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The Effect of Customer Perceived Value Dimensions on Takaful Purchase Intention among Indonesian Muslims

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ABSTRACT

The trend in the use of Sharia Insurance (Takaful) has grown rapidly in Indonesia since 2011. Several factors are believed to influence consumers' purchase intention. Including emotional value, functional value, knowledge value, religious value, and social value. This study aims to analyze the effects of these perceived value dimensions on consumers' purchase intention toward Sharia insurance. This study employs a quantitative approach using primary data collected from 100 respondents who previously held conventional insurance and have since switched to Sharia insurance, utilizing a purposive sampling technique. The results indicate that Emotional Value has a positive and significant effect on Purchase Intention (β = 0.191; p = 0.045), while Religious Value has the strongest positive and significant effect on Purchase Intention (β = 0.508; p = 0.001). In contrast, Functional Value (β = 0.162; p = 0.181), Knowledge Value (β = 0.193; p = 0.122), and Social Value (β = −0.160; p = 0.368) do not have a significant effect on Purchase Intention. These findings indicate that emotional and religious values play a more prominent role in shaping consumers' purchase intention toward Sharia insurance than functional, knowledge, and social values.

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1. INTRODUCTION

In Islamic law, engaging in economic activities known as *muammalah* is a natural part of human nature, and its legal basis is that it is permissible (*mubah*) (Amalia & Juliana, 2025). According to Islamic principles and rules, economic activities not only emphasize compliance but must also reflect the objectives of *maqashid al-sharia* through the application of justice, the prohibition of *riba* and *gharar*, and the achievement of social welfare (Qutaiba & Owais, 2024). Based on these teachings, Islam teaches that every investment must take into account the principles of the Islamic faith. As stated by Sadeghi (2010), one investment activity that must adhere to these Islamic values is insurance.

By utilizing the ideas of risk-sharing, *ta'awun*, and adherence to Islamic law, takaful functions as a substitute for traditional insurance. Insurance initially developed under a conventional system; however, it has since evolved into Sharia-compliant insurance. As cited by Hakim & Alfat (2023), the legal basis for Sharia-compliant insurance is found in Quranic Surah Al-Ma'idah, verse 2, regarding the command to help one another. Based on the research findings of Rahman & Azis (2025) , the fundamental concept of Sharia insurance is mutual assistance in righteousness and piety (*al-birri wat-taqwa*). This concept serves as the foundation applied in every business transaction agreement in the fo of mutual assistance, uniting all participants as an extended family who collectively bear each other's risks-a principle known as risk sharing. Essentially, every commercial transaction involves risk, while uncertainty is a consequence that must be avoided or at least mitigated through agreements between the parties or through restrictions established in Sharia law, such as the prohibition against gharar (Alvia, 2016). Therefore, insurance was created to meet human needs regarding uncertain events; consequently, insurance is also referred to as a function of risk transfer and risk sharing. Takaful is an agreement among participants to cooperate in bearing risks through a mechanism of mutual aid (*ta'awun*). Participants who suffer losses will receive compensation from a common fund (takaful fund) collected based on mutual agreement: Thus, in line with Sharia principles, this structure embodies the ideas of unity and shared accountability (Ali, 2016). Takaful is not only viewed as a Sharia-based insurance product but also as a social protection instrument grounded in the principles of community, justice, and trust (Wahab et al., 2024).

In conventional insurance, the contract used is a contract of exchange, which has the potential to involve elements of *riba*, *gharar* (uncertainty), and *maysir*. (Ali et al., 2014). Several fundamental tenets of Islamic insurance, which is founded on the idea of takaful, are drawn from the Qur'an and Hadith. These guidelines are: mutual responsibility, mutual cooperation or mutual aid, and mutual protection (Rifas et al., 2023)**.** Previous studies indicate that the values of takaful have long been reflected in the culture of mutual aid within Indonesian society, such as social contributions and death funds. However, these practices remain informal in nature; thus, Sharia insurance plays a role in developing them into a more structured, professional, and sustainable protection system (Asyiqin et al., 2026). Humans, using their reason, seek answers to make the uncertain clear (Johnson, 2020)**.** As cited from (Chu & Lu, 2010), the purchase intention is a step in the process that consumers go through when making a purchase; as such, it is a component of a person's behavior while making a purchase choice. Consumer behavior is a multifaceted psychological reaction that shows up as distinct, personal acts that are strongly related to the endeavor to obtain and utilize a thing. as well as in figuring out how to decide whether to buy the product, including making repeat purchases. This definition makes it very evident that the decision to buy is a component of consumer behavior (Familmaleki et al., 2015)**.**

