

**EXPLORING THE PERSPECTIVE OF SAMARINDA CITY RESIDENTS AS
CUPPING PATIENTS: BALANCING RELIGIOUS BELIEFS AND
EXPERIENTIAL INSIGHTS**

NASKAH PUBLIKASI

Diajukan Sebagai Salah Satu Persyaratan
Untuk Memperoleh Gelar Magister
Fakultas Ekonomi Bisnis dan Politik Universitas Muhammadiyah Kalimantan Timur



Oleh :

Muhamad Amir Ariandi
NIM : 2111102435005

**PROGRAM STUDI MAGISTER MANAJEMEN
FAKULTAS EKONOMI BISNIS DAN POLITIK
UNIVERSITAS MUHAMMADIYAH KALIMANTAN TIMUR
2024**

HALAMAN PERSETUJUAN

**PENGARUH *CUSTOMER EXPERIENCE*, *RELIGIOSITY*,
PERCEIVED VALUE DAN *SERVICE CUSTOMER INVOLVEMENT*
TERHADAP *REPURCHASE INTENTION* MELALUI *TRUST*
PADA PASIEN BEKAM DI KOTA SAMARINDA**

Naskah Publikasi

Oleh:

MUHAMAD AMIR ARIANDI

NIM. 2111102435005

Telah diperiksa dan disetujui untuk diuji oleh :

Pembimbing I



Dr Bun Yamin, SE., MM

NIDN. 8835033420

Pembimbing II



Dr. Fenty Fauziah, M.Si., Ak., CA

NIDN. 0105017507

HALAMAN PENGESAHAN

**PENGARUH CUSTOMER EXPERIENCE, RELIGIOSITY DAN
PERCEIVED VALUE TERHADAP REPURCHASE INTENTION
MELALUI TRUST PADA PASIEN BEKAM DI KOTA SAMARINDA**



OLEH

MUHAMAD AMIR ARIANDI

NIM. 2111102435005

Telah dipertahankan didepan Dewan Penguji
Pada tanggal 18 September 2023 dan dinyatakan telah
Memenuhi persyaratan untuk diterima

Dewan Penguji:

- | | | | |
|----|-------------|--------------------------------------|---|
| 1. | Penguji I | Prof. Bambang Setiaji., M.Si | (.....)  |
| 2. | Penguji II | Dr. Fitriansyah, ST., M.M | (.....)  |
| 3. | Penguji III | Dr. Bun Yamin, SE., M.Si | (.....)  |
| 4. | Penguji IV | Dr. Fenty Fauziah, M.Si.,
Ak., CA | (.....)  |

Mengetahui,



Ketua Prodi
Magister Manajemen

Hiwan Susila, S.E., M.Si., Ph.D
NIDN. 0620107201



Dekan
Fakultas Ekonomi, Bisnis dan Politik

Wahid Wajdi, M.M., Ph.D
NIDN. 0605056501

EXPLORING THE PERSPECTIVE OF SAMARINDA CITY RESIDENTS AS CUPPING PATIENTS: BALANCING RELIGIOUS BELIEFS AND EXPERIENTIAL INSIGHTS

Muhamad Amir Ariandi¹, Fenty Fauziah^{2*}, Bun Yamin³, Istimaroh istimaroh⁴, Fitriansyah⁵

^{1,2,3,4,5} Muhammadiyah University of East Kalimantan, Indonesia

*Corresponding author, Email: ff230@umkt.ac.id

Submitted:, Reviewed:, Accepted:, Published:

Abstract

The number of patients who utilize cupping services on a monthly basis varies, and experts are trying to figure out how to make the curve steady or possibly rise higher by doing more study. The purpose of this study is to examine and demonstrate how perceived value, religion, and customer experience affect the likelihood that a consumer will make another purchase through trust. Four of the seven hypotheses—the first, third, sixth, and seventh—had positive and significant status in this study, which included 120 respondents from the city of Samarinda. In contrast, three hypotheses—the second, fourth, and fifth hypotheses—were rejected with positive and negative status and were not significant.

Keywords: Customer Experience, Religiosity, Perceived Value, Repurchase Intention, Trust.

Introduction

This investigation will center on alternative cupping treatments, emphasizing the perspectives of cupping patients regarding their recurrent engagement with cupping treatment services. Additionally, the study will incorporate data pertaining to the utilization of cupping services by patients throughout the calendar year 2022, spanning from January to December.

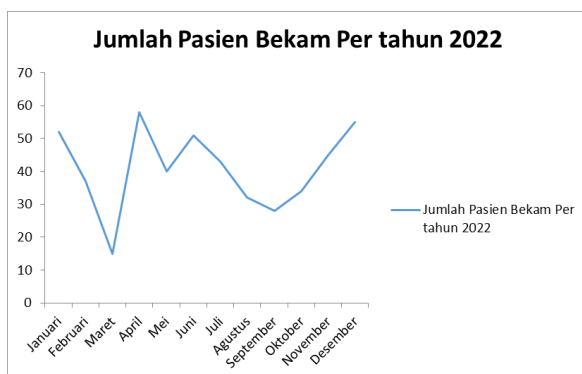


Figure 1. Cupping Patient Data, 2022

The frequency of cupping service utilization by recurring patients exhibits notable fluctuations throughout the months of January to March, demonstrating a substantial decline followed by a sharp increase in April. However, a subsequent decrease transpires in May, succeeded by a modest rise in June. The trend then displays a gradual decline from

July to September, followed by a resurgence from October to December. Given these fluctuations, the research endeavors to identify a resolution for achieving stability in the trend and potentially fostering further growth. To address this, the study employs various variables encompassing customer experience, religiosity, perceived value, trust, and repurchase intention.

