

Islamic Store Brand Engagement and Customer Loyalty Relationship

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ABSTRACT

This study aims to develop a new construct approach to consumer brand engagement that bridges the relationship between satisfaction, trust and commitment to customer loyalty. This study fills the void by examining the mediating role of Islamic store brand engagement to solve the inconsistency in the relationship between satisfaction, trust, and commitment to consumer loyalty. The study surveyed 375 shop customers with Islamic attributes in Central Java Indonesia region research samples. This study's results can be applied as a new marketing strategy for stores with Islamic attributes by practicing Islamic values in business, highlighting the existence of halal products, creating and maintaining an Islamic atmosphere at the shop, and practicing Islamic-based humanistic services.

Keywords: *Customer Loyalty, Customer Satisfaction, Commitment, Trust, Islamic Store Brand Engagement*

A. INTRODUCTION

The importance of Islamic stores is related to the doubts among Muslim consumers about the halalness of food products offered in conventional retail outlets. Stores that are branded Islamic have great potential because the majority of Indonesians are Muslims who have ukhuwah Islamiyah beliefs. Therefore, consumer loyalty plays a vital role in encouraging the development of Islamic stores to a higher level. Consumer loyalty can be achieved because religious factors are the underlying factor in purchasing behavior Alserhan (2010); (J. A. J. Wilson & Liu, 2011). Muslim consumer loyalty can be the hope of Islamic branded stores to be able to run and develop. This is due to the presence of ukhuwah in Islam. Ukhwah

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Islamiyah is a relationship based on love and akidah in the form of friendship, like a solid building. This ukhuwah can make Islamic consumers loyal to Islamic brands. While there has been an upsurge in consumer research, little research has been done on Muslim consumers' behavior in countries with emerging economies. This paper offers new insight by examining the antecedents of Islamic store brand engagement and its consequences on customer loyalty in Indonesia.

The relationship between satisfaction and loyalty has been studied by academics and practitioners for a long time with inconsistent results. Some earlier studies by academics and practitioners with inconsistent results. Some earlier studies by Asnawi et al., (2020); El-Adly & Eid (2016); Wendy Gao & Lai (2015); Han & Hyun (2018); Kasiri et al (2017) suggest the existence of a positive relationship between customers satisfaction and loyalty; however other studies revealed the opposite Aisyah (2018); Saidu Badara et al, (2013); Fitri et al (2019); Hameed (2013); Jiang & Zhang (2016). The authors proposed consumer brand engagement as a mediating variable between customer satisfaction and loyalty to fill in the research gap. More empirical research is needed to provide a consistent picture of how customer brand engagement functions, especially in shaping loyalty because customer loyalty determines business sustainability (L. D. Hollebeek et al., 2014). Customer brand engagement is a new trending topic in strategic marketing (Gambetti et al., 2015).

Despite the proliferation of interest in consumer engagement research, there is little empirical evidence on the true composition of engagement as a construct, especially from a religious viewpoint (Obilo et al., 2021). The most available literature on store loyalty comes from secular viewpoints omitting the role of religion (Adawiyah & Pramuka, 2017; Hari Adi & Adawiyah, 2018)). Religion significantly influences beliefs, identity, and individual values (Mansori, 2012). Religion plays an essential role in influencing consumer attitudes and behavior (Muhamad & Mizerski, 2010). Beyond that, religious beliefs can stimulate impulse behavior or vice versa. Hence, the exact relationship between satisfaction, image, and loyalty is unclear, notably when associated with the Islamic market. The view highlights the development of research interest in Islamic-based consumer behavior.

When implementing Islamic marketing, it is necessary to identify the methods, approaches, and conceptual thinking gaps of the implemented area and provide a unique marketing practice (J. Wilson, 2012). Muslims reinforce Islamic principles as a compulsory guideline in social and economic activities (Muhamad & Mizerski, 2010). As a result, academics have a proliferation of interest to study the Muslim market segment across the nation (Sandikci, 2011). Numerous

researchers have studied the relationship between Muslim consumers and their behaviors, such as store selection, store attitudes, and store loyalty (Salim Khraim, 2011). Their research trends indicate an increasing interest in developing Islamic values and consumerism ethos. Despite the growing evidence, few studies have examined consumer ratings of religion-based stores, such as Islamic retail stores (Fauzi et al., 2016). In response to (J. A. J. Wilson & Liu, 2011), who suggest that the Islamic marketing school of thought and its framework have many gaps, this study develops a new research model by placing consumer brand engagement to bridge the gap between Muslim customer satisfaction and loyalty.

B. THEORITICAL

Social exchange theory is derived from sociological and psychological ideas and commercial principles and theories (Lee et al., 2014). Unlike social exchanges, which contain tangible and intangible rewards, economic exchanges are recognized by cash transactions (Tanskanen, 2015). Social exchange occurs when two or more people interact, and each brings something valuable to the table. It involves reciprocity, moral obligation, interdependence, trust, and relational rules. Consumers will continue to exchange tangible or intangible goods or services such as love, self-image, and altruistic feelings with organizations (Ahmad & Bashir, 2015). Social exchange theory suggests that over a while, a relationship will occur through trust and commitment when customers experience satisfaction, cooperation, and value (Lee et al., 2014).

