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Does Brand Love Affect Brand Loyalty for Halal Product Consumers in Central Java?

Rola Nurul Fajria*, Siti Hasanah, Suryani Sri Lestari, & Sam'ani

Department of Sharia Banking (Applied Bachelor), Politeknik Negeri Semarang, Semarang, Indonesia
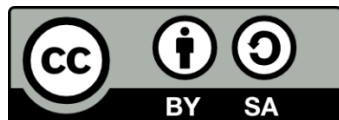
Article Info	Abstract
	This study aims to analyze the relationship between brand love and brand loyalty of consumers of halal products in Central Java. The data were collected from 359 consumers of halal products. The SEM-PLS analysis was used to study the relationship between variables. All the proposed hypothe-ses were positively significant, except religiosity which has not moderated the relationship between Brand Love and Brand Loyalty. This study confirms that brand love is significantly affected by brand trust, brand image, and brand experience. Also, Brand Love has a positive effect on Brand Loyalty. This study has contributed by exploring the intensity of brand love and its effect on Brand Loyalty in the halal product in Central Java, Indonesia. In addition, in terms of achieving brand image, which is the highest antecedent of love for the brand, it can be a consideration for marketers who offer halal products to potential consumers. Besides, that will also add to the existing knowledge about con-sumer-brand relationships in Central Java, Indonesia. **Keywords:** Brand Experience; Brand Trust; Brand Image; Brand Love; Brand Loyalty; Halal Product

INTRODUCTION

Halal products consumed by Muslim consumers are an obligation to implement sharia economic values contained in the Qur'an and Hadith. Now many companies are looking to produce goods and services that are sharia-compliant and develop into the halal industry. With the halal industry, the needs of the Muslim community can be guaranteed. There are six clusters related to the halal industry, namely the halal food and beverage industry cluster, halal tourism industry, Muslim fashion industry, halal media, and recreation industry, halal pharmaceutical and cosmetics industry, and Sharia financial industry. Based on data from the State of the Global Islamic Economy Report 2020/2021 Indonesia is in the fourth position. The details of each cluster can be seen in Table 1.

Table 1

Top 10 Halal Industry Clusters in the World

No	Halal Food	Modest Fashion	Media & Recreation	Muslim-Friendly Travel	Pharma & Cosmetics	Islamic Finance
1	Malaysia	UAE	UAE	Malaysia	Malaysia	Malaysia
2	Singapore	Turkey	Malaysia	UAE	UAE	Saudi Arabia
3	UAE	Indonesia	Singapore	Turkey	Singapore	UAE
4	Indonesia	Malaysia	United Kingdom	Thailand	Iran	Jordan
5	Turkey	Spain	Indonesia	Tunisia	Egypt	Bahrain
6	Iran	Italy	Brunei	Indonesia	Indonesia	Indonesia
7	South Africa	Bangladesh	Bahrain	Azerbaijan	France	Kuwait
8	Pakistan	Canada	Lebanon	Jordan	South Africa	Pakistan
9	Brunei	France	Kuwait	Singapore	Turkey	Qatar
10	Rusia	Iran	Netherlands	Albania	Tunisia	Nigeria

Source: State of Global Islamic Economy Report 2020/2021 (DinarStandard 2020)

If you look at Table 1, many countries with Muslim populations as a minority. This proves that there is competition between countries in the world in producing goods and services in the halal industry in meeting the needs of the Muslim community in the world. The demand for halal products is enormously driven by the increasing awareness of Muslim consumers of halal products, the growing global Muslim population, and the perception that they are safe, hygienic, tasty, and healthy products (Awan, Siddiquei, and Haider 2015; Talib et al. 2016). For this reason, the halal industry in Indonesia needs to increase the competitive advantage of its products in achieving consumer loyalty.

Consumers associate brands with their identity and use them to position themselves in society (Joshi and Garg 2020). In addition, brands add meaning to products, and consumers around the world look forward to brands that follow their culture and values (Borzooei and Asgari 2013). Therefore, the "halal brand" is a brand

of religiosity that plays an important role in reviewing the consumption patterns of Muslim consumers.

This research focuses on finding out the relationship between brand love and consumer brand loyalty to halal products with the construct of moderating religiosity. While the antecedents of brand love are brand experience, brand trust, and brand image. Developing brand loyalty is important for the halal industry in Indonesia in achieving a competitive advantage in competing with halal industry products in the world. Central Java became the object of research because it is considered to have the potential of a good halal ecosystem, namely the number of Pondok Pesantren; the number of MSMEs certified halal products; support from the Sharia Economic Community, Central Bank of Indonesia in Central Java Region, Halal Product Assurance Agency in Central Java, LPPOM-MUI Central Java and Islamic Financial Institutions spread across Central Java. According to the Head of the Cooperative and MSME Office of Central Java, in 2019 there are already 507 MSMEs who have halal certificates targeted there will be an addition of 300 to 500 MSMEs who get halal certificates from MUI every year (Humas Provinsi Jawa Tengah 2019).

