

## Multidimensional Trust in Halal Logo of Food Products: A Study in Local Cultural Context

Dani Kusumastuti<sup>1\*</sup>; Mahardika Cipta Raharja<sup>1</sup>; Selamah Maamor<sup>2</sup>; Tri Nurindahyanti Yulian<sup>3</sup>

<sup>1</sup>Universitas Islam Negeri Profesor Kiai Haji Saifuddin Zuhri, Purwokerto, Indonesia

<sup>2</sup>Universiti Utara Malaysia, Malaysia

<sup>3</sup>STIE Muhammadiyah Cilacap, Indonesia

Corresponding author: [danikusumastuti@uinsaizu.ac.id](mailto:danikusumastuti@uinsaizu.ac.id)

### Abstract

Trust is a multidimensional concept that varies across cultures and societies. Understanding consumers' trust is essential to increase awareness of the halal logo. This study aims to examine the trust dimensions of the halal logo in the Penginyongan cultural region. Confirmatory factor analysis was employed to analyze data from a sample of 139 Muslims residing in the Penginyongan cultural area, which encompasses the regencies of Banjarnegara, Purbalingga, Banyumas, Cilacap, and Kebumen. The results show that spiritual, cognitive, and affective factors significantly influence trust in the halal logo on food and beverage products. Affective aspects have demonstrated the highest loading factor value, suggesting that affective approach must be prioritized in building trust in halal logo. This can be achieved by creating emotional branding and excellent service as the key to long-term consumer commitment to the halal logo. This study has broadened the understanding of trust in the halal logo in a particular culture and expanded the concept of trust by including the spiritual dimension as an important factor in enhancing trust.

**Keywords:** *Muslim; trust; spiritual trust; halal logo; penginyongan*

### A. INTRODUCTION

The promulgation of Law number 33 of 2014 changed the guarantee of halal products in Indonesia from voluntary to mandatory and organized by the state. The existence of this regulation implies that all products entering, circulating and traded in Indonesia must be halal certified (Republik Indonesia, 2014). Halal certification is essentially a process of verification and validation of the implementation of the halal product assurance system by

business actors. The halal assurance system is an integrated systematic approach that is prepared, implemented and maintained in order to ensure and maintain the continuity of the halal product process (BPJPH, 2023). Products that are halal-certified are marked by the inclusion of a halal logo on the product packaging.

The halal logo is a product of halal certification organized by an authorized body to ensure that processes, materials and procedures follow the principles of Sharia (Quoquab, Mohamed Sodom, & Mohammad, 2020). In Indonesia, halal certification is under the authority of the government and is conducted by the Halal Product Assurance Organizing Body (BPJPH) under the Ministry of Religious Affairs of the Republic of Indonesia (Badan Penyelenggara Jaminan Produk Halal, 2020). Companies that obtain halal certification typically add the Indonesian halal logo to their product packaging as a quality assurance measure (Rajagopal, Ramanan, Visvanathan, & Satapathy, 2011).

From a marketing perspective, the halal logo serves as a differentiation strategy for manufacturers (Mohayidin & Kamarulzaman, 2014). Halal certification in the form of a logo serves as a quality signal and reduces information asymmetry (Gao, Gopal, & Agarwal, 2010). Logos also enhance the brand value proposition and reinforce the perception of certain attributes. The credibility and quality assurance provided by the logo simplifies the consumer's decision-making process and minimizes search costs (opportunity costs) (Quoquab et al., 2020). The inclusion of the halal logo on product packaging is significant in conveying a distinctive impression to consumers and has an impact on various aspects, including trust. For halal marketing, high-touch engagement with the Muslim consumer is essential to develop and maintain halal trust (Tieman, 2020)

Halal-certified products generate high confidence and trust from muslim consumers (Lee & Lee, 2020) and influence consumer to purchase food product (Aslan, 2023; Gojali & Suci Asih, 2020; R. Rahman, Zahari, & Hanafiah, 2021). The halal assurance system through halal certification is expected to create consumer confidence in products and increase consumer buying interest of products from non-muslim country (Yener, 2022). In service industry, the existence of halal certification adds consumer value to hospitals and with it increased trust (Windasari, Azhari, & Putra, 2024).