Customer Loyalty

According to (Bose & Rao, 2011), customers' loyalty as the consumers' intention to continue doing business with the organization of their choice will motivate repurchasement. Loyal customers are engaged in generating competitive advantage through sustainable purchasement and word-of-mouth recommendations (Thomas, 2013). However, describes loyalty as maintaining or increasing customer protection in the long run, thereby increasing customer value to the company. Loyal customers are defined as those who associate with a business well, buy from that business regularly for a long time, and make good recommendations to others (Cant & Du Toit, 2012).

The number of visited stores can measure behavioral loyalty, volume, and part of purchases. Attitude can be measured by finding out how individuals enjoy feeling what commitment they have towards it, whether they will tell others about it, and whether they have reasonable beliefs and feelings towards it compared to

competitors (Radder et al., 2015). García-Gómez et al., (2012) describe the affective dimension's operationalization in terms of commitment, trust, liking, and satisfaction. Many researchers agree that the main elements contributing to effective loyalty are intangible elements such as attitude, satisfaction, trust, and commitment (Bellini et al., 2011). Described customer attitude loyalty as customers' tendency the store as a function of psychological processes, including attitude preferences and commitment to the store.

Trust

Trust is defined as the belief that one will find what one wants from another and not what one fears. Considering brand trust as an expectation, this can happen because consumers' belief that a brand has certain characteristics that make it consistent, competent, honest, service, etc., is similar to research and trust. Describe the requirements of factors such as maturity, helpfulness and honesty as characteristics of trustworthiness. Since trust builds an important bond between brands and customers, trust is one of the determinants of brand loyalty. According to Chinomona & Sandada (2013), trust is very important for satisfaction. A consumer who believes in a brand will be satisfied and willing to commit to it. Satisfaction is the first element of trust.

Customer Satisfaction

Customer satisfaction is argued to be one of the most productive and efficient marketing communication tools in the terms of satisfaction based on the encountered experiences (Omar et al., 2013). According to Fullerton (2011), satisfaction is one result that consumers expect to be realized in an exchange situation. Therefore, customers will sense joy or disappointment regarding expectations and experiences (Zakaria et al., 2014). Pandit & Vilches-Montero, (2016) describe satisfaction as a consumer's experience after an exchange has occurred. Therefore consumers' satisfaction is an emotional response when comparing their expectations and the actual offer (Van Vuuren et al., 2012). Customer satisfaction is a very important thing that must be the main goal of managers so that the company competes competitively to satisfy and meet customer needs more than its competitors and can meet customer expectations (Minta, 2018)

Commitment

Commitment has long been the foundation of social exchange literature (Blau, 1964). Commitment as a variable is believed to be the basis for

differentiating social from an economic exchange. Commitment has a very strong impact on loyalty (Pool et al., 2018). Commitment plays an essential role in the organizational and buyer behavior literature. The relationships are built based on mutual commitment in the service-related field. However, consumer behavior researchers recognize that repurchases are insufficient to prove a person is loyal to a brand. In addition, defines brand loyalty as a commitment to a brand that is based on strong and positive attributes. Manufacturers view brand loyalty as the key to high performance and seek to implement it by delivering high value, promoting corporate value, and creating a reliable manufacturing image. According to Han et al., (2019) continuance commitment significantly affects the relationship between emotional experience, satisfaction, and loyalty intentions.

Islamic Store Brand Engagement

The formulation of Islamic store brand engagement begins with the theory of brand evolution. Religious branding has increased rapidly over the last two decades due to social changes and the freedom of faith and according to Alserhan (2010), the brand of Islam is a brand associated with Islamic jurisdiction. Islamic store brand engagement is defined as a motivational level of mind or psychological construction of Muslim customers toward Islamic branded stores characterized by emotional attachment, cognitive attachment, intentional attachment, and a sense of belonging to the Islamic brand (Al-Syu'ur bil Intima'). The indicators used in this study were developed by Alserhan (2010), L. Hollebeek (2011), L. D. Hollebeek et al., (2014), Solem (2016). The concept of Islamic store brand engagement possessed the dimensions and characteristics of cognitive attachment, including focused thoughts, focusing attention, and being engrossed. Emotional attachment includes being enthusiastic, feeling energetic, and feeling positive, and intentional attachment includes exerting all effort to support, actively building relationships, and trying to look good in conveying messages, promotions, and possession feeling of an Islamic brand.

