

Islamic Religious Brand Community Support Practices in Encouraging Creativity Values in The Religiocentric Market of Thailand

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Abstract. *The practice of supporting the Islamic Religious Brand Community in Encouraging Creativity Values in Thailand's Religiocentric Market is one effort that is worth considering in online transactions considering that in the conditions of virtual transactions there are many product choices so that consumers will find it easy to get goods according to religious criteria, especially halal and non-halal products so that consumers can compare the type and value of products with others. Through this religious brand community, consumers create a bond based on shared values. For the religiocentric market, especially in Thailand, shared religious values become a strong glue and influence consumer purchasing decisions. Support from the religious community which can be in the form of Religious Support, Emotional Support and Informational Support is an antecedent variable that is considered to form Customer Ethical Perceptions and trust which ultimately leads to their willingness to be involved in creativity in the Thai Religious Market. The concept above is value co-creation, namely value creation that involves customers as active actors in creating the value of the goods themselves. This research uses explanatory research with a quantitative approach to analyze data and test it. The research aims to determine the relationship between two or more variables regarding Islamic Religious Brand Community Support Practices in Encouraging Creativity Values in Thailand's Religious Market. The results of this research show that there is a close relationship that is mutually sustainable and influences each other between Islamic Religious Brand Community Support Practices in Encouraging Creativity Values in the Thai Religious Market which causes an increase in the economic level and welfare of the community, both producers and consumers, especially seen from the perspective of the religious community in Thailand.*

Keywords: Brand; Community; Creativity; Religious; Support.

1. INTRODUCTION

Thailand has a population of 67,706,048 million people (Source of information from: central registration office announcement regarding the number of people in the entire kingdom according to civil registration evidence as of 31 December 2022) around 94% are Buddhist, 5% Muslim, 2% Christian, and another 1% are not religious thus creating difficulties for Muslims to buy genuine products online according to Islamic

principles. Community is one effort that is worth considering in online transactions considering the conditions of online transactions with many product choices so that consumers will get substitute goods through the ease of comparing product values. Through community, consumers create a bond based on shared values for the religiocentric market, shared religious values become a strong glue and influence their purchasing decisions.

Support from the religious community which can be in the form of religious support, emotional support and informational support is an antecedent variable that is considered to form customer ethical perceptions and trust which ultimately leads to their willingness to be involved in religious value co-creation.

The concept above becomes value co-creation, namely value creation that involves customers as active actors in value creation (Prahalad & Ramaswamy, 2004). Value co-creation can be carried out between Business to Customer (B to C) (Vargo, et.al., 2008), Business to Business (Golooba & Ahlan, 2020) and customer to customer (C to C) via online platforms (Nadeem , et.al., 2021) Increasing consumer interest in being involved in value co-creation is an important strategy. This is related to the increasingly limited company resources on the one hand and very rapidly changing market dynamics on the other hand, 2 so that relying on internal resources alone is deemed insufficient. Through customer engagement, companies can optimize resources and know better what they want. Apart from that, customers will also be more satisfied because their desires are more fulfilled.

Considering the importance of value co-creation strategies, many studies have discussed this, including (Merz et al., 2018); (Zhang et al., 2018); (Kim et al., 2020); (Nadeem & Al-Imamy, 2020); (Busser & Shulga, 2018). However, very few studies related to value co-creation focus on the religiocentric market segment. Religiocentric means religious sentiment based on the exclusivity of the belief that a person in fulfilling his interests must be based on the teachings of the religion he adheres to (Ray, et.al., 1972). Strong religious followers will tend to obey the rules and codes of ethics established by the religious doctrines they adhere to. Using a religiocentric approach to marketing strategy becomes a successful business. In this market segment, marketers can form a religion-based value proposition and serve customers according to religious principles (Hendar, et.al., 2020).

In religiocentric markets, consumers strongly adhere to religious values and base all their activities on religious values, including how they consider the value they obtain when consuming a product. Therefore, it is felt that the 6 (six) values offered are not able to cover all types of values expected by customers in this market, so they must be refined by adding religious value. This takes into account that the incompatibility of the product and the process of obtaining it with religious values will not be accepted in this market segment, because strong religious followers will tend to adhere to the rules and codes of ethics established by their religious doctrines.

