

BEYOND COGNITIVE SATISFACTION: UNVEILING THE ROLE OF SPIRITUAL HAPPINESS AND STORE IMAGE IN HALAL RETAIL LOYALTY

Fuad Hasyim ¹, Ririn Tri Ratnasari ², Budi Sukardi ³, Fuad Dhiya Ul Husaen ⁴, Ferdi Arifin⁵ 

¹Universitas Airlangga and UIN Raden Mas Said Surakarta;

²Universitas Airlangga;

³UIN Raden Mas Said Surakarta;

⁴Universitas Internasional Islam Indonesia

⁵University of New South Wales, Australia;

Abstract: This study examines the association between brand positioning and service quality and halal retail loyalty through the mediating role of spiritual happiness and the moderating role of store image. Drawing on the Stimulus-Organism-Response framework, the study introduces transcendental loyalty as a novel construct that extends beyond cognitive satisfaction to encompass emotional and spiritual fulfillment. A quantitative explanatory design was employed, using a cross-sectional survey of 292 Muslim consumers in selected East Java cities in and around the Tapal Kuda retail corridor, with responses collected both online and offline to ensure contextual relevance. The findings indicate that spiritual happiness helps translate functional stimuli into enduring consumer-brand relationships, while store image is associated with a stronger pathway by validating consumer beliefs and reinforcing trust. Theoretically, this study advances Islamic marketing and sharia economic law by embedding transcendental constructs into loyalty models and linking halal retail behavior with *fiqh muamalah* and *maqashid al-shariah* concerns. Practically, it provides guidance for halal retailers to design strategies that integrate Shariah-compliant values, authentic brand positioning, and phygital store image management. These insights contribute to a deeper understanding of how halal retail may sustain long-term loyalty through the alignment of commercial practices with spiritual well-being.

Keywords: *halal retail, Islamic marketing, spiritual happiness, store image, transcendental loyalty*

Abstrak: Penelitian ini mengkaji bagaimana brand positioning dan service quality berasosiasi dengan loyalitas konsumen ritel halal melalui peran mediasi spiritual happiness dan moderasi store image. Dengan menggunakan kerangka Stimulus-Organism-Response, studi ini memperkenalkan konsep baru yaitu transcendental loyalty yang melampaui kepuasan kognitif dan menekankan pemenuhan emosional serta spiritual. Metode penelitian yang digunakan adalah desain kuantitatif eksplanatori dengan survei lintas-seksional terhadap 292 konsumen Muslim di koridor ritel Tapal Kuda dan kota penyangga di Jawa Timur. Data dikumpulkan secara daring dan luring untuk memastikan relevansi kontekstual. Hasil penelitian menunjukkan bahwa spiritual happiness berperan menerjemahkan stimulus fungsional ke dalam hubungan konsumen-merek yang lebih mendalam, sementara store image berkaitan dengan jalur yang lebih kuat dengan memvalidasi keyakinan konsumen dan meningkatkan kepercayaan. Secara teoretis, penelitian ini memperluas literatur pemasaran Islam dan hukum ekonomi syariah dengan memasukkan konstruksi transendental ke dalam model loyalitas serta mengaitkan perilaku ritel halal dengan *fiqh muamalah* dan *maqashid al-syariah*. Secara praktis, temuan ini memberikan panduan bagi pelaku ritel halal untuk merancang strategi yang mengintegrasikan nilai-nilai syariah, brand positioning yang autentik, serta pengelolaan store image di lingkungan fisik maupun phygital. Dengan demikian, penelitian ini menawarkan pemahaman yang lebih komprehensif tentang bagaimana ritel halal dapat mempertahankan loyalitas jangka panjang melalui penyelarasan praktik komersial dengan kesejahteraan spiritual.

Kata kunci: *citra gerai, kebahagiaan spiritual, loyalitas transendental, pemasaran islami, ritel halal*

[10.21154/invest.v6i1.13593](https://doi.org/10.21154/invest.v6i1.13593)



To cite this article: Hasyim, F., Ratnasari, R. T., Sukardi, B., Husaen, F. D. U., & Arifin, F. (2026). Beyond cognitive satisfaction: Unveiling the role of spiritual happiness and store image in halal retail loyalty. *Invest Journal of Sharia & Economic Law*, 6(1), 63-93. <https://doi.org/10.21154/invest.v6i1.13593>.

* Corresponding author: fuad.hasyim-2023@feb.unair.ac.id

INTRODUCTION

The global halal industry has evolved from a niche market to a central pillar of the global economy. The State of the Global Islamic Economy Report (2023) projects that the halal market will reach USD 2.3 trillion, driven by the growing Muslim population and heightened awareness of Shariah-compliant consumption. Within this vast ecosystem, halal retail represents a critical juncture where modern business strategies intersect with religious values to meet the complex expectations of contemporary Muslim consumers.¹ Halal branding has therefore moved beyond regulatory compliance to become a strategic instrument for identity formation and competitive differentiation in global markets.² Despite this potential, however, halal retailers continue to face challenges in developing effective brand positioning strategies and cultivating sustainable customer loyalty, which remains one of the most pressing issues in the industry.³

Indonesia, home to the largest Muslim population worldwide, offers a vast but underexploited opportunity for halal retail. Consumers in this market are increasingly demanding not only certified halal products but also service ecosystems that resonate with their spiritual values and provide meaningful shopping experiences.⁴ Recent studies confirm that religious awareness and value alignment significantly influence purchase behavior and loyalty.⁵ Nevertheless, loyalty remains fragile, largely due to insufficient attention to spiritual happiness, defined as the emotional fulfillment derived from consumption aligned with faith, and to store image, which frames

¹ Roslan Arshad et al., "Capturing the Halal Food Market: Limitations of Halal Integrity within the Supply Chain, the Malaysian Experience," *American Journal of Economics* 8, no. 6 (2018): 272–78, <https://doi.org/10.5923/j.economics.20180806.06>; Mohammad Kabir Hassan et al., "Ten Years of the Journal of Islamic Marketing: A Bibliometric Analysis," *Journal of Islamic Marketing* 13, no. 10 (January 1, 2022): 2047–68, <https://doi.org/10.1108/JIMA-10-2020-0322>; Marco Tieman and Barbara Ruiz-Bejarano, "Halal Retailing: Closing the Last Mile in an End-to-End Halal Supply Chain," *ICR Journal* 11, no. 1 (June 15, 2020): 147–52, <https://doi.org/10.52282/icr.v11i1.28>.

² J Ahmad and F M Taib, "Enhancing Malaysia's Halal Brand Identity: Insights and Strategies for Sustainable Global Halal Hub," *Kajian Malaysia* 42, no. 2 (2024): 73–94, <https://doi.org/10.21315/km2024.42.2.4>.

³ A. Harits Nu'man et al., *Global Halal Industry Outlook: Current Issues and Development, Technologies and Trends in the Halal Industry*, 2023, <https://doi.org/10.4324/9781003368519-3>.

⁴ Hasan Saleh and Thurga Rajandran, "Relationship between Non-Muslim Consumer Intention to Purchase Halal Products with Halal Awareness, Halal Certification, Halal Marketing and Halal Knowledge: Systematic Review," *International Journal of Academic Research in Business and Social Sciences* 14 (September 7, 2024), <https://doi.org/10.6007/IJARBS/v14-i9/22495>; Sulistyodewi Nur Wiyono et al., "The Embodiment of Muslim Intention Elements in Buying Halal Food Products: A Literature Review," *Sustainability* 14, no. 20 (2022), <https://doi.org/10.3390/su142013163>.

⁵ Mohamad Rahmawan Arifin, Bayu Sindhu Raharja, and Arif Nugroho, "Do Young Muslim Choose Differently? Identifying Consumer Behavior in Halal Industry," *Journal of Islamic Marketing* 14, no. 4 (March 10, 2023): 1032–57, <https://doi.org/10.1108/JIMA-02-2021-0049>; D Bonang et al., "The Future of Halal Beauty: What Drives Young Female Consumers to Choose Halal Cosmetics?," *Journal of Islamic Accounting and Business Research*, 2025, 1–25, <https://doi.org/10.1108/JIABR-03-2025-0175>.

consumer perceptions of authenticity, trustworthiness, and ethical integrity.⁶ This indicates that while halal certification and compliance are necessary, they are not sufficient to secure long-term consumer loyalty without deeper integration of spiritual and experiential dimensions.

Extant marketing literature has long established the role of brand positioning and service quality in predicting loyalty.⁷ However, the Stimulus-Organism-Response (S-O-R) framework suggests that halal retail stimuli, such as certification and reputation, may be better explained through deeper internal mediators than cognitive satisfaction alone.⁸ This highlights the overlooked role of spiritual happiness as a mediating construct that captures emotional and transcendental satisfaction consistent with Islamic principles.⁹ For Muslim consumers, consumption is not merely functional but also an expression of religious identity and values, which makes spiritual fulfillment a more powerful predictor of loyalty than cognitive judgments.¹⁰ Recognizing this distinction is crucial for advancing theoretical models of Islamic marketing and for designing strategies that resonate with the lived experiences of Muslim consumers.

Store image has emerged as a moderating factor associated with a stronger link between spiritual fulfillment and loyalty. Evidence shows that retail environments characterized by authentic design, atmosphere, and ethical branding enhance consumer trust and their intention to repurchase.¹¹ In the phygital era, where physical and digital touchpoints converge, store images may become a critical amplifier of

⁶ Vidyamala Mohamad et al., "The Success Factor of Spirituality Towards Customer Satisfaction" 6 (June 6, 2023): 20–45, <https://doi.org/10.35631/IJEMP.621003>; Rania Mostafa, "Brand Experience and Brand Loyalty: Is It a Matter of Emotions?," *Asia Pacific Journal of Marketing and Logistics* ahead-of-print (September 7, 2020), <https://doi.org/10.1108/APJML-11-2019-0669>.

⁷ Philip Kotler and Kevin Lane Keller, *Marketing Management*, Pearson Edition Limited, 2016; A. Parasuraman, *An Empirical Examination of Relationships in an Extended Service Quality Model* (Cambridge, Mass.: Marketing Science Institute, 1990., 1990); Valarie Zeithaml, A Parsu Parasuraman, and Arvind Malhotra, "Service Quality Delivery Through Web Sites: A Critical Review of Extant Knowledge," *Journal of the Academy of Marketing Science* 30 (October 1, 2002): 362–75, <https://doi.org/10.1177/009207002236911>.

⁸ S R H Hati et al., "Looking at the Beauty of Halal through the Stimulus-Organism-Response Model and Gender Perspectives: The Case of Indonesian Muslim," *Journal of Islamic Marketing* 16, no. 9 (2025): 2465–88, <https://doi.org/10.1108/JIMA-12-2023-0424>; I Osman et al., "The Role of Corporate Social Responsibility in Explicating Customer Loyalty of Halal Marts in Malaysia," *Journal of Islamic Marketing* 16, no. 11 (2025): 3257–92, <https://doi.org/10.1108/JIMA-03-2023-0104>.

⁹ Patty Van Cappellen et al., "Religion and Well-Being: The Mediating Role of Positive Emotions," *Journal of Happiness Studies* 17 (December 18, 2014), <https://doi.org/10.1007/s10902-014-9605-5>.

¹⁰ Bahareh Osanlou and Emad Rezaei, "The Effect of Muslim Consumers' Religiosity on Brand Verdict," *Journal of Islamic Marketing* ahead-of-print, no. ahead-of-print (January 1, 2024), <https://doi.org/10.1108/JIMA-01-2023-0005>.

¹¹ M Mohtar et al., "Investigating Repatronage Intention in Stores Carrying Halal Products through Store Personalities," *Journal of Islamic Marketing* 11, no. 2 (2020): 432–48, <https://doi.org/10.1108/JIMA-09-2018-0171>.

transcendental values in shaping consumer-brand relationships.¹² However, its moderating role in halal retail remains underexplored, leaving a significant conceptual gap. Addressing this gap is essential, as it allows researchers to understand how store image interacts with spiritual happiness to explain stronger and more enduring forms of loyalty.