The formulated hypotheses are:

H1: There is a positive effect of trust on consumer loyalty

H2: There is a positive effect of customer satisfaction on customer loyalty

H3: There is a commitment effect on customer loyalty

H4: There is a positive effect of trust on Islamic store brand engagement

H5: There is a positive influence on customer satisfaction on Islamic store brand engagement

H6: Commitment influences the Islamic store brand engagement

H7: There is an effect of Islamic store brand engagement on customer loyalty

H8a: Islamic store brand engagement mediates the relationship between trust variables and customers loyalty

H8b: Islamic store brand engagement mediates the relationship between customer satisfaction variables and customers loyalty

H8c: Islamic store brand engagement mediates the relationship between commitment variables and customers loyalty

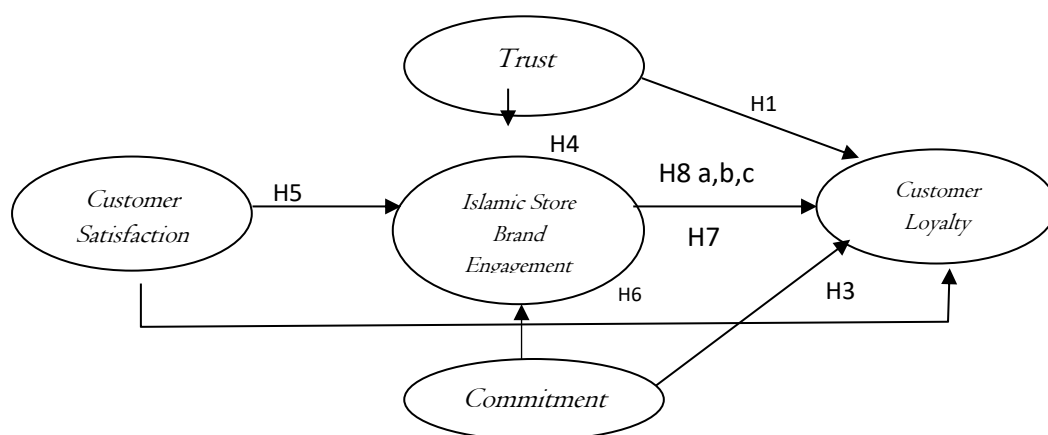


Figure I. Research Empirical Model

C. METHODOLOGY

The participants of this study are shop customers with Islamic characters in Banyumas, Central Java, and its surroundings, a city with a majority Muslim population in Indonesia. Respondents are shop customers with Islamic characters. Before data collection, the research team first contacted store customers for Permission. The managed questionnaire was distributed to Islamic shop customers via a google form. To ensure valid responses, the researchers briefed Islamic shop customers on the contents of the previous questionnaire. Then, shop customers fill out a questionnaire on the distributed Google form. Data collection takes about three months, from March to June 2020. The customer population of Islamic-branded stores cannot be measured precisely because each store needs customer data. Therefore the sample size of shop consumers is determined using interval estimates. The minimum sample size required to reduce bias in all SEM estimates is 200. The study used a sample of 375 respondents. The minimum sample met in modeling is five times the estimated parameters (Hair et al., 2014). This study contains 74 estimated parameters:

- a. The factor loading value is 32 parameters
- b. Error-values of 32 parameters
- c. A correlation value of 3 parameters
- d. The influence value between variables is seven parameters

The content validity test of the study uses the content validity ratio (CVR). This study develops a theoretical construction, Islamic Store Brand Engagement, using Exploratory Factor analysis to determine the variable forming factors.

The respondents were 46.93 percent male and 53.07 percent female, and more than half of the respondents (51.73 percent) were between 33 and 47 years old. Approximately 34.67 percent of respondents were aged between 18 to 32 years, and 13.6 percent, were above 48 years. Regarding educational background, 19.46 percent were high school graduates, 33.8 percent had a bachelor's degree, and the remaining 46.67 percent had a master's / doctoral degree.

The indicators used in this study were adapted from past literature. All variables were measured using a five-point Likert scale (Khan & Azam, 2016). Five items for the customer satisfaction construct were adopted from Hussein (2018). Meanwhile, three indicators of Trust were taken from the study of Habibi et al. (2014), Laroche et al (2012), and six items. The commitment was measured using four items, Customer Loyalty uses four items. Finally, Islamic Store Brand Engagement was measured by fifteen items developed by researchers from Alserhan (2010), L. Hollebeek (2011), Solem (2016). All items used in the instruments were tested for their validity and reliability during the pilot test. The validity test was performed using exploratory factor analysis, confirmatory factor analysis, and Product-Moment Correlation. While the reliability test was examined using Cronbach's alpha. An exploratory factor analysis test was conducted, followed by a confirmatory factor analysis to ensure the construct validity. Each item passed the Composite Reliability and Discriminant Validity tests in the exploratory factor analysis. Following exploratory and confirmatory factor analyses, the research hypothesis is tested using the Structural Equation Model (SEM), supporting research with small samples. Also, SEM can be used to develop causal models for future testing (Hair et al., 2014)

D. RESULTS AND DISCUSSION

A structured process must be carried out to ensure that the questionnaire's contents are appropriate and relevant for research. The evaluation process includes an assessment of the relationship between elements and a theoretical explanation of the constructs, followed by an analysis to assess the extent to which the instrument

can represent the resulting constructs. The indicators used to measure Islamic Store Brand Engagement (ISBE) are discussed with lecturers and practitioners in marketing management. The questionnaire test is a qualitative analysis tool whose results will form the foundation for researchers to improve their writing techniques. Furthermore, the questionnaire items' reading test on respondents is performed to confirm the understandability level of the writing style, the use of grammar and respondent's choice of answers, and the physical appearance of the questionnaires to be distributed. After the Islamic Store Brand Engagement (ISBE) indicator is revised, the validity will be tested, and quantitative analysis will be carried out. The results will provide critical, legitimate, and reliable information regarding the new construct's reliability and validity.