The realm of marketing management has seen limited exploration in the context of cupping treatment, with existing research primarily delving into the health aspects rather than strategies aimed at fostering loyalty among cupping patients. Consequently, this study is positioned as a relatively novel contribution, representing one of the scarce empirical investigations focused on elucidating methods to cultivate customer loyalty and sustained engagement with cupping treatment. Notably, a discernible gap persists in the marketing research domain concerning the interplay between Customer Experience, Religiosity, Perceived Value, Trust, and Repurchase Intention.

The variegated outcomes of prior research endeavors catalyze for researchers to embark on investigations featuring distinct focal points. Specifically, this study aims to scrutinize consumer experiences related to herbal cupping treatment and their influence on trust and the inclination towards utilization or repurchase. This particular avenue of inquiry has not been previously explored, and it

diverges from conventional research approaches that predominantly center on tangible products. Moreover, within the realm of health-related domains, herbal medicine, and cupping, scant attention has been directed toward scrutinizing service-oriented objects in prior research undertakings.

The subsequent observation pertains to the ongoing quest by researchers for findings disseminated in global scholarly publications concerning the nexus between Customer Experience, Religiosity, Perceived Value, Trust, and Repurchase Intention. Conclusively, the outcomes of such research endeavors exhibit a diversity of findings. While certain studies demonstrate a substantiated impact on repurchase intention, others yield results that do not achieve statistical significance.

Customer Experience

Customer experience is distinctly delineated as "a sequence of engagements aimed at fulfilling specific customer tasks, encompassing visits, product delivery, or task completion on their behalf" (L'Infedele, 2020). This encounter is inherently individualistic, spanning a spectrum of consumption dimensions such as intellectual, emotional, sensory, physical, and spiritual facets. Notably, the customer experience definition encapsulates a succession of interactions yielding outcomes for both the consumer and the relevant entity, whether it be an organization, product, or department within the organization. This profound engagement entails an intimate connection, enhancing the client's involvement across various realms—intellectual, emotional, sensory, physical, and spiritual. Furthermore, the beliefs or cognitive impressions fortifying customer motivation are encapsulated within the concept of "customer experience" (Chen and Lin, 2019).

The term "customer experience" refers to a company's methodology, tactics, and implementation in overseeing the interaction between consumers and a given product or service. It fundamentally revolves around utilizing these interactions to cultivate contented customers. The primary focus is on the final output of goods or services. Consequently, enhancing customer experience necessitates marketers to gain a profound insight into the lives of consumers and redirect their attention from the product itself to the process of consumption.

Religiosity

According to Earnshaw (2000), religiosity is characterized as an individual's viewpoint on their faith and the application of religious beliefs in their daily existence. As elucidated by Rajagukguk and Sulistianti

in 2011:20, the assertion is made that all religions, being inherently virtuous, share a common objective of imparting moral principles and celebrating the magnificence of life. Religion not only imparts guidance on ethical distinctions but also serves as a moral commitment to abide by societal regulations. It can be posited that religiosity operates as a rationale for the internal enforcement of moral norms. In this context, religion assumes the role of a "supernatural policeman," imposing constraints to ensure that conduct aligns with socially acceptable standards.

Subsequently, as indicated by Daradjat in Andisti (2008:172), the Indonesian community is characterized as a devout society that adheres to the ethical tenets delineated in the doctrines of its religion, encompassing attitudes, conduct, and overall life circumstances. Drawing from the aforementioned perspectives, it can be asserted that religiosity entails the internal absorption of religious principles and an individual's dedication to God, encompassing benchmarks that govern one's conduct towards God, fellow individuals, and the surroundings.

Perceived Value

Winsky (1994) demonstrates that consumers do not primarily procure products for their inherent functionalities; rather, these functionalities serve as a means to deliver the desired customer benefits. The act of purchasing a product is driven by the anticipation of accruing benefits from it. These perceived benefits, coupled with the consumer's perspectives on the product, collectively contribute to the perceived value. Timehaml (1988) articulates Perceived Value as "the overall assessment by a customer of the utility of a product based on judgments concerning what is given and received." The perceived value is essentially the equilibrium between the perceived quality of a product or service and the total acquisition cost (Walker et al., 2006).

Trust

As posited by Siagian and Cahyono (2014), trust is defined as the conviction harbored by one party regarding the intentions and actions of another; thus, consumer trust is delineated as the anticipation of consumers that a service provider is dependable and will fulfill its commitments faithfully. Aribowo and Nugroho (2013) expound that the trust vested by various parties in counterparts engaged in transactional relationships is grounded in the confidence that the trusted individual will fulfill all obligations accurately and by expectations. From the consumer's standpoint, consumer trust (2012) is construed as their confidence

that the vendor will effectively address their needs and expectations, leading to satisfaction.

Repurchase Intention

Repurchase intention serves as a means to curtail costs and facilitate the expansion of market share, as asserted by Ahmad et al. (2011). Alternatively, Cronin and Hult (2000) contend that augmenting consumer satisfaction and repurchase intention can be achieved through the provision of supplementary value and enhanced service quality. According to Hellier et al. (2003), repurchase intention is construed as an individual's deliberate decision to re-engage with particular services, considering situational factors and the level of affinity. Additionally, Engel and Miniard (2001: 283) delineate repurchase intention as a specific manifestation of purchase intention, embodying the inclination to acquire the same product or brand in subsequent transactions.

