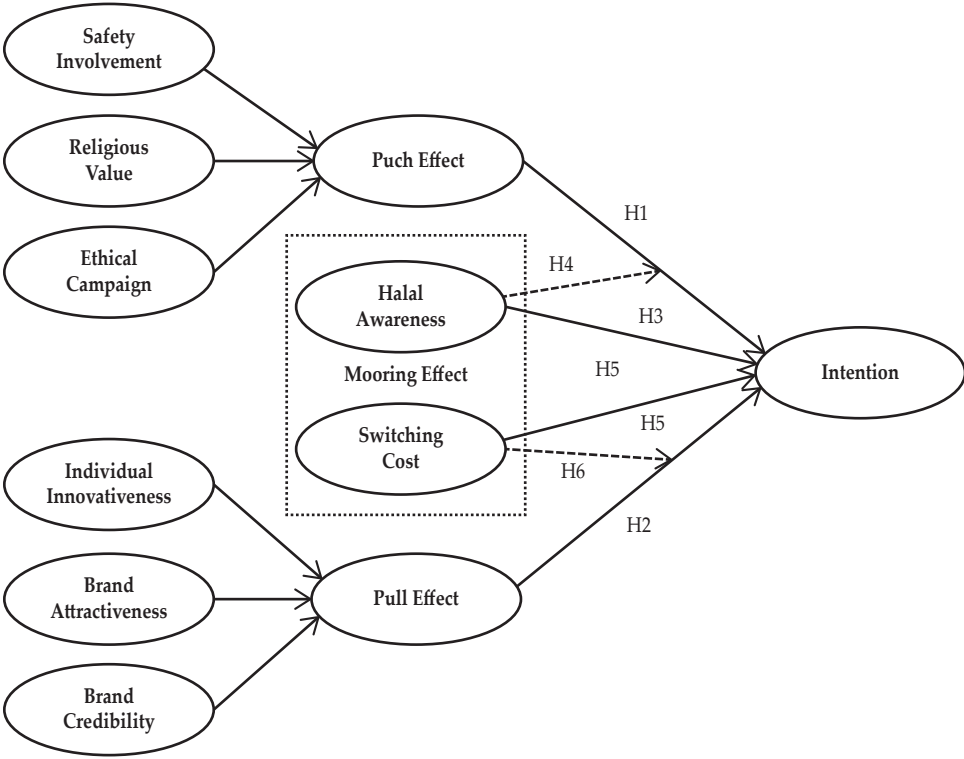
Table 1.
Summary of Previous Research

Dependent Var	Independent Var	Result	Sources
Intention To Purchase Halal	Halal Awareness	+ Sig **	(Aziz & Chok, 2013; Garg & Joshi, 2018; Kasri et al., 2023; Kurniawati & Savitri, 2020; Mukhtar & Butt, 2012; Nurhayati & Hendar, 2020; Listyarini & Setiartiti, 2020)
	Halal Certification	+ Sig ***	
	Marketing Promotion	+ Sig **	
	Brand	+ Sig ***	
	Religiosity	+ Sig ***	
	Subjective Norm	+ Sig **	
	Perceived Behavioral Control	+ Sig ***	
	Attitude	+ Sig ***	
	Knowledge	+ Sig **	
Switching Intention	Push Effect	+ Sig ***	(Bansal et al., 2005; Chang et al., 2017; Cheng et al., 2019; Hou et al., 2014; Lin et al., 2021; Wang et al., 2020; Listyarini & Setiartiti, 2020; Sun et al., 2017)
	Mooring Effect	- Sig ***	
	Pull Effect	+ Sig **	

(***1%, **5%, *10%)

2.6. Previous Studies

Making decisions to purchase halal products, especially halal cosmetics is a fascinating research topic. In recent years, regardless of religion, consumers are increasingly concerned with the products they buy (Ismail et al., 2021). Empirical results in Rachmawati et al. (2022) show that product knowledge and product involvement positively and significantly influence consumer purchasing decisions. Meanwhile, halal brand awareness is a moderating variable in the relationship between product knowledge and product involvement with purchasing decision-making. Other studies show that consumers’ halal awareness is a key factor if it is supported by a very high index of religious belief, health reasons and halal certification (Kurniawati & Savitri, 2020; Mohezar et al., 2016). The study of Nurhayati & Hendar (2020) shows a relationship between personal intrinsic religiosity and knowledge of halal products on awareness of halal products and intentions. It also notes that awareness of halal products partially mediates the relationship between personal intrinsic religiosity and knowledge of halal products with the purpose of halal products. Similar to the study by Kasri et al. (2023), it is found that the intention to buy halal pharmaceutical products is positively determined by attitudes, religion, knowledge of halal products and perceived control (see the summary in Table 1).