Against this backdrop, the present study examines how brand positioning and service quality are associated with customer loyalty through the mediating role of spiritual happiness and the store image's moderating role. By moving beyond cognitive satisfaction, this study introduces transcendental loyalty as a novel construct in Islamic marketing. Specifically, it integrates Shariah-compliant service values, such as *Amanah* (trustworthiness) and *Rahmah* (compassion), into the retail experience, offering both theoretical advancement and practical guidance for retailers seeking to embed spiritual values into loyalty strategies.¹³ This study addresses key gaps in the S-O-R model and contributes to the global discourse on how halal retail may sustain long-term loyalty through the alignment of commercial practices with spiritual well-being.¹⁴

LITERATURE REVIEW

Theoretical Foundations of Transcendental Loyalty

The Stimulus-Organism-Response (S-O-R) model introduced by Mehrabian and Russell provides a comprehensive framework for explaining how external stimuli in retail environments are associated with internal emotional states and subsequent consumer behavior.¹⁵ In Islamic marketing, this framework has been enriched by the introduction of spiritual happiness as a mediating construct that extends beyond traditional cognitive mediators, such as perceived value. Whereas perceived value emphasizes functional and utilitarian judgments related to price and quality, spiritual happiness captures the emotional and transcendental satisfaction that may arise when

¹² R Barlow and M Johnson, "Phygital Retail: From Personalization to Collective Action," *Journal of Macromarketing*, 2026, <https://doi.org/10.1177/02761467251414839>; S Mogno, M Nuccio, and E Bellio, "Building a Customer Experience Strategy in Phygital Retail: The Role of Digital Platforms," *Sinergie* 43, no. 3 (2025): 137–60, <https://doi.org/10.7433/s128.2025.06>.

¹³ N Noor, "Halal Service Quality: Systematic Review, Conceptual Model and Future Research," *Journal of Islamic Accounting and Business Research*, 2025, <https://doi.org/10.1108/JIABR-06-2024-0211>; N Noor, "A Closer Look at Halal Brand Image: Systematic Review and Future Directions," *Journal of Islamic Marketing* 16, no. 10 (2025): 2900–2924, <https://doi.org/10.1108/JIMA-06-2024-0259>; Saleh and Rajandran, "Relationship between Non-Muslim Consumer Intention to Purchase Halal Products with Halal Awareness, Halal Certification, Halal Marketing and Halal Knowledge: Systematic Review."

¹⁴ Ahmad and Taib, "Enhancing Malaysia's Halal Brand Identity: Insights and Strategies for Sustainable Global Halal Hub"; Tieman and Ruiz-Bejarano, "Halal Retailing: Closing the Last Mile in an End-to-End Halal Supply Chain."

¹⁵ Albert Mehrabian and James A Russell, *An Approach to Environmental Psychology*, *An Approach to Environmental Psychology*. (Cambridge, MA, US: The MIT Press, 1974).

consumption aligns with religious principles and identities.¹⁶ This shift from material utility to holistic well-being reflects the broader goals of Islamic marketing, where consumption is not merely transactional but also a channel for expressing faith, values and spiritual identity.¹⁷ This perspective highlights the importance of integrating religiously grounded constructs into consumer behavior models to better capture the unique dynamics of halal retail.

To further strengthen this theoretical foundation, the Theory of Planned Behavior (TPB) developed by Ajzen offers additional insights into consumer loyalty by incorporating attitudes, subjective norms, and perceived behavioral control.¹⁸ Recent studies suggest that combining S-O-R and TPB provides a more nuanced understanding of how religious commitment and brand awareness are associated with purchase intentions through internal psychological states.¹⁹ This synthesis highlights that Muslim consumers are motivated by cognitive satisfaction and spiritual values, which are associated with transcendental reactions in the halal retail industry. By integrating these frameworks, scholars can capture the complex interplay between external stimuli and intrinsic faith-based factors, thereby introducing transcendental loyalty as a novel construct that extends beyond conventional models of consumer satisfaction and brand allegiance.²⁰ This theoretical advancement underscores the need to move beyond cognitive satisfaction and recognize the role of spiritual fulfillment as a central predictor of loyalty in religiously oriented markets.

¹⁶ M Muflih and J Juliana, "Halal-Labeled Food Shopping Behavior: The Role of Spirituality, Image, Trust, and Satisfaction," *Journal of Islamic Marketing* 12, no. 8 (2021): 1603–18, <https://doi.org/10.1108/JIMA-10-2019-0200>; F Primadona, L N Yuliati, and L D Arsyianti, "Determinants of Consumer Loyalty in Halal Tourism: Unveiling the Critical Factors Driving Visit Intentions of Muslims and Non-Muslims in Lombok, Indonesia," *Journal of Indonesian Islam* 19, no. 1 (2025): 214–38, <https://doi.org/10.15642/JIIS.2025.19.1.214-238>.

¹⁷ Achmad Firdaus and Khaliq Ahmad, *Islamic Business and Performance Management: The Maslahah-Based Performance Management System*, Islamic Business and Performance Management: The Maslahah-Based Performance Management System, 2023, <https://doi.org/10.4324/9781003390947>.

¹⁸ Icek Ajzen, "The Theory of Planned Behavior," *Organizational Behavior and Human Decision Processes* 50, no. 2 (December 1, 1991): 179–211, [https://doi.org/10.1016/0749-5978\(91\)90020-T](https://doi.org/10.1016/0749-5978(91)90020-T).

¹⁹ Bonang et al., "The Future of Halal Beauty: What Drives Young Female Consumers to Choose Halal Cosmetics?"; M Saeed and K Mohy-Ud-Din, "Consumers' Attitude, and Loyalty towards Halal Cosmetics: Moderated Mediation Effect of Repurchase Intention by Gender," *Journal of Marketing Communications*, 2026, <https://doi.org/10.1080/13527266.2025.2606015>.

²⁰ Sulaiman En, Mohamed Battour, and Ririn Tri Ratnasari, "Religiosity, Brand Image, and Behavioral Intention: An Investigation for Halal Restaurant," *Advances in Science and Technology* 129 (2023): 153–71, <https://doi.org/10.4028/p-kT12AY>; Ririn Tri Ratnasari, Ulfa Fadilatul Ula, and Raditya Sukmana, "Can Store Image Moderate the Influence of Religiosity Level on Shopping Orientation and Customers' Behavior in Indonesia?," *Journal of Islamic Accounting and Business Research* 12, no. 1 (January 1, 2021): 78–96, <https://doi.org/10.1108/JIABR-01-2017-0006>.

Strategic Drivers, Mediators, and Moderators in Halal Retail

Within competitive halal markets, brand positioning and service quality are critical external stimuli associated with consumer perceptions and loyalty. Effective brand positioning requires the strategic alignment of identity with halal authenticity and ethical operations, ensuring that the brand resonates with both local and global audiences.²¹ Similarly, service quality, traditionally measured through SERVQUAL dimensions,²² must be extended to incorporate Shariah-compliant values such as *amanah* (trustworthiness) and *rahmah* (compassion). This integration embeds ethical transparency into consumer experiences and is associated with stronger trust and brand image, thereby positioning service quality as a pillar of sustainable loyalty in halal retailing.²³ The combination of strong brand positioning and high-quality service delivery provides a foundation for consumer trust, but it is insufficient without deeper emotional anchors that resonate with the spiritual identity.

At the core of this process, spiritual happiness functions as a mediating construct that helps translate functional satisfaction into a transcendental loyalty. By aligning consumption with religious values, consumers may experience inner peace, emotional attachment, and psychological well-being, which are essential for long-term halal retail loyalty.²⁴ This spiritual-relational bond often surpasses utilitarian satisfaction, elevating brand trust to a sacred dimension and creating a forgiving and loyal customer base.²⁵ In this sense, spiritual happiness is not merely an additional mediator but a central mechanism that explains why halal retail loyalty requires deeper emotional anchors than cognitive satisfaction. Its role is particularly critical in collectivist societies, where spiritual fulfillment is closely tied to communal identity

²¹ B.W. Aji and S. Daryanti, *Relationships among Service Quality, Customer Satisfaction, Word-of-Mouth, and Customer Loyalty: A Case Study of Minimarkets with Halal Positioning*, Jakarta, Indonesia, *Business and Management Issues in the Global and Digital Era: Indonesian Perspectives*, 2019; Kotler and Keller, *Marketing Management*.

²² Parasuraman, *An Empirical Examination of Relationships in an Extended Service Quality Model*.

²³ Mohammad Mominul Islam, Mohamed Syazwan Ab Talib, and Nazlida Muhamad, "Halal Certification of Marketing Mix Focusing on Cosmetics," *Journal of Islamic Marketing* ahead-of-print, no. ahead-of-print (January 1, 2024), <https://doi.org/10.1108/JIMA-02-2024-0094>; Osman et al., "The Role of Corporate Social Responsibility in Explicating Customer Loyalty of Halal Marts in Malaysia."

²⁴ S Iqbal and M I Khan, "Spirituality as a Predictor of Psychological Well-Being: An Explanatory Mechanism of Religiosity and Sustainable Consumption," *Religions* 11, no. 12 (2020): 1–17, <https://doi.org/10.3390/rel11120634>; D Suhartanto et al., "Does Religiosity Matter for Customer Loyalty? Evidence from Halal Cosmetics," *Journal of Islamic Marketing* 12, no. 8 (2021): 1521–34, <https://doi.org/10.1108/JIMA-03-2020-0069>.

²⁵ R Joshi and P Garg, "Assessing Brand Love, Brand Sacredness and Brand Fidelity towards Halal Brands," *Journal of Islamic Marketing* 13, no. 4 (2022): 807–23, <https://doi.org/10.1108/JIMA-04-2020-0104>; S Karoui and R Khemakhem, "Factors Affecting the Islamic Purchasing Behavior – a Qualitative Study," *Journal of Islamic Marketing* 10, no. 4 (2019): 1104–27, <https://doi.org/10.1108/JIMA-12-2017-0145>.

and shared values, making it a relevant factor in sustaining consumer-brand relationships.

To avoid construct redundancy, spiritual happiness was treated as distinct from religious satisfaction, brand love, and subjective well-being. Religious satisfaction mainly refers to the perceived adequacy of consumption in meeting religious expectations, particularly when halal products and services are perceived to be consistent with religious norms and spirituality.²⁶ Brand love captures affection, emotional attachment, and fidelity toward a brand, including the possibility that halal brands acquire symbolic or sacred meanings for consumers.²⁷ Subjective well-being refers to a broader evaluation of life satisfaction, psychological well-being, and positive affect, which may be shaped by spirituality but is not limited to a specific context of consumption.²⁸ In contrast, spiritual happiness is defined as a consumption-specific inner state that emerges when halal retail experiences are perceived as permissible, ethically reassuring, and aligned with one's religious identity. Therefore, it is narrower than general subjective well-being, more faith-anchored than brand love, and more affective-transcendental than religious satisfaction.

This distinction also clarifies the operational boundary of transcendental loyalty. In the present model, transcendental loyalty is used as a theoretical lens to interpret loyalty linked to spiritual happiness, rather than as a fully independent measurement scale. The empirical indicators still measure customer loyalty through repeat purchase intention and willingness to recommend, which are established indicators of loyalty behavior and attitudinal commitment in consumer research.²⁹ Therefore, the results should be read as evidence of a transcendental pathway toward loyalty, not as a complete validation of a standalone transcendental loyalty scale. Future research should develop direct measurement items for transcendental loyalty,

²⁶ Mohamad et al., "The Success Factor of Spirituality Towards Customer Satisfaction"; Muflih and Juliana, "Halal-Labeled Food Shopping Behavior: The Role of Spirituality, Image, Trust, and Satisfaction."

²⁷ Joshi and Garg, "Assessing Brand Love, Brand Sacredness and Brand Fidelity towards Halal Brands"; Mostafa, "Brand Experience and Brand Loyalty: Is It a Matter of Emotions?"

²⁸ Edward L Deci and Richard M Ryan, "The Support of Autonomy and the Control of Behavior," *Journal of Personality and Social Psychology*, vol. 53, 1987; Iqbal and Khan, "Spirituality as a Predictor of Psychological Well-Being: An Explanatory Mechanism of Religiosity and Sustainable Consumption"; Van Cappellen et al., "Religion and Well-Being: The Mediating Role of Positive Emotions."