LITERATURE REVIEW

Brand Love

Brand Love can be defined as "the amount of passionate emotional attachment, the satisfaction of a particular brand name" (Carroll and Ahuvia 2006). His research found that more hedonistic products could improve customer satisfaction and a better love of brands. In addition, there is a positive impact of brand love on brand loyalty and positive word-of-mouth promotion of brands expressing themselves. Recent research on brand love has established brand love is an important part of the relationship between consumers and brands. A love of the brand is part of a company's competitive advantage over its competitors. This is due to strong feelings, which go far beyond the likes of the brand (Joshi and Garg 2020). According to the results of Khan et al. (2019), brand love is significant for trust, satisfaction, and loyalty.

Brand Experiences

Brand experiences are subjective which is the consumer's internal response to sensation, feeling, cognition, and behavioral responses. elicited by brand-related stimuli that are part of brand design and identity, packaging, communication, and the environment (Brakus, Schmitt, and Zarantonello 2009). The results of the study proposed four types of brand experience, namely sensory, affective, intelligent, and behavioral. Previous research has explained that brand experience has a positive impact on brand trust and brand love (Huang 2017).

Brand Trust

Brand trust is the degree to which a consumer believes in a particular brand that he believes can satisfy his desires (Carroll and Ahuvia 2006). In addition, brand trust is also referred to as the average consumer's willingness to rely on the brand's ability

to perform according to its function (Chaudhuri and Holbrook 2001). In the results of Joshi and Garg (2020) brand trust has a significant effect on brand love.

Brand Image

Brand image is "a set of beliefs held about a particular brand" (Kotler and Armstrong 2012). Brand image is essential for halal brand consumer decision-making and can strengthen a brand's competitive position. In the results of Joshi and Garg (2020), brand image has a significant effect on brand love.

Religiosity

Religion refers to the structured order of symbols, rituals, and beliefs to allow a person to feel close to God and as a moral guideline for his or her relationship with others (Souiden and Rani 2015). Religion can affect people's daily lives. Religiosity is defined as the extent to which a person is committed to his religion and whose religion is reflected in the attitudes and behaviors of the individual. In addition, religiosity influences consumers' orientation regarding consumption patterns, as well as their social behavior (Briliana and Mursito 2017). A religious personality has an impact on his attitude and behavior towards a product that matches his religious identity (Tang and Li 2015). This is following the results of Suhartanto and Muflih (2019) research, religiosity affects satisfaction and loyalty.

Brand Loyalty

Loyalty is a deeply held commitment to rebuy or repatronize a preferred product/service consistently in the future, thereby causing repetitive same-brand or same brand-set purchasing, despite situational influences and marketing efforts having the potential to cause switching behavior (Oliver 1999). Brand loyalty is realized through two dimensions, namely stochastic and deterministic views. The stochastic view proposes that consumers exhibit random behavior in a way in which their buying behavior is not a function affected by previous behavior. On the contrary, the deterministic view shows that brand loyalty results from the influence of external factors (Huang 2017).

RESEARCH METHODS

The study uses PLS-SEM analysis techniques because it is a comprehensive multivariate approach to statistical analysis that can simultaneously test every relationship between variables in a conceptual model, including measurements and structural components (Hair et al. 2019), There is a two-step approach to analyzing PLS-SEM, namely evaluating measurement models and structural models.

The data collection was done via an online survey using Google Forms. The sampling technique used in this study is a purposive sampling technique where the sample is Muslim residents in Central Java who have bought halal products. Based on 359 respondents, the number of female respondents was 242 people (67.41%) and the number of respondents was male as many as 117 people (32.59%).

RESULTS AND DISCUSSION

Measurement models

In evaluating measurement models, the reliability of the measurement scale for each construct is analyzed first. To assess the individual reliability of the item, the loading of the indicators, with each construction must be checked first. Loadings should be greater than 0.708 (Hair et al. 2019). In this case, all loadings are greater than 0.708. To assess the individual reliability of each construct, composite reliability (CR) and rho Dijkstra–Henseler (ρA) are calculated and CR values must be greater than 0.7 for all composites (Nunnally and Bernstein, 1994). Meanwhile, Dijkstra–Henseler rho (ρA) exceeds 0.7 which indicates its reliability (Hair et al. 2019). Table 2 shows a high level of internal consistency in each construct. After analyzing reliability, convergent validity is reviewed with average variance extracted (AVE), which should be greater than 0.5 (Fornell and Larcker 1981). Table 2 shows that all AVE for each construct is greater than 0.5 with a value of 0.633-0.721.