Source: Developed from Bansal et al (2005), Rachmawati et al. (2022), Arbak et al. (2019) and Mohezar et al. (2016)

Figure 2.
Conceptual Framework

These studies clearly describe the determinants of consumer interest in using halal products, including cosmetic products. However, in the author's opinion, potentially constraining constructs are not clearly defined and tend to be neglected. Therefore, we propose the push-pull-mooring model offered by Bansal et al (2005), where this model provides a complete formation of the pull, push and mooring related to specific displacement decision-making behavior. Based on an in-depth explanation of the theoretical study supported by previous studies, this study proposes a conceptual model as illustrated in the Figure 2 below.

III. METHODOLOGY

3.1. Data

This study employs a convenience sampling approach, where the data were obtained via online questionnaire. The convenience sampling method is used because it meets the criteria for ease of accessibility, geography and time availability (Etikan, 2016). Furthermore, the object of research focuses on Muslim women as users of Halal cosmetics. The total number of respondents in this study is 236 users of halal cosmetics. The majority of respondents are from the followings: personal income (< IDR 2 Million, 78.81 %), age (< 22 years old, 74.15 %), and experience of using Halal cosmetics (< 1 year, 51.27 %). A more detailed profile of respondents is presented in Table 2.

The 5-point Linkert scale is used where the scale ranges from strongly disagree (one) to strongly agree (five). All variables and measurement items are adopted from previous studies. However, they are modified and adapted to the context of the pattern of halal cosmetics consumers. The push effect construct is measured based on safety involvement (three items), religious value (three items) and ethical campaign (three items). Meanwhile, the pull effect construct is measured based on individual innovativeness (three items), perceived attractiveness (three items) and brand credibility (three items). Lastly, constructs for switching intention, switching cost and Halal awareness are measured using three items, two items and four items, respectively.

Table 2.
Frequency Respondents

Frequency		Count.	%
Gender	Female	236	100.00%
Personal income (per month)	IDR < 2 million	186	78.81%
	IDR 2 - 5 million	50	21.19%
Age	< 22 years	175	74.15%
	22-35 years	61	25.85%
	< 1 years	121	51.27%
Experience of using Halal Cosmetics	1-3 years	105	44.49%
	> 3 years	10	4.24%
	Never	0	0.00%

3.2. Analytical Approach

This study uses the partial least squares structural equation modeling (PLS-SEM). The model development refers to the reflective-formative path and the interaction or moderating effect is accommodated. In addition, there is a reflective-formative hierarchical construct model (HCM) from the push and pull effect component, where each model is accompanied by a low-order construct (LOC). The complexity of the model as alluded to above serves as a rationale for applying PLS-SEM in this study.

The HCM setting involves adoption of two-stages of measurement on the reflective-formative HCM construct, namely the first stage, in obtaining the LOC scores where an iterative indicator approach is needed. In the second stage, the LOC scores are then used to measure the HOC model (Hair et al., 2019; van Riel et al., 2017). Furthermore, measurement reliability and validity of the construct models are assessed. The structural model in this study comprises both the direct effect and moderating effect (switching cost and halal awareness). Meanwhile, the interaction effect uses a two-stage approach as recommended by Hair et al. (2018).

3.3. Crosstab Analysis

Before applying the PLS-SEM, crosstabs analysis was carried out to understand the relationship between the demographics of the respondents and the intention to switch to Halal cosmetics. The results in Table 3 show that the age spectrum of the respondents, the majority of whom aged < 22 years, explains the transition to Halal cosmetics. However, when looking at the spectrum of experience using Halal cosmetics, overall, most respondents are new users (<3 years) of Halal cosmetics. In addition, the income also follows trends from the spectrum of user experience. In terms of the respondents' perceptions, the respondents' answers explain the positive range (scale 4-5), starting from 8 per cent to a majority of 48 per cent.