This study's content validity test uses the content ratio or the validity of the CVR (Content Validity Ratio). Experts are asked to show whether this measurement scale element is critical to operationalizing theory building in this approach. These experts' comments were used to calculate CVR for each element of the research instrument. Experts check each item on the gauge to calculate the CVR value. The scoring has three alternatives; relevant, less relevant, and irrelevant to the measured area. The indicators of the Islamic Store Brand Engagement (ISBE) variable based on theoretical analysis are enthusiasm to shop at stores that have an impression of Islamic sharia (IE1), feel that they have additional energy shopping at stores that are memorable for Sharia (IE2), always think positively when shopping at memorable stores sharia Islam (IE3), the mind focuses on shops that have the impression of the Islamic sharia brand (IE4), in shopping, focuses attention on shops that have the impression of the Islamic sharia brand (IE5), feels it is more fun to shop at shops that have the impression of the Islamic sharia brand (IE6), exerts every effort to support the continuity of stores with an Islamic sharia brand (IE7), actively establishes relationships with shops with an Islamic Sharia brand (IE8), tries its best to perform well in conveying messages to shop at shops that have a sharia brand impression Islam (IE9), feels that they have a sharia Islamic brand (IE10), always promotes brand shops Islamic Sharia brand (IE11), provides constructive criticism to Islamic Sharia branded shops (IE12), always defends if there are negative statements against Islamic Sharia branded shops (IE13), follows through on the weaknesses of Islamic sharia branded shops (IE14), and participate in providing advice to cover the weaknesses that exist in the Islamic Sharia branded store (IE15).

According Arbuckle (2010) confirmatory factor analysis calculates the probability of any variable in the model having a value greater than 0.50 and a

critical ratio greater than 1.96. Moreover, each item has a loading factor above 0.7; therefore, the validity and reliability assumptions were not violated.

Table I. Standardized Regression weight from the Confirmatory analysis of Satisfaction, Trust, Commitment, Islamic Store Brand Engagement, and Loyalty

| Item | Variable | Estimate | Composite Reliability | AVE | Discriminant Validity |
|------|--------------------------------|----------|-----------------------|-------|-----------------------|
| S1 | Satisfaction | 0,811 | 0,890 | 0,618 | 0,786 |
| S2 | Satisfaction | 0,764 | | | |
| S3 | Satisfaction | 0,759 | | | |
| S4 | Satisfaction | 0,790 | | | |
| S5 | Satisfaction | 0,806 | | | |
| T1 | Trust | 0,783 | 0,939 | 0,630 | 0,794 |
| T2 | Trust | 0,799 | | | |
| T3 | Trust | 0,797 | | | |
| T4 | Trust | 0,808 | | | |
| T5 | Trust | 0,789 | | | |
| T6 | Trust | 0,775 | | | |
| T7 | Trust | 0,805 | | | |
| T8 | Trust | 0,807 | | | |
| T9 | Trust | 0,782 | | | |
| C1 | Commitment | 0,754 | 0,833 | 0,556 | 0,746 |
| C2 | Commitment | 0,731 | | | |
| C3 | Commitment | 0,753 | | | |
| C4 | Commitment | 0,744 | | | |
| L1 | Loyalty | 0,746 | 0,920 | 0,559 | 0,748 |
| L2 | Loyalty | 0,743 | | | |
| L3 | Loyalty | 0,745 | | | |
| L4 | Loyalty | 0,761 | | | |
| IE1 | Islamic Store Brand Engagement | 0,811 | 0,944 | 0,629 | 0,793 |

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| | | |
|------|--------------------------------|-------|
| IE2 | Islamic Store Brand Engagement | 0,800 |
| IE3 | Islamic Store Brand Engagement | 0,775 |
| IE4 | Islamic Store Brand Engagement | 0,773 |
| IE5 | Islamic Store Brand Engagement | 0,781 |
| IE6 | Islamic Store Brand Engagement | 0,795 |
| IE7 | Islamic Store Brand Engagement | 0,799 |
| IE8 | Islamic Store Brand Engagement | 0,794 |
| IE9 | Islamic Store Brand Engagement | 0,802 |
| IE11 | Islamic Store Brand Engagement | 0,803 |

Structural equation

a) Model 1

$$\text{ISBE} = 0,447 \text{ Trust} + 0,246 \text{ Customer satisfaction} + 0,211 \text{ Commitment} + Z_1$$

b) Model 2

$$\text{Customer loyalty} = 0,250 \text{ Trust} + 0,237 \text{ Customer satisfaction} + 0,253 \text{ Commitment} + 0,228 \text{ ISBE} + Z_2$$

