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Publication

Ali Mursid, Yanti Pujiastuti, Rinwantin Rinwantin, Radna Andi Wibowo. "The capac... 23%

The capacity of the halal brand logo to fortify the brand commitment of Muslim travellers

Journal of Islamic
Marketing

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Abstract

Purpose – The diverse impacts of brand logos on customer behaviour have garnered significant attention from scholars. However, the specific influences of halal brand logos remain mostly unexplored. This study aims to investigate the impact of halal brand logos on brand love, trust, self-brand connection and commitment.

Design/methodology/approach – This study used a survey to choose a sample of Indonesian Muslim customers who consumed halal brand foods, as indicated by the presence of the halal logo, throughout their travels in the years 2022–2023. The study was conducted using proportional random sampling among Muslim travellers in six provinces: Central Java, Yogyakarta, West Java, Jakarta, Banten and East Java. A total of 464 respondents participated in the poll. The analysis data used both confirmatory factor analysis and structural equation modelling.

Findings – The findings demonstrated a strong and statistically significant impact of the halal brand logo on both brand love and brand trust. Likewise, brand love and brand trust have a strong and meaningful impact on the emotional connection with the brand. Ultimately, emotional attachment and personal identification with a brand have a strong and meaningful impact on the level of commitment towards that brand. However, the level of trust in a brand does not have a major beneficial effect on brand commitment.

Practical implications – Clarifying the theory of customer–brand relationships, the results of this study suggest that halal food producers should pursue halal certification to succeed in their business, as the halal brand logo has a crucial effect on customers' brand commitment. Halal food providers should immediately adopt the halal logo or certification to enhance customer brand love, trust, self-brand connection and commitment.

Originality/value – This study gives new insight to explain the effect of the halal brand logo on Muslim customer behaviour based on customer–brand relationships and thus contributes to the marketing literature.

Keywords Halal brand logo, Halal brand love, Halal brand trust, Halal self-brand connection, Halal brand commitment

Paper type Research paper

Introduction

The segment of sharia and halal business has developed rapidly and has good prospects as it is associated with the global lifestyle for all people, including both Muslims and non-Muslims (State of the Global Islamic Economy Report, 2019, 2019/2020). Moreover,



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anticipated figures suggest Muslim arrivals will reach 230 million by 2028, accompanied by an estimated expenditure of US\$225bn. Therefore, halal foods, drinks and prayers must be supported in tourism activities ([CrescentRating and Mastercard, 2023](#)). Muslim and non-Muslim customers have shown increased consciousness and a higher sense of mindfulness related to demands for both products and services, including halal-certified products ([Usman et al., 2024](#)). Halal consciousness and certification are part of a marketing strategy and a way to increase revenues as well as profits for many parties ([Aziz and Chok, 2013](#)).

The logo, label, brand or any other symbol of halal identity can identify halal certification. Thus, halal industries must expand upon this concept to fulfil daily customers' activities related to food and diet ([Khan et al., 2018](#)). The halal logo has played an important role in representing the quality of foods and their production process since the guarantee of halal foods is not easily identified by consumers without the halal logo ([Fischer, 2019](#)). The halal logo is a symbol that makes the customers trust the quality of products ([Aqdas and Amin, 2020](#)). Moreover, this logo is one of the important factors for identifying consumer attitudes and an important variable for measuring consumer behaviour when purchasing products ([Hanifasari, et al., 2024](#); [Wan Ismail et al., 2022](#); [Muneeza and Mustapha, 2021](#); [Silalahi, 2024](#); [Wannasupchue et al., 2021](#)). According to the review of the global Muslim population, Indonesia's Muslim population has reached 277,534,122, accounting for 87.2% of the world's Muslim population and was ranked as the most Muslim-friendly destination of 2023 by the Mastercard Crescent Rating Global Muslim Travel Index ([CrescentRating and Mastercard, 2023](#)). Therefore, it is crucial to elucidate Muslim domestic tourists' behaviour concerning halal product consumption by focusing on the halal logo representing halal certification.

This investigation focuses on the halal logo on products, which is closely related to the scope of halal destinations, as visitors find many halal products in specific places. Moreover, many studies have explored related halal destinations from a variety of perspectives, such as by studying the roles of performance, value, satisfaction and image in enhancing travellers loyalty to halal destinations ([Al-Ansi and Han, 2019](#)). Some studies have examined how halal-friendly attributes increase destination image, revisit intention and recommendation intention ([Han et al., 2019](#)), whereas another study also explored loyalty motivations for religious destinations ([Mursid and Wu, 2021](#)). More recent studies have focused on the competitiveness, challenges and opportunities of halal tourism destinations from the perspectives of stakeholders ([Hariani and Hanafiah, 2024](#)). Other studies have identified mediating effects of emotional attachment between halal environment, halal food and beverages, halal service and revisiting intention to halal destinations ([Hasan, 2024](#)), along with halal food experiences among Muslim and non-Muslim travellers ([Xiong and Chia, 2024](#)). Previous research has predominantly focused on halal tourism destinations, yet the above authors have yet to explore the connection of halal food certification. Hence, it is essential to address halal food certification in such destinations.