Customer Experience, Religiosity, and Perceived Value on Trust

Customer experience encompasses the direct and indirect encounters that consumers undergo about service processes, companies, facilities, and their interactions with both entities and fellow consumers, as delineated by Walter et al. (2010: 238). Generally, a positive customer purchasing experience yields numerous favorable outcomes. For instance, individuals who derive satisfaction from their experience are inclined to make repeat purchases and recommend the product to their acquaintances, as indicated by Yolandari and Kusumadewi (2015). A positive customer experience is a predictive factor for consumers exhibiting brand loyalty, as highlighted by Kristanto and Adivijaya (2018). Furthermore, customers with positive experiences tend to contribute positive reviews on online shopping platforms, thereby exerting influence on potential customers yet to make a purchase (Yolandari and Kusumadewi, 2018).

Religiosity holds significance in both marketing and social sciences; however, the literature reveals conflicting findings concerning the dimensions and assessment of religiosity. Pioneering studies by Allport and Ross (1967) and King and Hunt (1972) conceptualized religion not as a singular facet but as a composite of beliefs, knowledge, and practices that exert influence on an individual's daily life—a confluence of various elements. Conversely, some scholars contend that religiosity should be perceived as a continuum rather than a distinct phenomenon, as posited by Beit-Hallahmi and Argyle (1997). Trust, as

elucidated by Carlos et al. (2005), represents an individual's confidence in others to fulfill their future needs. In the context of the present research, Muslims assert that trust is the "moral obligation of every individual to fulfill his duties in society" (2013).

Helwen Heri's (2017) investigation revealed that the benefit value exerts a positive and substantial impact on customer trust. In instances where customer value or customer superiority is diminished, the resultant service is associated with lower levels of customer trust. Gallarza and Saura (2006) posit that the customer value concept is grounded in two principal dimensions of consumer behavior: the economic dimension, encompassing the perceived price or transaction value, and the psychological dimension, which pertains to factors influencing product/service selection, be they emotional or cognitive/rational in nature.

These findings align with Mehdi et al.'s (2011) study, which affirms the positive and significant relationship between the benefits received by customers and customer trust. Additionally, Y.H. Lai's (2015) research delves into the influence of customer satisfaction on customer trust, establishing a positive and statistically meaningful impact of customer satisfaction on fostering trust.

Customer Experience, Religiosity, Perceived Value, and Trust, on Repurchase Intention

The variables of trust and customer experience exhibit interdependence, as substantiated by previous research conducted by Rahmahwati et al. (2019). Their findings demonstrate that consumer trust is shaped by positive customer experiences, particularly those that distinguish businesses from their competitors. As asserted by Syahputra and Murwatiningsih (2019), buyers form distinctive impressions based on their experiences, and customers' perceptions of the quality of a product or service are derived from their memories. Moreover, Pramita (2019) underscores that the augmentation of client trust can be achieved through the provision of superior customer service while availing company services. This collectively leads to the inference that consumer trust is intricately influenced by the overall customer experience.

Delener, (1994) characterizes religiosity as a state of dedicated commitment to a specific religious organization. A pivotal factor in sustaining the vibrancy of a culture is religiosity, and it exerts a noteworthy influence on consumers' proclivity for repeat purchases. Numerous preceding studies, such as those by Febby and Firmansyah (2010), posit that

religiosity plays a role in shaping intentions for repeated purchases. However, divergent findings emerge from the research conducted by Dwiwiyati Astogini et al. (2011), indicating that a person's level of religiosity may not significantly impact repurchase intention. Religious activities, as elucidated by Ancok and Suroso (2005), are closely linked to religiosity and encompass not only ritualistic worship but also various activities driven by inner conviction. Consequently, the mindset of religiosity constitutes a multifaceted integration of religious knowledge, emotions, and religious practices within an individual.

Patterson and Spreng (1997, p. 4) delineate utility value as "a concept rooted in cognition that encapsulates the differentiation between benefits and sacrifices akin to the disconfirmation of the distinction between benefits and perceived benefits." As a cognitive response, perceived value engenders satisfaction, representing an efficacious reaction (Kim, Kim, & Goh, 2011). Within marketing literature, perceived benefit value or value has been recognized as a fundamental element for the sustained development of customer relationships (Liu & Jang, 2009), with the pivotal aspect being the customer's intention to revisit (Parasuraman & Grewal, 2000).

Prior investigations indicate a positive influence of trust on repeat purchases (Chang Chia-Hua, 2017; Kim & Prabhakar, 2011; Sichtmann, 2012). Ndubisi (2007) underscores the critical role of trust in fostering customer loyalty, subsequently leading to repeated purchases, establishing a substantial positive association between trust and repeat purchasing behavior. In essence, trust exhibits a direct correlation with consumers' proclivity for repeat purchases, with customer trust catalyzing heightened repeat buying tendencies (Guenzi & Castaldo, 2009). Morgan and Hunt (2010) accentuate that trust engenders repeat purchases by facilitating mutual exchange, prompting researchers to employ trust as a mediating variable. Purnomo (2016) posits that purchase intention, the inclination of respondents to act before satisfaction, is mediated by purchasing trust. Purchase intention is defined as the proclivity to express interest or motivation to engage in activities aimed at acquiring and possessing goods and services (Nugroho, 2018). The description above is the basis for building the hypotheses:

- H₁*: Customer Experience on Trust.
- H₂*: Customer Experience on Repurchase Intention.
- H₃*: Religiosity on Trust.
- H₄*: Religiosity on Repurchase Intention.
- H₅*: Perceived Value on Trust.

H₆: Perceived Value on Repurchase Intention.