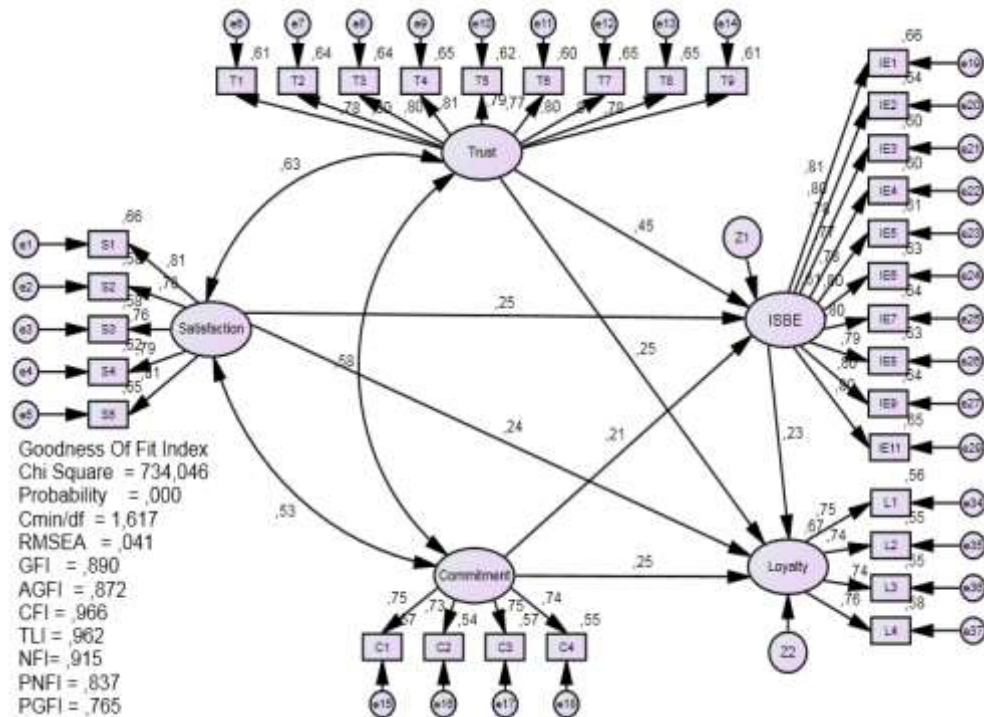


Figure 2. Structural models developed in the study

Refer to data presented in Table 2, the proposed model is categorized as fit because all the required criteria are good (CMIN / DF (1.617), good CFI (0.966), good TLI (0.962), and RMSEA good (0.041).

Table 2. Index Goodness-of-Fit

| No | The goodness of Fit Index | Value of Conformity | Analysis Result | Description |
|----|---------------------------|----------------------|-----------------|-------------|
| 1 | Chi-Square (χ^2) | < 504,68 | 734,046 | Marginal |
| 2 | Probability | $\geq 0,05$ | 0,000 | Marginal |
| 3 | CMIN/DF | $\leq 2,00$ | 1,617 | Good |
| 4 | GFI | $0,90 \leq GFI < 1$ | 0,890 | Marginal |
| 5 | AGFI | $0,90 \leq AGFI < 1$ | 0,872 | Marginal |
| 6 | TLI | $0,95 \leq TLI < 1$ | 0,962 | Good |
| 7 | CFI | $0,95 \leq CFI < 1$ | 0,966 | Good |

| | | | | |
|----|-------|-----------------------|-------|------|
| 8 | RMSEA | 0,3 < RMSEA ≤ 0,08 | 0,041 | Good |
| 9 | NFI | >0,9 < 1 | 0,915 | Good |
| 10 | PNFI | >0,5 < 1 | 0,837 | Good |
| 11 | PGFI | >0,5 < 1 | 0,765 | Good |

Table 3. Test Results Sobel

| No | Variable Relationship | T-Test | T Table | Description |
|----|---------------------------|--------|---------|-------------|
| 1 | Trust-ISBE-Loyalty | 3,4908 | 1,98 | Mediation |
| 2 | Satisfaction-ISBE-Loyalty | 2,9453 | 1,98 | Mediation |
| 3 | Commitment-ISBE-Loyalty | 2,3545 | 1,98 | Mediation |

Table 4. Results of Data Analysis for Hypothesis Testing

| Endogenous Variables | Exogenous Variables | Estimation | S.E. | C.R. | P | Results |
|----------------------|--------------------------|------------|------|-------|-------|-----------|
| ISBE | <- Customer satisfaction | ,246 | ,056 | 4,436 | 0,000 | supported |
| ISBE | <- Commitment | ,211 | ,071 | 3,853 | 0,000 | supported |
| ISBE | <- Trust | ,447 | ,064 | 7,402 | 0,000 | supported |
| Customer loyalty | <- Customer satisfaction | ,237 | ,051 | 3,788 | 0,000 | supported |
| Customer loyalty | <- Commitment | ,253 | ,065 | 4,068 | 0,000 | supported |
| Customer loyalty | <- ISBE | ,228 | ,056 | 3,283 | 0,001 | supported |
| Customer loyalty | <- Trust | ,250 | ,060 | 3,599 | 0,000 | supported |

