

Religiosity as an antecedent of perceived value, customer commitment, and repurchase intention for Muslim-made products

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Abstract

Purpose – This study examines the influence of Islamic religiosity and food quality on repurchase intention among Muslim consumers in Indonesia, focusing on the mediating roles of customer commitment and perceived value. It addresses a key gap in the existing literature by investigating how Islamic religiosity, often inconsistently applied in consumer behavior models, directly and indirectly drives repurchase decisions through value-based and relational mechanisms.

Design/Methodology/Approach – This study employed a quantitative design with purposive sampling, targeting Muslim consumers who had purchased Muslim-made products in Indonesia. A total of 2069 valid responses were collected through a structured survey and analyzed using Structural Equation Modeling with Partial Least Squares (PLS-SEM) to examine complex relationships among constructs.

Findings – The results confirm that Islamic religiosity significantly enhances both customer commitment and perceived value, which in turn positively influence repurchase intention. Food quality also strongly affects commitment and perceived value. Moreover, perceived value and customer commitment mediate the effects of religiosity and food quality on repurchase intention.

Originality/Value – This study integrates Islamic religiosity into the Trust-Commitment Theory framework, offering a culturally grounded model for understanding consumer behavior in Muslim-majority markets.

Research Limitations/Implications – Findings are limited to Indonesian Muslims. Future studies should examine cross-cultural applicability.

Practical Implications – Businesses should align products with Islamic values, ensure halal integrity, and emphasize quality to enhance perceived value and foster long-term customer commitment.

Keywords – Islamic Religiosity, Food Quality, Customer Commitment, Perceived Value, Repurchase Intention

1. Introduction

The intersection of religiosity and consumer behavior has become a critical area of inquiry in marketing research, especially within Muslim-majority markets (Alimusa et al., 2024). As the world's largest Muslim-majority country, Indonesia represents a significant market for products produced by Muslim businesses, offering both unique opportunities and challenges for marketers seeking to understand and cater to this demographic. Despite the growing

interest in Islamic marketing and consumer behavior, inconsistencies in findings related to the influence of religiosity on purchase behavior persist, highlighting a clear research gap ([Arli et al., 2022](#); [Sardana et al., 2021](#)). These inconsistencies raise questions about the effectiveness of religiosity as a predictor of consumer behavior and underscore the need for more nuanced theoretical frameworks that align with Islamic teachings.

A key reason for these inconsistencies is the reliance on theoretical models derived from non-Islamic perspectives, which may fail to capture the distinctive aspects of Islamic religiosity ([El-Menouar, 2014](#)). Therefore, more in-depth exploration of religiosity from an Islamic perspective is needed to better understand its impact on consumer behavior ([Bukhari et al., 2025](#)). Islamic religiosity encompasses not only personal beliefs and practices but also adherence to principles such as halal consumption, ethical considerations, and spiritual fulfillment. These factors are integral to Muslim consumers' decision-making processes ([Sadeh, 2024](#)). This calls for further research to understand how religiosity shapes consumer behavior, especially in Indonesia, where religious values significantly influence purchasing decisions ([Suhartanto et al., 2024](#)).

This study addresses the identified research gap by investigating the relationship between Islamic religiosity, halal awareness, food quality, and repurchase intention, with perceived value and customer commitment serving as mediating factors. By integrating Islamic perspectives into the theoretical framework, this research seeks to provide a comprehensive understanding of how religiosity shapes consumer attitudes and behaviors, particularly in relation to repurchase intention.

Indonesia's large Muslim population presents a unique opportunity to explore these relationships within a culturally rich and economically significant market. Understanding the interplay between Islamic religiosity, halal awareness, and food quality is crucial for businesses aiming to effectively target Muslim consumers. This study contributes to the growing body of literature on Islamic marketing and consumer behavior by providing insights into how customer commitment and religiosity influence consumer decisions. Moreover, it offers a novel approach by incorporating both cognitive and affective dimensions of commitment into the analysis, thereby strengthening the validity of findings related to Muslim consumers.

The theoretical foundation of this study is rooted in Trust-Commitment Theory by Morgan and Hunt ([1994](#)), which identifies three dimensions of commitment: affective, calculative, and continuance ([He & Sutunyarak, 2024](#); [Natarajan & Veera Raghavan, 2025](#)). By applying this framework in the context of Islamic religiosity, the study aims to elucidate how Muslim consumers' perceptions of value and their commitment to religious principles influence repurchase intention. This integration of theory and context provides a robust basis for exploring the complex dynamics of consumer behavior in Muslim-majority markets.

