

THE IMPACT OF HALAL LOGOS AND HALAL LOGOS OF COUNTRY OF ORIGIN (COO) ON THE PURCHASE OF PACKAGED FOOD FROM ABROAD IN LHOKSEUMAWE CITY

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Received : 21 May 2025

Published : 08 July 2025

Revised : 29 May 2025

DOI : <https://doi.org/10.54443/morfai.v5i6.3467>

Accepted : 16 June 2025

Publish Link : <https://radjapublika.com/index.php/MORFAI/article/view/3467>

Abstract

This study aims to examine the influence of halal logos in Indonesia and halal logos issued from abroad/Halal Country of Origin (COO) such as those originating from Korea on consumers' decisions to purchase packaged products from Korea. This study employs a logistic regression model, also commonly known as the logit model. The data used are primary data with a total of 100 respondents. The results of this study also indicate that halal logos significantly influence purchasing decisions in the city of Lhokseumawe. However, the Halal logo Country of Origin (COO) is not significant in consumer purchasing decisions. The Halal logo also reflects good product quality, even equivalent to the Indonesian National Standard (SNI), and demonstrates concern for animal welfare. Based on the results of this study, companies can formulate policies to better reach both Muslim and non-Muslim markets for future business development.

Keywords: *Halal Logo; Country of Origin (COO); BPJPH; Logistic Regression; Lhokseumawe*

INTRODUCTION

The Korean wave is a term we often hear that refers to the world of cinema, drama, music, and dance originating from Korea. The spread of the Korean wave has even reached the culinary world in Indonesia. There are now numerous restaurants and food stalls across Indonesia, including in Aceh. Even supermarkets in Aceh, such as Suzuya, have been selling packaged food products from abroad for quite some time, including items from Malaysia, Korea, Japan, and other countries. Many people are interested in purchasing Korean foods like Nong Shim Shin Ramyun, Ommason Kimchi, Young Poong Yopokki, Mujigae Topokki, and others. Many of these foods do not display a halal logo on their packaging. This is certainly intriguing, as these products are sold in Aceh, which has implemented Islamic Sharia law. Aqdas and Amin [1], Bashir [2], Abdul et al. [3] state that in Islam, food is divided into two categories: halal (permissible) and haram (forbidden). Jusoh et al. [7] state that Islam encourages its followers to consume halal and nutritious food because it is good for health and maintains the purity of the heart. Nassir Bin Shaari [4] states that the halal logo is the most important component of a halal product. Bashir [2] and Kaiyisah binti Mohamad Tauhid et al.

[5] state that the halal label is very important to indicate that the product is truly halal. Consumers will be confident that the product complies with Islamic law if it bears the halal logo. Jusoh et al. [7] prove that the halal logo has a significant impact on the selection of food products. Jumani and Sukhabot [8] state that Muslims are highly dependent on the halal logo when consuming goods due to religious factors. While non-Muslims are not obligated to choose products with halal logos, their research results show that 80% of non-Muslims have a positive attitude toward halal logos, and even 54% of them intend to purchase products with halal logos. Kaiyisah binti Mohamad Tauhid et al. [5] state that halal logos indicate trust and product quality that align with Islamic law to Muslim consumers. Furthermore, halal logos are key to distinguishing safe products from unsafe ones. Muhamad et al. [6] state that halal logos from the country of origin (COO) of food exports are still trusted by consumers as a proxy for ensuring that products comply with Islamic food standards (halal food). This research is closely related to the research focus or strategic plan of PNL, particularly section 7, which covers Social Sciences, Humanities, Arts, and Culture, as well as Education. Additionally, this research is directly related to several courses at PNL, including Islamic Economics, Islamic Religious Education, and Management, particularly in the areas of consumer behavior and microeconomics.