Other studies indicate that agents' level of knowledge regarding Zakat Takaful remains relatively low. Nevertheless, they demonstrate a strong willingness to play a role in raising awareness and promoting Zakat Takaful among participants. As product marketers, agents are expected to be more proactive in enhancing their understanding so they can provide more effective education to the public (Salleh et al., 2013). The public's decision to select sharia insurance is heavily influenced by trust (Poan et al., 2022)**.** Previous studies on the intention to purchase takaful have generally focused on cognitive, institutional, behavioral, and social aspects; consequently, they still have limitations regarding the heterogeneity of research designs and the dominance of measuring "intention" over actual (Hasibuddin et al., 2025) Most existing studies are oriented toward developing concepts or implementation models for takaful from Sharia, legal, and institutional perspectives, and thus have not extensively explored psychological factors or the perceptions of the public as potential takaful users. Thus, the purpose of this study is to examine the variables influencing consumers' inclinations to acquire Sharia-compliant insurance products in accordance with Islamic principles.

2. LITERATURE REVIEW

2.1. The Development of Sharia Insurance in Indonesia

Takaful, or Sharia Insurance, can be defined as insurance whose operational principles are based on Islamic Sharia, drawing upon the Qur'an and the Sunnah (Billah, 2019). In Sharia insurance, the mitigation of financial risk stems from two sources. First, the savings (premiums) paid in, which can be reclaimed by the relevant policyholder in the event of a misfortune. Second, the minimization of financial risk stems from the tabarru' contributions of other policyholders (Cahyandari et al., 2023). Several previous studies, such as Juhandi et al. (2019) stated that increasing public awareness of Sharia-based finance began with the development of Sharia insurance, which has experienced rapid growth globally over the past several decades.

In 1994, PT Syarikat Takaful Indonesia founded Asuransi Takaful Umum and Asuransi Takaful Keluarga, the country's first Islamic insurance businesses (Indrarini et al., 2019). Based on Fatwa No. 21 of 2001 issued by Sharia insurance (ta'min, takaful, or tadhamun) offers a way to reduce risk through contracts that adhere to Sharia principles, according to the National Sharia Council-Indonesian Ulema Council (DSN-MUI) (Ismanto, 2018). According to Prudential Syariah, the growth of Sharia insurance in Indonesia has been rapid since 2011. This growth is evident in the emergence of various insurance companies that have begun offering insurance products based on Islamic principles. To date, the trend in Sharia insurance continues to rise. Based on AASI research, it was found that the gross contribution of Sharia insurance in Indonesia reached Rp 11.55 trillion, representing a 51.89% year-on-year increase as of June 2021.

2.2 Consumer Perceptions of Takaful

The essence of decision-making is the act of making tactical and operational decisions such as defining the objectives to be achieved, the strategies for their implementation, and problem-solving strategies through a decision based on the selection of several predetermined alternatives aimed at achieving those objectives (Taylor, 2013). According to Stravinskiene et al., (2021), consumer trust in a company is an invaluable asset for the company. This is because trust is viewed as the foundation of the relationship with consumers. Based on the research findings of Azzochrah (2024), a customer's interest in

choosing a particular insurance provider stems from promotional campaigns launched by that provider, which entice customers to become policyholders. Khairi et al. (2020) found that consumers' perceptions, awareness, and attitudes have a positive and significant effect on their intention to purchase Takaful products. This finding indicates that consumers' perceptions of Sharia insurance products are an important factor in shaping Purchase Intention.

A dedication to Islamic values frequently influences the choice to work with an Islamic insurance provider and the belief that the insurance products comply with Sharia teachings (Wulandari & Subagio, 2015). Customers select Islamic insurance because they want to make sure that their financial dealings are both profitable and consistent with their religious beliefs (N. A. Rahman et al., 2019). Indrastuti & Sari (2025), who analyzed the growing interest in Islamic insurance products, explain that knowledge of Sharia is not the only factor influencing public interest in Islamic insurance. Other factors, such as the level of religiosity, perceptions of product benefits, promotions and educational efforts by Sharia insurance companies, as well as demographic and socioeconomic characteristics, also influence people's decisions to use Sharia insurance products. Another study by Hassan & Abbas (2020) found that insurance literacy, social values, and subjective norms simultaneously have a significant effect on millennials interest in using sharia insurance.