Table 3.
Crosstab Analysis

Demographics	Spectrum	SW				Total
		2	3	4	5	
Experience (users)	< 1 year	.8%	7.6%	13.6%	29.2%	51.3%
	> 3 years	0.0%	1.3%	1.3%	1.7%	4.2%
	1-3 years	.8%	4.7%	8.5%	30.5%	44.5%
Age	< 22 years	1.3%	10.6%	16.9%	45.3%	74.2%
	22-35 years	.4%	3.0%	6.4%	16.1%	25.8%
Income	< 2 million	1.3%	11.0%	18.2%	48.3%	78.8%
	2 - 5 million	.4%	2.5%	5.1%	13.1%	21.2%

IV. RESULTS AND ANALYSIS

4.1. Data Screening

The test results confirm that there is no missing data so that the next step can be done, namely the common method variance (CMV) test. Positive CMV detection has the potential to interfere with validity (Podsakoff et al., 2003). Harman's

single-factor test is used to verify the CMV. The output represents a seven-factor structure (eigenvalues greater than 1), with the maximum variance by one factor of 38.2 percent and each factor contributing less than 50 percent of the covariance in the variable. The results of this statistical test verify that there is no potential for the CMV in the data used (Rodríguez-Ardura & Meseguer-Artola, 2020). Regarding the sample adequacy ratio, the overall sample size of this study exceeds the minimum sample size of 189, according to the power table; minimum R^2 value 0.10, 80 percent power and ten predictors (Hair et al., 2017). Therefore, with a data of 236 respondents, the requirements for analysis using the PLS-SEM method are met.

4.2. Measurement Model Assessment (Outer Model)

Formative measurement model. The formative measure model is evaluated using the outer weight values and their significance (ie t - and p -values) and the formative multicollinearity indicator using variance inflation factor (VIF). The thresholds used are t -values (> 1.96), p -values (< 0.05), and VIF (< 3) (Hair et al. 2019). The results show that (see table 4) – (i) the external weight value is significant (significant at the level < 0.05), (ii) the outer loading is in the range of 0.721 to 0.926 (> 0.708), and (iii) the VIF value is in the range of 1.398 to 2.120 (< 3). The comparison of outer weights (formative) shows that the ethical campaign has the strongest influence on the push effect construct and brand credibility has the strongest influence on pull effect construct.

Table 4.
Formative Measurement Model

PLS Path	Outer Weight	t-values	VIF	CI 2.5%	CI 97.5%
RV -> Push	0.371***	17.001	1.398	0.330	0.415
SI -> Push	0.419***	16.964	1.458	0.370	0.467
EC -> Push	0.445***	18.115	1.529	0.399	0.493
BC -> Pull	0.450***	19.851	2.120	0.409	0.495
II -> Pull	0.284***	7.108	1.149	0.191	0.346
PA -> Pull	0.485***	18.637	2.023	0.436	0.541

Reflective measurement model. The first test involves Cronbach's alpha (α) as lower bound and composite reliability (CR) as upper bound (Hair et al. 2019). The output shows the α value is in the range 0.712 to 0.829, while CR is in the range 0.839 to 0.921. These results confirm the internal consistency of the constructs (α and CR 0.70-0.95), as recommended by Hair et al. (2019). The second test relates to convergent and discriminant validity, assessed using outer loadings and average variance extracted (AVE) values Whereas, the discriminant validity is checked by the Fornell-Larcker validity criterion (Hair et al., 2017). The output shows that the overall outer loading is higher than 0.708, the AVE value is in the range of 0.651 to 0.854 (> 0.50) and the overall correlation between reflective constructs does not exceed the square root of AVE values. These results indicate convergent validity among reflective constructs. All reflective constructs also demonstrate discriminant validity (see Table 5-6).