RESEARCH METHODS

This study was adopted from research conducted by Muhamad et al. [6], which focused on the importance of foreign halal logos (COO) on consumer purchasing intentions. The innovation and novelty in this study is the inclusion of the influence of halal logos issued by the MUI and halal logos issued by other countries. Another innovation and novelty in this study is the inclusion of non-Muslim religious elements, such as the views of Christian, Hindu, and other consumers toward halal logos issued by Indonesia and other countries, as well as their influence on the decision to purchase products from abroad. This study will use the logistic regression model, which is also known as the logit model. In general, the logistic regression model is as follows:

$$\begin{aligned}\log\left(\frac{Y}{1-Y}\right) &= X\beta \\ \frac{Y}{1-Y} &= e^{X\beta} \\ Y &= (1-Y)e^{X\beta} \\ Y &= e^{X\beta} - e^{X\beta}Y \\ Y + e^{X\beta}Y &= e^{X\beta} \\ (1 + e^{X\beta})Y &= e^{X\beta} \\ Y &= \frac{e^{X\beta}}{1 + e^{X\beta}} \\ Y &= \frac{e^{\beta_1 X_1 + \beta_2 X_2}}{1 + e^{\beta_1 X_1 + \beta_2 X_2}}\end{aligned}$$

This study will use purchasing decisions as the dependent variable (Y). Meanwhile, the independent variables are the MUI halal logo as X1 and halal logos from other countries/countries of origin (COO) as X2. The data obtained will be primary data with a total of 100 respondents. This study was adopted from research conducted by Muhamad et al. [6], which focused on the importance of foreign halal logos (COO) on consumer purchasing intentions. This study has several research novelties. First, to the best of the authors' knowledge, no previous study has examined the two variables of halal logos from the Indonesian Ulema Council (MUI) and/or halal logos originating from abroad (COO) on consumer purchasing decisions. Most studies have only focused on halal logos without considering their origin.

This study will examine the impact of halal logos, both domestic and foreign, on the purchase of foreign products. Second, this study also has a novelty in that it does not only look at two variables of halal logos originating from within and outside the country, but also looks at the perspectives of Muslims and non-Muslims in the city of Lhokseumawe on halal logos and their impact on the purchase of a product. The author believes that this research is innovative compared to previous studies, as there are still few studies that look at the perspectives of non-Muslims and Muslims on halal logos in a single study like this one. Third, this research is unique and significant because, to the best of the author's knowledge, this issue has never been studied in Lhokseumawe City. This study is also unique because this issue has never been studied in Aceh Province. The results of this study are expected to be used as scientific articles to expand the body of knowledge. In addition, the results of this study can also be used as a reference for the food and beverage industry regarding consumer behavior in Aceh Province, particularly regarding the impact of halal logos from Indonesia and the country of origin (COO).

RESULTS AND DISCUSSION

Goodness of Fit (GoF)

Goodness of Fit (GoF) is a hypothesis test that aims to show the overall level of suitability and accuracy of a model, which serves as validation in SPSS. The test used to determine Goodness of Fit in a logistic regression model can be done with two types of tests, namely Omnibus Tests of Model Coefficients and The Hosmer and Lemeshow Test. Omnibus Tests of Model Coefficients, as shown in Table IV.7, are used to check whether a new model (which includes explanatory variables in the model) is an improvement over the baseline model. Omnibus Tests of Model Coefficients use the chi-square test to see if there is a significant difference between the Log-likelihoods (specifically -2 Log-likelihoods) of the baseline model and the new model. If the new model has a significantly reduced value of -2 Log-likelihoods compared to the baseline model, this indicates that the new model

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explains more variation in the results and thus shows an improvement or increase compared to the baseline model. The value of -2 Log-likelihoods was initially 213.568 as found in the baseline model. Meanwhile, in the new model, the -2 Log-likelihood value decreased significantly to 37.237 with a degree of freedom of 2 and a P value of less than 0.000. These figures indicate that the latest model is significantly better. Omnibus Tests of Model Coefficients can also be used to assess the model as a whole. The logistic regression model uses the g test, which is similar to the f test in the OLS method. Using the Omnibus Tests of Model Coefficients model, the Chi-square value of 37.237 with a degree of freedom of 2 is considered highly significant with a p-value of 0.000 less than 0.05. This indicates that the model used is appropriate and valid. This model is able to explain or predict consumer decisions in purchasing products from outside the country when associated with halal logos, both from within the country and from the country of origin (COO).