Regarding halal food, previous studies have clarified the crucial factors of customer loyalty and the roles of the halal logo, trust and perceived reputation ([Quoquab et al., 2020](#)), as well as the effect of rewards on customer loyalty towards restaurants ([Heidarzadeh Hanzaee and Esmaeilpour, 2017](#)). Moreover, other studies have verified customer acceptance of halal food in non-Muslim countries ([Wilkins et al., 2019](#)), halal restaurant loyalty from the perspective of halal company identity ([Mursid and Wu, 2021](#)) and the effects of spirituality, emotional value, image, trust and satisfaction of Muslim customers on Halal-labelled food products ([Firdaus et al., 2023](#)). Recent research has examined the influence of halal brand image, the halal brand logo and halal brand awareness on customers' attitudes and behavioural intentions ([Septiarini et al., 2023](#)), along with non-conforming reports of halal

certification of SMEs (Halim *et al.*, 2024). Although many scholars have focused on examining halal goods, the impact of the halal brand logo on brand commitment towards halal foods has been overlooked. This study aims to fill this gap by investigating the influence of brand love, brand trust and self-brand connection on brand commitment. Journal of Islamic Marketing

This study focuses on the halal logo as it is the main symbol of halal certification (Usman *et al.*, 2024; Jaiyeoba *et al.*, 2020; Parvin Hosseini *et al.*, 2020). It helps to build customers' trust by showing the products have fulfilled the standard of halal accreditation (Jun *et al.*, 2017) and symbolizes quality guarantee and trustworthiness (Ab Talib *et al.*, 2015). The halal logo was found to strongly enhance the perceived reputation of business excellence in fast food industries (Quoquab *et al.*, 2020). Moreover, the logo or halal certification also significantly affects customers' actual purchase behaviour (Shahid *et al.*, 2022), customer attitude and behaviour intention (Septiarini *et al.*, 2023; Hanifasari *et al.*, 2024; Silalahi, 2024). This study aims to look at different perspectives from previous scholars by verifying, firstly, how the halal brand logo affects brand love and brand trust. Secondly, it examines the effect of brand love and brand trust on self-brand connection. Finally, this framework investigates how brand love, brand trust and self-brand connection affect brand commitment.

This study contributes to the Islamic marketing literature, particularly by examining Muslim consumer behaviour from the perspective of the customer-brand relationship. It opens new insight into Muslim customer behaviour in response to the effect of the halal brand logo. Hopefully, halal food industries can recognize the substance of the halal logo and halal certification and adopt them for their products. In addition, study of the halal brand logo is urgently needed to identify how Muslim customers' behaviour relates halal certification, which can support government policy to promote halal business operators and certify their food products.

Literature review and hypotheses development

Literature review

Customer-brand relationship. Customer-brand relationship refers to a psychological connection between customers and brands (Ma *et al.*, 2023). Based on the backbone of recent marketing thought, the customer-brand relationship is evident when customers select a brand to satisfy their needs and wants (Gómez-Suárez *et al.*, 2017). This theory considers the establishment of customers' emotional relationships with the brand (Fournier, 1998). Fulfilling customers' needs and wants can improve the relationship between customers and brands (Johnson *et al.*, 2011). Moreover, the examination of consumer-brand relationships from the consumer's perspective has been a topic of study for a considerable period (Schreuder *et al.*, 2024). Implementing this theory is crucial to enhancing consumer outcomes related to products and services (Tran *et al.*, 2024). However, its application in the context of halal products is infrequent.

Halal brand logo. In the Quran, halal means allowable, permitted, legal or lawful (Wilson and Liu, 2010; Zailani *et al.*, 2016). The guarantee of halalness by customers has become a crucial issue and growing concern (Khan *et al.*, 2018). Moreover, the process of halal certification verifies the practice of slaughtering animals, the ingredients used, washing, treatment, handling, transport and distribution of products, fulfilling the standard of halal (Latif *et al.*, 2014). The fast growth of halal certification based on Sharia in the market can increase consumers' demand for halal food (Loussaief *et al.*, 2024). The halal logo guarantees Muslim customers that the product they purchase has been verified by the authorities and received halal certification, and, thus, has halal status (Karyani *et al.*, 2024). Producers and marketers need to consider the significance of how the halal logo is perceived by Muslim consumers when they buy a product, as it assures halalness (Silalahi, 2024).

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Brand love and brand trust. Brand love has been perceived as a new concept in marketing research, focusing on customer–brand relationships (Kaufmann *et al.*, 2016). In the context of Muslim consumers, brand love is an emotional response shaped by the intensity of religious beliefs, specifically consumer religiosity (Amani, 2024). Despite the continuance of love, previous studies showed that love is a dynamic construct that goes through several stages over time (Langner *et al.*, 2016). Brand trust lessens customers worries about products, which leads to favourable expectations that the brand will satisfy its promise (Swaen and Chumpitaz, 2008). In the marketing literature, trust has been widely acknowledged as an important factor that mediates between an organization’s activities and brand commitment (Aboulnasr and Tran, 2020). Moreover, trust has a significant influence on the frequency at which Muslims purchase products with halal food certificates (Usman *et al.*, 2024).