In summary, this study aims to bridge existing gaps in the literature by examining the relationships between Islamic religiosity, halal awareness, food quality, and their impacts on repurchase intention through the mediating roles of perceived value and customer commitment. The findings will contribute significantly to the field of consumer behavior, particularly concerning Muslim consumers, and offer practical implications for businesses targeting this emerging market.

2. Literature review

2.1. Trust-Commitment Theory

Trust-Commitment Theory, introduced by Morgan and Hunt ([1994](#)), has become central to understanding relational dynamics in marketing and consumer behavior. The theory posits that trust, which stems from confidence in a partner's reliability and integrity ([Kigen & De Villiers, 2024](#)), and commitment, defined as dedication to maintaining the relationship, are

essential for fostering loyalty. They also play a key role in minimizing opportunistic behavior ([Shao et al., 2024](#)). Over time, researchers have refined the theory by identifying multiple dimensions of commitment, including affective (emotional attachment), calculative (cost-benefit analysis), and continuance (perceived difficulty in finding alternatives), offering a more nuanced understanding of relational bonds across diverse contexts ([Elgammal et al., 2024](#); [Natarajan & Veera Raghavan, 2025](#)). These dimensions are particularly useful in analyzing consumer behavior across various industries and cultural settings.

Ratz ([2024](#)) highlights its relevance in sports marketing, providing evidence that fan loyalty serves as a more comprehensive measure of commitment compared to traditional constructs. Similarly, Ghali-Zinoubi ([2023](#)) applies the theory to online retail, showing how ethical practices build e-trust and e-commitment, which drive repeat purchases. Rashidi and Bolton ([2024](#)) extend the theory to social media interactions, emphasizing the role of trust and commitment in mitigating risks such as privacy concerns while fostering engagement. Finally, Braimah et al. ([2025](#)) demonstrate its mediating role in linking brand choice dimensions to customer loyalty among university students. These applications underscore the theory's versatility in explaining relational dynamics across different contexts.

The insights provided by Trust-Commitment Theory offer a robust foundation for exploring consumer behavior in faith-based markets. In the context of Islamic religiosity, this theory helps explain how Muslim consumers' trust in halal-certified products and their commitment to religious principles influence repurchase intention ([Aji et al., 2024](#); [Hussain et al., 2024](#)). By integrating trust and commitment with Islamic perspectives, this study aims to uncover the mechanisms through which religiosity shapes consumer loyalty toward products made by Muslim businesses. This exploration is especially relevant in Muslim-majority nations, where religious values play a central role in purchasing decisions.

2.2. Islamic religiosity towards customer commitment

Religiosity, a concept extensively studied in psychology and consumer behavior, refers to how individuals internalize and practice their religious beliefs. In the Islamic tradition, this internalization directly informs daily conduct, including consumption choices, guided by divine revelation. The Qur'an explicitly instructs believers:

"O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy." (Surah Al-Baqarah, 2:168)

"O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship." (Surah Al-Baqarah, 2:172)

These verses establish halal (lawful) and thayyib (good/wholesome) as foundational principles of Muslim consumption, embedding religiosity into food-related decisions. Early efforts to understand its influence on behavior were pioneered by Allport and Ross ([1967](#)), who developed the Religious Orientation Scale (ROS) to measure intrinsic and extrinsic religiosity based on Allport's earlier theories from the 1950s. Extrinsic religiosity reflects a superficial engagement with religion, where individuals adopt religious practices for social or utilitarian purposes, without deeply integrating religious values into their daily lives ([Wang et al., 2024](#)). In contrast, intrinsic religiosity signifies a profound commitment to religious principles, with individuals viewing their faith as central to their identity and purpose ([Heubeck, 2024](#)). Over time, researchers have expanded this framework, introducing multidimensional approaches to religiosity. For instance, the other study added the quest dimension, emphasizing an ongoing search for spiritual meaning that differs from both extrinsic and intrinsic orientations ([Arli et al., 2025](#)).

In the context of Islamic religiosity, scholars have identified several dimensions that reflect the unique characteristics of the Muslim faith and practice. These include mosque attendance, individual prayer, and religious identification, as outlined by Kollar et al. ([2024](#)).

Alfawzan et al. (2024) further categorized Islamic religiosity into normative, regulative, and cognitive dimensions, highlighting its multifaceted nature. Additionally, Sholihin and Shalihin (2023) emphasized aspects such as spirituality, behavioral religiosity, and the necessity of religion, while Zamani-Farahani and Musa (2012) focused specifically on Islamic belief and practice. Collectively, these dimensions provide a comprehensive framework for understanding how Islamic religiosity influences individual behavior, particularly in contexts where religious values play a significant role in shaping decisions and attitudes.