The existence of halal logos affect trust and directly and indirectly impact consumer loyalty (Quoquab et al., 2020) and purchasing behavior (R. A. Rahman, Zahari, Hanafiah, & Mamat, 2022) . Trust also plays an important role in determining non-Muslim customers' choice of halal products di Cina (Tao, Zhuoqun, & Alam, 2023) and in many other countries (Ramli, Abd Razak, & Jaafar, 2023). Tambah kalimat lagi !

In reality, trust in the halal logo is still low (Adham, Muhamad, Masood, & Rahim, 2023; Fathoni, 2020; Prabowo, Abd Rahman, Ab Rahman, & Samah, 2015; Ramli et al., 2023; Yani & Suryaningsih, 2019; Yuli & Wojtyla, 2020). Halal certification in food service

industry gains low in East Kalimantan, Indonesia (Prabowo et al., 2015). Trust issues are also a major issue in the food service provider business (G. Khan & Khan, 2019).

Given the importance of trust in encouraging halal consumption behavior, and the reality of low trust in the halal logo, further research is needed. The trust-forming aspects of the halal logo can be studied and developed by finding the dimensions that make it up.

Study by Rostiana et.al. reveal that intention to engage in Muslim-friendly travel is positively influenced by emotional and functional values that influences the decision to choose halal tourism (2024). This implies that trust has both affective and cognitive dimensions. The cognitive aspect of trust in halal products is illustrated by the belief that halal products are quality products (Sarpini & Aziz, 2023). Muslim costumers believe halal certification agencies handle the quality, hygiene and safety issues of culinary products (Aslan, 2023).

Halal is considered as a sign of trust, comfortable and safe (Bashir, 2019). This reinforces the existence of psychological or affective aspects in trust. Firdaus et.al. (2023) prove that Spirituality, emotional value impact on Halal-labelled food products. The halal logo for Muslims is a symbol of belief and identity that assures them that a product does not contradict their religion. Thus, the spirituality aspect also plays a role in forming trust in the halal label. This aspect then drives the decision to purchase halal products (Aslan, 2023; Loussaief, Ying-Chao Lin, Phuc Dang, Bouslama, & Cheng, 2024; Rafiki, Hidayat, & Nasution, 2023). The importance of the aspect of religiosity in the formation of trust is also evident (Bukhari, Woodside, Hassan, Hussain, & Khurram, 2022) Where the halal logo makes consumers trust imported products quickly because they are believed to have a commitment to their religion and culture.

Research on dimensions of trust formation has been conducted by many researchers. Fischer revealed that cognitive and affective aspects have a relationship with organisational citizenship (2020). Customer religiosity has proven to be very influential on customer trust in financial services marketing (Alhazmi, 2019). The disposition of customer trust in service providers impacts their overall confidence in cross-border markets (Sekhon, Roy, Shergill, & Pritchard, 2013). The cognitive and affective dimensions of social capital affect trust in family businesses (Tajpour, Salamzadeh, Salamzadeh, & Braga, 2022). The cognitive and affective dimensions shape customer trust in the mobile service experience (Rajaobelina, Brun, Line, & Cloutier-Bilodeau, 2020). In the field of tourism, the affective aspect of the travel experience plays a fundamental role in the formation of the destination visitor trust. (Torres-Moraga & Barra, 2023).

Studies on the factors forming trust in halal logos are still limited. Study by Berakon et al (2023) Revealing the role of ease of use and usability as well as halal knowledge on the trust of destination visitors that illustrates trust in halal destinations is shaped by functional

or cognitive factors. In general, previous studies on trust associated with the halal logo limited to understanding how the existence of halal logos affects consumer trust (Aslan, 2023; Gojali & Suci Asih, 2020; Lee & Lee, 2020; R. Rahman et al., 2021; Windasari et al., 2024; Yener, 2022) and their purchase behavior (A. Khan, Mohammad, & Muhammad, 2021; Quoquab et al., 2020; R. A. Rahman et al., 2022; Yusuf, Komaladewi, & Sudarma, 2019). Meanwhile, detailed mapping of the dimensions of trust-forming the halal logo has not been carried out. Various previous studies on the trust dimension have not been able to reveal how cognitive, affective and spiritual aspects play a role in the formation of trust in halal products. This makes efforts to improve consumer trust in products with halal logos cannot be more specific. Since it has not revealed the various dimensions of trust in halal logos, previous studies have also not been able to explain which aspects are the most decisive for the formation of overall consumer trust in halal products in Indonesia.