Hosmer and Lemeshow Test is considered one of the most reliable statistical tests in SPSS for logistic regression calculations, as this test is able to group observations into similar groups. The chi-square statistic is calculated by comparing the observed frequency with the expected frequency through a linear model. A non-significant chi-square indicates that the data fits the model well. Conversely, the Hosmer and Lemeshow Test indicates that the data does not fit the model if the significance value is less than 0.05. As seen in Table 1, the research model is highly significant because the chi-square value of 11.570 with a degree of freedom of 8 is highly significant with a p-value of 0.171 greater than 0.05.

Table 1. Hosmer dan Lemeshow Test

Step	Chi-square	df	Sig.
1	11.570	8	.171

Source: Processed data

This indicates that the model used is feasible and appropriate. Overall, this model is capable of explaining or predicting consumer decisions in purchasing products from outside the country when associated with halal logos, whether originating from within the country or from the country of origin (COO).

Halal Logo

In general, the inclusion of halal logos, especially on food products, aims to distinguish between halal and non-halal products. In order for a product to display a halal logo on its packaging, it must first obtain a halal certificate. LPPOM MUI is the first halal certification body in Indonesia. LPPOM MUI first issued halal certification in 1994 [19][20].



Figure 1. MUI halal logo

As seen in Figure 1 above, the MUI halal logo is circular in shape and dominated by green, white, and black colors. The words "Majelis Ulama Indonesia" are written in black on a white background. Inside the circle, on a green background, there are Arabic letters, one of which reads 'halal' in white, with the Latin alphabet "HALAL" added below it. The LPPOM MUI is the first institution in Indonesia to obtain SNI ISO/IEC 17065:2012 accreditation certification from the National Accreditation Committee (KAN), which meets international standards. Additionally, the LPPOM MUI has also received accreditation from the Emirates Authority for Standardization and Metrology (ESMA) under the UAE Standard 2055:2-2016. The LPPOM MUI ensures that all materials, processes, and distribution are halal through the Halal Assurance System (SJH). This certification system and halal assurance system are also recognized and used by other halal certification bodies from abroad. The MUI halal logo is also registered as an Intellectual Property Right (IPR) with the Directorate General of Intellectual Property of the Republic of Indonesia. The MUI halal logo is even recognized and accepted in over 60 countries of the Organization of Islamic Cooperation (OIC), including Gulf and Middle Eastern countries. [21] Furthermore, the Halal Product Guarantee

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Agency (BPJPH) under the Ministry of Religion, based on Article 37 of Law Number 33 of 2014 on Halal Product Guarantee, has established a new halal label that is valid nationwide. The establishment of the halal label is included in the Decision of the Head of BPJPH No. 40 of 2022 on the Establishment of the Halal Label, signed on February 10, 2022, and effective as of March 1, 2022. [22] The results of this study indicate that 15.7% of respondents were unaware of the authority responsible for establishing the halal logo. Meanwhile, 28.9% of respondents correctly identified the Halal Product Guarantee Agency (BPJPH) as the entity responsible for creating the new halal logo. The remaining 55.4% of respondents only knew that the halal logo was issued by LPPOM MUI. This indicates that BPJPH must be more proactive in educating the public about the new halal logo in Indonesia, including the registration process for its creation and the importance of the halal logo for the public, particularly residents of Lhokseumawe.