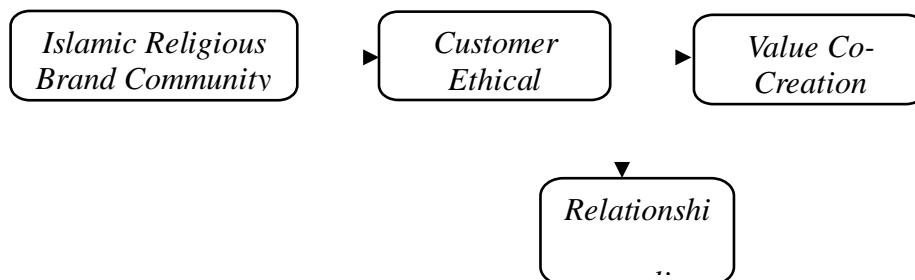
The increasing interest of consumers in engaging with other consumers to create mutual value through virtual communities will benefit all actors. For companies, C to C interactions can strengthen the brand and the religious values attached to the brand more efficiently and effectively. Customers will gain reinforcement of product values as well as religious values through their interactions with people who have the same

religious values in a faith-based community. The values created must be obtained and result in strengthening knowledge and belief in religious values. Consumers who are religiocentric consider products that are able to support a better religious life to be more attractive (Hendar, 2019). If this cause and effect relationship can be consistently implemented, then the virtual halal ecosystem will be stronger.

2. RESEARCH METHODS

This research uses explanatory research with a quantitative approach. According to (Sugiyono, 2017), explanatory research is a research method that aims to explain the position of the variables studied and the influence between one variable and other variables. This quantitative approach is based on the philosophy of positivism which is used to research certain populations or samples and collect data using research variables (Sugiyono, 2017). These variables include Value co-Creation (VCC), Islamic Religious Brand Community Support (IRBCS), Customer Ethical Perceptions (CEP), and Relationship quality which takes the Population and Sample.

The empirical model of this research explains that increasing Value Co-Creation (VCC) from the Halal food and community through Islamic Religious Brand Community Support (IRBCS), Customer Ethical Perceptions (CEP), and Relationship quality. Thus, the empirical model in this research can be described as in Figure 2.1 as follows:



2.1. Population

Population is a generalization area consisting of subjects or subjects who have certain qualities and characteristics determined by researchers to be studied and then conclusions drawn (Sugiyono, 2012). The population in this research is 400 individual members of an organization called the Thai Muslim Trade Association who are actively involved in an online-based trade in food and miniman labeled Halal, where the majority of consumers are Muslim and have purchased Halal food and drinks at least 3 (three) times.

2.2. Sample

The sample is part of the number and characteristics of the population (Sugiyono, 2017). Sampling was carried out by means of purposive sampling, that is, sampling was carried out non-randomly according to the criteria set by the author. The sample was 151 members of the Thai Muslim Trade Association.

2.3. Data Sources and Types

Research data sources can come from primary data. Primary data is data obtained directly from the object (Widodo, 2017). The primary data source in this research was obtained from a questionnaire given to religiocentric producers, especially in Thailand, who are actively involved in an online-based Halal food and snack community. The data obtained were in the form of answers to statements in the questionnaire regarding Value co-Creation (VCC), Islamic Religious Brand Community Support (IRBCS), Customer Ethical Perceptions (CEP), and Relationship quality.

2.4. Method of collecting data

The data collection method in this research is using open questionnaires and closed questionnaires via Google Form. A questionnaire statement whose answers have been defined by the researcher is called a closed questionnaire. A questionnaire statement that gives respondents the freedom to answer is called an open questionnaire (Kuncoro, 2003). The questionnaire was prepared on the basis of indicators of the variables in the research. And in this study a Likert scale of 1 to 5 was used with the following information:

Respondent's Answer	Score
Strongly agree	5
Agree	4
Neutral	3
Don't agree	2
Strongly Disagree	1

2.5. Variables and Indicators

The following is the operational definition and development of measuring indicators for each research variable. The operational definition of each variable is shown in Table 3.2 below

No	Variable	Indicator Device	Source	Measuring instrument
1.	Islamic Religious Brand Community Support (IRBCS)	1. Share information 2. Information search 3. Responsible behavior 4. Fair & Pious	Nguyen, et.al., (2016)	Likert scale 1-5
2.	Customer Ethical Perceptions (CEP)	1. Privacy 2. Security 3. Reliability 4. Non-Fraud	Nadeem, et.al. (2019)	Likert scale 1-5
3.	Value Co-Creation (VCC)	1. Functional Value	Sanchez, J.,	Likert scale 1-