2.3 Emotional Value

Emotional factors are one of the aspects that influence consumers' decisions when choosing a product (Achar et al., 2016). These factors are related to psychological considerations, such as a sense of comfort, security, and the social image or status derived from using the product (Vainikka, 2015). Findings by Timur et al., (2025) indicate that emotional analysis is consistent with sentiment analysis results, suggesting that positive emotions-particularly joy and surprise are the most dominant emotional dimensions compared to other types of emotions.

Findings by Tarinkulu (2021) state that the extent to which a product's purpose and motivation, consumer evaluations, and emotional responses are considered represent distinct points in behavioral outcomes that account for various drives related to consumers" motives and goals. Therefore, the higher the perceived emotional value, the greater the tendency for people to accept and use takaful products as a form of risk protection for their families. Previous studies have shown that Emotional Value can play a role in shaping Purchase Intention. Saidani et al. (2017) found that Emotional Value has a positive and significant effect on Purchase Intention. Similar findings were reported by Prabowo and Aji (2021) in the context of Islamic-branded cosmetic products, who found that perceived emotional value has a strong effect on Purchase Intention. Although these studies did not directly examine Takaful products, their findings indicate that emotional value can be an important consideration in shaping purchase intentions toward products with particular characteristics or identities.

2.4. Functional Value

Functional value is the value perceived by consumers based on a product's or service's ability to provide benefits and meet user needs (Olawumi et al., 2016). This value relates to the primary functions offered by the product or service (Mont, 2001). Various studies indicate that functional value is a key determinant in increasing public interest in using takaful products. For instance, research by Rahim & Timur (2024) found that within protection or insurance mechanisms, there is also a function to increase the issuance of sukuk that carry

default risk. Thamtarana and Sornsaruht (2024) found that Perceived Value has a positive effect on Purchase Intention among insurance consumers in Thailand. Although the study did not specifically examine Takaful or Functional Value as a distinct construct, it can be used to support the general relationship between perceived value and purchase intention in the insurance industry.

Aziz & Kassim (2020) found that perceived value has a positive effect on the public's attitudes and intentions toward choosing takaful products. Research by Tamezi (2026) explains that consumers' decisions to subscribe to takaful products are significantly influenced by perceived value and service quality. The public's propensity to trust and utilize takaful services increases with the perceived benefits (Osman et al., 2022). Therefore, the higher the functional value perceived by participants, the greater the likelihood they will choose and continue using takaful products, including in the implementation of Islamic insurance.

2.5. Knowledge Value

Knowledge refers to all forms of information acquired and understood by an individual. Meanwhile, science is knowledge that has been studied, analyzed, and deeply understood so that it can serve as a foundation for understanding a specific field (Balloccu et al., 2023) It is anticipated that increased financial literacy will enable the general people to comprehend, analyze, and assess pertinent information in order to make wise financial decisions while taking possible financial repercussions into account (Kicova & Tislerova, 2025). Research by Nasira et al. (2021) examined the relationship between knowledge and purchase intention toward life insurance and Takaful among Muslim consumers in Malaysia. The findings showed that knowledge did not significantly predict purchase intention, while attitude, social norms, and perceived behavioral control were significant predictors. These findings suggest that consumers' knowledge about Takaful does not necessarily translate into a stronger intention to purchase the product. The higher a person's level of knowledge about financial institutions, the higher their level of usage of products offered by those institutions (Hoque et al., 2022). Therefore, improving education and literacy regarding takaful is a kev factor in increasing public acceptance of these products.

2.6. Religious Value

Religious values are values reflected in an individual's attitudes and behaviors that are grounded in religious teachings, including adherence to religious practices, tolerance toward followers of other religions, and the ability to coexist harmoniously within society (Agarwala et al., 2018). Islamic economics places the principles of Sharia, public welfare, and a balance between material and spiritual aspects as the foundation for achieving economic growth (Putri et al., 2023). Takaful is organized based on two main principles: ta'awun (mutual aid) and tabarru (voluntary contributions for charitable purposes) (Jaenudin et al., 2018).

Previous research by Poan et al. (2022) found that religiosity has a significant effect on consumers' trust in Sharia insurance in Indonesia, while trust also has a significant effect on Purchase Intention. These findings indicate that religious aspects can shape consumers' evaluations and trust in Takaful products, which in turn contribute to the formation of purchase intention. These two principles form the operational foundation of takaful in creating a protection system that complies with Sharia by avoiding the elements of riba, maisir, and gharar found in conventional insurance (Hassan, 2018)**.** Therefore, the compliance of products with Sharia principles is one of the key considerations for the public when deciding to participate in takaful programs.