Table 5.
Item Measurement

Variable and Item Measurement		Loadings
Individual Innovativeness (Mohezar et al, 2019)		
II1	I like looking for information related to new cosmetics	0.832
II2	I love experimenting with new cosmetics/personal care products	0.903
II3	Among friends, I'm usually the first to try new cosmetics	0.833
Perceived Attractiveness (Bansal et al, 2005)		
PA1	I am satisfied with the service of halal cosmetic products	0.863
PA2	Overall, the policy of halal cosmetic products will be more profitable	0.844
PA3	Overall, buying halal cosmetic products is more attractive	0.815
Brand Credibility (Baek et al., 2010)		
BC1	Halal cosmetic brands always keep what they promise.	0.783
BC2	Halal cosmetic brands are committed to fulfilling their halal claims	0.855
BC3	Claims from halal cosmetics can be trusted, in terms of the halal process.	0.790
Safety Involvement (Choi & Lee, 2019)		
SI1	Compared to non-halal products, halal cosmetics are purer and cleaner	0.796
SI2	....., Halal cosmetics are better for the human body	0.826
SI3	....., Halal cosmetics are of higher quality and safer	0.840
Religious Value (Mohezar et al., 2016)		
RV1	....., Halal cosmetics can reduce the risk of value damage when worshipping	0.760
RV2	....., Halal cosmetics do not contain haram substances that have the potential to be absorbed	0.818
RV3	....., Halal cosmetics are more in line with Islamic values	0.841
Ethical Campaign (Arbak et al., 2019b)		
EC1	....., Halal cosmetic advertising campaign is more honest and not excessive	0.879
EC2	....., Halal cosmetic advertising campaign does not contain elements of gender exploitation	0.844
EC3	....., Halal cosmetic advertising campaign is more elegant and wise	0.856
Halal Awareness ((Jannah & Al-Banna, 2021))		
HA1	I have knowledge about halal cosmetics	Dropped
HA2	Using halal cosmetics is important to me	0.864
HA3	Buying halal products has become my lifestyle	0.802
HA4	I know halal and non-halal cosmetic products	0.721
Switching Cost (Bansal et al, 2005)		
SC1	Switching from non-halal cosmetic products to halal cosmetic products will be detrimental	0.889
SC2	In general, it will be troublesome if you switch to halal cosmetic products	0.941
Switching Intention (Bansal et al, 2005)		
SW1	I'm considering switching from non-halal cosmetics to halal cosmetics	Dropped
SW2	My chances of switching from non-halal cosmetics to halal cosmetics are high	0.926
SW3	I am determined to switch from non-halal cosmetics to halal cosmetics	0.922

Table 6.
Reflective Measurement Model

Constructs	α	rho_A	CR	AVE
Brand Credibility	0.738	0.740	0.851	0.656
Ethical Campaign	0.824	0.825	0.895	0.740
Halal Awareness	0.712	0.726	0.839	0.636
Individual Innovativeness	0.818	0.819	0.892	0.734
Perceived Attractiveness	0.793	0.795	0.879	0.707
Religious Value	0.732	0.736	0.848	0.651
Switching Cost	0.811	0.864	0.912	0.838
Safety Involvement	0.757	0.758	0.861	0.673
Switching Intention	0.829	0.829	0.921	0.854

4.3. Structural Model Assessment (Inner Model)

Standardized root means square residual (SRMR) is applied to verify the suitability of the model. The SRMR output shows the expected results (saturated model = 0.073 and the estimated model = 0.078), these results are in accordance with the threshold < 0.080 (Hair et al. 2014). Furthermore, the VIF output shows the range from 1.080 to 2.641, which is below the 3 threshold (Hair et al. 2019). The VIF value justifies that the model does not have a multicollinearity issue. In testing the hypothesis, this study assesses the level of significance using the bootstrap 5.000 approach (resampling) bias-corrected confidence interval with p-value for a two-tailed significance (* $p: 0.05$, ** $p: 0.01$, *** $p: 0.001$).

The results of direct effect analysis are as follows (see Table 7) - (i) push effect has insignificant on switching intention ($t = 0.511$, $p = > 0.05$), (ii) pull effect has a significant positive effect on switching intention ($t = 2.459$, $p = < 0.01$), (iii) switching cost has a negative significant effect on switching intention ($t = 2.882$, $p = < 0.01$), and (iv) Halal awareness has a significant positive effect on switching intention ($t = 9.207$, $p = < 0.001$). Meanwhile, the analysis of the moderation effect shows that switching costs significantly moderate the relationship between push effect and switching intention ($t = 1.766$, $p = < 0.10$) and Halal awareness insignificantly moderate the relationship between pull effect and switching intention ($t = 0.640$, $p = > 0.05$).