Cultural factors play a significant role in personal consumption behaviors. They encourage the development of creative economy sector and create a demand for cultural products like South Korean and Japanese ones (Sari, 2013). In Indonesia, culture has been shown to influence the consumption behavior of Sundanese and Javanese in terms of brand orientation (Helmi, 2018). The existence of culture influences personal consumption behavior towards the Halal label (Jamal & Sharifuddin, 2015). Cultural differences are important to pay attention to for the ease and speed of penetration of imported halal products (Bukhari et al., 2022). Cultural backgrounds can make a difference in the trust building process as well. Previous studies suggest the necessity of researching trust in halal logos across various regions, countries, and cultures (Yusuf et al., 2019; Quoquab et al., 2020; Khan et al., 2021). Therefore, it is important to examine trust formation based on specific countries or culture. This has not been found in previous studies of trust in products with halal logos.

This research aims to develop and explore how cognitive, affective and spiritual dimensions shape belief in the halal logo of Muslim communities that have specific cultural characteristics known as Penginyongan culture. This study is important so that consumer trust in halal logos can be increased with the right approach according to the existing cultural context. This study contributes to the field of halal studies by mapping the dimensions of trust in halal logos in muslim communities who live in suburban areas with specific cultures. The study also provides novelty by including a spiritual dimension in the formation of belief in halal logos.

## **B. METHOD**

The level of trust varies from person to person and is subject to internal and external factors. Trust is fundamentally shaped by two factors: psychological and theological. According to social psychology, trust characterizes an individual's propensity to believe in something, which is strongly influenced by their personality type (Johnson & Grayson,

2005). Meanwhile, from a theological perspective, the type of religion can influence an individual's level of trust (Kortt & Drew, 2018). Trust is an essential component of relationship marketing and serves as the foundation of a partnership strategy (Spekman, 1988). A relationship built on trust encourages commitment from both parties (Morgan & Hunt, 1994).

In practice, trust is a diverse and complex construct (Kim, Dirks, & Cooper, 2009) that is essential for building and maintaining relationships between consumers and product or brand owners. Situational factors, such as the medium of communication used during interactions between consumers and product or brand owners, greatly influence this aspect of trust (Greenwood & Van, 2010). The development of trust depends on the quality of communication. Positive communication increases consumers' evaluation of the trustworthiness of a product or brand and vice versa.

Sekhon et al (2013) identified three main factors that influence customer trust: disposition to trust, logical or cognitive trust, and emotional or affective trust. In this study, disposition-based trust was used in the context of halal logos on food and beverage products. Dispositional trust is the fundamental willingness of an individual to trust something or someone else, ensuring that they understand the level of potential risks and benefits associated with such trust (Gill, Boies, Finegan, & McNally, 2005). Colquitt, Scott and LePine (2007) suggest that an individual's propensity to believe in something is based on their innate inclination to accept or believe in it. According to Kortt & Drew (2018), a person's beliefs and character are influenced by factors of religiosity, which refers to one's belief in a religion and is strongly correlated with trustworthy personality traits. For Muslims, their spiritual beliefs due to their religion are described as dispositional trust (Kortt & Drew, 2018). This research was conducted with the assumption that the presence of a halal logo serves as a key factor for Muslim consumers to perceive the products as religiously endorsed and therefore trustworthy.

Trust in a product or brand can be based on either cognitive trust or logical trust. Cognitive trust is constructed through the cognitive elements that underlie a person's consideration of a product or brand, such as knowledge, ability, and the process of understanding. On the other hand, logical trust involves conscious decisions (Mc Allister, 1995). Cognitive trust is based on the consumer's assessment of the product or brand owner's competence and credibility, including perceived service quality. When the cognitive aspect is present, trust is likely to develop at a faster and higher rate (Kim et al., 2009).

Affective trust refers to trust based on the consumer's feelings and experiences when interacting with the product or brand (Johnson & Grayson, 2005). The level of affective trust depends on the level of attention and quality of interaction that the product or brand provides to the consumer (Johnson-George & Swap, 1982). Affective trust develops over

time when there is a consumer-product or brand relationship that is influenced by ongoing interactions (Williams, 2001). Affective trust is related to the consumer's emotions and will progress either positively or negatively based on the interactions received with the product or brand (Setyawati & Raharja, 2018).