2.7. Social Value

A study by (Mason et al., 2023) concludes that social values are those related to the common good and serve as guidelines for regulating social life. This philanthropic attitude fosters the awareness that protection against risk is not only an individual responsibility but also a form of social responsibility (O'Malley, 2013), In line with research by (Lutfi et al., 2023), social influence is a major factor affecting people's intention to purchase sharia-compliant products. Conversely, Zainordin et al. (2022) found that social influence did not have a significant effect on behavioral intention to participate in family Takaful in Malaysia. This finding suggests that social influence is not always a primary factor in shaping consumers' intention to choose Takaful products.

Through this mechanism, takaful plays a role in instilling the values of empathy, honesty, and social concern within society (Abidin et al., 2025)**.** A strong sense of community, trust, and concern for others encourages individuals to be more receptive to a protection system based on the principle of mutual aid rather than a system oriented toward risk transfer (Rahman & Azis, 2025). Therefore, the stronger the public's perception of the social benefits provided by takaful, the greater their tendency to participate in such programs.

3. METHOD

This study utilized primary data obtained directly from respondents to achieve its research objectives. The sampling technique was non-probability sampling using a purposive sampling approach, in which respondents were selected based on predetermined criteria. The minimum sample size was determined through an a priori statistical power analysis using G*Power version 3.1.9.7. Following the study's structural model, which comprises five predictors of Purchase Intention, the analysis was conducted using a medium effect size (f^2 = 0.15), a significance level (α) of 0.05, and a statistical power of 0.80. The analysis indicated a minimum required sample size of 92 respondents. Therefore, the final sample of 100 respondents exceeded the minimum sample size requirement for the analysis.

The research data were subsequently analyzed using Partial Least Squares-based Structural Equation Modeling (PLS-SEM). The PLS-SEM approach was selected because it is suitable for examining relationships among multiple latent variables and is appropriate for prediction-oriented research. This approach also allows the analysis of complex relationships within the proposed structural model.

4. RESULTS AND DISCUSSION

Data analysis was conducted using Partial Least Squares-based Structural Equation Modeling (PLS-SEM). PLS-SEM was selected because it is suitable for analyzing relationships among latent variables and is particularly appropriate for prediction-oriented research. In addition, PLS-SEM does not require the data to follow a normal distribution and can be applied to relatively small sample sizes (Joe et al., 2014). In this study, 100 valid questionnaires were obtained and considered sufficient for conducting the PLS-SEM analysis. The detailed characteristics of the respondents are presented in Table 1.

Table 1. Respondent Characteristics

CHARACTERISTICS OF RESPONDENT

Characteristic	Type	Number (n)	Percentage (%)
Gender	Male	57	57.0
	Female	43	43.0
Age	18-50 years	86	86.0
	51-75 years	14	14.0
Domicile	West Jawa	21	21.0
	East Jawa	20	20.0
	DKI Jakarta	19	19.0
	Others	40	40.0

Table 1 presents the demographic characteristics of the respondents based on gender, age, and domicile. The respondent profile shows that the sample was predominantly male, while female respondents also represented a substantial proportion of the sample. In terms of age, most respondents were within the 18–50-year age group, indicating that the study primarily involved respondents within the economically active age range who may have different financial protection needs and considerations when selecting insurance products.

Regarding domicile, the respondents were distributed across several provinces in Indonesia, with West Java, East Java, and DKI Jakarta representing the largest groups, while the remaining respondents came from other regions. This geographical distribution indicates that the sample was not concentrated in a single province and included respondents from various regions in Indonesia. Overall, the demographic characteristics provide a heterogeneous respondent profile that supports the examination of consumers' purchase intention toward Takaful products. Following the demographic analysis, the research data were analyzed using Partial Least Squares Structural Equation Modeling (PLS-SEM). The Model Fit assessment and its results are presented in Table 2.

Table 2. Model Fit

	Saturated model	Estimated model
SRMR	0,106	0,106
d_ULS	3,099	3,099
d_G	1,469	1,469
Chi-square	743,615	743,615
NFI	0,667	0,667

The evaluation of the structural model shows that the model fit indices provide additional information regarding the adequacy of the proposed model. The SRMR value was 0.106, which is above the commonly recommended threshold of 0.08, while the NFI value

was 0.667. These values indicate that the model does not demonstrate a strong level of model fit based on these indices. Therefore, the interpretation of the structural model should focus primarily on the estimated relationships and their statistical significance. The hypothesis testing results indicate that Emotional Value (EV) and Religious Value (RV) have a positive and significant effect on Purchase Intention. In contrast, Functional Value (FV), Knowledge Value (KV), and Social Value (SV) do not have a significant effect on Purchase Intention. Among the significant predictors, Religious Value has the strongest effect on Purchase Intention, followed by Emotional Value. These findings indicate that religious and emotional considerations play a more prominent role in shaping consumers' intention to purchase Sharia insurance products. Table 3 presents the cross-loading results used to assess the discriminant validity of the measurement model.