H₇: Trust on Repurchase Intention.

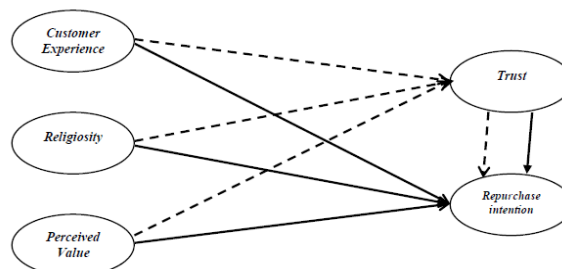


Figure 2. The Conceptual Model

NB:

Direct Effect : _____

Indirect Effect : - - - - -

Research Methods

According to Sugiyono (2012), what is meant by population is a group consisting of objects or subjects that have certain qualities and characteristics determined by researchers to be studied and then conclusions drawn. Population refers to the entire group of people, events, or things of interest that researchers want to investigate (Sekaran & Bougie, 2016).

A sample is a subgroup or subset of a population, by studying a sample, researchers must be able to draw conclusions that can be generalized to the population of interest (Sekaran & Bougie, 2016). This research uses primary data for its analysis. Primary data is data that researchers obtain directly from respondents and analyze. In this case, information was collected through a survey sent to Samarinda City residents who had used cupping services at least twice. So the researcher used Hair et al's (2014) sampling technique, namely determining the number of samples according to the sample size which must be equal to or greater than:

1. The number of indicators used to measure variables is multiplied on a scale of 5 to 10.
2. The largest number of structural paths that lead to each variable of the conceptual framework model is multiplied by ten.
3. The ideal sample size for a study is 100-200 respondents.

This research determined the sample using 15 indicators for each variable multiplied by 8, so the number in this research was 120 respondents. Using a non-probability sampling technique. Data collection is carried out by distributing questionnaires to all samples

in this study, then the data will be analyzed using Structural Equation Modeling (SEM).

Results and Discussion

Table 1
Respondent's Socio-Demographic Profile

Gender	N	Percentage
Male	83	69,2%
Female	37	30,8%
Age	N	Percentage
< 20	3	2,5 %
21-30	41	34,2 %
31-40	32	26,7 %
41-50	32	26,7 %
> 50	12	10 %
Income	N	Percentage
<Rp.1.000.000	23	19,2 %
Rp. 2.000.000–5 000.000	25	20,8 %
>Rp.5.000.000	72	60 %
Profession	N	Percentage
Contract Employess	35	29,2 %
Permanent Employee	12	10 %
Bussinessman	20	16,7 %
Government Employees	19	15,8 %
Housewife	10	8,3 %
Other	24	20 %

Based on table 1, it shows that the characteristics of the respondents are based on gender. Judging from the characteristics based on age, it shows that the majority of respondents are in the age range. The majority of those who answered were 83 men with a percentage of 69.2% of the 120 respondents and the remaining 37 people with a percentage of 30.8% were women. Judging from the characteristics based on age, it shows that the majority of respondents are in the age range that often performs repeated cupping, namely 31-40 and 41-50 years old. The characteristics of respondents based on incme show that cupping patients are dominated by respondents with a monthly income of above 5 million, 72 people with a percentage of 60%, then 2-5 million, 25 people with a percentage of 20.8%. Judging from the characteristics of respondents based on work, it shows that the dominant respondents work as contract employees as many as 35 people with a percentage of 29.2%, These results show

that people who often do repeated cupping are contract employees.

Table 2
Convergent Validity

Variable	Items	Loading Factor	AVE	Result
CE	CE1	.815	.641	Valid
	CE2	.881		
	CE3	.759		
REL	REL1	.845	.642	Valid
	REL2	.842		
	REL3	.890		
PV	PV1	.835	.668	Valid
	PV2	.883		
	PV3	.885		
Tr	Tr1	.928	.660	Valid
	Tr2	.949		
	Tr3	.887		
RI	RI1	.886	.731	Valid
	RI2	.882		
	RI3	.868		

Based on Table 2, the test results state that the value of all loading factors is > 0.7. Table 2 explains that all indicators for each variable Customer Experience, Religiosity, Perceived Value, Trust, and Repurchase Intention obtained a loading factor value greater than 0.7 and an AVE value greater than 0.50, which means that the indicator meets requirements as a measuring tool for the variable. This means that all items are valid, which means the items used can be understood by respondents.

Table 3
Discriminant Validity

Item	X1	X2	X3	Y1	Y2
CE1	0.815				
CE2	0.881				
CE3	0.759				
REL1	0.546	0.845			
REL2	0.419	0.842			
REL3	0.527	0.890			
PV1	0.107	0.186	0.835		
PV2	0.081	0.179	0.883		
PV3	0.068	0.116	0.885		
Tr1	0.664	0.722	0.099	0.928	
Tr2	0.650	0.692	0.180	0.949	
Tr3	0.543	0.610	0.129	0.887	
RI1	0.293	0.437	0.326	0.552	0.886
RI2	0.338	0.493	0.197	0.605	0.882

RI3	0.220	0.389	0.216	0.515	0.868
-----	-------	-------	-------	-------	--------------

Table 3 shows that each item has the highest value for each variable. The conclusion is that the test results of discriminant validity are good or all the items used are valid.

Table 4
Reliability Analysis

Variable	Reliability Test		Result
	Cronbach's Alpha	Composite Reliability	
CE	.755	.859	Reliable
REL	.824	.894	Reliable
PV	.836	.901	Reliable
Tr	.911	.944	Reliable
RI	.853	.911	Reliable

Based on Table 4, all variables have Cronbach's alpha and composite reliability values above 0,70. Based on these results, all items in this study are reliable.