Table 7.
Structural Model

PLS Paths	B	t-values	p-values	CI 2.5%	CI 97.5%	Supported?
Push -> SW	0.039	0.511	0.609	-0.100	0.203	No
Pull -> SW	0.171	2.459	0.014	0.033	0.304	Yes
HA -> SW	0.565	9.207	0.000	0.447	0.677	Yes
SC -> SW	-0.184	2.882	0.004	-0.317	-0.059	Yes
Push x HA -> SW	-0.034	0.640	0.522	-0.139	0.070	No
Pull x SC -> SW	0.076	1.766	0.077	-0.008	0.165	Yes

4.4. Robustness Check

Coefficient of determination (R^2) and PLSpredict. The result of the coefficient of determination for the switching intention construct in Table 8 shows a moderate value (R^2 adjusted = 0.560). It can be concluded that 56 percent of the variation in switching intention is explained by the push effect, pull effect, Halal awareness and switching cost variables. The cut off R^2 values f 0.75, 0.50 and 0.25 for endogenous constructs are normally used for respectively substantial, moderate and weak explanatory power (Hair et al., 2019). However, the R^2 value can only capture the explanatory power of the sample used and this value does not capture the predicted performance outside the sample. Therefore, this study uses the PLSpredict approach with a focus on the construct of switching intention as the main target. The output in Table 9 shows that the overall predictive value of Q^2 is greater than 0, while the root mean squared error (RMSE) and mean absolute error (MAE) indicators of the PLS-SEM model have lower values than the naïve linear model. It can be concluded that the model in this study has high predictive power (Shmueli et al., 2019).

Table 8.
Coefficient Determination and Predictive Relevance

Constructs	SSO	SSE	Q^2	R^2	R^2 Adjusted
Push Effect	2124	1184.31	0.442	1.000	1.000
Pull Effect	2124	1202.391	0.434	1.000	1.000
Switching Intention	472	250.886	0.468	0.571	0.560

Table 9.
PLSpredict

Indicators	PLS			LM	
	RMSE	MAE	$Q^2_{predict}$	RMSE	MAE
Switching intention 3	0.617	0.445	0.456	0.647	0.474
Switching Intention 2	0.680	0.471	0.468	0.714	0.511

Effect size and predictive relevance. Cohen f^2 is used to identify the effect between variables in the model, which indicates a change in the value of R^2 when one of the exogenous constructs is removed from the model. Cohen's f^2 value of 0.02 (small), 0.15 (moderate) and 0.35 (large) can be a measure of predictor effects (Hair et al., 2019). Table 10 explains that the overall output f^2 is in the range 0.002 to 0.444. Furthermore, predictive relevance analysis uses Stone-Geisser's Q^2 . The value of Q^2 can be used as a reference for the predictive relevance of the independent variable and the dependent variable (Hair et al. 2019). The Q^2 value of the switching intention variable is 0.281 to 0.437 (above 0). This indicates that the model has predictive accuracy. The structural model results can be seen in Figure 3.

Table 10.
VIF, f^2 and Q^2

	VIF	f^2	Q^2
Push → SW	2.382	0.002	0.320
Pull → SW	2.641	0.026	0.298
HA → SW	1.673	0.444	0.281
SC → SW	1.425	0.055	0.437
Push x HA → SW	1.080	0.002	1.000
Pull x SC → SW	1.454	0.013	1.000