Table 3. Cross Loading

Constructs	Emotional Value	Functional Value	Knowledge Value	Purchase Intention	Religious Value	Social Value
EV1	0,798					
EV2	0,765					
EV3	0,725					
EV4	0,848					
FV1		0,766				
FV2		0,871				
FV3		0,911				
INT2				0,794		
INT3				0,904		
INT4				0,923		
INT5				0,911		
KV1			0,938			
KV2			0,966			
KV3			0,928			
KV4			0,943			
RV1					0,737	
RV2					0,851	
RV3					0,854	
RV4					0,836	
SV1						0,807
SV2						0,826
SV3						0,795
SV4						0,758

The measurement model evaluation indicates that all constructs meet the requirements for convergent validity. The outer loading values of the indicators meet the recommended threshold, indicating that the indicators adequately represent their respective constructs. In addition, the Average Variance Extracted (AVE) values for all constructs exceed the minimum threshold of 0.50, confirming that each construct explains a substantial proportion of the variance in its indicators. These results demonstrate that the indicators adequately measure their respective constructs and that the measurement model meets the

criteria for convergent validity. The results of the construct reliability and validity assessment are presented in Table 4.

Table 4. Construct Reliability and Validity

	Cronbach's alpha	Composite reliability (rho_a)	Composite reliability (rho_c)	Average variance extracted (AVE)
Emotional Value	0,792	0,805	0,865	0,616
Functional Value	0,813	0,874	0,887	0,725
Knowledge Value	0,960	0,985	0,970	0,891
Purchase Intention	0,907	0,922	0,935	0,783
Religious Value	0,838	0,845	0,892	0,674
Social Value	0,811	0,823	0,874	0,635

The reliability assessment indicates that all constructs demonstrate satisfactory internal consistency, with both Cronbach's Alpha and Composite Reliability (CR) exceeding the recommended threshold of 0.70. The AVE values also exceed the minimum criterion of 0.50, confirming adequate convergent validity across the constructs. Overall, the measurement model demonstrates satisfactory reliability and convergent validity, indicating that the constructs are sufficiently consistent and adequately represented by their respective indicators. Therefore, the measurement model is suitable for further structural model analysis. Table 5 presents the results of the Fornell–Larcker criterion used to assess the discriminant validity of the measurement model.

Table 5. Fornell Lacker Criterion

	Emotional Value	Functional Value	Knowledge Value	Purchase Intention	Religious Value	Social Value
Emotional Value	0,785					
Functional Value	0,553	0,851				
Knowledge Value	0,512	0,301	0,944			
Purchase Intention	0,604	0,499	0,405	0,885		
Religious Value	0,660	0,500	0,371	0,689	0,821	
Social Value	0,694	0,504	0,771	0,514	0,612	0,797

The results of the discriminant validity test using the Fornell-Larcker criterion indicate that all constructs exhibit clear empirical distinctions. This is demonstrated by the square root of the Average Variance Extracted (AVE) for each construct being greater than its correlation coefficient with other constructs. These findings indicate that each variable is capable of

uniquely representing the concept it measures and has a low degree of overlap with other constructs in the model. Therefore, it can be said that the measurement model satisfies the criteria for discriminant validity, which means that each concept can be sufficiently differentiated from the others. Table 6 presents the R-square (R^2) values of the endogenous construct to evaluate the explanatory power of the structural model.

Table 6. R-Square

	R-square	R-square adjusted
Purchase Intention	0,543	0,518

The results of the structural model evaluation show that the R-square value for the Purchase Intention variable is 0.543, while the adjusted R-square is 0.518, meaning that approximately 54.3% of the variation in Purchase Intention can be explained by the variables EV, FV, KV, RV, and SV. This level of explanatory power falls into the "moderate" category, indicating that the model is reasonably effective at explaining consumer intent. However, 45.7% of the variation in Purchase Intention is still influenced by factors outside the research model. Therefore, it can be concluded that the structural model possesses adequate predictive power in explaining the relationships among the variables under study. Next, presents and results of Table 7. Path Hypotheses.