Religiosity significantly influences customer commitment, particularly in contexts where religious values play a pivotal role. Studies consistently show that both intrinsic and extrinsic religiosity positively influence consumer commitment. For instance, Junaidi et al. (2022) found that religiosity (e.g., extrinsic and intrinsic) has significant and positive effects on consumers' commitment, although intrinsic religiosity alone has no significant effect on consumers' commitment. Similarly, Imran et al. (2017) highlighted the role of religious practices in boosting organizational commitment, suggesting that the implementation of religious behaviors can strengthen an individual's dedication to their commitments. Additionally, Majdy et al. (2023) observed that religiosity impacts commitment among Muslim healthcare workers in Malaysia, further supporting the notion that religious beliefs and practices foster loyalty. These findings underscore the positive influence of religiosity on customer commitment, especially in relation to products aligned with religious values, such as halal goods. Consequently, understanding the nuances of religiosity is crucial for businesses aiming to cultivate long-term relationships with consumers who prioritize religious principles in their purchasing decisions.

Based on the above statements, we propose the following hypothesis:

H₁: Islamic religiosity influences customer commitment.

2.3. Islamic religiosity towards perceived value

In the context of Muslim consumers in Indonesia, Islamic religiosity plays a significant role in shaping perceived value and influencing consumer behavior (Abror et al., 2022; Kusumawati et al., 2020). Building on the Trust-Commitment Theory, which emphasizes the importance of trust and commitment in relational exchanges, this study examines how Islamic religiosity impacts perceived value and subsequently affects customer commitment and repurchase intention.

Research has shown that religiosity can moderate the relationship between perceived value and consumer satisfaction (Abror et al., 2022). Specifically, Islamic religiosity can enhance the perceived value of products or services by aligning them with Islamic beliefs and practices, leading to higher satisfaction and loyalty among Muslim consumers (Arli et al., 2022). Studies by Arli et al. (2022) and Sardana et al. (2021) highlight the role of religiosity in shaping perceived value, suggesting that both intrinsic and extrinsic religiosity positively influence perceived value, which then affects purchase behavior. In Indonesia, where Islamic values are deeply ingrained, understanding how Islamic religiosity influences perceived value is crucial for businesses seeking to effectively target the Muslim market.

Based on the above statements, we propose the following hypothesis:

H₂: Islamic religiosity influences perceived value.

2.4. Food quality towards customer commitment

Food quality has emerged as a critical factor influencing customer commitment, particularly in industries where consumer trust and satisfaction are closely tied to product attributes. Studies indicate that high food quality not only meets consumers' expectations but also fosters reliability and confidence in the brand or producer, which is essential for building long-term commitment (Kaewkhav et al., 2023). For example, when food products are

perceived as fresh, nutritious, and aligned with cultural or religious values such as halal certification in Muslim-majority markets, consumers are more likely to develop an emotional attachment and loyalty to the brand (Bukhari et al., 2022).

The influence of quality in food, products, or services on commitment has been widely studied across various industries. Consistent findings underscore its pivotal role in fostering consumer dedication. In the context of service quality, Kalia et al. (2021) demonstrated that specific dimensions of service quality, such as responsiveness, assurance, and empathy, significantly enhance both trust and commitment among telecom service users. However, tangibility, while contributing to trust, does not directly affect commitment, highlighting the nuanced relationship between quality dimensions and relational outcomes. Similarly, Abdullah et al. (2021) found that internal service quality positively influences employee commitment in the healthcare sector, although this relationship is mediated by well-being, suggesting that quality indirectly strengthens commitment through increased satisfaction and psychological states.

In retail settings, Fasiha et al. (2022) revealed that both product and service quality directly affect consumer commitment, as shown in their study on minimarket consumers in Palopo, where higher quality perceptions led to stronger loyalty and dedication. Furthermore, Gao et al. (2022) examined the strategic implications of quality commitments in uncertain markets, emphasizing that flexibility in maintaining or adjusting quality levels can enhance profitability and consumer trust, which in turn strengthens commitment.

Based on these statements above, we propose the following hypothesis:

H₃: Food quality influences customer commitment.