		2.	Emotional Value	et.al. (2006)	5
		3.	Social Values		
		4.	The Value of Creativity		
4.	Relationship Quality	1.	Trust	Grunig, J.E. (2006)	Likert scale 1-5
		2.	Controls		
		3.	Mutuality		

2.6. Data Analysis Techniques

The data processing process in this research will use PLS Statistics technology media to determine the relationship between variables. Previously, analyzing the data was by grouping data based on variables and types of respondents, tabulating data based on variables from all respondents, then presenting data for each variable studied. Partial Least Square (PLS) is a method based on the regression family for creating and building models and methods for the social sciences with a prediction-oriented approach (Wold, 1960). PLS has the assumption that research data is distribution-free, meaning that research data does not refer to one particular distribution (for example the normal distribution). PLS is an alternative method to SEM that can be used to overcome the problem of relationships between complex variables but the data sample size is small (30 to 100), considering that SEM has a minimum data sample size of 100 (Hair, et.al., 2010). According to (Abdi, 2003), PLS Regression is a method for finding components of PLS is defined by two equations, namely the inner model and the outer model. The inner model determines the specification of the relationship between the latent variable and its indicators. Latent variables are divided into two, namely exogenous latent and endogenous latent. Exogenous latent variables are causal latent variables, latent variables that are not influenced by other latent variables. Exogenous latent variables have an effect on other latent variables. Meanwhile, endogenous latent variables are latent variables that are explained by exogenous latent variables. Endogenous latent variables are the effects of exogenous latent variables (Sofyan & Heri, 2011).

2.6.1. Measurement Model Testing (Outer Model)

Testing the outer model measurement model determines how to measure the latent variable. Evaluate the outer model, by testing internal consistency reliability (Cronbach alpha and composite reliability), convergent validity (indicator reliability and AVE), and discriminant validity (Fornell & Larcker, 1981).

1. Convergent Validity

Convergent validity measuring the magnitude of the correlation between constructs and latent variables. In evaluating convergent validity from examining individual item reliability, it can be seen from the loading factor value. The loading factor value describes the magnitude of the correlation between each measurement item (indicator) and the construct. A loading factor value > 0.7 is said to be ideal, meaning that the indicator is said to be valid in measuring the construct. In empirical research experience, a loading factor value > 0.4 is still acceptable. Individual reflexive

measures can be said to be correlated if the value is more than 0.40 with the construct to be measured (Ghozali and Latan, 2015). Thus, loading factor values < 0.4 must be removed from the model (dropped). After we evaluate individual item reliability through the loading factor value. Another measure of convergent validity is the average variance extracted (AVE) value. The AVE value describes the amount of variance or diversity of the manifest variables that a latent construct can have. Thus, the greater the variance or diversity of the manifest variable that a latent construct can contain, the greater the representation of the manifest variable to the latent construct. (Fornell & Larcker, 1981) in (Imam, 2014; and Sofyan & Heri, 2011) recommend the use of AVE as a criterion for assessing convergent validity. The limit used in this research is 0.4. AVE values above 0.4 are still acceptable and sufficient (Barclay, et.al., 1995).

2. Discriminant Validity

Discriminant validity is the extent to which a construct is truly different from other constructs by empirical standards. Thus, establishing discriminant validity implies that a construct is unique and captures phenomena not represented by other constructs in the model. Traditionally, researchers rely on two measures of discriminant validity, namely using Fornell-Larcker and HTMT. (Heterotrait-Monotrait Ratio Of Correlations). To test discriminant validity, researchers used Fornell-Larcker and HTMT (heterotrait-monotrait ratio of correlations) (Henseler et al., 2016).

3. Internal Consistency Reliability

The next step is to look at the internal consistency reliability of the Cronbach's alpha and composite reliability (CR) values. Cronbach's Alpha tends to estimate construct reliability lower than Composite Reliability (CR). Composite reliability varies between 0 and 1, with higher values indicating higher levels of reliability. It is generally interpreted in the same way as Cronbach's alpha. Specifically, the composite reliability values are 0.60 – 0.70. The interpretation of composite reliability (CR) is the same as Cronbach's alpha. A cutoff value > 0.7 is acceptable, and a value > 0.8 is very satisfactory.

2.6.2. Structural Model Testing (Inner Model)

After evaluating the construct/variable measurement model, the next stage is to evaluate the structural model or inner model. Evaluation of the structural model or inner model aims to predict the relationship between latent variables. Inner model, namely the specification of relationships between latent variables (structural model), also called inner relations, describes the relationship between latent variables based on substantive research theory. (Jaya et al., 2008). The structural model was evaluated using R-square for the dependent construct, Stone-Geisser (Q-square test) for Q2 predictive relevance, significance test of the structural path parameter coefficients.