The next step is a discriminant validity analysis using the Fornell–Larcker criterion. The square root of each AVE construct value must be higher than the correlation construct with other latent variables (Fornell and Larcker 1981). The results showed that the AVE construct value was higher. Table 3 shows that the values obtained were still below the cut-off values which showed evidence good validity.

Table 2

The Result of The Measurement Model

Variable/Indicator	Loading	Cronbach' alpha	Dijkstra–Henseler's rho (ρA)	CR	AVE
Brands Experience		0,807	0,816	0,873	0,633
Brands with halal products make a strong impression on my visual senses or other senses	0,812				
I find brands with halal products appealing to sensory	0,819				
I involve physical action and behavior when I use a brand with halal products	0,751				
Brands with halal products provide a physical experience	0,799				
Brands Trust		0,790	0,798	0,877	0,704
Brands with reliable halal products	0,871				
Brands with halal products are very popular with many people	0,817				
Brands with halal products have very good quality	0,828				
Brands Image		0,717	0,729	0,841	0,639
Brands with halal products have a different image compared to other brands.	0,831				
Brands with halal products have a clean image	0,835				

Brands with halal products are well established	0,727			
Brand Love		0,871	0,873	0,912 0,721
Brands with halal products make me very happy	0,802			
I like brands with halal products	0,877			
I am interested in brands with halal products	0,867			
I am very attached to brands with halal products	0,848			
Religiosity		0,840	0,858	0,893 0,677
I believe Allah SWT sees everything I do	0,839			
I routinely carry out worship	0,715			
I consume Halal-certified products	0,865			
I follow strict Islamic rules to consume Halal certified	0,862			
Brand Loyalty		0,855	0,859	0,902 0,697
Brands with halal products are the only brands I will buy.	0,830			
I consider myself loyal to brands with halal products	0,861			
I consider myself loyal to brands with halal products and I will be loyal for a long time	0,853			
I have no intention of switching to another brand	0,793			

Table 3

Discriminant Validity

	Brand Experience	Brand Image	Brand Love	Brand Loyalty	Brand Trust	Moderating Effect 1	Religiosity
Brand Experience	*0,795*						
Brand Image	0,657	*0,799*					
Brand Love	0,646	0,774	*0,849*				
Brand Loyalty	0,598	0,642	0,722	*0,835*			
Brand Trust	0,624	0,721	0,762	0,658	*0,839*		
Moderating Effect 1	-0,341	-0,382	-0,474	-0,369	-0,405	*1,000*	
Religiosity	0,618	0,729	0,822	0,765	0,765	-0,506	*0,823*

Structural Models

Before testing the hypothesis, an assessment of the quality of the model is carried out. The criteria used are coefficients of determination (R^2) with measurement parameters of 0.75, 0.50, and 0.25 for all endogenous structures, which are considered substantial, medium, and weak. Based on Table 4, the results show the R^2 for Brand Love use is 0.696, R^2 for Brand Loyalty is 0.613. This indicates that each of these variables is influenced by exogenous variables with medium criteria.

Table 4. Coefficients of determination

	R Square	R Adjusted Square
Brand Love	0,696	0,693
Brand Loyalty	0,613	0,610

Based on Table 5, the effect size for each path model can be determined by calculating f2 with criteria of 0.02 (small), 0.15 (medium), and 0.35 (large) (Hair et al. 2019). In the Brand Love effect, all effect sizes namely Brand Experience (0.034), Brand Image (0.225), and Brand Trust (0.208) has a moderate effect size. In the Brand Loyalty effect, the constructions that have a medium effect size are Brand Love (0.072) and Religiosity (0.237), while the moderating effect (0.004) has a low effect.

In assessing structural models, the bootstrap procedure using 5,000 iterations is used to evaluate the significance of indicators and path coefficients (Chin et al., 2008). The results of hypothesis testing using one-sided testing are presented in Table 5. One-way testing is recommended if the coefficient is assumed to have a sign (positive or negative) (Kock 2014). Of the five hypotheses created, only H4 was rejected because it showed no effect of religiosity moderation in the relationship between Brand Love and Brand Loyalty because the value t = 0.664 (t < 1.645) and p = 0.507 (p > 0.05). Brand Experience positively affects Brand Love (β = 0.141, t = 3,163, p = 0.002), Brand Image positively affects Brand Love (β = 0.409, t = 5,951, p = 0.000), Brand Trust positively affects Brand Love (β = 0.379, t = 4,599, p = 0.000), and Brand Love positively affects Brand Loyalty (β = 0.295, t = 8,065, p = 0.000); Therefore, H1, H2, H3, H5 are accepted.