Self-brand connection and brand commitment. Park *et al.* (2010) explained that the strength of affective reactions and the familiarity with which brands are attached to the self reflects a self-brand connection. Moreover, affect dominates self-brand connection and the explicit emotions aroused by a brand. The response of affective brand relation may be a positive or negative effect. Love and affection are positive effects, whereas shame and disgust are negative effects (Zarantonello *et al.*, 2016). When consumers strongly identify with a brand, they experience numerous benefits, such as more favourable opinions of the brand, a higher likelihood of purchasing and increased loyalty (DelVecchio *et al.*, 2024). Hence, brand commitment denotes the continuing desire to sustain an affiliation with brands (Chen and Chang, 2008). Customers’ commitments to the brand manifest as a solid emotional attachment to the brand, showing that the brand is the only satisfactory choice among other products (Hur *et al.*, 2020). A recent study related to the blockchain food traceability system reported that perceived trustworthiness and perceived informativeness build consumers’ affective brand commitment (Wang *et al.*, 2024).

Hypotheses development

Halal brand logo, brand love and brand trust. Mohtar and Haron (2014) discussed how the halal logo has been perceived as a basis a powerful product image. As visual representations of what brands are and what they stand for, logos have potency as a central point for customers to engage in relationships by interacting with and supporting brands’ core values. Brand logos can become a crucial instrument for assigning relations between brands and the self or nurturing an individual to see brands as part of him/herself (Walsh *et al.*, 2010). Moreover, “brand love” refers to the degree of obsessive expressive attachment that people have with a certain brand (Babić-Hodović *et al.*, 2023). It has been suggested that feelings like love present as expressive of customers’ emotions towards consumer products and as an expressive attachment (Thompson *et al.*, 2006), a sense that the brand is the dearest (Albert *et al.*, 2008), and customers’ liking of the brands (Kim and Lee, 2008). A logo also has the potency not only to express customers’ brand-self relations but also to enhance consumers’ inclination to maintain a sustainable relationship with the brand (Jossi, 2022). As a logo provides the brand with an appearance, it therefore enhances the brand’s legitimacy and attracts the interest of consumers (Bossel *et al.*, 2019). For instance, the logo design on Apple products can hypnotize everyone to purchase their products; the extravagance of the Apple logo offers an impression to their customers or potential customer (Razak *et al.*, 2020). Based on the above discussion, thus, this study presents the following hypothesis:

H1. The halal brand logo positively and significantly affects brand love.

Desmaryani *et al.* (2024) determined that the halal logo and brand image have a substantial impact on purchasing choices. The brand image was found to be a significant mediating factor in the relationship between the effects of the halal logo and purchasing choices. Moreover, the halal logo serves as the identification of halal certification and thus can create trust in Muslim customers' minds (Hamdan *et al.*, 2012). It is also associated with a strong reputation in the fast food industry setting that creates customer trust and enhances customer empathy for firm products or services indirectly (Mukhtar and Butt, 2012). Supporting this argument, it is suggested that a firm's or product's image influences customers' trust in the products or services offered. Therefore, the halal logo has a positive effect on building trust (Flavian *et al.*, 2005). Prior research found the positive effect of logos on trust, as a logo is viewed as an effective strategy to create customer trust for products like organic food and fair-trade labelled products (Perrini *et al.*, 2010). Consequently, the following relationship is hypothesized:

H2. The halal brand logo positively and significantly affects brand trust.

Brand love, brand trust and self-brand connection. In a recent study conducted by Magano *et al.* (2024), it was found that considering brand love as a multidimensional variable can uncover subdimensions that are not apparent when evaluating it as a unidimensional variable. Customers who have established an affective attachment to brands or have a self-brand connection tend to embrace strong brands sympathetically. However, this attitude arises when customers have strong confidence related to their assessment of whether the brand is good or not. On the other hand, the power of affective response and self-brand connections show the intimacy in the attachment of brand to self and the degree of the customer-brand relationship (Park *et al.*, 2010). Hence, further functional metrics of customer-brand relationships consist of consequences such as affective response and self-brand connection. Affect has come to dominate the self-brand connection and the explicit feelings induced by a brand may vary substantially. Brand-related affective responses may comprise optimistic and pessimistic affects such as love or disgust (Zarantonello *et al.*, 2016). Therefore, this study purposes the subsequent hypothesis:

H3. Brand love positively and significantly affects self-brand connection.

Testimony from marketing works based on the interviews shown in this study bring numerous issues to light. For instance, trust has had high support in the past marketing literature, suggesting that it plays an essential role as the basic element of building a strong relationship (Morgan and Hunt, 1994). Hence, self-brand connections can only result from a sense of communal focus among consumers who are positively engaged with the brand. Customer engagement and interaction on social networking sites can significantly influence the formation of e-commerce self-brand connections (Kini *et al.*, 2024). Based on the argument of Morgan and Hunt (1994), the existence of trust and commitment can nurture marketers to perform solid collaboration, uphold a continuous relationship orientation and consider high-risk activities that could positively influence the relationship with exchange partners. Kemp *et al.* (2014) found that brand trust successfully enhances affective commitment via the self-brand connection. Considering this discussion, we propose the following hypothesis:

H4. Brand trust positively and significantly affects self-brand connection.