The majority of respondents, both Muslim and non-Muslim, are aware of the halal logo created in Indonesia. This result is consistent with those obtained by [2] [8]. Furthermore, they agree that the halal logo is important to be included on product packaging, especially food products. Only five non-Muslim respondents believe that the halal logo created by the Indonesian halal certification body is not important. The majority of Muslim respondents strongly agreed and agreed with all the questions. Interestingly, non-Muslim respondents showed positive signs regarding halal food products even though they are not obligated to consume halal food. Non-Muslim respondents gave the highest scores for all questions asked. The same answers were also given by respondents from the Muslim group. There were only slight differences in the median and mode values. A very noticeable difference was seen in the first question, where Muslims are required to consume halal food, so all Muslim respondents gave the highest scores. Meanwhile, non-Muslims, who are not required to consume halal food, had a median and mode of 3. The average score was also very high, although still below that of the Muslim group. This indicates that non-Muslim respondents show positive (favorable) signs regarding halal food products. Overall, the standard deviation values show the opposite trend, with higher standard deviations for non-Muslims, although the values are relatively small in general.

Halal logo from the product's country of origin (Country of Origin)

Korean culture has become popular among Indonesians. Following the boom in Korean films and dramas, people are now being treated to a variety of cuisines that have come from or have roots in Korea. Samyang Instant Hot Chicken Ramen Buldak Extra Hot, Nongshim Kimchi Ramyun, Jajangmyeon, Japchae, Shin Ramyun, and Tteokpokki are some examples of Korean foods that are well-known and loved by the public. The development of foreign cuisine is not limited to Korea. Japanese food has also been a part of Indonesian cuisine for a long time. Udon, Gyoza, Takoyaki, Ramen, and Sushi are examples of Japanese dishes that have been embraced by Indonesians. In fact, many street vendors now sell Japanese food in various regions across Indonesia. Similarly, Turkish cuisine has made its way to Aceh Province following the devastating tsunami that struck Aceh in 2004. The people of Aceh were introduced to various Turkish dishes as part of the large-scale reconstruction and rehabilitation efforts following the 2004 tsunami. Today, the people of Aceh have grown accustomed to dishes like kebab, köfte, and durum. Many vendors sell kebab on the streets of various cities in Aceh.

The popularity of foreign foods has also spread to modern retail stores. Many ready-to-eat food products from abroad are widely available at stores like Suzuya, Alfamart, Indomaret, and Alfamidi, which are scattered across Aceh Province. The author observed that the food products available at modern retail stores come from various countries. The author categorizes foreign food products into three main groups. The first group consists of food products that already have a halal logo on their packaging issued by the Indonesian Ulema Council's Food, Medicine, and Cosmetics Research Institute (LPPOM MUI) or have obtained halal certification from the Halal Product Guarantee Agency (BPJPH) under the Ministry of Religion of the Republic of Indonesia. The second group consists of food products that do not have any halal logo on their packaging, whether issued by the Indonesian Ulema Council's Food, Drug, and Cosmetics Research Institute (LPPOM MUI) or the Halal Product Guarantee Agency (BPJPH) under the Ministry of Religion of the Republic of Indonesia. This group also does not display a halal logo obtained from halal certification originating from the product's country of origin, known as the COO (Country of Origin Halal Logo). The final group consists of food products that already have a halal logo on their packaging issued by the authorized certification body in the product's country of origin / COO (Country of Origin Halal Logo). The majority of Muslim respondents strongly agreed and agreed with all the questions. Non-Muslim respondents showed positive signs regarding halal food products, even though they have no obligation to consume halal food. Non-Muslim respondents scored the highest across all questions. The same responses were also given by Muslim respondents. Unlike Table IV.9, the median and mode values showed significant differences between the two groups. Similarly, the average scores were very high, although still below those of the Muslim group. This indicates that

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non-Muslim respondents showed positive (favorable) signs regarding halal food products. Overall, the standard deviation values showed the opposite trend, with the standard deviation for non-Muslims being higher, although the values were generally relatively small.

DISCUSSION

It is not surprising that this variable is significant among consumers. Muslim consumers are obliged to consume only halal food because it has an impact on this world and the hereafter. As mentioned in several verses above and based on the stern warning of the Prophet Muhammad SAW, one example is Al-Baqarah verse 172.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنَّ كُنتُم بِآيَاتِهِ تَعْبُدُونَ

It means: “O you who have believed, eat from the good things which We have provided for you and be grateful to Allah, if it is indeed Him you worship.” (QS. Al Baqarah: 172).