²⁹ Richard L Oliver, "Whence Consumer Loyalty?," *Journal of Marketing* 63, no. 4_suppl1 (October 1, 1999): 33-44, <https://doi.org/10.1177/00222429990634s105>; Saeed and Mohy-Ud-Din, "Consumers' Attitude, and Loyalty towards Halal Cosmetics: Moderated Mediation Effect of Repurchase Intention by Gender."

such as loyalty motivated by religious reassurance, perceived *maslahah*, and commitment to retailers that consistently uphold halal integrity.³⁰

Simultaneously, store image operates as a moderating variable that amplifies the relationship between spiritual happiness and loyalty. A positive store image, reflected in ambiance, authenticity, and ethical branding, is associated with consumer trust and stronger repurchase intention.³¹ In the phygital era, when physical and digital touchpoints converge, store images may become a critical amplifier of transcendental values, relating to consumer-brand relationships in ways that extend beyond cognitive satisfaction.³² Despite its importance, the moderating role of store image in halal retail remains underexplored, leaving a significant conceptual gap in the literature.

By integrating brand positioning and service quality as stimuli, spiritual happiness as the mediating organism, and store image as the contextual moderator, the present study extends the Stimulus-Organism-Response framework into a holistic model of halal retail loyalty. This proposed theoretical framework extends academic understanding by introducing transcendental constructs into Islamic marketing and provides practical guidance for retailers seeking to embed spiritual values into their loyalty strategies.

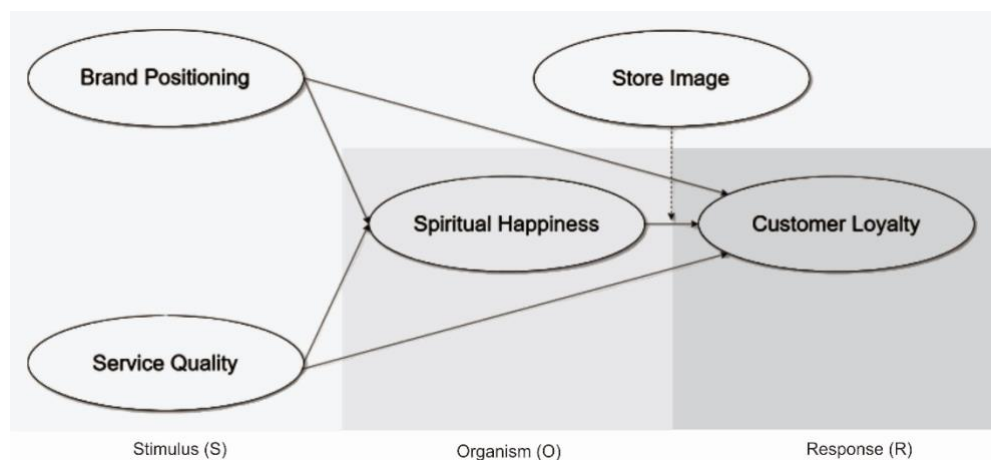


Figure 1. Proposed Theoretical Framework

³⁰ R Arshad et al., "Modelling Maqasid Waqf Performance Measures in Waqf Institutions," *Global Journal Al-Thaqafah*, no. Special Issue (2018): 157–69, <https://doi.org/10.7187/GJATSI2018-11>; Firdaus and Ahmad, *Islam. Bus. Perform. Manag. Maslahah-Based Perform. Manag. Syst.*; Tieman and Ruiz-Bejarano, "Halal Retailing: Closing the Last Mile in an End-to-End Halal Supply Chain."

³¹ Mohtar et al., "Investigating Repatronage Intention in Stores Carrying Halal Products through Store Personalities"; Ratnasari, Ula, and Sukmana, "Can Store Image Moderate the Influence of Religiosity Level on Shopping Orientation and Customers' Behavior in Indonesia?"

³² Barlow and Johnson, "Phygital Retail: From Personalization to Collective Action"; D Gallico, "Phygital Transformation: Enhancing Customer Experience in the Digital Society," in *Proceedings of the International Conferences IADIS Information Systems 2025 and E-Society 2025*, ed. M B Nunes et al. (IADIS, 2025), 251–59, <https://www.scopus.com/inward/record.uri?eid=2-s2.0-105003300502&partnerID=40&md5=f307ef16532420a28217730033a6dced>.

Hypothesis Development

The Influence of Brand Positioning on Spiritual Happiness

Brand positioning is a critical aspect of marketing scholarship, shaping how consumers perceive and identify with a brand. In halal retail, positioning strategies often emphasize halal authenticity, ethical operations, and modern sophistication to meet the evolving expectations of Muslim consumers.³³ Effective positioning not only creates positive brand perceptions but is also associated with deeper emotional connections that extend beyond functional satisfaction.³⁴ Within the S-O-R framework, brand positioning acts as an external stimulus associated with internal states of spiritual fulfillment and inner peace, which are subsequently associated with behavioral outcomes such as loyalty.³⁵ This suggests that positioning strategies rooted in halal integrity may be associated with spiritual happiness and reinforce consumer trust and attachment to the brand.³⁶

H1: Brand positioning has a significant effect on spiritual happiness in halal retail.

The Influence of Service Quality on Spiritual Happiness

Service quality has long been recognized as a cornerstone of customer loyalty, particularly in the retail sector. The SERVQUAL model³⁷ identifies dimensions such as tangibility, reliability, and empathy as key correlates of satisfaction. However, in halal retail, service quality must extend beyond these traditional measures to incorporate Islamic values, such as transparency, *amanah* (trustworthiness), and *rahmah* (compassion).³⁸ High-quality services that integrate Shariah principles are associated with consumer trust and contribute to spiritual happiness by aligning retail experiences with religious expectations.³⁹ Empirical evidence shows that service

³³ Aji and Daryanti, *Relationships among Service Quality, Customer Satisfaction, Word-of-Mouth, and Customer Loyalty: A Case Study of Minimarkets with Halal Positioning, Jakarta, Indonesia*; Kotler and Keller, *Marketing Management*.

³⁴ Abror Abror et al., "Service Quality, Religiosity, Customer Satisfaction, Customer Engagement and Islamic Bank's Customer Loyalty," *Journal of Islamic Marketing* 11, no. 6 (October 24, 2019): 1691–1705, <https://doi.org/10.1108/JIMA-03-2019-0044>; Mohamad et al., "The Success Factor of Spirituality Towards Customer Satisfaction."

³⁵ Mehrabian and Russell, *An Approach to Environ. Psychol.*

³⁶ Hassan et al., "Ten Years of the Journal of Islamic Marketing: A Bibliometric Analysis"; Kamaludeen Mohamed Nasir, "Islamic Revivalism and Muslim Consumer Ethics," *Religions* 13, no. 8 (2022), <https://doi.org/10.3390/rel13080747>.

³⁷ Parasuraman, *An Empirical Examination of Relationships in an Extended Service Quality Model*.

³⁸ Arshad et al., "Capturing the Halal Food Market: Limitations of Halal Integrity within the Supply Chain, the Malaysian Experience"; Denish Shah and B P S Murthi, "Marketing in a Data-Driven Digital World: Implications for the Role and Scope of Marketing," *Journal of Business Research* 125 (2021): 772–79, <https://doi.org/https://doi.org/10.1016/j.jbusres.2020.06.062>.

³⁹ Hamdy Abdullah et al., "Faith and Sustainability: Developing Maqasid Shariah-Based Elderly Care Organization Empowerment Index," *Quality in Ageing and Older Adults*, 2025, <https://doi.org/10.1108/QAOA-02-2025-0018>; Noor, "A Closer Look at Halal Brand Image: Systematic

quality is positively associated with emotional well-being, which is, in turn, linked to loyalty.⁴⁰ Thus, service quality functions as a stimulus within the S-O-R framework, generating spiritual satisfaction that may strengthen long-term consumer relationships.

H2: Service quality has a significant effect on spiritual happiness in the halal retail sector.

The Direct Effect of Spiritual Happiness on Customer Loyalty

Spiritual happiness is a novel construct in consumer behavior, particularly in religiously oriented markets and among consumers. Spiritual happiness, defined as an emotional state rooted in actions consistent with intrinsic spiritual and religious values,⁴¹ emerges in halal retail when consumers perceive their consumption practices to be Shariah compliance and ethical integrity.⁴² This construct is associated with inner peace, emotional attachment, and psychological well-being, which are essential for sustaining brand loyalty.⁴³ Unlike cognitive satisfaction, which often yields diminishing returns, spiritual happiness is associated with a stronger and more enduring bond between consumers and brands, elevating trust to a sacred level and enhancing brand loyalty.⁴⁴

H3: Spiritual happiness has a significant positive effect on customer loyalty to halal retail.

The Mediating Role of Spiritual Happiness

Spiritual happiness was hypothesized to mediate the relationships between brand positioning, service quality, and customer loyalty. Positioning strategies that emphasize halal authenticity and ethical operations are associated with spiritual satisfaction, which is linked to loyalty.⁴⁵ Similarly, high service quality delivered in accordance with Islamic principles is associated with spiritual happiness, which

Review and Future Directions”; Noor, “Halal Service Quality: Systematic Review, Conceptual Model and Future Research.”

⁴⁰ Mostafa, “Brand Experience and Brand Loyalty: Is It a Matter of Emotions?”

⁴¹ Deci and Ryan, “The Support of Autonomy and the Control of Behavior.”

⁴² Arshad et al., “Capturing the Halal Food Market: Limitations of Halal Integrity within the Supply Chain, the Malaysian Experience”; Saleh and Rajandran, “Relationship between Non-Muslim Consumer Intention to Purchase Halal Products with Halal Awareness, Halal Certification, Halal Marketing and Halal Knowledge: Systematic Review.”

⁴³ Iqbal and Khan, “Spirituality as a Predictor of Psychological Well-Being: An Explanatory Mechanism of Religiosity and Sustainable Consumption”; Suhartanto et al., “Does Religiosity Matter for Customer Loyalty? Evidence from Halal Cosmetics.”

⁴⁴ Joshi and Garg, “Assessing Brand Love, Brand Sacredness and Brand Fidelity towards Halal Brands”; Karoui and Khemakhem, “Factors Affecting the Islamic Purchasing Behavior – a Qualitative Study.”

⁴⁵ H. Monoarfa et al., “The Influences of Islamic Retail Mix Approach on Purchase Decisions,” *Journal of Islamic Marketing* 14, no. 1 (2023): 236–49, <https://doi.org/10.1108/JIMA-07-2020-0224>.

mediates the relationship between service quality and loyalty.⁴⁶ This mediating role is consistent with the S-O-R framework, in which spiritual happiness functions as an internal organism that bridges external stimuli and behavioral outcomes.⁴⁷ By transforming functional satisfaction into transcendental loyalty, spiritual happiness provides a deeper explanation of consumer behavior in halal retailing.

H4: Spiritual happiness mediates the relationship between brand positioning and customer loyalty.

H5: Spiritual happiness mediates the relationship between service quality and customer loyalty.

The Moderating Role of Store Image

The store image encompasses consumers' holistic perceptions of a retail environment, including ambiance, authenticity, and ethical branding.⁴⁸ In halal retail, store image signals the retailer's commitment to halal values and ethical practices and is associated with consumer trust and credibility.⁴⁹ A strong store image may strengthen the association between spiritual happiness and loyalty by providing a supportive environment for consumers' spiritual fulfillment. Conversely, a weak store image may weaken the association between spiritual happiness and loyalty, lowering its predictive relevance for loyalty. Within the S-O-R framework, store image operates as a moderator that strengthens the association between internal emotional states and behavioral responses.⁵⁰ In the phygital era, where physical and digital touchpoints converge, store images may become more relevant in supporting transcendental values and sustaining consumer-brand relationships.⁵¹

METHODS

This study adopts a quantitative explanatory design to examine the predictive associations among brand positioning, service quality, spiritual happiness, and customer loyalty in halal retail.⁵² A cross-sectional survey was conducted to provide empirical evidence for the hypothesized model. The target population consisted of

⁴⁶ Mostafa, "Brand Experience and Brand Loyalty: Is It a Matter of Emotions?"