Brand love, brand trust, self-brand connection and brand commitment. Based on the theory of love, the love dimension often represents passion, intimacy and commitment

JIMA

(Sternberg, 1986). Moreover, in the early stage of the customer–brand relationship, brand passion becomes the strongest factor and improves along with brand experience to serve as the basis of the emotive part of brand love (Fournier, 1998). A prior study showed that self-brand identification and commitment increasingly develop with personal communication, which strengthens the love response to the brand (Langner *et al.*, 2016). Recent studies reported that brand loyalty, a sense of community and online brand advocacy are the outcome of brand passion (Pourazad *et al.*, 2020) and brand passion positively affects brand community commitment (Wong and Hung, 2023). In addition, a study conducted by Leite *et al.* (2024) found that brand love is positively correlated with a range of brand behaviour outcomes, which include brand commitment. Considering the above discussion, therefore, this study purposes the subsequent hypothesis:

H5. Brand love positively and significantly affects brand commitment.

Related to the concept of one-to-one relationship marketing, brand trust seems to be a critical element of brand commitment (Chaudhuri and Holbrook, 2001). Hence, brand trust drives brand commitment, as it produces an exchange relationship that is recognized as having very important value (Morgan and Hunt, 1994). Zhang and Bloemer (2008) found that brand trust and brand satisfaction positively and significantly impact commitment and loyalty. A recent study conducted by Fatma and Khan (2021) found that brand trust positively enhances brand commitment. Adapting the theory of the technological acceptance model, Soren and Chakraborty (2024) reported that perceived trust relates to affective commitment. Therefore, this study states the following hypothesis:

H6. Brand trust positively and significantly affects brand commitment.

Brand commitment refers to a continuing desire to sustain a valuable relationship with brands (Lacey, 2007). It is related to the commercial, affective and emotional relations between customers and the brand (Evanschitzky *et al.*, 2006). When a customer has an effective commitment to a brand, it can lead to brand advocacy (Fullerton, 2003). Hence, the customer will become a missionary for the brand and spread positive word-of-mouth concerning the brand, encouraging other customers to purchase or use the brand (Chakravarty *et al.*, 2010). Kemp *et al.* (2014) found that affective commitment positively and significantly affects self-brand connection. In other words, when consumers have a strong connection with a brand, they may develop a sense of belonging to that brand, resulting in a psychological attachment to the brand (Lu and Ho, 2020; Saxena *et al.*, 2023). This study attempts to verify the opposite connection between self-brand connection and brand commitment; hence, we propose the following hypothesis:

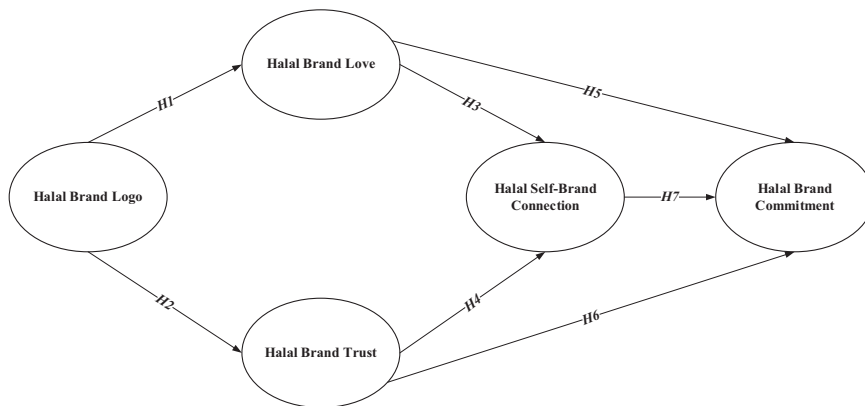
H7. Self-brand connection positively and significantly affects brand commitment.

The theoretical framework of all purposed hypotheses is shown in Figure 1.

Method

Sample and data collection

This study used Muslim travellers in Indonesia who purchased halal brands of foods indicated by the halal logo when they travelled in 2022 as respondents. This study used a survey by distributing questionnaires to Muslim travellers in several provinces, namely DKI Jakarta, Banten, West Java, Central Java, Yogyakarta and East Java using proportional random sampling to ensure that the sample accurately reflects the demographics and characteristics of the population. We collected data with a Google Form that was distributed



Source: Authors' own creation

Figure 1. Purpose model of halal brand logo

to the respondents via What's Up, email, Facebook, Instagram, etc. This method allows for a more representative and generalizable understanding of the behaviours and preferences of the population, enhancing the validity of the study's findings (Creswell and Plano Clark, 2017). In addition, the use of digital distribution methods, such as Google Forms, provides a convenient and efficient way to reach a wide audience, facilitating a high response rate and ensuring comprehensive data collection. In total, 450 questionnaires were distributed to the above six provinces and in each of the provinces we distributed 75 questionnaires. In all, 375 questionnaires were returned, with a response rate was 81%, and after selecting the questionnaires, a total of 364 were completed and used for analysis.

Measure

This study used established measurement constructs that had high validity and reliability when used by previous scholars. The responses of the respondents were given on a Likert scale from strongly disagree represented by number 1 to strongly agree represented by number 7. The items scale of the halal brand logo was modified from that of a previous study conducted by Foroudi *et al.* (2014). Moreover, the items scale of brand love was adapted from Carroll and Ahuvia (2006), the scale for brand trust came from La and Choi (2012) and that for self-brand connection was drawn from Escalas (2004). The items scale of brand commitment was taken from Kim *et al.* (2008). The validity of these measurement scales has been confirmed by confirmatory factor analysis (CFA) analysis resulting in values of comparative fit index (CFI), incremental fit index (IFI) and Tucker–Lewis index (TLI) of >0.90 and root mean square error of approximately (RMSEA) and standard RMR (SRMR) = 0.0336 <0.08, indicating a good model fit (Hu and Bentler, 1998). In addition, Table 1 presents Cronbach's alpha values for each construct, indicating item reliability.