Even the Prophet Muhammad SAW gave a stern warning about food, as follows:

“Any servant whose flesh is nourished by (unlawful) food, Hell is more fitting for him.” (HR. Tirmidzi).

This is believed by the respondents, as seen in the results of the respondents' answers in Table 2.

Table 2. Variables in the Equation

		B	S.E.	Wald	df	Sig.	Exp(B)	95% C.I.for EXP(B)	
								Lower	Upper
Step 1 ^a	X1	.185	.040	21.615	1	.000	1.203	1.113	1.300
	X2	-.019	.040	.223	1	.637	.981	.906	1.062
	Constant	-5.214	1.298	16.121	1	.000	.005		

a. Variable(s) entered on step 1: X1, X2.

Source: Processed data

Based on Table 2, it can be seen that variable X2 (Halal Logo from the Country of Origin or Country of Origin has a coefficient value of X2 or β of -0.019 with a Wald test value of 0.223, which is not significant because the Sig. value is 0.637, which is much greater than the α value of 0.05. This means that variable X2 (halal logo) does not have a significant effect on consumers' decisions to purchase packaged food products from Korea in Lhokseumawe City. The results of this study are similar to those of previous studies, such as Abdul et al. [3]. The majority of respondents, both Muslim and non-Muslim, were unaware of the institution that establishes the halal logo from Korea (Country of Origin). However, there were respondents who were aware of the halal logo in Korea (Country of Origin). Similar to the results obtained by Abdul et al. [3], this study also shows that the Korean halal logo (Country of Origin) is not significant, as the majority of respondents still lack comprehensive information about the Korean halal logo (Country of Origin). However, they believe that the presence of the Korean halal logo (Country of Origin) is important and should be included on product packaging. Another reason why this variable is not significant is that the majority of respondents believe that the halal logo from Korea (Country of Origin) has the same standards as the halal logo found in Indonesia. They believe that as long as there is a halal logo, they will trust that the product is indeed halal, making this variable insignificant because they do not focus much on the origin of the halal logo on a product..

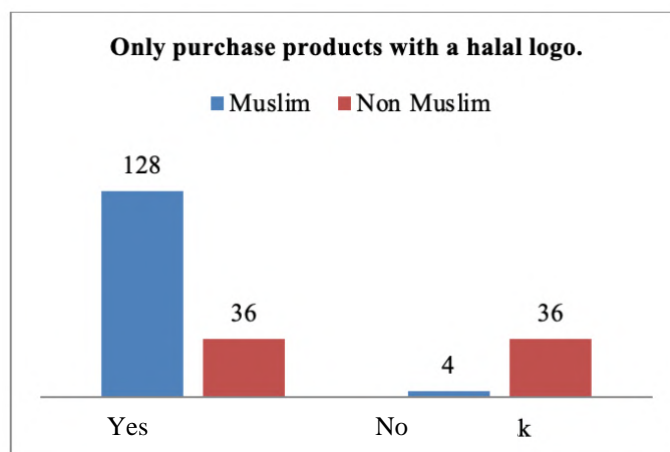


Figure 2. Purchase decision for products with halal logo

From the graph above, it can be seen that the majority of Muslim respondents will only buy packaged products from Korea if there is a halal logo, whether it is from Indonesia or Korea (Country of Origin). However, there are still Muslim respondents who do not consider the presence of a halal logo when consuming products from Korea. An interesting phenomenon can be seen when we look at the data where 50% of non-Muslim respondents still choose to buy Korean packaging that has a halal logo regardless of where the halal logo comes from. As for the other 50% of non-Muslim respondents, the halal logo is not one of the criteria in consuming a product. This is understandable because for those who are non-Muslim, there is no obligation to consume halal products. The city of Lhokseumawe, in particular, and Aceh Province, in general, have special authority regarding the implementation of Islamic law following the enactment of Law No. 44 of 1999 on the Implementation of Special Status for the Province of Aceh, Law No. 18 of 2001 on Special Autonomy for the Province of Aceh as the Province of Nanggroe Aceh Darussalam, and Law No. 11 of 2006 on the Government of Aceh. This results in non-Muslim respondents residing in Lhokseumawe City only having access to halal-certified food. This is one of the reasons why 50% of non-Muslim respondents continue to consume Korean products bearing a halal logo from Korea (Country of Origin).