Goodness of Fit (GoF) or fit model is a measurement of the accuracy of the model as a whole, meaning that this measurement is to evaluate whether the model used in this research is interrelated between the variables used. The measurement value based on Goodness of Fit (GoF) has a range of values between 0 and 1. The closer the Goodness of Fit (GoF) value is to 0, the less good the model is, and vice versa when the Goodness of Fit (GoF) value is closer to the number 1, then the research model is getting better. According to Ghozali and Latan (2015), the criteria for strong or weak measurements of Goodness of Fit (GoF) are divided into 3 levels, namely values 0.10 to 0.24 (GoF small); 0.25 to 0.35 (medium GoF); 0.36 to 0.99 (GoF large).

Table 5
R-Square

Variable	R square	AVE
CE		.672
REL		.738
PV		.753
Tr	.630	.849
RI	.463	.772
Mean	.546	.756

Based on table 4, the calculation for the Goodness of Fit value is as follows:

$$\text{GoF} = \sqrt{\text{AVE} \times R^2}$$

$$\text{GoF} = \sqrt{0,756 \times 0,546}$$

$$\text{GoF} = 0,642$$

Based on the calculations carried out, it is known that the GoF value is 0,642. These results state that the structural model of this research generally has large GoF prediction properties. This means that the research model has a high ability to explain empirical data.

Results of PLS-SEM Analysis

This research uses Smart Pls version 3 as software which is a tool to test hypotheses.

Table 6
Hypothesis Result

Variable	Hypot he sis	Path Coeffi cient	P- Valu es	Result
CE-Tr	H1	.373	.000	Sig
CE-RI	H2	-.203	.064	Not Sig
REL-Tr	H3	.513	.000	Sig
REL-RI	H4	.087	.424	Not Sig
PV-Tr	H5	.017	.793	Not Sig
PV-RI	H6	.184	.033	Sig
Tr-RI	H7	.682	.000	Sig

Based on the results of hypothesis testing, it is known that the t-statistic value is greater than the t-table value on the influence of Customer Experience on Trust, namely $4.604 > 1.960$ at the 5% level and the P-values are $0.000 < 0.050$. Next, the level of variable closeness can be seen in the path coefficient value, namely 0.373 with positive status. This means that the increasing Customer Experience felt by respondents will increase Trust by 37.3%. This result means that H1 is accepted and it can be concluded that Customer Experience has a positive and significant effect on Trust.

Upon conducting hypothesis testing, it is evident that the t-statistic value is smaller than the t-table value concerning the influence of Customer Experience on Repurchase Intention, specifically, $1.855 < 1.960$ at the 5% significance level, with corresponding P-values of $0.064 > 0.050$. Additionally, the proximity of the variables is discerned through the path coefficient value of -0.203, denoting a negative status. This signifies that an enhancement in Customer Experience does not yield a consequential effect on Repurchase Intention. Consequently, the outcome necessitates the rejection of Hypothesis 2, leading to the conclusion that Customer Experience exerts a negative and

statistically insignificant impact on Repurchase Intention.

Through the examination of the results from hypothesis testing, it is observed that the t-statistic value surpasses the t-table value in the context of the influence of the Religiosity variable on Trust, specifically $6.206 > 1.960$ at the 5% significance level, with P-values amounting to $0.000 < 0.050$. Additionally, the degree of proximity between variables is elucidated by the path coefficient value, standing at 0.513 and reflecting a positive status. This implies that augmenting the respondent's Religiosity is associated with a 51.3% increase in Trust. Consequently, Hypothesis 3 is affirmed, leading to the conclusion that Religiosity has a positive and statistically significant impact on Trust.

Upon evaluating the results of hypothesis testing, it is evident that the t-statistic value is less than the t-table value concerning the impact of Religiosity on Repurchase Intention, specifically $0.800 < 1.960$ at the 5% significance level, with P-values amounting to $0.424 > 0.050$. Furthermore, the proximity between variables is elucidated by the path coefficient value of 0.087, indicating a positive status. This implies that an augmentation in Religiosity does not yield a consequential effect on Repurchase Intention. Consequently, Hypothesis 4 is refuted, leading to the inference that Religiosity has a positive and statistically insignificant impact on Repurchase Intention.

Based on the results of hypothesis testing, it is known that the t-statistic value is smaller than the t-table value on the influence of Perceived Value on trust, namely $0.263 < 1.960$ at the 5% level and P-values of $0.794 > 0.050$. Next, the level of variable closeness can be seen in the path coefficient value, namely 0.017 with positive status. This means that if Perceived Value is increased then there will be no effect on Trust. This result means that H5 is rejected and it can be concluded that Perceived Value has a positive and insignificant effect on Trust.

The results of testing the fifth hypothesis show that the P-value is $0.040 < 0.050$. Next, the level of variable closeness can be seen in the path coefficient value, namely 0.222 with positive status. This result means that H5 is accepted and it can be concluded that Utilitarian Value has a positive and significant effect on Repurchase Intention.

Based on the results of hypothesis testing, it is known that the t-statistic value is greater than the t-table value on the influence of Perceived value on Repurchase Intention, namely $2, 2.139 > 1.960$ at the 5% level and the P-values are $0.033 < 0.050$. Next, the level of variable closeness can be seen in the path

coefficient value, namely 0.184 with positive status. This means that the increasing Perceived Value felt by respondents will increase the respondent's intention to Repurchase intention by 18.4%. This result means that H6 is accepted and it can be concluded that Perceived value has a positive and significant effect on Repurchase intention.