Results

Descriptive statistics of respondents. This study described a socio-demographic profile of respondents including gender, age, educational background, marital status and household income. The socio-demographic profile demonstrates the frequency of the distribution and

JIMA

Table 1. Item-scale of each construct

Dimension	Measurement	Cronbach's alpha
Halal brand logo	The halal logo of the brand is attractive The halal logo of the brand is of high quality I like the halal brand logo	0.764
Brand love	This halal brand makes me feel good I have no particular feelings about this halal brand This halal brand is a pure delight	0.891
Brand trust	I feel confident in the halal brand logo The halal brand logo is a brand that never disappoints me The halal brand logo would be honest and sincere in addressing my concerns	0.898
Self-brand connection	I feel a personal connection to this halal brand	0.914
	I purchase this halal brand to communicate who I am to other people I think this halal brand could help me become the type of person I want to be	
Brand commitment	I have a psychological attachment to this halal brand I am a loyal customer of this halal brand I think that using this halal brand is important to me	0.816

Source: Authors' own creation

percentage that inform the highest and the lowest of the profiles of respondents participating in this survey. The results of the descriptive analysis reported that the female respondents' results were higher (74.2%) than those of male participants (25.8%). The age of the respondents was mainly between 20 and 30 years old (60.7%), followed by less than 20 years old (13.2%), 51–60 years old (11%) and 31–40 years old (10.7%). Single respondents dominated this survey, accounting for 69%, whereas married respondents made up 31% with the majority education level being undergraduate (75.5%). Concerning respondents' monthly incomes, the majority of respondents received a household income of less than IDR 3,000,000. Details related to the socio-demographic profiles of respondents are shown in Table 2.

Common method variance. This study implemented the procedure of common method variance (CMV) to anticipate and detect the biased responses of the questionnaires. Hence, the questionnaires were designed anonymously for the respondents who agreed to participate in this survey, and the items of the questions were displayed randomly without informing them of the variable that would be responded to (Podsakoff *et al.*, 2003). Following Eichhorn (2014), this study analysed response bias of the respondents' answers using Harman's single-factor test and the common latent factor (CLF). Using Harman's single-factor, this study analysed the post-recognition and CLF to evaluate the existence of CMV. The results of analysis using Harman's single factor test showed a satisfactory clarification of the first factor smaller than 50.00% (41.17%). Moreover, the analysis of CLF factor loading reported the value of 0.34, indicating a 01.15% variance of the CMV.

Results of confirmatory factor analysis. The data analysis of this study used a two-step approach including CFA to evaluate the validity and reliability and structural equation modelling (SEM) and validate the hypotheses, as recommended by Gerbing and Anderson (1988). Based on the measurement model analysis or CFA that fulfils the model fit, this study continued the second step analyses of the structural model. SEM calculates the research

Table 2. Socio-demographics profile of the respondents

Journal of Islamic
Marketing

	N	%	Cumulative (%)
<i>Gender</i>			
Male	94	25,8	25,8
Female	270	74.2	100.0
<i>Age</i>			
<20 years old	48	13.2	13.2
20–30 years old	221	60.7	73.9
31–40 years old	39	10.7	84.6
41–50 years old	16	4.4	89.0z
51–60 years old	40	11	100.0
<i>Marital status</i>			
Single	251	69	69
Married	113	31	100.0
<i>Education level</i>			
Senior high school	78	21.4	21.4
Undergraduate	275	75.5	97
Master	11	3	100.0
<i>Monthly income</i>			
< IDR 3,000,000	248	68.1	68.1
IDR 3,000,000 to < IDR 6,000,000	75	20.6	88.7
>IDR 9,000,000 to < IDR 9,000,000	25	6.9	95.6
IDR 12,000,000	16	4.4	100.0
<i>Frequency of tourist visits</i>			
Once a week	56	15.4	15.1
Once a month	153	42	57.4
Every three months	49	13.5	70.9
More than three months	106	29.1	100.0

Source: Authors' own creation

model with correlation to determine the dependent variable and independent variable. Finally, it confirms the hypotheses in the research framework and evaluates the causal relationship between a predictor and predicted variable to identify the significance of the hypotheses (Byrne and Stewart, 2006).

According to Hair *et al.* (2010), SEM is a qualified analysis tool to conduct multivariate analysis, which can analyse more complex relationships among constructs accurately. Based on CFA, the measurement model showed satisfactory convergent validity and discriminant validity for all constructs. Each construct satisfies the requirement of reliability with a value of Cronbach's alpha exceeding 0.70, as recommended by Nunnally (1978). Results showed that the value of the Cronbach's alpha achieved 0.764 for halal brand logo, 0.891 for brand love, 0.898 for brand trust, 0.914 for self-brand connection and 0.816 for brand commitment.