1. *Coefficient of Determination* (R-Square)

The first step is to evaluate the Coefficient of Determination (R-square). The interpretation of the R2 value is the same as the interpretation of R2 of linear regression, namely the amount of variability of the endogenous variable that can be explained by the exogenous variable. According to (Chin, 1998) in Sofyan & Heri, (2011). The R2 criteria consist of three classifications, namely: R2 values of 0.67, 0.33

and 0.19 as substantial, moderate and weak. (Hair et al., 2017) recommends that if the R-square value is 0.75, 0.50 and 0.25, it proves that the predictive ability of a model is (strong, moderate and weak). Changes in the R² value can be used to see whether the influence of exogenous latent variables on endogenous latent variables has a substantive influence.

2. Effect Size (F-Square)

The second step is to evaluate the Effect Size (f-square). In addition to evaluating the R² value of all endogenous constructs, changes in the R² value when certain exogenous constructs are removed from the model can be used to evaluate whether the removed construct has a substantive impact on the endogenous construct, this measure is referred to as the f^2 effect. A guideline for assessing f^2 is that values of 0.02, 0.15, and 0.35, respectively, represent small, medium, and large effects (Cohen, 1998) of the exogenous latent variable. An effect size value of less than 0.02 indicates that there is no effect.

3. Predictive Relevance (Q-square)

The third step is to evaluate Predictive Relevance (Q-square). Apart from evaluating the magnitude of the R² value as a criterion for predictive accuracy, researchers must also examine the Stone-Geisser Q² value (Geisser, 1974; Stone, 2017)). This measure is an indicator of the model's out-of-sample predictive power or predictive relevance. When a PLS path model shows predictive relevance, it accurately predicts data that were not used in the model estimation. In a structural model, a Q² value greater than zero for a specific reflective endogenous latent variable indicates the predictive relevance of the path model for a particular dependent construct. The Q² value is obtained using a blindfolding procedure for a removal distance determined by D. Blindfolding is a sample reuse technique that removes each data point D in the endogenous construct indicator and estimates the parameters with the remaining data points (Chin, 1998; Henseler et al., 2009 ; Tenenhaus et al., 2005). Another test in structural measurement is Q² predictive relevance which functions to validate the model. This measurement is suitable if the endogenous latent variable has a reflective measurement model. The results of Q² predictive relevance are said to be good if the value is > which indicates that the exogenous latent variable is good (suitable) as an explanatory variable that is able to predict the endogenous variable.

4. Hypothesis Testing

Hypothesis significance testing can be seen in the P-values and T-values obtained through the bootstrapping method in the Path Coefficients table. Ghazali (2018) believes that if the significance value of the p value is <0.05 and the significance value is 5% the path coefficient is considered significant if the t-statistic value is >1.96 (Hair et al., 2011). Meanwhile, to determine the magnitude of the influence of the relationship, it can be seen through the path coefficient. (Diamantopoulos, et.al., (2000) states that a path coefficient below 0.30 gives a moderate influence, from 0.30 to 0.60 a strong influence, and more than 0.60 gives a very strong influence.

3. RESULTS AND DISCUSSION

3.1. Hypothesis Testing

Hypothesis significance testing can be done via the bootstrapping menu in the SmartPLS test tool by looking at the Path Coefficients table in the t-statistics and p-values columns. Testing this hypothesis uses the significance criteria of a p-value <0.05 and a significance value of 5%. The path coefficient is considered significant if the t-statistic is >1.96. To find out the magnitude of the influence of the relationship, it can be seen through the path coefficient, with the following criteria:

- a. If the path coefficient is below 0.30, it has an influence (moderate).
- b. If the path coefficient is between 0.30 – 0.60 (strong), and if it is more than 0.60 (very strong).