Table 5

Structural Model Evaluation

Relationships	β	T Value	f2	P Values
Brand Experience -> Brand Love	0,141	3,163	0,034	0,002
Brand Image -> Brand Love	0,409	5,951	0,225	0,000
Brand Trust -> Brand Love	0,379	4,599	0,208	0,000
Brand Love -> Brand Loyalty	0,295	8,065	0,072	0,000
Religiosity -> Brand Loyalty	0,547	8,486	0,004	0,000
Moderating Effect 1 -> Brand Loyalty	0,023	0,664	0,237	0,507

Note(s): n = 5,000 subsample; **p < 0.01; ***p < 0.001; ns: not significant (one-tailed t-test) t(0.05; 4,999) = 1.645; t(0.01; 4,999) 5 2.327; t(0.001; 4,999) = 3.092

Figure 1

Result Model
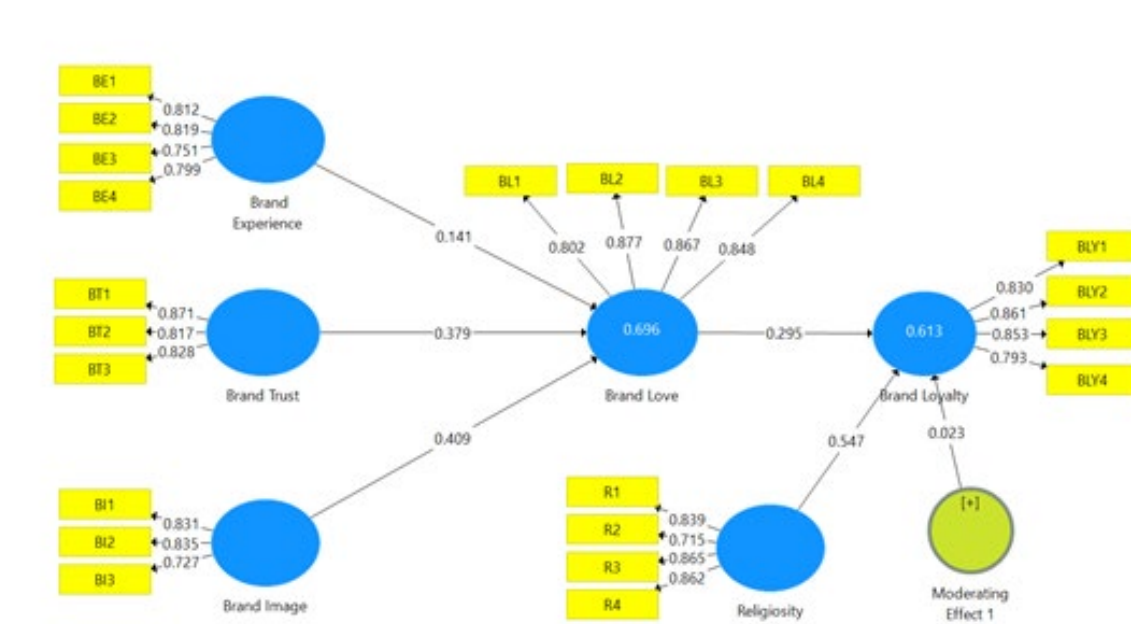
CONCLUSION

This study has enriched the existing literature by providing a conceptual framework examining the role of brand love in its influence on brand loyalty to halal products in Central Java, Indonesia. The findings of this study confirm that brand experience, brand trust, and brand image positively affect brand love. These findings are following the present literature (Huang 2017; Joshi and Garg 2020; Khan et al. 2019) Based on data results, brand image is the highest antecedent of brand love. So, brand image can be a consideration for marketers offering halal products to potential consumers. All the proposed hypotheses were positively significant, except religiosity which has no moderate relationship between brand love and brand loyalty. A study by Mukhtar et al. (2012) also failed to uncover a significant religiosity role in customer propensity to purchase. This means that the level of religiosity does not affect the relationship between brand love and brand loyalty.

The findings of this study are examining and explore consumer-brand relationships regarding halal brands in Central Java, Indonesia. Future research could be expanded into brand-brand relationships in the context of a wider geographic area. In addition, future research should also be more specific to several halal industry clusters such as halal food; modest fashion; media and recreation; Muslim-Friendy travel, halal pharma and cosmetics; and Islamic finance.

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