Based on the results of hypothesis testing, it is known that the t-statistic value is greater than the t-table value on the influence of Trust on Repurchase intention, namely $6.472 > 1.960$ at the 5% level and the P-values are $0.000 < 0.050$. Next, the level of variable closeness can be seen in the path coefficient value, namely 0.682 with positive status. This means that the increasing trust felt by respondents will increase respondents' intention to repurchase intention by 68.2%. This result means that H7 is accepted and it can be concluded that Trust has a positive and significant effect on Repurchase intention.

Discussion

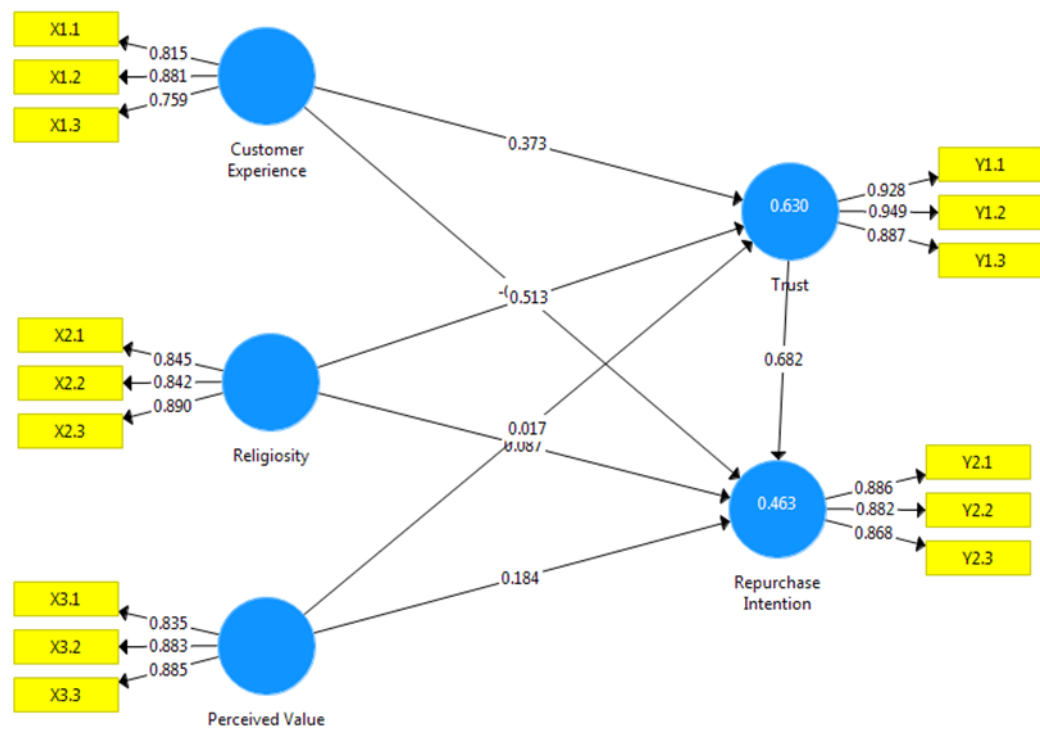
Upon analyzing the data in accordance with the seven hypotheses, it is discerned that four hypotheses exhibit a positive and significant status—specifically, the first, third, sixth, and seventh hypotheses. Conversely, three hypotheses are negated, characterized by positive and negative status, and lack statistical significance. These rejected hypotheses include the second, fourth, and fifth hypotheses.

Customer Experience on Trust

The influence of customer experience on trust among cupping patients in the city of Samarinda is established as positive and statistically significant. This implies that the confidence cupping patients place in selecting cupping as a treatment method is shaped by the experiences shared by other patients. The emotional responses of patients during cupping align with their expectations regarding the anticipated benefits following the procedure.

These findings corroborate earlier studies, such as the work by Giantari et al. (2013), which underscores the significant relationship between customer experience and trust. Furthermore, the present research aligns with the findings of Felita and Japariato (2015). The established relationship between customer experience and trust in this study supports Hypothesis 1, affirming the significant connection between customer experience and trust.

Customer Experience on Repurchase Intention



Customer experience has an insignificant effect in a negative direction on Repurchase Intention, which means the second hypothesis is rejected. This shows that Customer Experience has no significant effect on repurchase intention in cupping patients in the city of Samarinda. This means that the patient's experience of cupping does not influence the interest in doing cupping again, in terms of the feeling of confidence that the cupping patient has in the benefits of cupping which is not fulfilled so the interest in returning to doing cupping therapy becomes small or even non-existent because the interest in returning to doing cupping therapy is mainly determined by the needs that arise. Cupping is required by patients and it is very varied, it is possible that there will be no change in the disease after cupping more than twice or the patient has had a bad experience with a cupping therapist because the patient always changes therapists, possibly because the patient always moves from place to place for other reasons. work, thus making respondents reluctant to do cupping more than three times or more.

This result is to the opinion of Chen and Lin (2014) who stated that customer experience has an insignificant relationship with repurchase intention. Then there is research that does not agree with the results of hypothesis 2, namely research conducted by Luturlean et.al. (2017) And also research conducted by Dewi and Laksmidewi. (2017) in these two studies stated that the relationship between customer experience has significant results on repurchase intention.