There are 4 (four) hypotheses in the inner model in this research, namely:

1. Ho: Islamic Religious Brand Community Support has no significant effect on Customer Ethical Perceptions
H1: Islamic Religious Brand Community Support significantly influences Customer Ethical Perceptions
2. Ho: Customer Ethical Perceptions do not significantly influence Value Co-Creation
H2: Customer Ethical Perceptions significantly influence Value Co-Creation
3. Ho: Customer Ethical Perceptions do not significantly influence Relationship Quality
H3: Customer Ethical Perceptions significantly influence Relationship Quality
4. Ho: Relationship Quality does not significantly influence Value Co-Creation
H4: Relationship Quality significantly influences Value Co-Creation

Table of Research Hypothesis Test Results

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (O/STDEV)	P Values	Results
Customer Ethical Perceptions -> Relationship Quality	0.671	0.668	0.053	12,570	0,000	Accepted
Customer Ethical Perceptions -> Value Co-Creation	0.497	0.493	0.070	7,111	0,000	Accepted
Islamic Religious Brand Community Support -> Customer Ethical Perceptions	0.758	0.755	0.042	18,114	0,000	Accepted
Relationship Quality -> Value Co-Creation	0.396	0.402	0.080	4,936	0,000	Accepted

Source: Primary data processed by researchers, 2024

The results of the inner model test as listed in the table above show that 4 (four) relationship paths are significant at $\alpha = 0.05$. Based on the sign of the coefficient and the formative relationship to the variables, it can be translated as follows:

a. Hypothesis Test Results 1

Hypothesis 1 of this research is that the higher the ethics of Thai Muslim Trade Association members in the business activities they carry out, the easier it will be for them to have good relationships with other Thai Muslim Trade Association members which can be used to help each other in expanding market share to get new customers. . The customer ethical perception variable has a significant positive effect on relational quality with a path coefficient (O) at a significance level of 0.000 (<0.05), so it can be concluded that customer ethical perception has a strong influence on relational quality. Therefore, the first hypothesis which states that there is an influence between customer ethical perceptions on relational quality, is accepted.

b. Hypothesis Test Results 2

Hypothesis 2 of this research is that the higher the ethics of Thai Muslim Trade Association members in maintaining customer perceptions in the business activities they carry out, the easier it will be for them to maintain the creative value of the products produced because customers feel they have good functional value for the product. The customer ethical perception variable has a significant positive effect on the value co-creation variable with a significance level of 0.000 (<0.05), so it can be concluded that customer ethical perception has a strong relationship with value co-creation. Therefore, the second hypothesis which states that there is an influence between customer ethical perceptions on value co-creation, is accepted.

c. Hypothesis Test Results 3

Hypothesis 3 from this research can be concluded, namely that the higher the Islamic religious value of Thai Muslim Trade Association members in maintaining good relationships with customers, the level of customer perception towards Thai Muslim Trade Association members will remain maintained. This is because customers will have a good perception because members of the Thai Muslim Trade Association can share information with other members of the Thai Muslim Trade Association so that customers will find it easy when they need the information they need. Apart from that, privacy is also well maintained. The variable Islamic religious brand community support has a significant positive effect on customer ethical perceptions at a significance level of 0.000 (<0.05). Therefore, the third hypothesis which states that there is an influence between Islamic religious brand community support on customer ethical perceptions, is accepted.

d. Hypothesis Test Results 4

Hypothesis 4 from this research can be concluded, namely that the better the quality of the relationship between members of the Thai Muslim Trade Association, the better the level of creative value produced for a product, which will also result in good relationships with customers. The relationship quality variable has a significant positive effect on value co-creation at a significance level of 0.000 (<0.05). Therefore, the third hypothesis which states that there is an influence between relationship quality and value co-creation, is accepted.

3.2. The Influence of Islamic Religious Brand Community Support on Customer Ethical Perceptions

Hypothesis testing in this research has the result that the Islamic religious brand community support variable has a significant positive influence on customer ethical perceptions. This is also in line with previous research conducted by (Nadeem, et.al., 2021) which states that Consumers strongly adhere to religious values in all their activities, including how they consider the value they obtain when consuming a product. Support for communities containing people with the same strong religious beliefs will certainly provide religious support because religion is a cultural element that influences a person's attitudes, values and behavior.

This indicates that the role of Islamic religiosity as depicted through character greatly influences customer perceptions. Brand community identification shows that consumers agree with the norms found in that community (Algheseimer, 2005). Consumers identify brands and brand providers together (Marzocchi, et.al., 2013), so that consumers who use the same brand are considered as one unit. If the meaning of identification is related to brands that contain religious values, then it can be said that when a person feels that his religious values are in accordance with his religious values, the values attached to a brand, he will feel owned and proud of the brand's achievements, feeling that the success of the religious brand is also their success. They are also very enthusiastic about talking about brands and having an emotional connection, so they prefer to use the word "we" rather than "they".