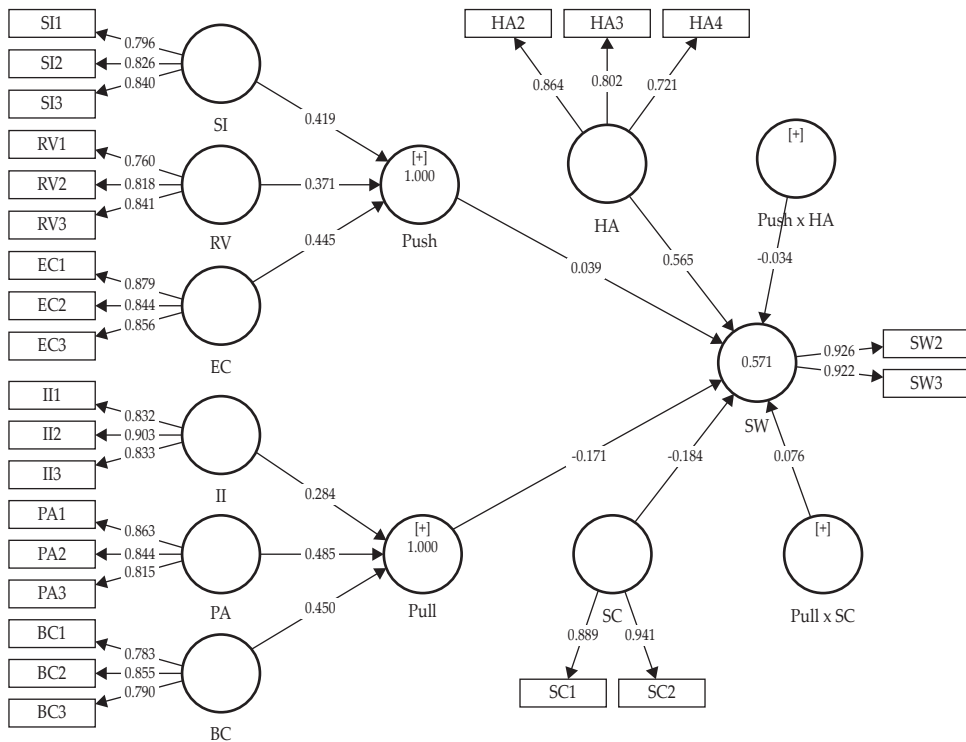


Figure 3.
The Structural Model Results

4.5. Analysis

This study empirically suggests that the push effect does not significantly affect Muslim women's interest in halal cosmetics in Indonesia. The driving factors involved in this research are not enough to encourage Muslim women in Indonesia to use halal cosmetics. Safety involvement (Choi & Lee, 2019) states that consumers will compare halal products with non-halal products in terms security and safety for the body. However, users' interest in halal cosmetics can be due to different preferences, attractive product advertisements, the influence of beauty figures, and even suitability for women's skin types. It is fundamental for users to adjust halal cosmetics to their style, even without considering whether the cosmetics used

are halal or non-halal. This can be seen with many imported cosmetic products that have not been halal-certified but are in great demand by the public and even among beauty influencers.

In this study, religious values, as in Mohezar et al. (2016), do not significantly influence the switching behavior of women in Indonesia to choose halal cosmetics (see Table 11). Whereas it is apparent in the religious value indicator that halal cosmetics can reduce the risk of value being damaged during worship, do not contain haram substances that have the potential to be absorbed into the body, and follow Islamic values. Likewise, the ethical campaign (Arbak et al., 2019) on halal cosmetics cannot present honest and not excessive halal cosmetic advertisements. This study also explains that halal cosmetic advertising campaigns still contain elements of gender exploitation (male and female) and do not present halal cosmetic advertising campaigns elegantly and wisely.

Meanwhile, the results of this study show that the pull effect affects Muslim women's switching intention to Halal cosmetics. The pull effect carries the individual innovativeness factor. Mohezar et al. (2016) states that users like to find information related to new cosmetics and then experiment with new cosmetics or personal care products. Usually, users will be the first to try new cosmetics. In the perceived attractiveness (Bansal et al, 2005) factor, users show satisfaction with the services of halal cosmetic products and because of policy support for halal cosmetic products. Then in terms of the brand credibility element (Baek et al., 2010), it shows that users perceive halal cosmetic brands always keep what they promise and are committed to fulfilling their halal claims.

Halal awareness factor in this study significantly influences Muslim women's switching intention to halal cosmetics in Indonesia. It is not surprising that Halal awareness is a determining factor in favour of users of halal products (Kurniawati & Savitri, 2020). Halal awareness arises when users know halal cosmetics and buying halal products has become a lifestyle. It means that users identify halal products by paying attention to the ingredients used to make the product and the additional ingredients. In addition, the halal cosmetics embedded in the product packaging is assumed to arouse consumer awareness about the government's responsibility. However, this study proves that halal awareness do not moderate the relationship between the push effect on Muslim women's switching intentions to Halal Cosmetics. In this study, safety involvement, religious value, and ethical campaign as elements of the push effect are not related to halal awareness. Halal awareness tends to be in the form of halal recall and recognition because the majority of people in Indonesia are Muslim (Kurniawati & Savitri, 2020). So this result refutes halal awareness as a conceptualization that is the primary consideration concerning halal products (Jannah & Al-Banna, 2021).