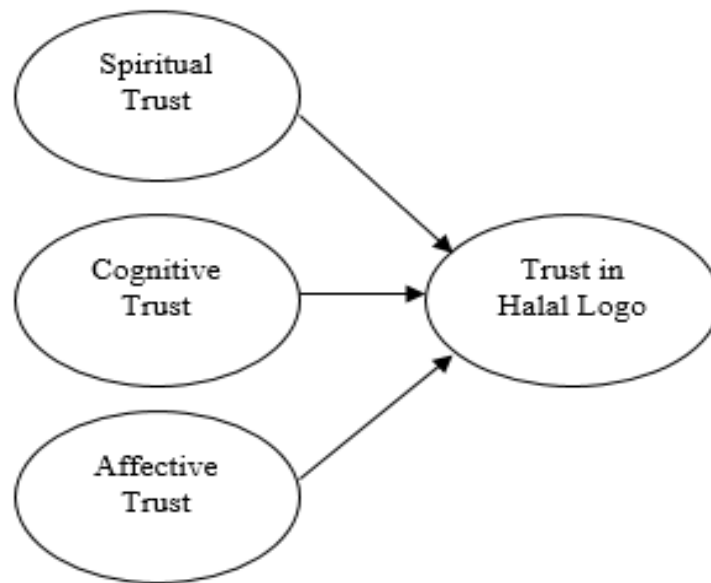


Figure 1: Research Model

This study modifies the trust model proposed by (Sekhon et al., 2013) and (Setyawati & Raharja, 2018). This hypothesis is also based on Nurrachmi & Setiawan (2020) research, which shows the significant impact of religiosity on trust. Religiosity and knowledge about halal products positively contribute to evaluation and willingness to purchase such products (Vristiyana, 2019). The evaluation of halal products can potentially stimulate consumers' interest in purchasing such products. This study examines the relationship between trust variables and halal labeled products and proposes a model and hypothesis to address the research problem statement (Sugiyono, 2019).

The sample was drawn from the Muslim communities residing in the Penginyongan cultural area, which includes the regencies of Banjarnegara, Purbalingga, Banyumas, Cilacap, and Kebumen. The participants are adults who use the Javanese dialect "Ngapak" and are familiar with the halal logo on food and beverages. The exact numerical representation of this population is unknown.

The minimum sample size required is based on the concept presented by Hair, Ringle, & Sarstedt, (2017), which recommends a minimum of 5-10 times the number of indicators. When Structural Equation Model - Partial Least Square (SEM-PLS) analysis is used, a minimum sample size of 100-200 respondents is required. Since this study uses 12 indicators, the minimum required sample size is 120 respondents. The sampling method used a non-probability approach because the population size remains uncertain. Purposive



sampling determined the sample based on chance, matching the characteristics of the research population. This study received responses from 139 participants.

The sample data measured trust dimension variables, which included spiritual trust, cognitive trust, and affective trust. To support the narrative, secondary data was collected from various relevant sources. Technical terms were explained when they were first introduced in the text. This study utilizes several secondary data sources, including the Sistem Jaminan Produk Halal (SJPH) from Badan Penyelenggara Jaminan Produk Halal (BPJPH), information on Penginyongan culture and society obtained from peer-reviewed journal articles, and concepts and theories related to halal logos and trust dimensions extracted from scholarly journal articles.

The study's primary data was collected through a questionnaire consisting of open and closed-ended questions. Participants completed the questionnaire digitally using Google Forms. The closed-ended questions utilized a continuous rating scale ranging from 1 to 10, where 1 indicated 'strongly disagree' and 10 indicated 'strongly agree'. The use of continuous rating scales can improve the reliability of research instruments used in data collection (Chyung, Swanson, Roberts, & Hankinson, 2018). Documentation techniques are commonly used to gather secondary data. This is done mainly through digital means by accessing relevant sources on the internet.

To support the study's narrative, we used the Confirmatory Factor Analysis (CFA) method. Our goal was to analyze multiple variables' interdependence and simplify their relationship into a smaller number of factors (Suliyanto, 2018). The language used is objective, clear, and free of biased or emotional language. We explain technical terms, and our writing adheres to grammatical correctness and conventional academic structure. The researchers established the construct relationships using Structural Equation Modeling Partial Least Squares (SEM-PLS) and SmartPLS 3.3 software.