⁴⁷ Mehrabian and Russell, *An Approach to Environ. Psychol.*

⁴⁸ Angelia Ananda, Mugiono Mugiono, and Ananda Hussein, "The Influence of Store Image on Repurchase Intention: The Mediation Role of Perceived Value and Customer Satisfaction," *International Journal of Research in Business and Social Science* (2147- 4478) 10 (June 14, 2021): 17-27, <https://doi.org/10.20525/ijrbs.v10i4.1209>; Ratnasari, Ula, and Sukmana, "Can Store Image Moderate the Influence of Religiosity Level on Shopping Orientation and Customers' Behavior in Indonesia?"

⁴⁹ Mohtar et al., "Investigating Repatronage Intention in Stores Carrying Halal Products through Store Personalities."

⁵⁰ Mehrabian and Russell, *An Approach to Environ. Psychol.*

⁵¹ Barlow and Johnson, "Phygital Retail: From Personalization to Collective Action"; Gallico, "Phygital Transformation: Enhancing Customer Experience in the Digital Society."

⁵² J W Creswell and J D Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (SAGE Publications, 2017), <https://books.google.com.sg/books?id=335ZDwAAQBAJ>.

Muslim consumers in selected East Java cities located in the conventional Tapal Kuda area and adjacent urban nodes, including Jember, Lumajang, Probolinggo, Pasuruan, Bondowoso, Situbondo, Banyuwangi, Sidoarjo, and Surabaya. This area was selected because of its high concentration of Muslim communities and the rapid development of halal retail outlets, making it a relevant context for studying consumer behavior rooted in religious values.

Purposive sampling was employed to ensure that respondents met specific criteria, including being Muslim, knowledgeable about halal retail, and aged over 18. Data were collected using structured questionnaires distributed online (Google Forms, Telegram, WhatsApp) and offline in selected retail outlets.⁵³ Following established guidelines, the sample size was set between 200 and 300 respondents to match the complexity of the research model, resulting in 292 valid responses.⁵⁴ The measurement items were adapted from prior studies and assessed using a five-point Likert scale. Brand positioning was measured through value alignment and halal authenticity,⁵⁵ service quality through modified SERVQUAL dimensions incorporating amanah and rahmah,⁵⁶ spiritual happiness through emotional satisfaction and inner peace derived from religious alignment,⁵⁷ store image through perceptions of halal integrity and retail atmosphere,⁵⁸ and customer loyalty through repeat purchase intention and willingness to recommend.⁵⁹

Data analysis was conducted using structural equation modeling (SEM) with SmartPLS to test direct effects, mediation by spiritual happiness, and moderation by store image. Bootstrapping with 5,000 subsamples was applied to ensure statistical

⁵³ Joseph F Hair et al., "When to Use and How to Report the Results of PLS-SEM," *European Business Review* 31, no. 1 (January 1, 2019): 2–24, <https://doi.org/10.1108/EBR-11-2018-0203>.

⁵⁴ Hair et al.

⁵⁵ Aji and Daryanti, *Relationships among Service Quality, Customer Satisfaction, Word-of-Mouth, and Customer Loyalty: A Case Study of Minimarkets with Halal Positioning, Jakarta, Indonesia*; Mirwah Hati and Ihwan Susila, "Green Product Purchase Intention: Impact of Green Brand Positioning, Attitude and, Brand Trust," *International Journal of Asian Business and Management* 4, no. 3 (2025): 567–84.

⁵⁶ Noor, "A Closer Look at Halal Brand Image: Systematic Review and Future Directions"; Abdullah et al., "Faith and Sustainability: Developing Maqasid Shariah-Based Elderly Care Organization Empowerment Index"; Parasuraman, *An Empirical Examination of Relationships in an Extended Service Quality Model*.

⁵⁷ Hassan et al., "Ten Years of the Journal of Islamic Marketing: A Bibliometric Analysis"; K J Singh et al., "The Happiness Formula: Integrating Purpose, Spirituality, and Relationships, with Neurocognitive Well-Being," in *Intelligent Systems for Neurocognition and Human-Robot-Computer Interaction* (Elsevier, 2025), 19–40, <https://doi.org/10.1016/B978-0-443-41660-6.00005-3>.

⁵⁸ Ananda, Mugiono, and Hussein, "The Influence of Store Image on Repurchase Intention: The Mediation Role of Perceived Value and Customer Satisfaction"; Ratnasari, Ula, and Sukmana, "Can Store Image Moderate the Influence of Religiosity Level on Shopping Orientation and Customers' Behavior in Indonesia?"

⁵⁹ Oliver, "Whence Consumer Loyalty?"; Saeed and Mohy-Ud-Din, "Consumers' Attitude, and Loyalty towards Halal Cosmetics: Moderated Mediation Effect of Repurchase Intention by Gender."

rigor and reliability of the estimates.⁶⁰ Ethical standards were upheld through informed consent, anonymization of responses, and prior approval from relevant institutional committees.⁶¹ While purposive sampling may limit generalizability, the methodological design provides robust insights into the mechanisms of transcendental loyalty in halal retail, thereby offering both theoretical contributions to Islamic marketing literature and practical implications for retailers seeking to embed spiritual values into their loyalty strategies.

Given the cross-sectional design, the structural paths are interpreted as associative and predictive relationships rather than definitive cause-and-effect claims. The terms path, mediation, and moderation are used in the statistical sense of PLS-SEM estimation, while substantive interpretation remains limited to observed associations among constructs measured at one point in time.

RESULT

Respondent Information

The demographic profile of 292 respondents in the selected East Java retail corridor (Table 1) shows that nearly two-thirds were female, positioning women as key decision-makers in household halal retail consumption. Most respondents were aged 26–45, highlighting millennials and Generation X as the most active groups. Educational attainment was relatively high, with almost half holding bachelor's degrees, indicating consumers capable of critically evaluating the spiritual and ethical aspects of retail products. Economically, the majority reported monthly incomes between IDR 2–5 million, consistent with middle-income households closely associated with halal retail growth. Market leadership was concentrated in Toko Basmalah, followed by 212 Mart and Sakina Mart, while shopping frequency of once or twice a month reflected habitual attachment to halal-positioned stores.

Table 1. Demographic Information

Category	Subcategory	Respondents	Percentage
Gender	Male	103	35.27
	Female	189	64.73
Age	18-25	25	8.56
	26-35	116	39.73
	36-45	92	31.51
	46-55	44	15.07
	>55	15	5.14
Education	High School	117	40.07
	Diploma	23	7.88

⁶⁰ Hair et al., "When to Use and How to Report the Results of PLS-SEM."

⁶¹ David Resnik, "What Is Ethics in Research & Why Is It Important," January 1, 2007.

Occupation	Bachelor	130	44.52
	Postgraduate	22	7.53
	Student	61	20.89
	Private Worker	112	38.36
	Gov. Employee	34	11.64
	Entrepreneur	32	10.96
	Homemaker	41	14.04
	Other	12	4.11
Income	< IDR 2.000.000	67	22.95
	IDR 2-5.000.000	134	45.89
	IDR 5-10.000.000	76	26.03
	> IDR 10.000.000	15	5.14
Store	Toko Basmalah	173	59.25
	212 Mart	76	26.03
	Sakina Mart	43	14.73
Region	Sidoarjo	31	10.62
	Surabaya	31	10.62
	Jember	21	7.19
	Lumajang	36	12.33
	Probolinggo	40	13.70
	Situbondo	23	7.88
	Banyuwangi	27	9.25
	Pasuruan	61	20.89
	Bondowoso	22	7.53
Shopping Frequency	1-2x/month	154	52.74
	3-4x/month	95	32.53
	>4x/month	43	14.73

Common Method Bias (CMB)

Common method bias (CMB) refers to the potential distortion in data that arises when variables are measured using a single source, instrument, or time frame, which may artificially inflate the correlations among constructs⁶². To assess this issue, this study employed Harman's Single Factor Test through exploratory factor analysis without rotation. The results in Table 2 reveal that the first factor accounts for only 37.91% of the total variance, which is below the critical threshold of 50%. This indicates that common method bias is not a serious concern in the dataset, thereby supporting the validity of the measurement and structural models' subsequent analyses.

Table 2. Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %

⁶² P M Podsakoff et al., "Common Method Biases in Behavioral Research: A Critical Review of the Literature and Recommended Remedies," *Journal of Applied Psychology* 88 (2003), <https://doi.org/10.1037/0021-9010.88.5.879>.

1	7.582	37.909	37.909	7.582	37.909	37.909
2	2.72	13.602	51.511	2.72	13.602	51.511
3	1.71	8.549	60.06	1.71	8.549	60.06
4	1.507	7.534	67.594	1.507	7.534	67.594
5	1.297	6.486	74.08	1.297	6.486	74.08
6	1.017	5.085	79.165	1.017	5.085	79.165
...	...	...	...	...	...	...

Extraction Method: Principal Component Analysis.

Outer Measurement Model

Reliability and validity were assessed using PLS-SEM. All outer loadings (Figure 2) exceeded 0.7, confirming convergent validity.⁶³ Table 3 shows that Cronbach's Alpha values were above 0.7, the rho_A values supported reliability, and the composite reliability ranged from 0.863 to 0.913, indicating strong internal consistency. The AVE values exceeded 0.5 for all constructs, with spiritual happiness and customer loyalty being particularly robust (AVE > 0.7). Discriminant validity was confirmed through HTMT ratios (Table 4), all below 0.85.⁶⁴ Moderate correlations between customer loyalty and spiritual happiness (HTMT = 0.764) and between brand positioning and store image (HTMT = 0.790) remained within acceptable ranges, while service quality and store image showed low overlap, ensuring construct distinctiveness.

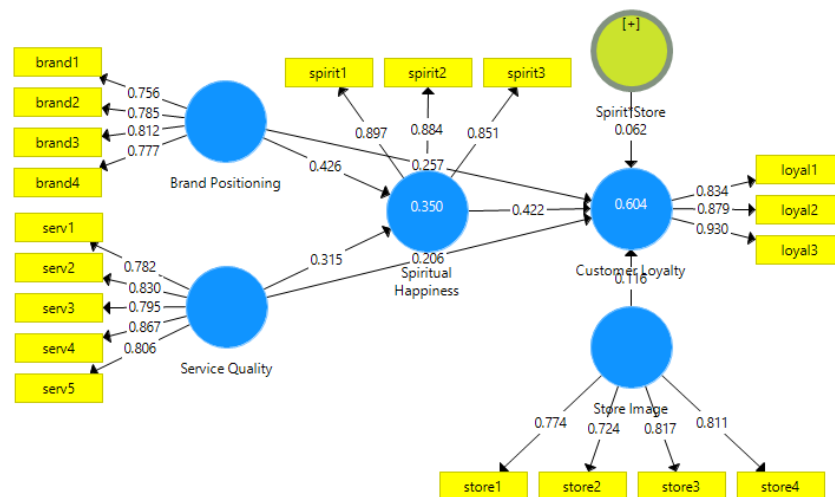


Figure 2. Outer Loading

⁶³ Hair et al., "When to Use and How to Report the Results of PLS-SEM"; J Henseler, *Composite-Based Structural Equation Modeling: Analyzing Latent and Emergent Variables*, Methodology in the Social Sciences Series (Guilford Publications, 2020), <https://books.google.nl/books?id=e84QEAAAQBAJ>.

⁶⁴ Claes Fornell and David F Larcker, "Evaluating Structural Equation Models with Unobservable Variables and Measurement Error," *Source: Journal of Marketing Research*, vol. 18, 1981; Henseler, *Composite-Based Structural Equation Modeling: Analyzing Latent and Emergent Variables*.