2.5. Food quality towards perceived value

Food quality holds significant weight, impacting both perceived value and Muslim commitment, which subsequently drives repurchase intention. In this context, food quality encompasses not only the tangible attributes of the food product (taste, freshness, ingredients) but also its alignment with Islamic principles (Hamdan et al., 2024). For Muslim consumers, food quality extends to ensuring that the product is halal, ethically sourced, and produced in accordance with Islamic guidelines (Mustapha et al., 2024). When consumers perceive food products as high quality, meeting both tangible and Islamic standards, it enhances their perceived value of the product and the brand (Suhartanto et al., 2024). This, in turn, strengthens their commitment to the brand, driven by a sense of trust, satisfaction, and shared values. As consumers increasingly seek products that resonate with their religious beliefs and ethical standards, food quality that reflects these values becomes a key driver of Muslim commitment and repurchase intention in the Indonesian market.

Recent studies provide valuable insights into the relationships between product quality, perceived value, and customer loyalty, particularly within the context of customer commitment. Kaewkhav et al. (2023), in their study of Thai consumers in the sports drink industry, demonstrated that awareness of product quality, perceived value, and customer satisfaction positively influences perceived brand image. Lien and Tang (2023) further support this view, finding that product quality significantly impacts perceived value, which in turn leads to greater loyalty among digital-only bank users in Taiwan. However, Uzir et al. (2020) reported mixed results in Bangladesh, with service quality positively influencing perceived value, while product quality only affected satisfaction and not yet perceived value directly. Nonetheless, they found that perceived value mediated the relationship between both service and product quality and customer satisfaction. Taken together, these studies suggest that although specific relationships may vary across context and industry, product quality and perceived value are crucial in shaping customer commitment and ultimately repurchase intention.

Based on these statements above, we propose the following hypothesis:

H4: Food quality influences perceived value

2.6. *Customer commitment towards repurchase intention*

Customer commitment plays a crucial role in fostering repurchase intention. It is defined as an enduring desire to maintain a valued relationship and creates an attachment that encourages consumer loyalty, mediated by satisfaction ([Arthur et al., 2024](#)). While conceptually related to customer loyalty, commitment goes beyond repeat purchasing and reflects a deeper emotional engagement and a desire to sustain a meaningful relationship with a brand ([Sharma & Singh, 2023](#)). Loyalty can therefore be viewed as an attitudinal or emotional component of commitment ([Jin et al., 2024](#)).

Early marketing studies often treated commitment as a unidimensional construct ([Morgan & Hunt, 1994](#)). However, subsequent research has identified key dimensions, including affective, calculative, and normative commitment. Affective commitment reflects an emotional bond with a company, fostered by reciprocal interactions and personal engagement, resulting in higher levels of trust. Calculative commitment represents a more rational, economic dependence based on perceived benefits, limited alternatives, or switching costs. Finally, normative commitment refers to the perceived obligation to remain with the organization ([Natarajan & Veera Raghavan, 2025](#); [Tian et al., 2022](#)).

Empirical evidence suggests a positive relationship between customer commitment and repurchase intention. For example, several studies have shown that both affective and calculative commitment strengthen the link between satisfaction and repurchase intention ([Jong et al., 2022](#); [Perez-Aranda et al., 2023](#)). Choi ([2021](#)) found that affective commitment influences repurchase intention and mediates the effect of store image and self-congruity. Overall, these findings indicate that customer commitment has a positive impact on repurchase intention.

Based on the above statements, this study proposes the following hypothesis:

H5: Customer commitment influences repurchase intention.

2.7. *Perceived value towards repurchase intention*

Perceived value is widely recognized as a critical determinant of repurchase intention, acting as a mediating factor that links product or service attributes with consumer behavior. Perceived value has consistently been identified as a significant predictor of repurchase intention across industries and contexts, as shown by recent studies. Suhartanto et al. ([2021](#)) demonstrated that incorporating an environmental trust model into the purchase intention framework improves the predictive power of repurchase intention for green plastic products, with perceived value playing a critical role in driving these intentions. Similarly, Dash et al. ([2022](#)) found that all dimensions of perceived value significantly influence repurchase intention for learning apps during the COVID-19 pandemic, with visibility acting as a moderating factor that strengthens this relationship. Lu et al. ([2022](#)) further highlighted the mediating role of platform attachment, showing that utilitarian, hedonic, and interactive values derived from service consumption experiences significantly contribute to repurchase intention through emotional and cognitive attachments.

In the context of short-video platforms, Lin et al. ([2022](#)) revealed that perceived value, together with customer satisfaction and loyalty, positively impacts repurchase intention, emphasizing the cascading effects of value perception on consumer behavior. Li et al. ([2023](#)) extended these findings to mobile payment platforms such as WeChat Pay, where social influence and platform factors shape perceived value and satisfaction, ultimately driving repurchase intention. Zhang et al. ([2022](#)) also noted that perceived value independently influences user satisfaction and continuance intention in e-business microcredit services,

although habit weakens this relationship. Finally, Wang et al. (2023) highlighted the role of subjective norms in amplifying the effect of perceived social value and environmental self-efficacy on repurchase intention for green food products.