According to Hair et al. (2017), SEM PLS involves two steps. The first step is to determine the measurement model, or outer model, which explains the relationship between latent variables and their indicators. The second step is to determine the structural model, or inner model, which explains the relationship between variables and latent variables. The validity, reliability, and model fit of the outer model will then be evaluated. To assess the inner model, we will examine the R-square ( $R^2$ ) value for each endogenous latent variable. This will help us determine the predictive capability of the structural model and the strength of exogenous variables' influence on endogenous variables.

We conducted the Bootstrapping technique to test our research hypothesis. This nonparametric procedure examines the statistical significance of various PLS-SEM results. Specifically, we aimed to determine the significance of exogenous variables on endogenous variables. We calculated the statistical t value using this method and compared it to the t

table value. To achieve significance at the 5% level, the t-value must exceed the one-tail t-table value of 1.96 or have a p-value lower than 0.05 (Hair et al., 2017).

### C. RESULT AND DISCUSSION

Six levels of heading are allowed as follows:

#### 1. Profile of Respondents

This study obtained responses from 139 participants. Geographically, the majority hail from Banyumas Regency (58%), trailed by Cilacap Regency (17%), Purbalingga Regency (14%), Banjarnegara Regency (6%), and Kebumen Regency (4%). The gender distribution presented a 64% female versus a 36% male. The sample portrays a representative image of the macro scenario where women dominate over men. The age distribution indicates that the majority of respondents are above 26 years and hence of the most productive age group. Compared to other age groups, this group exhibits higher engagement in food and drink consumption and holds the main decision-making authority in this matter.

Table 1: Respondent's Characteristics

Category	Percentage (%)
<b>Gender</b>	
Female	64
Male	36
<b>Regency</b>	
Banyumas	58
Cilacap	17
Purbalingga	14
Banjarnegara	6
Kebumen	4
<b>Age</b>	
< 26	42
26 – 35	17
36 – 45	21
46 – 55	17
> 55 tahun	3
<b>Education</b>	
Primary & Secondary	47
Diploma	5
Bachelor	35
Master	11
Doctoral	3
<b>Occupation</b>	
Students	39
Government workers	33
Private sector	13
Miscellaneous	10
Informal	5

Source : SmartPLS 3.3 Output



From an education level perspective, the majority of the participants were dominated by graduates of primary and secondary education (SD/SMP/SMA) at 47%, followed by graduates of Bachelor's programs (S1/D4) at 35%, and Master's programs (S2) at 11%. The Diplomat program (D1/D2/ D3) accounted for 5% of the participants, while 3% were Doctoral graduates (S3). Based on their occupations, the majority of participants were students, accounting for 39% of the sample. Government workers (PNS/Non-PNS) were the second-largest group, comprising 23%, followed by private-sector employees at 13%, entrepreneurs/traders at 10%, miscellaneous individuals at 10%, and lastly informal workers like laborers at only 5%.

## 2. Development of Halal Logo in Indonesia

Halal logos have been developing in the Muslim community, including Indonesia. The beginning of the halal logo appeared among business people, especially food. Furthermore, the existence of a halal logo in Indonesia, which has a guarantee from the competent authority, began to be regulated in 1985 with the issuance of the Joint Decree of the Minister of Health and the Minister of Religion of the Republic of Indonesia Number 42/Men.Kes/SK/VIII/1985 and Number 68 of 1985 on the Inclusion of Halal Writing on Food Labels.

In 1988, the Majelis Ulama Indonesia (MUI) was established as the authority to issue Halal certification and create the Halal logo to ensure that products comply with Islamic laws. At that time, Indonesia was shocked by the results of a research conducted by the University of Brawijaya, which revealed the presence of pork elements in a popular flavor enhancer product that had been circulating in Indonesia for a long time, leading to the establishment of the Food, Drug and Cosmetic Assessment Institute of MUI (LPPOM MUI) in 1989. The role of LPPOM MUI is to test the halalness of products based on scientific method. The importance of Halal logo was triggered more by the spirit of Islamic spiritualism at that time. Businesses can use the Halal logo (figure 3) on product packaging after obtaining Halal certification issued by MUI. This certification is also known as the "MUI Halal Logo".