The results of CFA analysis demonstrated a satisfactory model fit. It was reported that the value of $\chi^2 = 220.274$; $\chi^2/(df = 79) = 2.788$, ($p < 0.001$), good fit index (GFI) = 0.928; CFI = 0.968; and IFI = 0.968. Moreover, other indications such as TLI = 0.957, normed fit index (NFI) = 0.951 and RMSEA = 0.070, also presented good model fit. Following Hu and Bentler (1998), the CFA analysis of this study resulted in an acceptable model fit showing values of CFI, IFI and TLI of >0.90 . Furthermore, RMSEA and SRMR = 0.0336 < 0.08 , also indicating a good model fit.

JIMA

The next step of CFA analysis also demonstrated a satisfactory model fit showing the values of item reliability, standard factor loading, error variance, construct reliability (CR) and average variance extracted (AVE), with each construct fulfilling the criteria (Hair *et al.*, 2010). The results of this analysis presented a satisfactory research model since the values of CR exceeded 0.70, with exact values between 0.761 and 0.919. Furthermore, the convergent validity of this framework showed an adequate value of AVE between 0.516 and 0.790 (>0.50). Details of the above CFA analysis are presented in Table 3. The remains of calculated matrix correlation were also acceptable, showing AVE square roots in the diagonal higher than the correlation among constructs (Fornell and Larcker, 1981), as described in Table 4.

Results of structural model analysis and hypotheses validation. As recommended by Gerbing and Anderson (1988), the second approach, structural model analysis, was carried out to validate the hypotheses purposed in the research model. The results of structural model analysis showed values of chi-square = 226.924, chi-square/(df = 82) = 2.767, ($p < 0.001$); RMSEA = 0.070; GFI = 0.926; NFI = 0.949; IFI = 0.967; TLI = 0.957; and CFI = 0.967, indicating satisfactory model fit. Moreover, the values of IFI, TLI and CFI also showed good model fit with results close to 1.00 and above 0.90. The calculation of RMSEA reported satisfactory model fit showing values between 0.04 and 0.08, whereas SRMR also showed an acceptable model fit with the value of 0.0341 (Hu and Bentler, 1998).

Table 3. Result of the CFA model

Construct	Factor loading	Error variance	Composite reliability (CR)	Average variance extracted (AVE)
<i>Halal brand logo</i>				
HL4	0.710	0.496	0.810	0.590
HL8	0.708	0.499		
HL11	0.874	0.236		
<i>Brand love</i>				
BL2	0.858	0.264	0.885	0.720
BL7	0.854	0.271		
BL8	0.834	0.304		
<i>Brand trust</i>				
BT3	0.822	0.324	0.898	0.745
BT4	0.904	0.183		
BT5	0.862	0.257		
<i>Self-brand connection</i>				
SC3	0.876	0.233	0.919	0.790
SC4	0.874	0.236		
SC5	0.916	0.161		
<i>Brand commitment</i>				
BC1	0.786	0.382	0.761	0.516
BC3	0.709	0.497		
BC4	0.654	0.572		

Notes: $\chi^2 = 220.274$; $\chi^2/(df = 79) = 2.788$ ($p < 0.001$); RMSEA = 0.070; NFI = 0.951; RFI = 0.935; IFI = 0.968; TLI = 0.957; CFI = 0.968; RMR = 0.054; GFI = 0.928; AGFI = 0.890; PGFI = 0.611; SRMR = 0.0336 and PNFI = 0.715

Source: Authors' own creation

Table 4. Correlation matrix of discriminant validity

Journal of Islamic
Marketing

Construct	HL	BL	BT	SC	BC
HL	0.768				
BL	0.718	0.849			
BT	0.569	0.585	0.863		
SC	0.507	0.540	0.667	0.889	
BC	0.569	0.687	0.653	0.712	0.718

Notes: HL = halal brand logo; BL = brand love; BT = brand trust; SC = self-brand connection; BC = brand commitment

Source: Authors' own creation

Finally, the hypotheses validation of this study showed that the halal brand logo positively and significantly affects brand love (*H1*) and brand trust (*H2*). Likewise, brand love (*H3*) and brand trust (*H4*) positively and significantly impact self-brand connection. The last investigation of brand love, brand trust, self-brand connection and brand commitment showed that brand love (*H5*) and self-brand connection (*H7*) positively and significantly affect brand commitment, whereas brand trust (*H6*) does not positively and significantly impact brand commitment successfully. The structural model analysis confirmed that the proposed research model fits the data well, with most hypotheses being supported. The findings highlight the importance of the halal logo in enhancing halal brand love and brand trust. Hence, it proves the crucial aspect of emotional factors such as halal brand love and self-brand connection in driving halal brand commitment. Interestingly, while brand trust is crucial for building a relationship, it may not directly lead to halal brand commitment without the presence of emotional attachment and personal connection. Table 5 presents the result of hypotheses validation.

Discussion and conclusion

This study reported that the effect of halal logo successfully enhances brand love and brand trust. Moreover, it confirmed that brand love and brand trust positively and significantly impact self-brand connection. Only brand love and self-brand connection fruitfully increase brand commitment, whereas brand trust fails to enhance brand commitment.