Table 3. Outer model

Item	OL	CA	rho_A	CR	AVE
<i>Brand Positioning</i>		0.795	0.799	0.863	0.612
The store reflects the identity of modern Muslim consumers	0.756				
The store offers unique and innovative products	0.785				
The store is recognized as a halal and ethical market leader	0.812				
The store promotes exclusive Islamic values	0.777				
<i>Service Quality</i>		0.876	0.881	0.909	0.667
The store is clean and organized, reflecting of purity (taharah)	0.782				
The store consistently fulfills its promises (amanah)	0.830				
The staff responds promptly and respectfully (ihsan)	0.795				
The staff is knowledgeable about halal practices (tsiqah)	0.867				
The staff is attentive and compassionate (rahmah)	0.806				
<i>Spiritual Happiness</i>		0.853	0.869	0.909	0.77
I feel emotionally satisfied when shopping here	0.897				
The store aligns with my religious values	0.884				
Shopping here gives me inner peace	0.851				
<i>Store Image</i>		0.795	0.83	0.863	0.612
The store has a pleasant and comfortable environment	0.774				
The store consistently offers high-quality halal products	0.724				
I trust the store's commitment to halal integrity	0.817				
The store provides professional and friendly service	0.811				
<i>Customer Loyalty</i>		0.856	0.861	0.913	0.778
I plan to keep shopping here	0.834				
I would recommend this store to others	0.879				
This store is my preferred choice	0.930				

Table 4. Heterotrait-Monotrait Ratio (HTMT)

	BP	CL	SQ	Mod	SH
Brand Positioning (BP)					
Customer Loyalty (CL)	0.709				
Service Quality (SQ)	0.288	0.55			
Spirit*Store (mod)	0.113	0.068	0.096		
Spiritual Happiness (SH)	0.595	0.764	0.47	0.368	
Store Image (SI)	0.790	0.654	0.333	0.111	0.561

Inner Structural Model

The structural model (Table 5) demonstrated substantial explanatory power. Customer loyalty achieved an R^2 of 0.604, meaning 60.4 percent of its variance was explained by brand positioning, service quality, spiritual happiness, and store image, a moderate-to-strong level in consumer behavior research.⁶⁵ Spiritual happiness recorded an R^2 of 0.350, indicating that 35 percent of its variance was explained by

⁶⁵ Hair et al., "When to Use and How to Report the Results of PLS-SEM."

brand positioning and service quality, consistent with acceptable levels in the social sciences.⁶⁶ Adjusted R² values showed minimal reductions, indicating model stability. Overall, the findings support the proposed framework, indicating that stimuli (brand positioning and service quality), mediator (spiritual happiness), and moderator (store image) collectively explain a substantial proportion of halal retail loyalty.

Table 5. Coefficient of Determination (R²)

	R Square	R Square Adjusted
Customer Loyalty	0.604	0.597
Spiritual Happiness	0.350	0.345

Predictive relevance was assessed using the blindfolding procedure in SmartPLS 3, which calculates the cross-validated redundancy measure (Q²) for endogenous constructs. The results (Table 6) show that Customer Loyalty (Q² = 0.461) and Spiritual Happiness (Q² = 0.258) both have values greater than zero, indicating that the model possesses adequate predictive relevance for these constructs. In contrast, Brand Positioning, Service Quality, Store Image, and Spirit*Store yielded Q² values of zero, which is expected because they are exogenous constructs or moderators without predictive targets. Overall, the findings indicate that the structural model has sufficient predictive capability for the key endogenous variables, thereby supporting the robustness of the proposed framework in explaining loyalty behavior in halal retail.

Table 6. Predictive Relevance (Q²)

	SSO	SSE	Q ² (=1-SSE/SSO)
Brand Positioning (BP)	1168	1168	
Customer Loyalty (CL)	876	471.963	0.461
Service Quality (SQ)	1460	1460	
Spirit*Store (mod)	292	292	
Spiritual Happiness (SH)	876	649.664	0.258
Store Image (SI)	1168	1168	

The moderation analysis was conducted by modeling the interaction term between Spiritual Happiness and Store Image (Spirit*Store) on Customer Loyalty. The effect size (f²) for this moderating path was 0.091, which falls into the small effect category. This indicates that while Store Image is associated with moderation in the relationship between Spiritual Happiness and Customer Loyalty, its incremental

⁶⁶ Hair et al.

contribution to explaining customer loyalty is limited. Thus, the moderation pattern is statistically present but not dominant in shaping loyalty behavior within halal retail.

Table 7. Effect Size (f^2)

	Customer Loyalty (CL)	Spiritual Happiness (SH)
Brand Positioning (BP)	0.068	0.260
Service Quality (SQ)	0.085	0.143
Spirit*Store (mod)	0.091	
Spiritual Happiness (SH)	0.221	
Store Image (SI)	0.020	

Path Coefficient Analysis

The bootstrapping results (Table 8) indicate the statistical significance of all the hypothesized relationships. Brand positioning strongly predicted spiritual happiness ($\beta = 0.426$, $t = 10.196$, $p < 0.001$), and service quality also showed a significant positive path coefficient ($\beta = 0.315$, $t = 7.082$, $p < 0.001$). These findings support the view that brand identity and service excellence are important predictive antecedents of transcendental satisfaction in the halal retailing sector.⁶⁷ Spiritual happiness showed a robust positive association with customer loyalty ($\beta = 0.431$, $t = 8.439$, $p < 0.001$), indicating that emotional and spiritual fulfillment is a stronger predictor of long-term loyalty than functional satisfaction.⁶⁸ This supports its mediating role in linking external stimuli to enduring consumer commitments.

Table 8. Path Coefficient

	β	T Stat	P Values	LLCI	ULCI
Brand Positioning -> Customer Loyalty	0.241	4.912	0.000	0.143	0.332
Brand Positioning -> Spiritual Happiness	0.426	10.196	0.000	0.341	0.508
Service Quality -> Customer Loyalty	0.204	4.689	0.000	0.118	0.299
Service Quality -> Spiritual Happiness	0.315	7.082	0.000	0.236	0.401
Spirit*Store -> Customer Loyalty	0.081	2.028	0.043	0.000	0.156
Spiritual Happiness -> Customer Loyalty	0.431	8.439	0.000	0.329	0.524
Store Image -> Customer Loyalty	0.129	2.582	0.010	0.034	0.228

Finally, the store image (Figure 3) shows a statistically significant moderation pattern ($\beta = 0.081$, $t = 2.028$, $p = 0.043$). As illustrated in Figure 3, the slope of the relationship between spiritual happiness and customer loyalty is steeper when store

⁶⁷ Mohamad et al., "The Success Factor of Spirituality Towards Customer Satisfaction."

⁶⁸ Oliver, "Whence Consumer Loyalty?"; Singh et al., "The Happiness Formula: Integrating Purpose, Spirituality, and Relationships, with Neurocognitive Well-Being."

image is high (+1 SD), moderate at the mean, and weaker when store image is low (-1 SD). This visual evidence suggests that authentic retail environments may amplify the emotional-spiritual bond between consumers and brands.⁶⁹ Collectively, the path coefficients and moderation plot support the proposed framework, showing that stimuli, mediator, and moderator jointly explain halal retail loyalty.

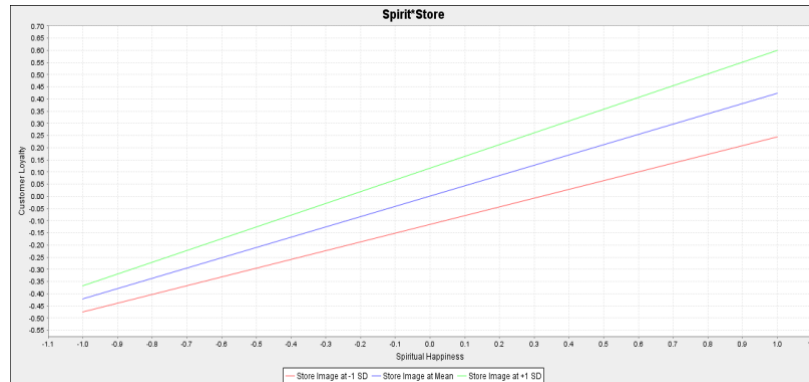


Figure 3. Moderating Effect Slope

DISCUSSION

From Functional Satisfaction to Transcendental Loyalty

The empirical evidence indicates that brand positioning and service quality are not merely functional correlates of satisfaction but important predictive antecedents of spiritual happiness, which in turn is associated with transcendental loyalty in halal retail. Positioning strategies grounded in halal authenticity and ethical integrity resonate deeply with consumers' religious and emotional expectations, helping brands build relationships that extend beyond transactional exchanges.⁷⁰ In the selected East Java retail corridor, where religiosity is embedded in communal life through pesantren culture, brand narratives rooted in Islamic values are associated with trust and ethical legitimacy and stronger emotional responses.⁷¹ This finding highlights that loyalty in high-religiosity markets is best explained not by functional

⁶⁹ Mohtar et al., "Investigating Repatronage Intention in Stores Carrying Halal Products through Store Personalities"; Ratnasari, Ula, and Sukmana, "Can Store Image Moderate the Influence of Religiosity Level on Shopping Orientation and Customers' Behavior in Indonesia?"

⁷⁰ Singh et al., "The Happiness Formula: Integrating Purpose, Spirituality, and Relationships, with Neurocognitive Well-Being"; Islam, Ab Talib, and Muhamad, "Halal Certification of Marketing Mix Focusing on Cosmetics."

⁷¹ Hassan et al., "Ten Years of the Journal of Islamic Marketing: A Bibliometric Analysis"; Syed Shah Alam and Sayuti Nazura Mohamed, "Applying the Theory of Planned Behavior (TPB) in Halal Food Purchasing," *International Journal of Commerce and Management* 21, no. 1 (March 15, 2011): 8–20, <https://doi.org/10.1108/10569211111111676>.

positioning alone but by the alignment of brand identity with collective spiritual values.⁷²

Service quality appears as a dual construct associated with both functional and spiritual needs, reinforcing its role as a pillar of halal retail loyalty. While traditional SERVQUAL dimensions remain relevant,⁷³ their integration with Islamic principles such as *amanah* (trustworthiness) and *rahmah* (compassion) helps translate service encounters into spiritual experiences.⁷⁴ In the selected East Java retail corridor, where consumers expect sincerity and compassion in retail interactions, staff responsiveness becomes a manifestation of Islamic social ethics.⁷⁵ This underscores that service excellence in halal retail is not only about operational efficiency but also about embedding Shariah-compliant values into everyday consumer touchpoints, thereby positioning service quality as a possible source of spiritual happiness.

The novelty of this research lies in its critical comparison between spiritual happiness and traditional cognitive mediators, such as perceived value, which have dominated prior loyalty studies. Whereas perceived value explains loyalty through rational cost-benefit considerations, spiritual happiness explains loyalty through transcendental fulfillment and emotional attachment, while remaining conceptually distinct from brand love.⁷⁶ By extending the S-O-R framework, this study reconceptualizes the consumer organism to include spiritual well-being, thereby advancing the theory of Islamic marketing beyond functional satisfaction.⁷⁷ The moderating role of store image further amplifies this pathway: authentic retail environments may act as spiritual touchpoints that validate consumer beliefs and are

⁷² Ratnasari, Ula, and Sukmana, "Can Store Image Moderate the Influence of Religiosity Level on Shopping Orientation and Customers' Behavior in Indonesia?"; Firdaus and Ahmad, *Islam. Bus. Perform. Manag. Maslahah-Based Perform. Manag. Syst.*

⁷³ Parasuraman, *An Empirical Examination of Relationships in an Extended Service Quality Model.*

⁷⁴ Arshad et al., "Capturing the Halal Food Market: Limitations of Halal Integrity within the Supply Chain, the Malaysian Experience"; Saleh and Rajandran, "Relationship between Non-Muslim Consumer Intention to Purchase Halal Products with Halal Awareness, Halal Certification, Halal Marketing and Halal Knowledge: Systematic Review."

⁷⁵ Abdullah et al., "Faith and Sustainability: Developing Maqasid Shariah-Based Elderly Care Organization Empowerment Index"; Noor, "A Closer Look at Halal Brand Image: Systematic Review and Future Directions"; Ratnasari, Ula, and Sukmana, "Can Store Image Moderate the Influence of Religiosity Level on Shopping Orientation and Customers' Behavior in Indonesia?"

⁷⁶ D Hariani et al., "Promoting Halal Tourism in Sharia-Compliant Destination: Insights on Aceh Competitiveness and Tourist Perceived Value and Behavior," *Tourism and Hospitality Research* 26, no. 1 (2026): 159–75, <https://doi.org/10.1177/14673584241283902>; M A Miftahuddin et al., "Examining the Effect of Halal Perceived Value and Perceived Risk on Purchase Intention: A Mediating Role of Halal Trust," *Innovative Marketing* 18, no. 4 (2022): 62–73, [https://doi.org/10.21511/im.18\(4\).2022.06](https://doi.org/10.21511/im.18(4).2022.06); Labeeb Bsoul et al., "Islam's Perspective on Environmental Sustainability: A Conceptual Analysis," *Social Sciences* 11, no. 6 (2022), <https://doi.org/10.3390/socsci11060228>.