The Effect of Trust on Customer Loyalty

The analysis results show that there is a positive effect of trust on customer loyalty. This result is similar to the previous findings, stating that customer trust can influence purchasing decisions. Loyalty in this study is a solid commitment to return or reposition the selected product or service consistently in the future, causing repeat purchases. It is indicated by customers' willingness to say a positive word of mouth, reduced complaining behavior, reduced behavior switching, and willingness to pay more. This loyalty increases due to increased customer trust. Trust is manifested by customers believing that Islamic-branded stores are honest, trustworthy, safe store brands (Habibi et al., 2014; Laroche et al., 2012). Trust makes customers believe that stores offer products with a constant level of quality, help solve problems related to products, offer new products as needed, are interested in their satisfaction, value them as customers, and offer recommendations and advice on how to use the best possible product.

The positive effect of trust on customer loyalty shows the consistency of this study's results with previous research conducted by (Anwar et al., 2015; Laroche et al., 2012). This study's results are similar to (2015) research that did not directly mention customer loyalty, which states that trust affects value and purchase intention.

The Influence of Customer Satisfaction on Customer Loyalty

The results of this study indicate a positive effect of customer satisfaction on customer loyalty. The more satisfied a customer is, the more loyal the customer is. Satisfied customers will result in customers enjoying the transaction, having a happy mood, having a pleasant experience, feeling satisfied with the transaction, and feeling right (Hussein, 2018). Customer satisfaction will be realized if customers meet their expectations. Satisfied customers will make customers more loyal have a more substantial commitment to returning or repositioning the selected product or service consistently in the future, causing repeat purchases. It is indicated by customers' willingness to say a positive word of mouth, reduced complaining behavior, reduced behavior switching, and willingness to pay more. According to Warsito (2019) customer satisfaction as a mediating variable has a positive and significant impact on the intention to recommend to others variable.

Customer loyalty is an expression of desired behavior related to a product or service. Loyalty can be identified from two items that make up customer loyalty; remaining loyal to repurchase and recommending to other consumers. These two items are similar to the measurements used in previous studies. According to (El-

Adly & Eid, 2016; C. Warsito, 2015) there is an effect of customer satisfaction on loyalty. This study's results are consistent with (Solem, 2016) study, which states that brand satisfaction affects brand loyalty.

The Effect of Commitment on Customer Loyalty

This research shows that there is a positive influence of commitment to customer loyalty. According to Umi et al., (2020) personal characteristics positively affect commitment. The more substantial the customer commitment, the more loyal the customer will be to the store. Commitment to Islamic-branded stores makes consumers happy to be company customers. Companies are the ones who take the best care of their customers. There is a reciprocal presence in the consumer's relationship with the company and a feeling of trust. The increase in customer commitment makes customers loyal. Loyal customers will make customers say a positive word of mouth, less complaining behavior, fewer opportunities to change behavior, and willingness to pay more.

The study results indicate that commitment has a positive effect on customer loyalty. The results of this study are consistent with previous research conducted by (Erciş et al., 2012; Raies et al., 2015; Tanford, 2016; Yao et al., 2019) which states that commitment affects loyalty.

The Effect of Trust on Islamic Store Brand Engagement

The positive influence of trust on Islamic Store Brand Engagement is supported by social exchange theory (Blau, 1964). Trust will increase the social attachment of the consumer's relationship with the company, increasing customer commitment to the company. It means that consumers who believe in a company or brand will create a social bond from their relationship with the company. The stronger the consumer's trust, the stronger the social ties of the consumer's relationship with the company. According to Nugraha & Pradipta Setyanto (2018), management needs to prioritize consumer brand awareness to increase consumer purchase intention.

The more significant consumers' trust in Islamic branded stores indicates firmer consumers' beliefs that the Islamic branded shops will behave as expected. This study defines consumer confidence as consumers' belief that Islamic branded stores are honest, reliable, and safe store brands (Habibi et al., 2014; Laroche et al., 2012). Trust makes consumers believe that stores offer products with a constant level of quality, stores help solve problems related to products, stores offer new products as needed, stores are interested in customer satisfaction, stores value

consumers as customers, and stores offer recommendations and advice use them. The best possible product.

The results show that brand trust is essential to increasing brand equity and that brand trust positively affects brand equity. Customer trust significantly affects brand equity. Customer trust positively affects brand equity.. This study's results are consistent with (Chen, 2010) research, which states that trust affects brand equity. Shows a positive influence of brand trust on brand loyalty. The more consumers trust Islamic-branded stores, the more they make consumers attach to Islamic-branded stores (Anwar et al., 2015).