The results of this study also indicate that consumers, particularly non-Muslims, view products with halal logos, regardless of their origin, as a sign or signal that the product is of good quality and safe for consumption. The majority of respondents also believe that the quality displayed by products with halal logos is equivalent to the Indonesian National Standards (SNI). The results of this study also show that the animal welfare issues of concern to the international community have not been proven. This is evidenced by respondents' belief that the halal logo reflects that animals are well-treated. Furthermore, they also believe that products bearing the halal logo, whether from Indonesia or Korea (Country of Origin), slaughter animals in accordance with Islamic law, making the products halal for consumption. The results of this study serve as a reference for national and foreign company decision makers, showing that the halal logo is recognized internationally. Halal logos and COOs reflect products that have gone through quality product screening and food safety stages and are concerned about animal welfare. The presence of halal logos is not an exclusive sign of a market share limited to Muslim consumers. This study and previous studies show that non-Muslim consumers, even though they are not obliged to consume halal food, also have the desire and ability to consume food products with halal logos. Decision-makers must formulate marketing strategies to reach non-Muslim consumers who show positive indications of becoming potential buyers, thereby increasing their product market share. In turn, effective marketing strategies will boost company revenue and create new job opportunities that are greatly needed by the community.

Researchers also received constructive suggestions during the 8th National Seminar of the State Polytechnic of Lhokseumawe held last week to conduct the same research with a broader scope covering the provinces of Aceh and North Sumatra. Increasing the scope of respondents with greater religious diversity will better reflect the impact of halal logos and halal logos from the product's country of origin. This is one of the limitations of this study. For future research, in addition to expanding the research location, it may also be considered to use time series data and panel data. It would also be interesting to investigate the marketing strategies of products with halal logos or halal logos from the product's country of origin (Country of Origin)..

CONCLUSION

The results of this study indicate the need for an active role for BPJPH in public outreach and education. Regression analysis shows that the halal logo variable (X1) has a significant effect on consumer perceptions, while the country of origin of the halal logo variable (X2) is not significant. However, in general, the halal logo is viewed as an indicator of product quality and safety by both Muslim and non-Muslim consumers. Respondents also believe that products with halal logos reflect compliance with animal welfare principles and Islamic slaughtering practices. Another important finding is that halal logos not only serve as religious markers but also as quality signals that appeal to non-Muslim consumers. This opens opportunities for businesses to develop inclusive marketing strategies that reach all market segments. The results of this study also indicate that consumers, especially non-Muslims, view products with halal logos, regardless of where the logo originates, as a sign or signal that the product is of good quality and safe for consumption.

The majority of respondents also believe that the quality displayed by products with halal logos is equivalent to Indonesian National Standards (SNI). Animal welfare issues that are of concern to the international community have not been proven. This is evidenced by the respondents' belief that halal logos reflect that animals are well cared for. Furthermore, they also believe that products bearing halal logos, whether from Indonesia or Korea (country of origin), slaughter animals in accordance with Islamic law, making the products halal for consumption. The presence of the halal logo does not signify an exclusive market share limited to Muslim consumers. This study and previous research indicate that non-Muslim consumers, even without an obligation to consume halal food, also have the desire and ability to consume food products bearing the halal logo. Decision makers must formulate their marketing strategies to reach non-Muslims who show positive indications of becoming potential buyers to increase their market share. In turn, a good marketing strategy will increase company revenue and create new jobs that are much needed by the community. One limitation of this study is that the scope of the research is limited to a single city in Aceh Province. For further research, in addition to expanding the research location, it may also be considered to use time series data and panel data. It would also be interesting to study the marketing strategies of products with halal logos as well as halal logos from the product's country of origin (Country of Origin).

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