3.2.1. The Influence of Customer Ethical Perceptions on Value Co-Creation

Hypothesis testing in this research has the result that the Customer Ethical Perceptions variable has a significant positive influence on Value Co-Creation. The results of this research are in line with previous research conducted by (Hendar, et.al., 2022) which revealed that customer participation and customer ethical perceptions influence the intention to create shared value (VCC). This indicates that ethics is an important factor to consider because consumers will get information support from many sources. This can give rise to ethical, positive or negative perceptions of a brand or owner.

Regardless of the underlying motive, consumers begin to like the goods or brands offered by companies as well as entrepreneurs which has value ethical compared to unethical companies, then ethical behavior will lead to a better direction for the entrepreneurs themselves. Consumers have supported companies that act ethically and responsive (Deng, 2015). Therefore Thai Muslim Trade Association organization as Brand stakeholders and consumers are demanding that member consider ethics worries consumer, so you can produce better response (Maxfield, 2008).

3.2.2. The Influence of Customer Ethical Perceptions on Relationship Quality

Hypothesis testing in this research has the result that the customer ethical perceptions variable has a significant positive influence on relationship quality. These results are also in accordance with previous research conducted by (Nadeem, et.al., 2019) that *customer ethics perceptions* is a necessity in creating value co-creation, meaning that if customers are not included in the product/service creation process, then value co-creation is difficult to realize. Therefore, customers are provided with some basic information necessary for co-creation. This division requires compliance with company guidelines and directions and smooth and respectful communication and interaction which will then manifest as a good relationship (relationship quality).

The quality of the relationship between customers and providers is the main goal that must be achieved well (Tajvidi, et.al., 2017). In this case, it confirms that the concept of customer relationship quality can significantly provide good perceived value in building good relationships between customers and providers. The impact of good customer relationships will produce sustainable customer intentions in building value co-creation. Because the quality of customer relationships has the power to encourage engagement between customers and providers in strengthening the value of a brand. The benefit that can be felt when the quality of customer relations improves is good customer relations and this will automatically increase loyalty to the products offered.

3.2.3. The Influence of Relationship Quality on Value Co-Creation

Hypothesis testing in this research results that the relationship quality variable has a significant positive influence on value co-creation. This indicates that customers are more willing to participate in the community, share their experiences and knowledge, and leave suggestions and recommendations for consideration by members Thai Muslim Trade Association in creating value co-creation. This is because they feel a strong sense of trust, satisfaction, and commitment in this community (Tajvidi, et.al., 2017).. As a result, relationships quality can be a predictor of the intention of members of a trading community to jointly create brand value.

4. CONCLUSION

Based on the problem formulation that occurred in this research, it can be concluded that; 1) *Religious Brand Community Support (IRBCS)* has a significant positive influence on Customer Ethical Perceptions (CEP). This indicates that support for a community of shared, strong religious beliefs is a cultural element that influences a person's attitudes, values and behavior. Also influences customer perception someone who will feel ownership and pride in the brand's achievements, feeling that the success of the religious brand is also their success. They are also very enthusiastic about talking about brands and having an emotional connection, so they prefer to use the word "we" rather than "they". 2) Customer Ethical Perceptions (CEP) has a significant positive influence on Value Co-Creation. Company ethics is an important factor to consider because consumers will get information support from many sources. This can give rise to ethical, positive or negative perceptions of a brand or owner. consumers start to like the goods or brands offered, then ethical behavior will lead to a better direction for the entrepreneur himself. Therefore, the Thai Muslim Trade Association organization as brand and consumer stakeholders demands that members consider the ethical concerns of consumers, so that they can produce better responses. 3) *Customer Ethical Perceptions (CEP)* has a significant positive influence on Relationship quality. customer ethic perception is a necessity in creating value co-creation, meaning that if customers are not included in the product/service creation process, then value co-creation is difficult to realize. Therefore, customers are provided with some basic information necessary for co-creation. This division requires compliance with company guidelines and directions and smooth and respectful communication and interaction which will then manifest as a good relationship (relationship quality). 4) Relationship quality has a significant positive influence on value co-creation. This indicates that customers are more willing to participate in the community, share their experiences and knowledge, and leave suggestions and recommendations for consideration by members of the Thai Muslim Trade Association in creating value co-creation. this is because they strongly feel feelings of trust, satisfaction and commitment in this community (Tajvidi, et.al.,

2017). As a result, relationship quality can be a predictor of the intention of members of the trading community to jointly create brand value.

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