⁷⁷ Suhartanto et al., "Does Religiosity Matter for Customer Loyalty? Evidence from Halal Cosmetics"; Hati et al., "Looking at the Beauty of Halal through the Stimulus-Organism-Response Model and Gender Perspectives: The Case of Indonesian Muslim."

associated with stronger emotional bonds.⁷⁸ In collectivist cultures such as pesantren communities, store image becomes a cultural confirmation of faith, making loyalty appear more resilient than in conventional retail models.⁷⁹

This study introduces transcendental loyalty as a construct that integrates brand positioning and service quality as stimuli, spiritual happiness as a mediating factor, and store image as a contextual moderator within the S-O-R framework. Unlike traditional models that emphasize cognitive mediators, spiritual happiness provides a richer explanation of loyalty by capturing emotional and transcendental fulfillment, which is aligned with Islamic principles.⁸⁰ The findings suggest an extension of the consumer organism to include spiritual well-being, reconceptualizing loyalty in high religiosity contexts such as selected East Java cities in and around the Tapal Kuda retail corridor, where communal religiosity and pesantren culture embed Islamic values into everyday consumption.⁸¹ By supporting the mediating role of spiritual happiness and the moderation pattern of store image, this study contributes a theoretically robust framework that explains how transcendental constructs are associated with consumer behavior beyond functional satisfaction.⁸²

For halal retailers, the findings provide actionable strategies for cultivating sustainable loyalty in competitive markets. Authentic brand positioning that emphasizes halal integrity and ethical values is associated with trust and emotional resonance in collectivist, high religiosity communities.⁸³ Service quality must be operationalized not only through reliability and empathy but also through Shariah-compliant principles such as amanah and rahmah, so that customer experiences may

⁷⁸ Mohtar et al., "Investigating Repatronage Intention in Stores Carrying Halal Products through Store Personalities"; L Aguilar-Araoz, N Osorio-Cárdenas, and L Munayco-Abanto, "Service Quality or Interior Shop Environment? Drivers of Repurchase Intention in Healthy Products Stores," in *Smart Innovation, Systems and Technologies*, ed. P C López-López et al., vol. 458 SIST (Springer Science and Business Media Deutschland GmbH, 2026), 352–61, https://doi.org/10.1007/978-3-032-09911-2_35.

⁷⁹ J Burlison and H Oe, "A Discussion Framework of Store Image and Patronage: A Literature Review," *International Journal of Retail and Distribution Management* 46, no. 7 (2018): 705–24, <https://doi.org/10.1108/IJRDM-11-2017-0275>.

⁸⁰ L. A. Burton, "The Spiritual Dimension of Palliative Care.," *Seminars in Oncology Nursing* 14, no. 2 (1998): 121–28, [https://doi.org/10.1016/S0749-2081\(98\)80017-X](https://doi.org/10.1016/S0749-2081(98)80017-X).

⁸¹ Ratnasari, Ula, and Sukmana, "Can Store Image Moderate the Influence of Religiosity Level on Shopping Orientation and Customers' Behavior in Indonesia?"; Firdaus and Ahmad, *Islam. Bus. Perform. Manag. Maslahah-Based Perform. Manag. Syst.*

⁸² Hati et al., "Looking at the Beauty of Halal through the Stimulus-Organism-Response Model and Gender Perspectives: The Case of Indonesian Muslim."

⁸³ Azmawani Abd Rahman, Ebrahim Asrarhaghighi, and Suhaimi Ab Rahman, "Consumers and Halal Cosmetic Products: Knowledge, Religiosity, Attitude and Intention," *Journal of Islamic Marketing* 6 (March 9, 2015): 148–63, <https://doi.org/10.1108/JIMA-09-2013-0068>; Hassan et al., "Ten Years of the Journal of Islamic Marketing: A Bibliometric Analysis."

deliver both functional and spiritual satisfaction.⁸⁴ The store image should be managed as a spiritual touchpoint, reinforcing sincerity and halal integrity across physical and digital channels, thereby strengthening the association between spiritual happiness and loyalty.⁸⁵ In the phygital era, combining ethical compliance with seamless technological interaction sets a new global standard for halal retail loyalty, enabling retailers to cultivate deep value congruence and long-term customer commitment.⁸⁶

From the perspective of Sharia economic law, these findings suggest that halal retail loyalty should be interpreted not only as a marketing outcome but also as an indicator of consumer preference for muamalah practices that embody lawful, transparent, and trustworthy exchanges. Brand positioning and service quality become meaningful when they reflect fiqh muamalah principles, such as halal assurance, amanah, fairness, avoidance of gharar in product information, and ethical treatment of consumers.⁸⁷ In maqashid al-shariah terms, the observed association between spiritual happiness and loyalty indicates that retail practices aligned with religious values may support hifz al-din by protecting religiously compliant consumption and hifz al-mal by reducing information risk in transactions.⁸⁸

Store images also have legal-economic relevance because visible credibility helps consumers assess whether the retailer's commercial practices are consistent with maslahah, not merely profit seeking.⁸⁹ Thus, this study contributes to sharia economic law by linking halal retail behavior with the normative objectives of lawful exchange,

⁸⁴ Arshad et al., "Capturing the Halal Food Market: Limitations of Halal Integrity within the Supply Chain, the Malaysian Experience"; Saleh and Rajandran, "Relationship between Non-Muslim Consumer Intention to Purchase Halal Products with Halal Awareness, Halal Certification, Halal Marketing and Halal Knowledge: Systematic Review."

⁸⁵ Mohtar et al., "Investigating Repatronage Intention in Stores Carrying Halal Products through Store Personalities"; Aguilar-Araoz, Osorio-Cárdenas, and Munayco-Abanto, "Service Quality or Interior Shop Environment? Drivers of Repurchase Intention in Healthy Products Stores."

⁸⁶ Gallico, "Phygital Transformation: Enhancing Customer Experience in the Digital Society"; N H M Saad, A Ahamat, and A Robani, "A Proposed Customer-Based Brand Equity Model for the Halal Food Industry," *International Journal of Sustainable Society* 16, no. 4 (2024): 326–42, <https://doi.org/10.1504/IJSSOC.2024.142725>.

⁸⁷ Arshad et al., "Modelling Maqasid Waqf Performance Measures in Waqf Institutions"; Islam, Ab Talib, and Muhamad, "Halal Certification of Marketing Mix Focusing on Cosmetics"; Afif Noor et al., "Legal Protection in Sharia Securities-Based Crowdfunding: A Normative Review of Dual Regulation," *Al-Manahij: Jurnal Kajian Hukum Islam* 19, no. 2 (2025): 355 – 374, <https://doi.org/10.24090/mnh.v19i2.14749>; Tieman and Ruiz-Bejarano, "Halal Retailing: Closing the Last Mile in an End-to-End Halal Supply Chain."

⁸⁸ Abdullah et al., "Faith and Sustainability: Developing Maqasid Shariah-Based Elderly Care Organization Empowerment Index"; Firdaus and Ahmad, *Islam. Bus. Perform. Manag. Maslahah-Based Perform. Manag. Syst.*

⁸⁹ Firdaus and Ahmad, *Islam. Bus. Perform. Manag. Maslahah-Based Perform. Manag. Syst.*; Mohtar et al., "Investigating Repatronage Intention in Stores Carrying Halal Products through Store Personalities"; Ratnasari, Ula, and Sukmana, "Can Store Image Moderate the Influence of Religiosity Level on Shopping Orientation and Customers' Behavior in Indonesia?"

consumer protection, ethical retail governance, and the realization of *maslahah* in everyday market transactions.

Limitations of the Study

Although this study contributes to the theoretical and practical understanding of halal retail loyalty, several limitations remain. The emphasis on spiritual happiness as an internal organism, while highly predictive, is inherently subjective and rooted in personal religiosity. Reliance on self-reported measures may introduce religious pride bias, where respondents align answers with idealized spiritual standards rather than actual shopping experiences. Future research could strengthen this construct by incorporating psychophysiological indicators or implicit association tests to capture unconscious emotional reactions to halal brands.⁹⁰ Another limitation concerns the socio-cultural specificity of selected East Java cities in and around the Tapal Kuda retail corridor, where consumer behavior is shaped by *pesantren* culture and communal religious leadership. The strong moderating effect of store image and spiritual well-being may reflect localized solidarity rather than universal halal retail trends. Subsequent studies should test the model in more heterogeneous and pluralistic urban contexts to assess its applicability beyond communal religiosity.⁹¹

The sample composition requires careful interpretation. Female respondents accounted for 64.73% of the sample, which is consistent with women's role as important household retail decision-makers but may make the findings more reflective of women's halal retail evaluations than of a gender-balanced population. Prior halal consumer studies suggest that gender can shape halal-related perceptions, purchase intentions, and loyalty formation in religiously salient contexts.⁹² Future studies should conduct gender-based multi-group analyses to examine whether the paths from brand positioning, service quality, spiritual happiness, and store image differ between male and female consumers. Since the sample also covers Toko Basmalah, 212 Mart, and Sakina Mart, outlet-based multigroup analysis is also needed to assess whether the model operates similarly across halal retail formats, as store

⁹⁰ Singh et al., "The Happiness Formula: Integrating Purpose, Spirituality, and Relationships, with Neurocognitive Well-Being."

⁹¹ M Axhami and L Axhami, "Cultural Influence on Brand Personality Preferences: Individualists Prefer Sophisticated and Competent Brands While Collectivists Prefer Sincere Brands," *WSEAS Transactions on Business and Economics* 20 (2023): 2476–86, <https://doi.org/10.37394/23207.2023.20.212>; Youssef Chetoui et al., "Antecedents of Giving Charitable Donations (Sadaqah) during the COVID-19 Pandemic: Does Islamic Religiosity Matter?," *Journal of Islamic Marketing* 14, no. 5 (April 4, 2023): 1169–87, <https://doi.org/10.1108/JIMA-09-2021-0296>.

⁹² Bonang et al., "The Future of Halal Beauty: What Drives Young Female Consumers to Choose Halal Cosmetics?"; Hati et al., "Looking at the Beauty of Halal through the Stimulus-Organism-Response Model and Gender Perspectives: The Case of Indonesian Muslim"; Saeed and Mohy-Ud-Din, "Consumers' Attitude, and Loyalty towards Halal Cosmetics: Moderated Mediation Effect of Repurchase Intention by Gender."

image, retail atmosphere, and store personality may shape repatronage and loyalty differently across outlets.⁹³

Another limitation concerns religiosity as a control variable. Although all respondents were Muslim and the setting was religiously salient, the model did not include the intensity of personal religiosity as a separate control. This matters because Muslim consumers may differ in how strongly religious commitment shapes their evaluation of halal assurance, ethical service, store credibility, and loyalty. Religiosity can influence halal awareness, ethical consumption, purchase intention, and loyalty independently of spiritual happiness, meaning that part of the observed relationship may reflect baseline religious commitment rather than the specific inner state captured by spiritual happiness.⁹⁴ Future studies should include religiosity as a control or moderator to test whether spiritual happiness adds explanatory value beyond general religious commitment.

Additionally, the study focuses on a linear moderated process within the S-O-R framework without considering potential feedback loops where long-term loyalty reshapes perceptions of spiritual happiness and store image. The rapid integration of phygital touchpoints in halal retail also presents boundary conditions, as differences in digital literacy among older or rural consumers were not fully addressed. Future research should examine technological self-efficacy and digital ethics as possible moderators, offering a more nuanced view of how spiritual value alignment evolves in increasingly digitized markets.⁹⁵ These refinements would enhance the robustness of the transcendental loyalty model and broaden its relevance across diverse socio-cultural and technological settings.

CONCLUSION

This study underscores that halal retail loyalty cannot be adequately explained by cognitive-functional paradigms alone. Brand positioning and service quality act as

⁹³ Ananda, Mugiono, and Hussein, "The Influence of Store Image on Repurchase Intention: The Mediation Role of Perceived Value and Customer Satisfaction"; Mohtar et al., "Investigating Repatronage Intention in Stores Carrying Halal Products through Store Personalities"; Ratnasari, Ula, and Sukmana, "Can Store Image Moderate the Influence of Religiosity Level on Shopping Orientation and Customers' Behavior in Indonesia?"