The Effect of Customer Satisfaction on Islamic Store Brand Engagement

Customer satisfaction is a feeling of satisfaction after comparing what is expected with what is obtained. Therefore satisfaction will be obtained if customers feel that their expectations have been met. Satisfaction will result in customers enjoying the transaction, having a happy mood, having a pleasant experience, feeling satisfied with the transaction, and feeling right in the transaction (Hussein, 2018). The analysis results in this study indicate a positive influence of customer satisfaction on Islamic Store Brand Engagement. This research is consistent with previous research conducted by (Simon & Tossan, 2018), which states that satisfaction positively affects Brand Facebook Page Engagement. This shows that the more satisfied a person is with the brands on the Facebook page, the stronger the Facebook Page Brand Engagement. According to (C. Warsito, 2019), a brand is a complex symbol representing various ideas and attributes. Customers build a set of associations with one brand to not be replaced with other product brands. The influence of customer satisfaction means that the customer is increasingly attached to Islamic branded stores.

The Effect of Commitment on Islamic Store Brand Engagement

The results showed a positive effect of commitment on Islamic Store Brand Engagement. The more substantial the customer commitment, the stronger the Islamic Store Brand Engagement. The commitment represents a consumer's psychological attachment to the company, along with his willingness to maintain customer and company relationships. The commitment factor in practicing Islam within Muslim families moderates the relationship between personality and Islamic psychology on Muslim consumer behavior. Customers who have a strong commitment make these consumers happy to be company customers, and the company is the party that takes the best care of their customers. There is a reciprocal

presence in the consumer's relationship with the company. This increase in commitment has resulted in increased customer engagement with Islamic-branded stores. This study's results are consistent with Akrouf & Nagy (2018) research, which states that commitment to Brand Relationship Quality is influenced. This study's results are also consistent with previous studies conducted by Iglesias et al., (2019) which states that there is an effect of commitment to Brand Equity.

The Effect of Islamic Store Brand Engagement on Customer Loyalty

The positive influence of Islamic Store Brand Engagement on customer loyalty shows that the stronger the Islamic Store Brand Engagement, the more loyal customers are to the store. The behavior of customer loyalty to the Islamic store brand is in the form of positive word of mouth, reduced complaining behavior, reduced behavior switching, and being willing to pay more. This loyal customer can be realized by increasing customer attachment to Islamic branded stores. This study's results are consistent with the research (Zheng et al., 2015)s, which states that user engagement, directly and indirectly, affects brand loyalty through commitment.

Islamic Store Brand Engagement mediates the relationship between the variables of Trust, Customer Satisfaction and Commitment with Customer Loyalty

Islamic Stores also have a mission to be responsible for providing halal and pure products (halaal tayyib) to the community, to be the primary source of halal tayyib food, to be a model for Muslim entrepreneurs who carry out Islamic business, as a platform to help other Muslim entrepreneurs to market their products. They will not sell haram and syubhat products (Fauzi et al., 2016). The dimensions of Islamic stores include products from Muslims, Islamic atmosphere, humanistic, halal products, and carrying out business according to Islamic values (Hasyim et al., 2014). Muslim consumers in modern marketing today visit stores and buy products and see the religion and beliefs of their store owners. These Islamic values are not to commit acts contrary to Islamic law that can burden consumers spiritually, free from dubious transactions, not to practice usury, shops contributing to the payment of zakat, justice and honesty based on the Qur'an and hadith (Fauzi et al., 2016; Muhamad dan Mizerski, 2010).

Islamic stores are stores that sell halal products. That is, products do not contain anything that is considered unlawful according to Islamic law. Products that are prepared, processed, transported and stored using any tool or facility that is not against the law according to Islamic law and the preparation, processing,

transportation and storage processes have fallen into the last category. On the other hand, religious contributions, behavioral components of religious commitment related to hospitality/assistance sales staff and availability of financing (Khatimah & Nuradi, 2020). The most highlighted criteria of Muslim consumer expectations of sharia-based retail stores are offering halal with certification, a trusted process to achieve halal, Muslim-made products, and a store atmosphere that emphasizes Islamic aesthetic values. The five-store attributes put forward by Muslim products, the atmosphere of Islamic stores, humanistic, halal product certification, and Islamic values (Fauzi et al., 2016)fa. Exploration of Islamic store attributes can be seen that there are three main factors for Islamic store attributes. The three factors are stores that are free from fraud and usury, stores that are comfortable and clean, and they generate confidence in Muslim consumers to buy local or imported products (Pesaran et al., 2001).

The Islamic Store Brand Engagement position, which is between the variables of Trust, Customer Satisfaction, and Commitment with Customer Loyalty, technically, data analysis makes the Islamic Store Brand Engagement variable a mediating variable. The analysis results also show the influence of trust, customer satisfaction, and commitment to Islamic Store Brand Engagement. Likewise, the Islamic Store Brand Engagement affects customer loyalty.