Figure 2. PLS-SEM Result

Religiosity on Trust

The third hypothesis is that it is suspected that religiosity has a significant effect on trust in cupping patients in the city of Samarinda and it can be stated that this hypothesis is acceptable because the results obtained are by the proposed hypothesis. which means that the higher a person's faith, the higher a person's interest and trust in cupping treatment. This result is by the opinion of Wahyoedi (2017) and is confirmed by Sohaib and Kang (2018) from the two previous studies above showing the same results as the third hypothesis which both have significant results between religiosity and trust.

Religiosity on Repurchase Intention

The results of the hypothesis test analysis show that Religiosity has an insignificant effect on Repurchase Intention. This result means that the fourth hypothesis is rejected, which means that a person's level of faith does not influence the patient's desire to return to cupping treatment. The research above is supported by previous research researched by Putri,

etc. al (2018) this research shows the same results in this fourth hypothesis, namely that there is an insignificant relationship between religiosity and repurchase intention. And it is not in line with Amalia et.al's (2019) research that states that religiosity and repurchase intention have a significant relationship.

Perceived Value on Trust

Based on the results of the hypothesis analysis test, it is stated that Perceived Value has a positive and insignificant effect on Repurchase Intention, meaning that the fifth hypothesis is rejected. This means that the benefits of cupping treatment cannot build the trust of cupping patients in Samarinda City so cupping patients think that carrying out cupping therapy cannot fulfill their perception of the benefits of cupping therapy. This result is by the opinion of Huifeng Pan and Kang (2017). However, these other results also reject previous research conducted by Y.H Lai (2015). And also research conducted by Patel and Asthana (2015).

Perceived Value on Repurchase Intention

The sixth hypothesis which suspects that there is a positive and significant influence is accepted because the results of hypothesis testing state that perceived value has a positive and significant influence on Repurchase Intention. This means that the benefits of cupping received by patients who have already had cupping are the cause of the patient wanting to do cupping again. These results support previous research by Bimantoro et al. (2018) With research where in this research the influence of perceived value on repurchase intention has a positive and significant effect, this research also supports this sixth hypothesis with the same results as this previous research.

Trust on Repurchase Intention

The results of the hypothesis test analysis of the Trust variable on repurchase intention are stated to have a positive and significant effect. These results indicate that the seventh hypothesis is accepted. Having a sense of trust in cupping treatment becomes a bridge for patients to make repeat purchases of cupping services or a person's trust in cupping treatment influences a person's intention to return to using cupping treatment. Satisfied consumers are consumers who repurchase the product and will also talk about good things to other consumers, while dissatisfied consumers will ignore or return the product, they may find information that states a higher

value or take public action by complaining to the company, one way to post-purchase is to make a repeat purchase (Kotler & Keller, 2012). The statement put forward by Kotler and Keller (2012). These results are in line with research conducted by Hua & Tho (2017). and strengthened by research conducted by Chinomona (2017) and research conducted by Mosavi and Ghaedi (2019). Which states that trust has a significant effect on repurchase intention.

Conclusion

Customer experience exerts a favorable impact on trust, indicating that the inclination of patients to choose cupping as a therapeutic approach is influenced by the experiences shared by other patients. This phenomenon arises from the fact that a patient's sentiments during cupping are directly proportionate to the expectations associated with the perceived benefits the patient anticipates post-cupping. These findings underscore the notion that patient experiences, when disseminated, contribute to an augmentation of trust in cupping therapy. Furthermore, religiosity demonstrates a positive influence on trust, signifying that heightened levels of personal faith correlate with increased interest and trust in cupping treatment.

Moreover, perceived value demonstrates a positive impact on the intention to repurchase, implying that the benefits derived from cupping, as experienced by patients who have undergone the therapy, catalyze their desire to undergo cupping once again. Finally, trust manifests a positive effect on the intention to repurchase. The sense of trust instilled in cupping treatment functions as a conduit, motivating patients to engage in repeated purchases of cupping services. Consequently, an individual's trust in cupping treatment significantly shapes their intention to return for subsequent utilization of cupping therapy.

There exists an inconsequential correlation, with the first instance being the impact of customer experience on repurchase intention. This implies that the patient's encounter with cupping does not significantly affect the inclination to undergo cupping again. When the cupping patient's expectations regarding the therapeutic benefits remain unmet, the motivation to revisit cupping therapy diminishes, potentially reaching a point of insignificance. The interest in reengaging with cupping therapy is predominantly influenced by the diverse needs of the cupping patient. This variability may arise from factors such as the absence of observable improvements in the health condition after repeated cupping sessions or negative encounters with different cupping therapists

due to the patient's frequent relocations. The reluctance of respondents to undergo cupping more than three times or more may stem from the recurrent need to change therapists, driven by professional or geographical transitions.

Moreover, religiosity in the context of repurchase intention indicates that an individual's level of faith does not impact the patient's inclination to return for cupping treatment. Instances may arise where respondents identify as non-Muslims, thereby rejecting the Hadiths espousing the virtues of cupping. Finally, the perceived value's influence on trust implies that the perceived benefits of cupping treatment fail to engender trust among cupping patients in Samarinda City. Consequently, cupping patients perceive that the therapeutic benefits of the undertaken cupping sessions have not successfully aligned with their preconceived notions regarding the advantages of the cupping therapy they are undergoing.