⁹⁴ Abd Rahman, Asrarhaghighi, and Ab Rahman, "Consumers and Halal Cosmetic Products: Knowledge, Religiosity, Attitude and Intention"; Abror et al., "Service Quality, Religiosity, Customer Satisfaction, Customer Engagement and Islamic Bank's Customer Loyalty"; Osanlou and Rezaei, "The Effect of Muslim Consumers' Religiosity on Brand Verdict"; Suhartanto et al., "Does Religiosity Matter for Customer Loyalty? Evidence from Halal Cosmetics."

⁹⁵ E M Hamid and J Pardaev, "Islamic Marketing Strategies for Customer Loyalty: Role of Religious Commitment and Technology Turbulence," *European Journal for Philosophy of Religion* 17, no. 2 (2025): 557–86, <https://doi.org/10.24204/ejpr.2025.4804>; H D Mulyaningsih et al., "Tracking and Tracing Technology in Upholding Halal Product Integrity: A Review," in *Technologies and Trends in the Halal Industry* (Taylor and Francis, 2023), 187–205, <https://doi.org/10.4324/9781003368519-17>.

important stimuli, while their association with loyalty becomes stronger when mediated by spiritual happiness, which links rational purchase intentions to enduring spiritual-relational bonds. In high-religiosity contexts, loyalty manifests not only as repeat patronage but also as a form of religious solidarity and ethical trust, with store image serving as a strategic moderator associated with a stronger alignment between consumer beliefs and brand integrity. This reconceptualization advances Islamic marketing theory by embedding transcendental constructs into the stimulus-organism-response framework, thereby offering a more holistic explanation of consumer behavior.

From a managerial perspective, the findings highlight the need for halal retailers to move beyond certification-driven strategies and embrace transcendental branding that authentically reflects Muslim consumer identity. Embedding Shariah-compliant values such as *amanah* and *rahmah* into service provision, while managing store image as a spiritual touchpoint across physical and phygital environments, is associated with emotionally resonant experiences that may sustain long-term loyalty. By integrating transcendental and functional dimensions, halal retailers may strengthen their positioning both within local communities and across the global Islamic economy, ensuring that consumer engagement strategies remain ethically grounded and future-ready.

For sharia economic law scholarship, this study indicates that halal retail loyalty can be understood as part of the broader governance of ethical exchange. Consumers appear to value retailers that make halal integrity visible through positioning, service conduct, and store image. This supports a maqashid-oriented view of retail management, in which commercial performance, consumer trust, and spiritual well-being are aligned with lawful and beneficial muamalah.

DISCLOSURE

Conflicts of Interest

The authors declare no conflicts of interest regarding the publication of this paper. The authors affirm that no potential conflicts of interest exist.

Declaration of generative AI in scientific writing

During the preparation of this manuscript, the authors used QuillBot and Grammarly to improve readability, grammar, and language clarity. After using these tools, the authors carefully reviewed and edited the content as needed and took full responsibility for the content of the publication.

Funding Statement

No financial support or external funding was provided for this study.

Authorship and Level of Contribution

Fuad Hasyim (1) conceived the research idea, developed the theoretical framework, and led the manuscript writing and refinement. Ririn Tri Ratnasari (2) provided critical revisions, ensured conceptual clarity, and contributed to aligning the study with ethical and practical implications. Budi Sukardi (3) assisted in data collection, contributed to the methodological design, and supported the statistical analysis. Fuad Dhiya Ul Husaen (4) conducted data processing, prepared tables and figures, and contributed to the interpretation of the empirical results. Ferdi Arifin (5) assisted in refining the English language of the manuscript to ensure clarity, coherence, and alignment with reputable journal standards.

BIBLIOGRAPHY

- Abd Rahman, Azmawani, Ebrahim Asrarhaghighi, and Suhaimi Ab Rahman. "Consumers and Halal Cosmetic Products: Knowledge, Religiosity, Attitude and Intention." *Journal of Islamic Marketing* 6 (March 9, 2015): 148–63. <https://doi.org/10.1108/JIMA-09-2013-0068>.
- Abdullah, Hamdy, Nik Hazimi Mohammed Foziah, Muhammad Khalid Shahid, Noor Fadzlina Mohd Fadhil, Abdul Hafaz Ngah, and Ahmad Monir Abdullah. "Faith and Sustainability: Developing Maqasid Shariah-Based Elderly Care Organization Empowerment Index." *Quality in Ageing and Older Adults*, 2025. <https://doi.org/10.1108/QAOA-02-2025-0018>.
- Abror, Abror, Patrisia, Engriani, Evanita, Yasri, and Dastgir. "Service Quality, Religiosity, Customer Satisfaction, Customer Engagement and Islamic Bank's Customer Loyalty." *Journal of Islamic Marketing* 11, no. 6 (October 24, 2019): 1691–1705. <https://doi.org/10.1108/JIMA-03-2019-0044>.
- Aguilar-Araoz, L, N Osorio-Cárdenas, and L Munayco-Abanto. "Service Quality or Interior Shop Environment? Drivers of Repurchase Intention in Healthy Products Stores." In *Smart Innovation, Systems and Technologies*, edited by P C López-López, M Vernier, Ú Freundt-Thurne, and D Ibáñez, 458 SIST:352–61. Springer Science and Business Media Deutschland GmbH, 2026. https://doi.org/10.1007/978-3-032-09911-2_35.
- Ahmad, J, and F M Taib. "Enhancing Malaysia's Halal Brand Identity: Insights and Strategies for Sustainable Global Halal Hub." *Kajian Malaysia* 42, no. 2 (2024): 73–94. <https://doi.org/10.21315/km2024.42.2.4>.
- Aji, B.W., and S. Daryanti. *Relationships among Service Quality, Customer Satisfaction, Word-of-Mouth, and Customer Loyalty: A Case Study of Minimarkets with Halal Positioning, Jakarta, Indonesia. Business and Management Issues in the Global and Digital Era: Indonesian Perspectives*, 2019.
- Ajzen, Icek. "The Theory of Planned Behavior." *Organizational Behavior and Human Decision Processes* 50, no. 2 (December 1, 1991): 179–211. [https://doi.org/10.1016/0749-5978\(91\)90020-T](https://doi.org/10.1016/0749-5978(91)90020-T).
- Alam, Syed Shah, and Sayuti Nazura Mohamed. "Applying the Theory of Planned Behavior (TPB) in Halal Food Purchasing." *International Journal of Commerce and Management* 21, no. 1 (March 15, 2011): 8–20.

- <https://doi.org/10.1108/10569211111111676>.
- Ananda, Angelia, Mugiono, and Hussein. "The Influence of Store Image on Repurchase Intention: The Mediation Role of Perceived Value and Customer Satisfaction." *International Journal of Research in Business and Social Science* (2147-4478) 10 (June 14, 2021): 17-27. <https://doi.org/10.20525/ijrbs.v10i4.1209>.
- Arifin, Mohamad Rahmawan, Bayu Sindhu Raharja, and Arif Nugroho. "Do Young Muslims Choose Differently? Identifying Consumer Behavior in Halal Industry." *Journal of Islamic Marketing* 14, no. 4 (March 10, 2023): 1032-57. <https://doi.org/10.1108/JIMA-02-2021-0049>.
- Arshad, R, N M Zain, S T Urus, and A Chakir. "Modelling Maqasid Waqf Performance Measures in Waqf Institutions." *Global Journal Al-Thaqafah*, no. Special Issue (2018): 157-69. <https://doi.org/10.7187/GJATSI2018-11>.
- Arshad, Roslan, Che Abdullah, Abu Bakar, and Zainal Abidin Ramli. "Capturing the Halal Food Market: Limitations of Halal Integrity within the Supply Chain, the Malaysian Experience." *American Journal of Economics* 8, no. 6 (2018): 272-78. <https://doi.org/10.5923/j.economics.20180806.06>.
- Axhami, M, and L Axhami. "Cultural Influence on Brand Personality Preferences: Individualists Prefer Sophisticated and Competent Brands While Collectivists Prefer Sincere Brands." *WSEAS Transactions on Business and Economics* 20 (2023): 2476-86. <https://doi.org/10.37394/23207.2023.20.212>.
- Barlow, R, and M Johnson. "Phygital Retail: From Personalization to Collective Action." *Journal of Macromarketing*, 2026. <https://doi.org/10.1177/02761467251414839>.
- Bonang, D, L O Alimusa, I K Pratiwi, and I Jaswir. "The Future of Halal Beauty: What Drives Young Female Consumers to Choose Halal Cosmetics?" *Journal of Islamic Accounting and Business Research*, 2025, 1-25. <https://doi.org/10.1108/JIABR-03-2025-0175>.
- Bsoul, Labeeb, Amani Omer, Lejla Kucukalic, and Ricardo H Archbold. "Islam's Perspective on Environmental Sustainability: A Conceptual Analysis." *Social Sciences* 11, no. 6 (2022). <https://doi.org/10.3390/socsci11060228>.
- Burlison, J, and H Oe. "A Discussion Framework of Store Image and Patronage: A Literature Review." *International Journal of Retail and Distribution Management* 46, no. 7 (2018): 705-24. <https://doi.org/10.1108/IJRDM-11-2017-0275>.
- Burton, L. A. "The Spiritual Dimension of Palliative Care." *Seminars in Oncology Nursing* 14, no. 2 (1998): 121-28. [https://doi.org/10.1016/S0749-2081\(98\)80017-X](https://doi.org/10.1016/S0749-2081(98)80017-X).
- Cappellen, Patty Van, Maria Toth-Gauthier, Vassilis Saroglou, and Barbara L. Fredrickson. "Religion and Well-Being: The Mediating Role of Positive Emotions." *Journal of Happiness Studies* 17 (December 18, 2014). <https://doi.org/10.1007/s10902-014-9605-5>.
- Chetioui, Youssef, Satt, Hind, Lebdaoui, H., Baijou, M., Dassouli, S., and Katona, S. "Antecedents of Giving Charitable Donations (Sadaqah) during the COVID-19 Pandemic: Does Islamic Religiosity Matter?" *Journal of Islamic Marketing* 14, no. 5 (April 4, 2023): 1169-87. <https://doi.org/10.1108/JIMA-09-2021-0296>.
- Creswell, J W, and J D Creswell. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. SAGE Publications, 2017.

- <https://books.google.com.sg/books?id=335ZDwAAQBAJ>.
- Deci, Edward L, and Richard M Ryan. "The Support of Autonomy and the Control of Behavior." *Journal of Personality and Social Psychology*. Vol. 53, 1987.
- En, Sulaiman, Mohamed Battour, and Ririn Tri Ratnasari. "Religiosity, Brand Image, and Behavioral Intention: An Investigation for Halal Restaurant." *Advances in Science and Technology* 129 (2023): 153–71. <https://doi.org/10.4028/p-kT12AY>.
- Firdaus, Achmad, and Khaliq Ahmad. *Islamic Business and Performance Management: The Maslahah-Based Performance Management System*. Islamic Business and Performance Management: The Maslahah-Based Performance Management System, 2023. <https://doi.org/10.4324/9781003390947>.
- Fornell, Claes, and David F. Larcker. "Evaluating Structural Equation Models with Unobservable Variables and Measurement Error." *Source: Journal of Marketing Research*. Vol. 18, 1981.
- Gallico, D. "Phygital Transformation: Enhancing Customer Experience in the Digital Society." In *Proceedings of the International Conferences IADIS Information Systems 2025 and E-Society 2025*, edited by M B Nunes, P Isaias, P Powell, P Kommers, and L Rodrigues, 251–59. IADIS, 2025. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-105003300502&partnerID=40&md5=f307ef16532420a28217730033a6dced>.
- Hair, Joseph F, Jeffrey J Risher, Marko Sarstedt, and Christian M Ringle. "When to Use and How to Report the Results of PLS-SEM." *European Business Review* 31, no. 1 (January 1, 2019): 2–24. <https://doi.org/10.1108/EBR-11-2018-0203>.
- Hamid, E M, and J Pardaev. "Islamic Marketing Strategies for Customer Loyalty: Role of Religious Commitment and Technology Turbulence." *European Journal for Philosophy of Religion* 17, no. 2 (2025): 557–86. <https://doi.org/10.24204/ejpr.2025.4804>.
- Hariani, D, M H Hanafiah, N A M Anuar, and K N Ahmad. "Promoting Halal Tourism in Sharia-Compliant Destination: Insights on Aceh Competitiveness and Tourist Perceived Value and Behavior." *Tourism and Hospitality Research* 26, no. 1 (2026): 159–75. <https://doi.org/10.1177/14673584241283902>.
- Harits Nu'man, A., H.D. Mulyaningsih, N. Saraswati, A.W. Rachmawati, and U. Saripudin. *Global Halal Industry Outlook: Current Issues and Development. Technologies and Trends in the Halal Industry*, 2023. <https://doi.org/10.4324/9781003368519-3>.
- Hassan, Mohammad Kabir, Muneer Maher Alshater, Mamunur Rashid, and Sutan Emir Hidayat. "Ten Years of the Journal of Islamic Marketing: A Bibliometric Analysis." *Journal of Islamic Marketing* 13, no. 10 (January 1, 2022): 2047–68. <https://doi.org/10.1108/JIMA-10-2020-0322>.
- Hati, Mirwah, and Ihwan Susila. "Green Product Purchase Intention: Impact of Green Brand Positioning, Attitude and, Brand Trust." *International Journal of Asian Business and Management* 4, no. 3 (2025): 567–84.
- Hati, S R H, R M Fenitra, A Masood, H Setyowardhani, A Abdul Rahim, and U Sumarwan. "Looking at the Beauty of Halal through the Stimulus-Organism-Response Model and Gender Perspectives: The Case of Indonesian Muslim." *Journal of Islamic Marketing* 16, no. 9 (2025): 2465–88. <https://doi.org/10.1108/JIMA-12-2023-0424>.