The mediation test results show Islamic Store Brand Engagement's role in mediating the relationship between the trust variable and customer loyalty, customer satisfaction and customer loyalty, and between the variables of commitment and customer loyalty. Islamic Store Brand Engagement is a mediating variable to solve the research gap on the relationship between customer satisfaction and customer loyalty. The research examined Muslim consumers' perceptions of Islamic branded shops. The growing interest among Muslim consumers to adopt the proper Islamic way of life has been leveraged in the retailing industry. The shifting paradigm of consumer lifestyles to be more religious have triggered an 80 percent increase in halal sales worldwide in 2012 (Hunter, 2012). Through consumer preference, the public developed a strong liking for halal products and services. There are also supporting psychological factors exist, including sincerity in adhering to Islamic values, which consist of the awareness of applying Islamic values in every life and applying Islamic values as a reference and the belief that Islam is the foundation in every attitude and action (C. Warsito et al., 2020)

E. CONCLUSION

This article provides two significant contributions to the current body of knowledge. First, it demonstrates that Indonesian Muslim customers consistently shop at Islamic stores. Second, it develops a conceptual framework for Islamic Store Brand Engagement in Indonesia. For future studies, it is intended to share the proposed structure for Islamic Store Brand Engagement with stakeholders in order to solicit input for further development. Additionally, additional research may be conducted by expanding the proposed system outside Indonesia or through industries globally.

According to J. A. J. Wilson & Liu (2011) brands are inextricably linked to emotions, especially when religion is involved; such distinctions become essential for firms operating in the Islamic market to comprehend the religious implications. In response to growing interest in Islamic branding and marketing, researchers are attempting to strengthen the presence of Islamic shops in the Muslim market by proposing a new Islamic Store Brand Engagement construct as a means of rising Muslim consumer loyalty. Moreover, while it is critical for Muslims to choose and consume Halal brands, it is also critical for non-Muslims to consume commodities of the highest quality.

Additionally, the findings emphasize the importance of Islamic Store Brand Engagement in mediating the relationship between confidence, customer satisfaction with Islamic-branded stores, and customer loyalty, especially among Indonesian consumers. Islamic store managers must foster consumer brand engagement in order to increase the influence of customer trust, satisfaction, and commitment through the application of Islamic values in the company, such as being honest, *ta'awun* (assisting others), not committing perjury, being friendly to customers, not vilifying other people's businesses, refraining from *ihhtikar* (hoarding goods), and refraining from committing fraud. Managers must consider how Muslim customers' behaviors affect their loyalty to increase and attract customers. They must also understand that Muslim consumer satisfaction is not solely determined by the products consumed but also by the worship gained from those goods. Naturally, the products consumed are lawful in both substance and manner of acquisition; they are not *israf* (royal) or *tabzir* (futile). As a result, it must ensure that these products are halal to maximize Islamic Store Brand Engagement. Suggestions for future research agendas are essential to supplement the antecedents of Islamic Store Brand Engagement (ISBE), specifically Islamic Brand Experience and Consumer-Oriented, which are likely to reinforce the studied constructs.

Like other studies, this study has limitations that can provide opportunities for further research. First, the data used in this study only came from 375 Islamic shop customers located in Central Java, so the possibility of generalizing the findings to other contexts remains limited (Hair et al., 2019). Second, the Covid-19 outbreak in Indonesia in early 2020 refrained researchers from conducting in-depth interviews because of the social distance policy. Therefore, we suggest that further research should examine the role of the Islamic Store Brand Engagement (ISBE) under new normal conditions in a different context. Longitudinal research design can be the next step. We also suggest that future research add to the antecedents of Islamic Store Brand Engagement (ISBE), such as religious commitment, brand experience, Muslim consumers' orientation, motives, and shopping habits.

The practical implications are:

1. Islamic branded store management needs to practice Islamic values in business, among others, being honest, *ta'awun* (helping others), not committing perjury, being friendly to customers, not vilifying other people's businesses, not doing *ihhtikar* (hoarding goods), do not commit fraud in terms of measurements, sizes, and scales, and sell halal commodities.
2. Store managers need to provide information to customers related to halal products not only on the logo but also pay attention to the concept of *tayyib*, provide facilities for places of worship/*musala* in stores, and provide information openly to customers related to the allocation of part of the profits for zakat, infaq, and alms.
3. Managerial parties need to make breakthroughs to increase Islamic Store Brand Engagement (ISBE) by highlighting halal products, Islamic store atmosphere, and humanistic services by Islamic teachings.
4. The manager should know that the level of satisfaction of Muslim consumers is not only based on the goods consumed but also on the value of worship obtained from the goods they consume. Goods consumed are lawful goods, both in substance and how to obtain them, and are not *israf* (royal) and *tabzir* (in vain). Thus, customers must ensure that the goods are halal to foster optimal Islamic Store Brand Engagement.
5. Store managers must focus on implementing strategies involving consumers' emotional attachment, focus, and attention. Building ongoing relationships can be created from unique and unforgettable experiences with brand products and services. Thus, store managers with Islamic characters need to consider concrete steps to involve consumers in their store brands, such as involving customers in

activities and engaging in-store social activities. Behavioral engagement and creating compelling brand experiences by engaging in and increasing emotional, cognitive, and intentional engagement is ultimately a fundamental step for store managers of Islamic character.

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