Then the Halal logo authority changed again. This change has occurred since the enactment of Law No. 33 of 2014 on Halal Product Assurance (JPH), where the authority for halal certification has been taken over by the government and no longer by MUI. In addition, the provisions of the JPH are now mandatory, meaning that it is mandatory for companies in Indonesia to ensure that their products are halal. This change in policy has also led to changes in the halal logo currently used in Indonesia. The halal logo is known as "Halal Indonesia" (figure 4). The existence of this logo change is an important concern from a theoretical perspective, so this research is directed to answer the existence of this new Indonesian halal logo in terms of public

trust regarding the assurance of halal products that the Government of the Republic of Indonesia wants to achieve.



Figure 2: Halal Logos in Indonesia

### 3. Outer Model Evaluation

We created the measurement or outer model for this study and evaluated it using tests of validity, reliability, and model fit. For each instrument measuring the variables included in the outer model, we performed validity and reliability tests. Validity tests are divided into two categories: Convergent and Discriminant validity. Table 2 shows the results of the Convergent Validity test.

Table 2: Outer Loading Factor Value

	Outer loadings		Outer loadings
A1 ← AFFECTIVE	0.936	S6 ← SPIRITUAL	0.921
A2 ← AFFECTIVE	0.950	C1 ← COGNITIVE	0.916
A3 ← AFFECTIVE	0.915	C2 ← COGNITIVE	0.869
A4 ← AFFECTIVE	0.936	C3 ← COGNITIVE	0.899
A5 ← AFFECTIVE	0.924	C4 ← COGNITIVE	0.917
A6 ← AFFECTIVE	0.869	C5 ← COGNITIVE	0.911
S1 ← SPIRITUAL	0.690	C6 ← COGNITIVE	0.798
S2 ← SPIRITUAL	0.904	C7 ← COGNITIVE	0.831
S3 ← SPIRITUAL	0.897	T1 ← TRUST	0.965
S4 ← SPIRITUAL	0.914	T2 ← TRUST	0.976
S5 ← SPIRITUAL	0.905	T3 ← TRUST	0.984

Source : SmartPLS 3.3 Output

The results of the Convergent Validity test show that the loading factor value of each indicator exceeds 0.70, which confirms the validity of each item in measuring its respective variables.

The discriminant validity test for each indicator shows that the Cross Loading Output value indicates that each item correlates more strongly with its own latent variable than with the other variables. This indicates that each indicator has passed the discriminant validity test.

Table 3: Cross Loading Value

	AFFECTIVE	COGNITIVE	SPIRITUAL	TRUST
A1	0.936	0.880	0.707	0.829
A2	0.950	0.886	0.761	0.852
A3	0.915	0.900	0.743	0.834
A4	0.936	0.872	0.780	0.914
A5	0.924	0.795	0.704	0.869
A6	0.869	0.776	0.614	0.792
C1	0.835	0.916	0.821	0.859
C2	0.752	0.869	0.885	0.794
C3	0.850	0.899	0.734	0.852
C4	0.836	0.917	0.830	0.841
C5	0.852	0.911	0.725	0.806
C6	0.751	0.798	0.554	0.663
C7	0.803	0.831	0.637	0.728
S1	0.477	0.592	0.690	0.532
S2	0.721	0.760	0.904	0.741
S3	0.678	0.726	0.897	0.750
S4	0.727	0.800	0.914	0.740
S5	0.706	0.757	0.905	0.740
S6	0.756	0.808	0.921	0.744
T1	0.906	0.876	0.776	0.965
T2	0.881	0.882	0.807	0.976
T3	0.907	0.889	0.797	0.984

Source : SmartPLS 3.3 Output

Furthermore, for testing discriminant validity at the variable level using the Fornell-Larcker Criterion method, the results show that the discriminant validity for variable correlation is met, shown the diagonal axis value indicates that the root of AVE is greater than the correlation with other variables.

Table 4. Fornell-Larcker Criterion Value

	AFFECTIVE	COGNITIVE	SPIRITUAL	TRUST
AFFECTIVE	0.922			
COGNITIVE	0.924	0.878		
SPIRITUAL	0.781	0.849	0.876	
TRUST	0.921	0.905	0.814	0.975

Source : SmartPLS 3.3 Output

The next phase of testing is Component reliability with Cronbach's alpha test. The SmartPLS output shows that Cronbach's alpha value and composite reliability value are more than 0.70, which indicates that each item is reliable and consistent.