Table 7. Path Hypotheses

	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (|O/STDEV|)	P values	Decision
Emotional Value -> Purchase Intention	0,191	0,197	0,095	2,003	0,045	Accepted
Functional Value -> Purchase Intention	0,162	0,139	0,121	1,338	0,181	Rejected
Knowledge Value -> Purchase Intention	0,193	0,188	0,125	1,545	0,122	Rejected
Religious Value -> Purchase Intention	0,508	0,519	0,148	3,445	0,001	Accepted
Social Value -> Purchase Intention	-0,160	-0,150	0,178	0,900	0,368	Rejected

The results of the hypothesis testing indicate that not all value dimensions have a significant effect on Purchase Intention (INT). Emotional Value (EV) has a positive and significant effect on Purchase Intention, indicating that consumers' intention to purchase Sharia insurance is partly influenced by the emotional benefits they perceive, such as feelings of security,

comfort, and peace of mind. Religious Value (RV) has the strongest positive and significant effect on Purchase Intention, suggesting that religious considerations and perceptions of Sharia compliance play an important role in consumers' decisions to choose Sharia insurance. In contrast, Functional Value (FV), Knowledge Value (KV), and Social Value (SV) do not have significant effects on Purchase Intention. Therefore, the findings indicate that Purchase Intention in this study is primarily influenced by Emotional Value and Religious Value. Based on these results, H1 and H4 are supported, while H2, H3, and H5 are not supported. Based on the theory explained above, the research hypothesis is formulated as follows:

- H1: Emotional alue (EV) has a positive and significant effect on customers' Purchase Intention toward Sharia insurance.
- H2: Functional Value (FV) has a positive but insignificant effect on customers' Purchase Intention toward Sharia insurance.
- H3: Knowledge Value (KV) has a positive but insignificant effect on customers' Purchase Intention toward Sharia insurance.
- H4: Religious Value (RV) has a positive and significant effect on customers' Purchase Intention toward Sharia insurance.
- H5: Social Value (SV) has a negative but insignificant effect on customers' Purchase Intention toward Sharia insurance.

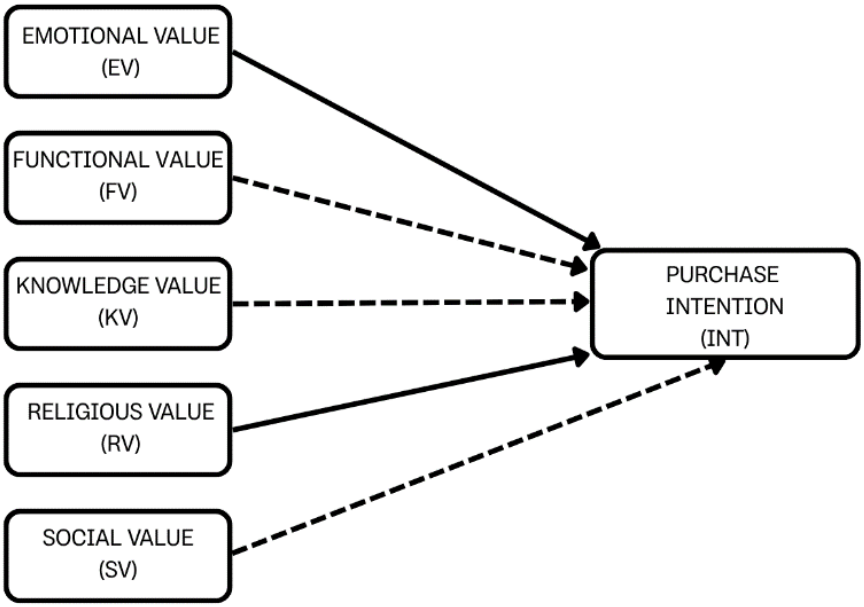


Figure 1. Research Hypothesis

Based on the hypothesis testing results, H1 and H4 are supported because Emotional Value and Religious Value have positive and significant effects on customers' Purchase Intention toward Sharia insurance. Meanwhile, H2, H3, and H5 are not supported because Functional Value, Knowledge Value, and Social Value do not have significant effects on Purchase Intention. The following figure shows the hypothetical model used in this study.