Finally, this study shows that the switching cost plays a significant role in Muslim women's switching intention to halal cosmetics in Indonesia. It is possible that the price of halal cosmetics can be higher than non-halal cosmetics because the ingredients of the former contain vegan, halal and Ecocert ingredients. This material is not easy to obtain and requires an expensive process. Another reason is that, in general, it will be inconvenient to switch to halal cosmetic products. If a user is comfortable using the current product, then the user will have to adjust to the halal product that will be used. So, this transition is a risk for her if halal

products are not suitable for their skin type. Nevertheless, the results of this study indicate that switching cost moderate the relationship between the pull effect on Muslim women's switching intention to Halal cosmetics. The pull effect elements consisting of individual innovativeness, perceived attractiveness, and brand credibility (Bansal et al, 2005) can arouse user interest in halal cosmetics by setting aside switching costs. It means that interest in halal cosmetics will depend on the courage to try by the users themselves. So, the attractiveness and credibility of the product must play a role in giving effect for users to switch, even though users are aware of the cost of switching.

Table 11.
Hypothesis Decisions

Hypothesis Statement		Decision
H1	Push Effect has an effect on Muslim Women's switching intention to Halal Cosmetics	Rejected
H2	Pull Effect has an effect on Muslim Women's switching intention to Halal Cosmetics	Accepted
H3	Halal Awareness has an affect Muslim Women's switching intention to Halal Cosmetics	Accepted
H4	Halal awareness has moderates the relationship between the push effect on Muslim Women's switching intention to Halal Cosmetics.	Rejected
H5	Switching Cost has an effect Muslim Women's switching intention to Halal Cosmetics	Accepted
H6	Switching Cost has moderates the relationship between the pull effect on Muslim Women's switching intention to Halal Cosmetics.	Accepted

V. CONCLUSION AND RECOMMENDATION

Overall, it can be concluded that the driving factors (safety involvement, religious values, and ethical campaign) are insufficient to encourage Muslim women in Indonesia to use halal cosmetics. It means that users' interest in halal cosmetics can be due to different preferences, it is very important for users to adapt halal cosmetics to their style, even without considering whether the cosmetics used are halal or non-halal. Furthermore, halal cosmetics have not been able to present halal campaigns in an elegant and wise manner, while ethical campaigns should be an obligation of halal products' providers. Meanwhile, the pull effect construct positively affects Muslim women's switching intention. This is related to how internal factors such as confidence, trust, and a sense of interest in brand credibility and the value of halal cosmetic providers are able to cause an attractive effect for consumers to switch from using non-halal cosmetics to halal cosmetics. Finally, on the mooring effect, this study provides insight into how users evaluate halal cosmetic products based on the extent to which their awareness of halal products and the value that arises both material and non-material can influence the decision to use halal cosmetic products. Based on this explanation, several recommendations are made below.

Practice. This finding reveals that product attributes of halal cosmetics are a benchmark for quality, safety and benefit for users before deciding to buy Halal cosmetics. This information needs to be considered by the Halal cosmetics industry that the concentration of providing quality halal products needs to be applied continuously. While the halal market is fast growing, it has implications for the large demand for halal cosmetic products where it is important to pay attention to universal values and to be in harmony with the concepts of Islamic ethics in various lines. They must represent their beauty goods not only in accordance with Islamic law, but also in accordance with public ethics and the environmental benefit of consumer involvement in the world. It is also important for producers to prioritize the halal certification process and logos as information facilities and provide consumer confidence that the existing products comply with Islamic provisions. Most importantly, this process can reduce the cognitive effort of consumers when tracing the attributes that exist in cosmetics to ensure the halalness of the products, while the complexity that occurs can be reduced.

Theory. Although the antecedents of the widespread adoption of Halal cosmetics have been studied previously, the transitional arrangements by adding potentially inhibitory processes have not been fully explored. Therefore, the application of the push-pull-mooring framework model can fill the gap in the previous findings, where the findings tend to be directly related and exclude switching factors in the adoption of Halal cosmetics. For this reason, further research is important if it continues to prioritize the switching construct with several variables that have the potential to hinder the consumer decision-making process. These may include urban versus sub-urban proxies and variables such as skepticism or digitalization campaigns. We believe these constructs can broaden the understanding on the adoption of Halal cosmetics.

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