- Henseler, J. *Composite-Based Structural Equation Modeling: Analyzing Latent and Emergent Variables*. Methodology in the Social Sciences Series. Guilford Publications, 2020. <https://books.google.nl/books?id=e84QEAAAQBAJ>.
- Iqbal, S, and M I Khan. "Spirituality as a Predictor of Psychological Well-Being: An Explanatory Mechanism of Religiosity and Sustainable Consumption." *Religions* 11, no. 12 (2020): 1-17. <https://doi.org/10.3390/rel11120634>.
- Islam, Mohammad Mominul, Mohamed Syazwan Ab Talib, and Nazlida Muhamad. "Halal Certification of Marketing Mix Focusing on Cosmetics." *Journal of Islamic Marketing*, ahead-of-print, no. ahead-of-print (January 1, 2024). <https://doi.org/10.1108/JIMA-02-2024-0094>.
- Joshi, R, and P Garg. "Assessing Brand Love, Brand Sacredness and Brand Fidelity towards Halal Brands." *Journal of Islamic Marketing* 13, no. 4 (2022): 807-23. <https://doi.org/10.1108/JIMA-04-2020-0104>.
- Karoui, S, and R Khemakhem. "Factors Affecting the Islamic Purchasing Behavior - a Qualitative Study." *Journal of Islamic Marketing* 10, no. 4 (2019): 1104-27. <https://doi.org/10.1108/JIMA-12-2017-0145>.
- Kotler, Philip, and Kevin Lane Keller. *Marketing Management*. Pearson Edition Limited, 2016.
- Mehrabian, Albert, and James A Russell. *An Approach to Environmental Psychology*. An Approach to Environmental Psychology. Cambridge, MA, US: The MIT Press, 1974.
- Miftahuddin, M A, W R Adawiyah, R Pradipta, and F Wihuda. "Examining the Effect of Halal Perceived Value and Perceived Risk on Purchase Intention: A Mediating Role of Halal Trust." *Innovative Marketing* 18, no. 4 (2022): 62-73. [https://doi.org/10.21511/im.18\(4\).2022.06](https://doi.org/10.21511/im.18(4).2022.06).
- Mogno, S, M Nuccio, and E Bellio. "Building a Customer Experience Strategy in Phygital Retail: The Role of Digital Platforms." *Sinergie* 43, no. 3 (2025): 137-60. <https://doi.org/10.7433/s128.2025.06>.
- Mohamad, Vidyamala, Shaiful Abdul, Lennora Putit, Azim Osman, Vidyarani Dwita, Vidyamala Mohamad, S Abdul, and L Osman. "The Success Factor of Spirituality Towards Customer Satisfaction" 6 (June 6, 2023): 20-45. <https://doi.org/10.35631/IJEMP.621003>.
- Mohtar, M, A Z Taha, E Ghazali, and M M Radzi. "Investigating Repatronage Intention in Stores Carrying Halal Products through Store Personalities." *Journal of Islamic Marketing* 11, no. 2 (2020): 432-48. <https://doi.org/10.1108/JIMA-09-2018-0171>.
- Monoarfa, H., J. Juliana, R. Setiawan, and R. Abu Karim. "The Influences of Islamic Retail Mix Approach on Purchase Decisions." *Journal of Islamic Marketing* 14, no. 1 (2023): 236-49. <https://doi.org/10.1108/JIMA-07-2020-0224>.
- Mostafa, Rania. "Brand Experience and Brand Loyalty: Is It a Matter of Emotions?" *Asia Pacific Journal of Marketing and Logistics*, ahead-of-print (September 7, 2020). <https://doi.org/10.1108/APJML-11-2019-0669>.
- Muflih, M, and J Juliana. "Halal-Labeled Food Shopping Behavior: The Role of Spirituality, Image, Trust, and Satisfaction." *Journal of Islamic Marketing* 12, no. 8 (2021): 1603-18. <https://doi.org/10.1108/JIMA-10-2019-0200>.
- Mulyaningsih, H D, W Dahlan, A Sukswan, K Katelakha, S Rahmawati, and A W Rachmawati. "Tracking and Tracing Technology in Upholding Halal Product

- Integrity: A Review." In *Technologies and Trends in the Halal Industry*, 187–205. Taylor and Francis, 2023. <https://doi.org/10.4324/9781003368519-17>.
- Nasir, Kamaludeen Mohamed. "Islamic Revivalism and Muslim Consumer Ethics." *Religions* 13, no. 8 (2022). <https://doi.org/10.3390/rel13080747>.
- Noor, Afif, Abdul Ghofur, Supangat, and Anis Fittria. "Legal Protection in Sharia Securities-Based Crowdfunding: A Normative Review of Dual Regulation." *Al-Manahij: Jurnal Kajian Hukum Islam* 19, no. 2 (2025): 355 – 374. <https://doi.org/10.24090/mnh.v19i2.14749>.
- Noor, N. "A Closer Look at Halal Brand Image: Systematic Review and Future Directions." *Journal of Islamic Marketing* 16, no. 10 (2025): 2900–2924. <https://doi.org/10.1108/JIMA-06-2024-0259>.
- — —. "Halal Service Quality: Systematic Review, Conceptual Model and Future Research." *Journal of Islamic Accounting and Business Research*, 2025. <https://doi.org/10.1108/JIABR-06-2024-0211>.
- Oliver, Richard L. "Whence Consumer Loyalty?" *Journal of Marketing* 63, no. 4_suppl1 (October 1, 1999): 33–44. <https://doi.org/10.1177/00222429990634s105>.
- Osanlou, B., and Emad Rezaei. "The Effect of Muslim Consumers' Religiosity on Brand Verdict." *Journal of Islamic Marketing*, ahead-of-print, no. ahead-of-print (January 1, 2024). <https://doi.org/10.1108/JIMA-01-2023-0005>.
- Osman, I, F Hassan, I Mokhtar, F Setapa, R T Ratnasari, B Kasmon, and E S Kassim. "The Role of Corporate Social Responsibility in Explicating Customer Loyalty of Halal Marts in Malaysia." *Journal of Islamic Marketing* 16, no. 11 (2025): 3257–92. <https://doi.org/10.1108/JIMA-03-2023-0104>.
- Parasuraman, A. *An Empirical Examination of Relationships in an Extended Service Quality Model*. Cambridge, Mass. : Marketing Science Institute, 1990., 1990.
- Podsakoff, P M, S B MacKenzie, J -. Y Lee, and N P Podsakoff. "Common Method Biases in Behavioral Research: A Critical Review of the Literature and Recommended Remedies." *Journal of Applied Psychology* 88 (2003). <https://doi.org/10.1037/0021-9010.88.5.879>.
- Primadona, F, L N Yulianti, and L D Arsyianti. "Determinants of Consumer Loyalty in Halal Tourism: Unveiling the Critical Factors Driving Visit Intentions of Muslims and Non-Muslims in Lombok, Indonesia." *Journal of Indonesian Islam* 19, no. 1 (2025): 214–38. <https://doi.org/10.15642/JIIS.2025.19.1.214-238>.
- Ratnasari, Ririn Tri, Ulfa Fadilatul Ula, and Raditya Sukmana. "Can Store Image Moderate the Influence of Religiosity Level on Shopping Orientation and Customers' Behavior in Indonesia?" *Journal of Islamic Accounting and Business Research* 12, no. 1 (January 1, 2021): 78–96. <https://doi.org/10.1108/JIABR-01-2017-0006>.
- Resnik, David. "What Is Ethics in Research & Why Is It Important," January 1, 2007.
- Saad, N H M, A Ahamat, and A Robani. "A Proposed Customer-Based Brand Equity Model for the Halal Food Industry." *International Journal of Sustainable Society* 16, no. 4 (2024): 326–42. <https://doi.org/10.1504/IJSSOC.2024.142725>.
- Saeed, M, and K Mohy-Ud-Din. "Consumers' Attitude, and Loyalty towards Halal Cosmetics: Moderated Mediation Effect of Repurchase Intention by Gender." *Journal of Marketing Communications*, 2026. <https://doi.org/10.1080/13527266.2025.2606015>.

- Saleh, H., Thurga Rajandran. "Relationship between Non-Muslim Consumer Intention to Purchase Halal Products with Halal Awareness, Halal Certification, Halal Marketing and Halal Knowledge: Systematic Review." *International Journal of Academic Research in Business and Social Sciences* 14 (September 7, 2024). <https://doi.org/10.6007/IJARBS/v14-i9/22495>.
- Shah, Denish, and B P S Murthi. "Marketing in a Data-Driven Digital World: Implications for the Role and Scope of Marketing." *Journal of Business Research* 125 (2021): 772–79. <https://doi.org/https://doi.org/10.1016/j.jbusres.2020.06.062>.
- Singh, K J, D S Kapoor, I Kaur, P Tandon, A Yadav, and K Thakur. "The Happiness Formula: Integrating Purpose, Spirituality, and Relationships, with Neurocognitive Well-Being." In *Intelligent Systems for Neurocognition and Human-Robot-Computer Interaction*, 19–40. Elsevier, 2025. <https://doi.org/10.1016/B978-0-443-41660-6.00005-3>.
- Suhartanto, D, D Dean, I S Sarah, R Hapsari, F A Amalia, and T Suhaeni. "Does Religiosity Matter for Customer Loyalty? Evidence from Halal Cosmetics." *Journal of Islamic Marketing* 12, no. 8 (2021): 1521–34. <https://doi.org/10.1108/JIMA-03-2020-0069>.
- Tieman, Marco, and Barbara Ruiz-Bejarano. "Halal Retailing: Closing the Last Mile in an End-to-End Halal Supply Chain." *ICR Journal* 11, no. 1 (June 15, 2020): 147–52. <https://doi.org/10.52282/icr.v11i1.28>.
- Wiyono, Sulistyodewi Nur, Yosini Deliana, Eliana Wulandari, and Nitty Hirawaty Kamarulzaman. "The Embodiment of Muslim Intention Elements in Buying Halal Food Products: A Literature Review." *Sustainability* 14, no. 20 (2022). <https://doi.org/10.3390/su142013163>.
- Zeithaml, Valarie, A. Parsu Parasuraman, and Arvind Malhotra. "Service Quality Delivery Through Web Sites: A Critical Review of Extant Knowledge." *Journal of the Academy of Marketing Science* 30 (October 1, 2002): 362–75. <https://doi.org/10.1177/009207002236911>.



© 2026 by the authors. Published as an open-access publication under the terms and conditions of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>).