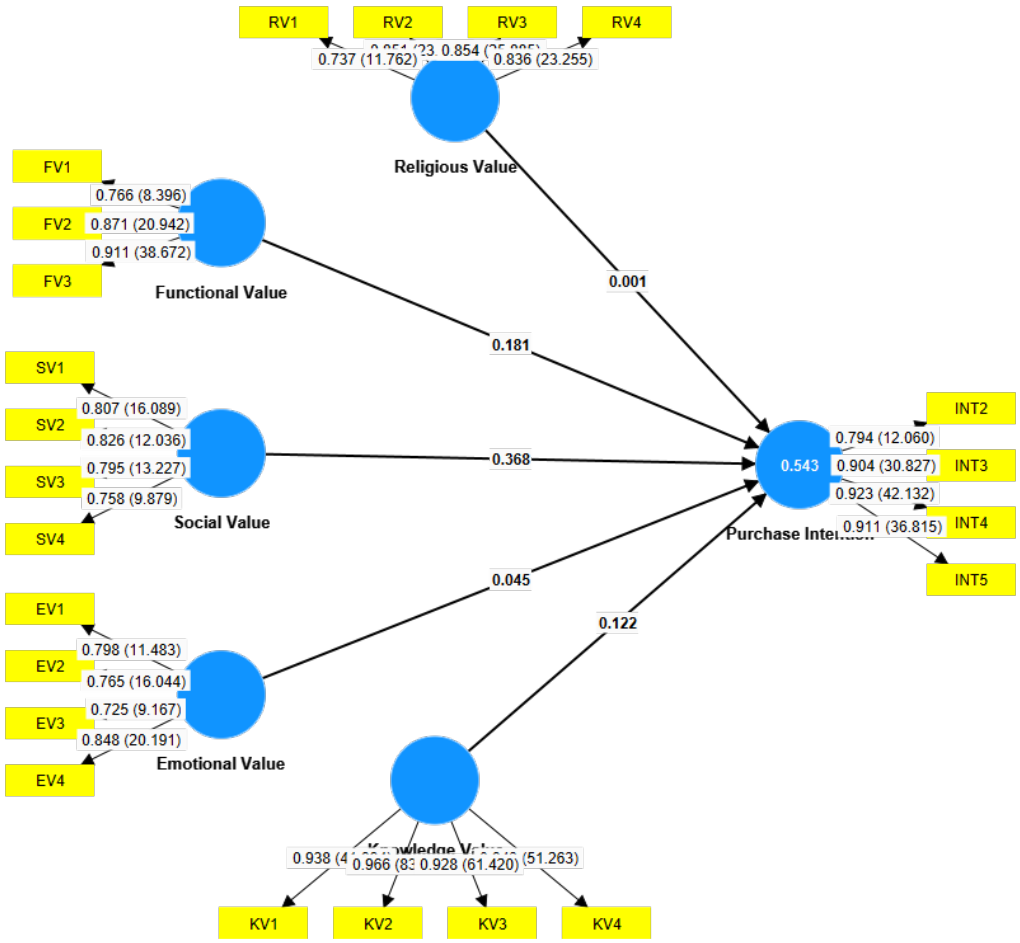


Figure 2. Full Structural Model

Based on Figure 2, the structural model was assessed to examine the relationships between the independent variables Religious Value (RV), Functional Value (FV), Social Value (SV), Emotional Value (EV), and Knowledge Value (KV) and Purchase Intention (INT). The results show that Religious Value (RV) has the strongest positive effect on Purchase Intention, with a path coefficient of 0.508, followed by Emotional Value (EV) with a coefficient of 0.191. Both variables have a positive and significant effect on Purchase Intention, indicating that religious considerations and emotional benefits are the most important factors influencing consumers' intention to purchase Takaful products.

In contrast, Functional Value (FV), Knowledge Value (KV), and Social Value (SV) do not have a statistically significant effect on Purchase Intention. Therefore, the interpretation of the structural model focuses primarily on the significant relationships, particularly the effects of Religious Value and Emotional Value. The R-square value of 0.543 indicates that the variables included in the model explain 54.3% of the variance in Purchase Intention, while the remaining 45.7% is explained by other factors outside the research model. To further explain these findings, the following discussion examines the significant and non-significant relationships by considering their theoretical meaning and the characteristics of the respondents.

The results indicate that Emotional Value (EV) has a positive and significant effect on Purchase Intention (INT). This finding suggests that consumers are more likely to purchase Takaful when they perceive emotional benefits from the product, such as feelings of security,

comfort, and peace of mind. In insurance, consumers face uncertainty regarding future risks; therefore, the ability of Takaful to provide a sense of protection may strengthen their purchase intention. This finding is consistent with Sweeney and Soutar (2001), who identified emotional value as an important dimension of consumer value. Thus, emotional benefits can complement the financial protection offered by Takaful and encourage consumers to consider purchasing the product.