References

- Alireza Mosavi, S. (2013). A survey on the relationship between trust, customer loyalty, commitment and repurchase intention. *African Journal of Business Management*, 6(36), 10089–10098.
- Amalia, R., Yahya, A., & Nurhalis, . (2019). Halal Tourism: Analysis of Religiosity, Mtes and Revisit Intention. *PEOPLE: International Journal of Social Sciences*, 4(3), 1056–1068.
- Ayu, I. G., Giantari, K., Zain, D., & Rahayu, M. (2013). *The role of perceived behavioral control and trust as mediator of experience on online purchasing intentions relationship a study on youths in denpasar city (Indonesia)*. 2(1), 30–38.
- Bachruddin Saleh Luturlean, R. H. (2018). Influencing Factors in Customers' Intention to Re-visit Resort Hotels: The Roles of Customer Experience Management and Customer Value. *Springer International Publishing AG*, 13.
- Chang, A., & Liu, M. T. (2018). What to Say to Patrons About Buying Tickets Again? Modelling a Modern Relationship for Traditional Performing Arts. *Journal of Creative Communications*, 13(3), 167–184.
- Chen, S., & Lin, C. (2014). Technological Forecasting & Social Change The impact of customer experience and perceived value on sustainable social relationship in blogs: An empirical study. *Technological Forecasting & Social Change*.
- Chia-Hua, C., & Tho, N. X. (2017). The Effects of Familiarity and Positive Recommendation on Repurchase Intention: The Mediating Role of Trust. *Pacific Business Review International*, 10(5), 99–108.
- Chinomona, R., & Dubihlela, D. (2014). Does customer satisfaction lead to customer trust, loyalty and repurchase intention of local store brands? The case of gauteng province of South Africa. *Mediterranean Journal of Social Sciences*, 5(9), 23–32.
- Correa, C., Alarcón, D., & Cepeda, I. (2021). "I am Delighted!": The Effect of Perceived Customer Value on Repurchase and Advocacy Intention in B2B Express Delivery Services. *Sustainability (Switzerland)*, 13(11).
- Fang, J., George, B., Shao, Y., & Wen, C. (2016). Affective and cognitive factors influencing repeat buying in e-commerce. *Electronic Commerce Research and Applications*, 19, 44–55.
- Felita, C. I., & Japariato, E. (2015). Analisa pengaruh customer experience terhadap customer loyalty dengan customer engagement dan customer trust sebagai variabel intervening di the body shop. *Jurnal Manajemen Pemasaran*, Vol.1(No.1), pp.1-10.
- Hasniati, Indriasari, D. P., & Sirajuddin, A. (2021). Pengaruh Customer Experience terhadap Repurchase Intention Produk Online dengan Customer Satisfaction sebagai Variable Intervening. *MARS Journal*, 1(2), 11–23. journal.ilrscentre.or.id/
- Heri, H., & Kuning, U. L. (2017). *Analysis the Effect of Service Quality , Customers Value , Customer Satisfaction and*

- Customer Trust on Corporate Image*. 19(6), 38–46.
- Kotler, P., & Keller, K. L. (2012). Marketing management. *In Soldering & Surface Mount Technology*, 13(3).
- Lianto, A. F. (2018). Pengaruh trust, perceived value, brand image dan satisfaction terhadap repurchase intention batik air di jakarta dan tangerang. *Paper Knowledge . Toward a Media History of Documents*, 12–26.
- Loudon, D., Stevens, R., & Wrenn, B. (2005). Marketing Management. *Journal of Chemical Information and Modeling*, 53(9). www.elsevier.com/locate/scp
- Management, H. (2015). *Enhance Online Purchase Intentions: The Role of Perceived Value, Trust, and Commitment Y.H. Lai I*. 3(2), 89–99. doi.org/10.15640/jthm.v3n2a6
- Otivia, E., & Sukaatmadja, I. P. G. (2020). Antecedent Repurchase Intention to Customers of Emina’s Cosmetic Products via Online. *American Journal of Humanities and Social Sciences Research*, 4(1), 400–406.
- Pan, H., & Kang, M. (2017). *Comparative Analysis of Galaxy and Xiaomi on Switching Intention Process of Smartphone Using Structural Equation Modeling*. 12(2), 13–28.
- Putri, I. S., Daryanti, S., & Ningtias, A. R. (2019). *The Influence of Knowledge and Religiosity with Mediation of Attitude Toward the Intention of Repurchasing Halal Cosmetics*. 72(Icbmr 2018), 172–177.
- Raynandabimantorogmailcom, R. B., S, I. R., Psi, S., & Psi, M. (2014). *Kebutuhan Religiusitas Dalam Mempengaruhi Intensi Membeli Ulang Melalui Sikap Konsumen Terhadap Toko Buku Immanuel Batu*. 1–15.
- Sohaib, O., & Kang, K. (2014). *The impact of religiosity on interpersonal trust in b2c context: a cross-culture analysis*. September 2017.
- Suhartanto, D., Bandung, P. N., Setiawan, S., & Bandung, P. N. (2018). *Loyalty intention towards Islamic Bank: The role of religiosity , image , and trust Loyalty Intention towards Islamic Bank : The Role of Religiosity , Image , and Trust*. June.
- Wahyoedi, S. (2017). *The Effect of Religiosity, Service Quality, and Trust on Customer Loyalty in Islamic Banking in Bogor Indonesia*. 12(August 2016), 331–340.
- Wardani, D. (2016). *Analysis of Brand Experience , Brand Satisfaction and Brand Trust Relationship to Brand Attachment*. 9(1), 59–72.
- Wen, C., Prybutok, V. R., & Xu, C. (2013). An integrated model for customer online repurchase intention. *Journal of Computer Information Systems*, 52(1), 14–23.
- Wijaya, C. S., Budiarsi, S. Y., & Martono, C. (2022). Peran Customer Engagement Memediasi Pada Trust Dan Word of Mouth. *Jurnal Ilmiah Mahasiswa Manajemen : JUMMA*, 11(1), 11–20