The main finding of the study is that brand logo positively and significantly affects brand love. This suggests that the inclusion of a brand logo in marketing materials or product

Table 5. Displayed any details of the hypotheses results

Hypothesis	Relationship	Estimate	S.E.	C.R.	Result
<i>H1</i>	HL → BL	0.967***	0.074	14.865	Supported
<i>H2</i>	HL → BT	0.775***	0.084	12.524	Supported
<i>H3</i>	BL → SC	0.332***	0.080	4.140	Supported
<i>H4</i>	BT → SC	0.665***	0.071	9.312	Supported
<i>H5</i>	BL → BC	0.289***	0.075	3.849	Supported
<i>H6</i>	BT → BC	-0.042	0.080	-0.527	Not supported
<i>H7</i>	SC → BC	0.702***	0.075	9.350	Supported

Notes: * $p \leq 0.1$; ** $p \leq 0.05$; *** $p \leq 0.001$; HL = halal brand logo; BL = brand love; BT = brand trust; SC = self-brand connection; BC = brand commitment

Source: Authors' own creation

1 JIMA

packaging has a substantial impact on consumers' affection towards the brand. This finding aligns with the broader understanding of the role of visual branding elements in shaping consumer perceptions and emotions. Hence, the halal logo effectively increases brand love, proving that a logo represents a brand with a face and can increase customer-brand authenticity and intimacy (Bossel *et al.*, 2019). It also relates to the statement of a previous study that a logo has the potency to not only enhance brand-self relations but also to strengthen the relationship, consequently improving consumers' enthusiasm to put forth effort and invest resources to maintain a sustainable customer-brand relationship (Park *et al.*, 2010). It also confirms the importance of the role of symbolic associations of the brand to improve a deeper sympathy towards the brand and promote the self-relationship to consumers (Escalas, 2004).

The relationship between the halal logo and brand trust develops because halal logo serves as a tangible symbol of the brand's adherence to religious and cultural values, signalling authenticity and integrity to consumers. In addition, the halal logo acts as a reassurance of product quality and compliance with halal standards, thereby fostering trust in the brand. This finding confirms that the halal logo certifies the notion of halal and is available to create Muslim customers' trust (Hamdan *et al.*, 2012). The results of this study showed that the halal logo directly impacts brand trust, not only strengthening brand image, but indirectly impacting customer trust (Mukhtar and Butt, 2012). Moreover, this finding also proves the assumption that the halal logo has a positive effect on creating trust, considering that firm or product image affects consumers' trust (Flavian *et al.*, 2005). This strengthens the findings of past study that reported a positive correlation between logos and trust as a logo is viewed as an effective strategy to create customer trust in products such as organic foods and fair-trade labelled products (Perrini *et al.*, 2010).

Concerning brand love and self-brand connection, this study reported that brand love enhances the self-brand connection. The findings suggest that brands have the potential to fulfil deeper psychological needs beyond their functional benefits. As consumers forge emotional bonds with brands they love, these brands become integral parts of their self-concept, influencing their perceptions of themselves and their place in the world. This study contributes valuable insights into the dynamics of brand-consumer relationships, highlighting the symbiotic nature of brand love and self-brand connection. This means that if customers love the brand, they have a close relationship with the brand and the brand is bonded to the self within the scope of a consumer-brand relationship (Park *et al.*, 2010). Extending a previous study that found that brand-related affective reactions may include positive effects such as love or disgust (Zarantonello *et al.*, 2016), this study also showed another perspective, i.e. when a customer loves a brand, it significantly increases the customer's self-connection with the brand.

This study also reported that brand trust successfully impacts self-brand connection and has unveiled another critical aspect of consumer-brand dynamics. The findings indicate that brand trust plays a pivotal role in shaping the extent to which individuals feel connected to a brand on a personal level. This finding is related to the findings of Morgan and Hunt (1994), showing that trust plays a significant role in forming a solid relationship. In this relationship, the existence of trust and commitment helps marketers to cooperate, to sustain a long-term orientation and to consider high-risk activities that positively influence the relationship with exchange partners.

This study explains the importance of brand love as rooted in the theory of love, which represents passion, intimacy and commitment (Sternberg, 1986). Moreover, in the early stage of the customer-brand relationship, brand passion has become the strongest factor and serves as the basis of the emotive part of brand love (Fournier, 1998). This study reported

1

that when a customer loves a brand, they will show commitment to the brand. This finding agrees with a previous study that reported self-brand identification and commitment increasingly develop with personal communication, which strengthens the love response to a brand (Langner *et al.*, 2016). A previous study suggested that brand loyalty, sense of community and online brand advocacy are the outcomes of brand passion (Pourazad *et al.*, 2020) and brand passion positively affects brand community commitment (Wong and Hung, 2023). The findings suggest that brand love serves as a potent catalyst for fostering brand commitment among consumers. When individuals develop strong emotional connections with a brand, characterized by feelings of affection, passion and loyalty, they are more inclined to engage in behaviours that demonstrate their commitment and dedication to that brand.