Table 5: Cronbach’s alpha and Composite Reliability Value

	Cronbach’s alpha	Composite reliability (rho_a)	Composite reliability (rho_c)	Average variance extracted (AVE)
AFFECTIVE	0.965	0.966	0.971	0.850
COGNITIVE	0.950	0.955	0.969	0.772
SPIRITUAL	0.937	0.946	0.951	0.767
TRUST	0.974	0.974	0.983	0.950

This study uses the SmartPLS output estimation results on the Standardized Root Mean Square Residual (SRMR) value to test the fit of the structural model to the observational data. If the value is less than 0.08, it is considered adequate (Hair et al., 2021). The data processing results show an SRMR value of 0.071, which means that the model is acceptable for analysis.

Table 6: Model Fit Value

	Saturated model	Estimated model
SRMR	0.053	0.071
d_ULS	0.724	1.271
d_G	1.274	1.423
Chi-square	863.650	930.317
NFI	0.819	0.805

Source : SmartPLS 3.3 Output

#### 4. Inner Model Evaluation

Software-assisted modeling results in the inner model of the study as shown in figure 3.

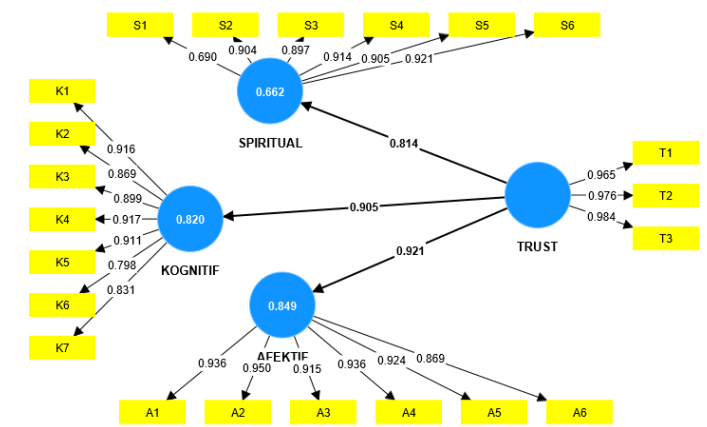


Figure 5: PLS Algorithm

To test the inner workings of the model or structural model, the R-squared value (R<sup>2</sup>) for each endogenous latent variable is used as the predictive force of the structural

model. This value helps determine the extent to which exogenous variables affect endogenous variables.

Table 7: R-Square Value

	R-square	R-square adjusted
AFFECTIVE	0.849	0.848
COGNITIVE	0.820	0.819
SPIRITUAL	0.662	0.660

Source : SmartPLS 3.3 Output

Statistical results show that trust is affected by 84.9%. In addition, belief is influenced by 82% through cognitive factors and 66.2% through spiritual factors. These three variables, affective, cognitive, and spiritual, have a significant impact.

### 5. Hypothesis Testing

Hypothesis testing by bootstrapping technique involves a predetermined t-statistic or t-count comparison where the resulting t-value must be greater than 1.96 at a significance level of 5% or have a p-value of less than 0.05 (Hair et al., 2017). The test results confirm that the H1, H2, H3, and H4 hypotheses are accepted.

Table 8: Hypothesis Testing Result

	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics ((O/STDEV))	P values
TRUST → AFFECTIVE	0.921	0.916	0.027	34.484	0.000
TRUST → COGNITIVE	0.905	0.904	0.021	42.464	0.000
TRUST → SPIRITUAL	0.814	0.811	0.058	14.087	0.000

Source : SmartPLS 3.3 Output

This indicates a positive and significant relationship between aspects of spiritual, cognitive, and affective beliefs in the beliefs of the Penginyongan community towards the halal logo. The increasing spiritual, cognitive, and affective beliefs of the community will lead to greater trust in food and beverage products with halal logos.

### 6. The Spiritual Dimension of Penginyongan Muslim Trust in Halal Logo

The results of data processing show the influence of spiritual beliefs in the formation of the beliefs of the Penginyongan community as a whole towards halal logos on food and beverage products. This finding illustrates that the presence of halal logos on food and beverage products underlies Muslim consumers' trust in these products. Spiritual beliefs contributed 66.2% to overall trust formation.

The S6 loading factor value contributed the most (92.1%) to the latent construct. This explains that people believe that food and drinks with halal logos can be trusted because they are in accordance with religious law. These findings are consistent with the results of the study of Muflih and Juliana (2021), where spirituality strengthens

Muslim consumers' confidence in halal-labeled foods. Similar results were also found in studies by Vanany et al (2020) Where a person's spiritual identity factor significantly predicts consumer confidence to consume food with the halal logo.