Religious Value (RV) has the strongest positive and significant effect on Purchase Intention. This result indicates that consumers' intention to purchase Takaful is strongly associated with their perception that the product is consistent with Islamic values and Sharia principles. Religiosity reflects an individual's tendency to act in accordance with religious values and teachings (Asih et al., 2020). Therefore, when consumers perceive Takaful as an appropriate means of managing risk while maintaining compliance with Sharia principles, their intention to purchase is likely to increase. This finding is also supported by Efendi and Wijayanti (2025), who highlighted the relevance of religiosity in consumers' consideration of Sharia-compliant financial products.

Conversely, FV was not found to have a significant effect on INT. The lack of a significant effect of FV indicates that the functional benefits offered by Sharia insurance have not yet become a primary factor driving consumers' intention to use it. Although functional value measures consumers' perceptions of a product based on aspects such as price, quality, durability, reliability, and dependability In other words, functional value refers to the benefits consumers derive from a product's function. utility, or physical performance (Adhitiya & Astuti, 2019). However, these results indicate that the functional value of Sharia insurance does not necessarily directly drive consumers' purchase intent.

Furthermore, the lack of a significant relationship between KV and INT indicates that consumers knowledge of sharia insurance does not have a meaningful influence on purchase intent. Product knowledge is a critical factor in consumer decision-making (Kandemir et al., 2019). However, in the context of this study, even though consumers understand the concepts, benefits, and principles of Islamic insurance, this knowledge is not yet strong enough to drive the intention to use Islamic insurance. This is likely because consumers' decisions to choose Islamic insurance are more influenced by other factors, such as emotional and religious values, rather than their level of knowledge.

Furthermore, SV was also not found to have a significant effect on INT. This finding is inconsistent with the argument put forward by Luna-Cortes et al., (2019), who stated that social value refers to the perception that the use of a product or service can enhance one's self-image within a social environment. Consumer decisions to choose a product tend to prioritize individually perceived benefits and alignment with religious values over gaining social status from using the product. Overall, the results of this study indicate that emotional and religious factors play a more dominant role than functional, knowledge-based, and social factors in shaping consumers' purchase intention perceptions in the context of sharia insurance.

5. CONCLUSIONS

This study examined the factors influencing consumers' Purchase Intention toward Sharia insurance products through five value dimensions: Emotional Value, Functional Value,

Knowledge Value, Religious Value, and Social Value. The findings indicate that Religious Value has the strongest positive influence on Purchase Intention, followed by Emotional Value. In contrast, Functional Value, Knowledge Value, and Social Value do not show significant effects. These findings suggest that consumers' intention to purchase Sharia insurance is shaped more strongly by religious alignment and emotional benefits, such as feelings of security, comfort, and peace of mind, than by functional, knowledge-based, or social considerations.

From a theoretical perspective, the findings highlight the importance of incorporating religious and emotional dimensions into the understanding of consumer value in the context of Sharia insurance. The results suggest that consumer decision-making toward Sharia-based financial products cannot be explained solely through functional benefits. Instead, alignment with Sharia principles and the emotional benefits perceived by consumers represent important dimensions in explaining Purchase Intention. The findings therefore provide further empirical evidence that value perceptions in Sharia insurance may involve both psychological and religious considerations.

From a practical perspective, Sharia insurance providers should strengthen communication strategies that emphasize Sharia compliance and the religious value of their products. Information regarding the contracts used, the management of tabarru' funds, the role of the Sharia Supervisory Board, and the principles of ta'awun can be communicated more clearly to strengthen consumers' perceptions of religious value. Providers should also enhance emotional value by delivering professional services, transparent claims processes, and communication that builds consumers' sense of security and peace of mind. Although Functional Value, Knowledge Value, and Social Value were not significant predictors in this study, improving product quality and consumer education remains relevant for supporting the long-term development and acceptance of Sharia insurance.

This study has several limitations. First, the sample consisted of 100 respondents, which may limit the generalizability of the findings to the broader Indonesian population. Second, the research model explains 54.3% of the variance in Purchase Intention, indicating that other factors may also contribute to consumers' intentions but were not included in the model. Third, the cross-sectional design captures consumers' perceptions and intentions at a single point in time and therefore does not capture changes in these perceptions over time. Future research could involve a larger and more geographically diverse sample and consider probability sampling where feasible. Future studies could also incorporate other relevant variables, such as trust, Islamic financial literacy, brand image, service quality, and customer satisfaction, to provide a more comprehensive understanding of Purchase Intention toward Sharia insurance. Longitudinal research or comparative studies between Sharia and conventional insurance could further provide insights into changes in consumer intentions and differences between the two contexts.

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7. AUTHORS' NOTE

The authors affirm that this piece is unique and devoid of plagiarism. Each author contributed to the study and gave their approval for the manuscript's publication.

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