Journal of Islamic
Marketing

Different from brand love, brand trust cannot successfully play an essential role in increasing customers' commitment to the brand. The results of this study disagree with the idea of a one-to-one relationship in marketing, where brand trust is a critical element of brand commitment (Chaudhuri and Holbrook, 2001). We cannot support the arguments that brand trust leads to brand commitment (Morgan and Hunt, 1994) or that perceived trust is the determiner of affective commitment (Soren and Cakraborty, 2024). The insignificant effect of brand trust on brand commitment may be explained in that in an exchange relationship, consumers may view their commitment to a brand as contingent upon the value they receive from it. If brand trust is perceived merely as a transactional exchange rather than a genuine emotional connection, it may not significantly impact commitment. In addition, brand trust does not affect brand commitment directly, but rather, through the self-brand connection, as shown in H4 and H7. Moreover, brand love has both a direct effect on brand commitment and an indirect effect through self-brand connection. Nonetheless, the effect of brand love on brand commitment is more effective via self-brand commitment (Table 5).

The last investigation of this study verified the relationship between self-brand connection and brand commitment. Previous studies commonly have identified consequences of brand commitment in brand advocacy (Fullerton, 2003), spreading positive word-of-mouth about the brand and recruiting other customers to purchase (Chakravarty *et al.*, 2010). Moreover, an affective commitment impacts the self-brand connection (Kemp *et al.*, 2014). This study attempted to verify the opposing connection between self-brand connection and brand commitment and proved that self-brand connection also enhances brand commitment. The result of this study shows that not only do customers have brand commitment when they have a self-brand connection, but the customers who have a self-brand connection also have good brand commitment. This finding relates to a previous statement that when consumers have a strong connection with a brand, they may develop a sense of belonging to that brand, resulting in a psychological attachment to the brand (Lu and Ho, 2020; Saxena *et al.*, 2023). It suggests that consumers who feel a strong personal connection to a brand are not only more likely to advocate for it but also to deepen their commitment to it over time. This reversal suggests a more reciprocal relationship between the two constructs, where they reinforce each other in a positive feedback loop.

Theoretical implication

This study contributes to the theory of customer brand relationship by investigating Muslim consumer behaviours when they purchase halal products. Particularly, it clarifies the effect of the halal logo on consumer brand commitment via brand love, brand trust and self-brand commitment. This work adds new insight, showing that the halal logo successfully enhances brand love, brand trust and self-brand connection. It also confirms that only brand love and self-brand connection significantly impact brand commitment. While brand trust does not

JIMA

have a direct effect on brand commitment, brand trust does affect brand commitment through the self-brand connection. These findings contribute to advancing theoretical knowledge in the field of consumer behaviour by shedding light on the complex interplay between symbolic cues, emotional engagement, identity formation and brand commitment within the context of halal branding. By elucidating the underlying mechanisms driving consumer–brand relationships in this niche market segment, this study provides valuable insights that can inform marketing strategies aimed at effectively engaging and retaining consumers within the halal market.

Managerial implication

Based on the theory of customer–brand relationship that points to the interconnection between psychological factors of the customer and brand, this study provides crucial insights for implementing practices that promote the halal brand logo to enhance halal brand love, trust, self-brand connection and halal brand commitment. Firstly, policymakers or governments should standardize and regulate halal certification logos by establishing strict guidelines and quality control measures to ensure their integrity, as seen in successful implementations in various countries. For example, establishing consistent standards for halal certification can help maintain consumer trust and foster emotional attachment, similar to initiatives where governments have enforced rigorous certification processes. In addition, public campaigns promoting the importance of halal certification, like those that educate consumers about the benefits of certified products, can enhance brand loyalty. Educating Muslim travellers about the significance of halal logos through targeted awareness campaigns can increase their confidence in choosing halal-certified products, thereby boosting their commitment and loyalty.

Secondly, halal product managers can boost brand love and trust by prominently featuring halal logos in marketing efforts, such as displaying them clearly on product packaging and in online advertisements. For instance, a food brand might emphasize its halal certification to reassure Muslim consumers of its adherence to religious standards, thereby fostering stronger emotional connections. By creating narratives around the ethical and cultural importance of halal, such as sharing stories about the care and quality involved in halal production, managers can deepen consumer loyalty. In addition, using halal certification as a unique selling point can help differentiate products in a crowded market, making them more appealing and trustworthy to Muslim consumers, which can increase long-term commitment.

Thirdly, scholars should delve into the psychological mechanisms linking halal logos to brand love, trust and emotional attachment to understand how religious symbols influence consumer behaviour, and explore their varying impacts across cultures for a more nuanced view of global halal branding. They should also investigate how emotional connections with a brand interact with other attributes, such as how these connections mediate the relationship between halal certification and brand loyalty, offering insights into consumer commitment. In addition, research should examine other influential factors beyond brand trust, like brand authenticity and consumer satisfaction, to develop new theories and models that better capture the dynamics of brand commitment in the halal context.

Limitations and recommendation for future research

This study only focused on a sample of Indonesian Muslim customers who purchased halal foods identified by halal brand logo. Therefore, including international Muslim customers who have visited Indonesia would present a more comprehensive perceptive of global Muslim behaviour towards the importance of halal brand logo for future studies. This study discussed the effects of halal brand logo on brand commitment via brand love, brand trust

and self-brand connection from the perspective customer brand relationship. Adapting other theories to examine the effects of the halal brand logo on global Muslim customer behaviour, such as social identity theory, attribution theory, personality traits or other perspectives, would add more comprehensive knowledge.

Journal of Islamic
Marketing

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