#### 7. The Cognitive Dimension of Penginyongan Muslim Trust in Halal Logo

The results of this study showed that cognitive factors had a positive and significant influence on trust formation. This factor contributes 82% to the relationship with overall trust formation, which has proven to be instrumental in shaping people's trust in food and beverage products with halal logos. The outer loading value of K4 contributed the most to the latent construct at 91.7%. This means that people believe that food and beverage products with halal logos have quality assurance in accordance with halal standards.

These findings are consistent with the results of Zhai, Luo, and Wang (2020), which reveals the role of trust in the tourism industry, and the results of research by Rusmita et al (2020), Where consumers' cognitive considerations make them prefer medicines with halal logos. The results of this study suggest that trust comes from a cognitive perspective about purpose. That is, trust in the context of food and beverage products with the halal logo is based on rational evaluation or public understanding of the purpose of the halal logo.

This finding is consistent with the results of Sodawan & Hsu (2022) which revealed the important role of cognitive aspects such as product perception and trust in the consumption of products with halal logos. Forming public trust in products with halal logos through cognitive aspects can be done by disseminating knowledge about halal and halal concepts adapted to the local context (Zuhudi & Dolah, 2021). This can be attributed to the cultural value characteristics of the Penginyongan community through continuous learning and practice. This aspect also shows that the application of the concept of halal may vary depending on the cultural and geographical context.

#### 8. The Affective Dimension of Penginyongan Muslim Trust in Halal Logo

The importance of increasing affective trust in the formation of public trust in food and beverages labeled halal is shown in this study. The results of the study explained that affective aspects have a positive and significant influence on the formation of public trust. The statistical results showed that affective variables contributed the most to the formation of public trust, amounting to 84.9%.

This research shows that the inclusion of halal logos as a form of product recognition requires increasing public preference through quality service from producers.

Focusing on improving halal quality and certification is important to attract consumers to buy halal products (Kusumastuti, 2020). By providing good quality service, manufacturers can maintain long-term relationships and consumer loyalty to

products with halal logos. The government's emphasis on affective factors aims to ensure satisfactory service and an efficient halal certification process for business actors. Policies related to halal certification must be implemented in collaboration with relevant stakeholders to ensure continuous improvement of business quality.

#### **D. CONCLUSION**

This study has determined the dimensions of forming trust in the halal logo of Muslim communities in the Penginyongan cultural area so as to provide direction for the right approach in developing trust in the region.

The statistical results of the loading factor value show that the order of the largest to smallest influence in the formation of public trust in food and beverage products with the halal logo is: (1) affective, (2) cognitive, and (3) spiritual. This means that to build trust for the community, it is necessary to emphasize the affective aspect which is higher than other aspects. The second order is the cognitive aspect, and the last is the spiritual aspect.

The fact that the affective aspect is the main factor in building trust in food and beverage products with halal logos, thus the efforts of the government and business actors in increasing public trust in food and beverage products with halal logos must be followed by improving service quality. The existence of a halal logo on a food and beverage product must be accompanied by an increase in the quality of service provided by the product owner.

Specifically, some of the implications that can be done by food and beverage manufacturers in prioritizing affective, cognitive and spiritual aspects of consumer confidence are as follows: a). In the affective aspect, the existence of halal logos on food and beverage product packaging must be supported by marketing activities and also services of food and beverage producers in the Penginyongan area that are able to provide a sense of comfort to consumers. The application of the concept of emotional branding and excellent service must be applied to give an impression that is able to arouse the hearts and feelings of consumers when interacting with their products, so as to create emotional satisfaction; b). In the cognitive aspect, the existence of the halal logo must also be able to be proven by the manufacturer that the product prioritizes safety and health.

The application of green marketing must be the main choice to give the impression that the ingredients, production processes, packaging, storage, distribution and presentation of food and beverages give a logical impression to consumers that the products consumed are safe and do not interfere with health; and c). In the spiritual aspect, the existence of halal logos on food and beverage packaging should not override the spiritual impression of the products offered by manufacturers. The impression that producers have a spiritual spirit in running their business can be done by implementing spiritual brands and



optimizing corporate social responsibility activities through public relations communication.

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