Based on these statements above, the study proposes the following hypotheses:

H6: Perceived value influences repurchase intention.

2.8. Indirect effects towards repurchase intention

Religiosity and food quality indirectly influence repurchase intention through mediating factors such as customer commitment and perceived value, as evidenced by recent studies. Kusumawati et al. (2020) found that religiosity among Muslim consumers in Indonesia positively affects repurchase intention both directly and indirectly through perceived value, highlighting the role of religious values in shaping consumer behavior. Similarly, Alhothali et al. (2021) demonstrated that religious services capes enhance revisit intention, mediated by perceived value, underscoring the importance of aligning religious experiences with consumer expectations. In the context of food quality, Wang and Tsai (2019) revealed that perceptions of traceable fresh food safety and nutrition influence perceived health benefits, which subsequently affect affective commitment and repurchase intention. This finding highlights the cascading effects of quality on consumer loyalty through emotional and cognitive pathways.

Other studies also support these findings. For example, Tian et al. (2022) confirmed the importance of product quality and perceived value as predictors of repurchase intention for organic tea among millennial consumers, emphasizing the interplay between quality perceptions and value creation. In addition, Aji et al. (2024) highlighted the mediating role of commitment in linking religious-based ethics to buy-now-pay-later re-usage intention, suggesting that low commitment reduces the influence of ethical considerations on repurchase behavior.

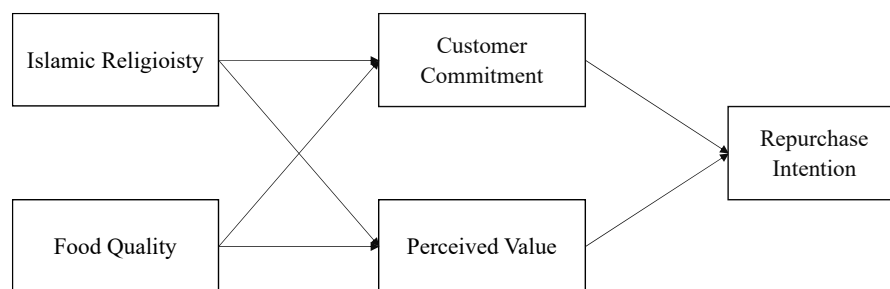
Based on the above statements, we propose the following hypotheses:

H7: Islamic religiosity influences repurchase intention, mediated by customer commitment.

H8: Islamic religiosity influences repurchase intention, mediated by perceived value.

H9: Food quality influences repurchase intention, mediated by customer commitment.

H10: Food quality influences repurchase intention, mediated by perceived value.



Source: Author's Own

Figure 1. Conceptual Framework

3. Methodology

All constructs in this study were modeled as reflective measurement models, consistent with guidelines for PLS-SEM. This study adopts a quantitative research approach with purposive sampling to examine the factors influencing repurchase intention for Muslim-made products in Indonesia (see Figure 1). Data were collected between March and May 2025. The research employs Structural Equation Modeling with Partial Least Squares (PLS-SEM) to analyze the relationships between constructs. PLS-SEM is particularly suitable for this study

because of its ability to handle complex models with multiple constructs and indicators and its robustness in dealing with smaller sample sizes ([Hair et al., 2011](#)). This method is valuable for exploring both the measurement and structural models simultaneously, making it ideal for assessing the complex interactions between variables ([Henseler et al., 2015](#)).

The survey instrument utilizes multi-item scales developed from established literature to ensure reliability and validity. The measures for Islamic religiosity were adapted from Bouteraa et al. ([2024](#)), food quality from Tian et al. ([2022](#)) and Uzir et al. ([2020](#)), customer commitment from Xu ([2022](#)), and perceived value and repurchase intention from Bernarto et al. ([2024](#)). In this study, customer commitment was modeled as a unidimensional construct, following Xu ([2022](#)). While prior studies often conceptualize commitment as multidimensional, distinguishing affective, cognitive, and normative components ([Morgan & Hunt, 1994](#); [Natarajan & Veera Raghavan, 2025](#)), our measurement captured commitment more broadly as a relational bond between consumers and Muslim-made products. Each construct is measured with several items to comprehensively capture the underlying dimensions. The use of validated scales strengthens the credibility of the findings and aligns with best practices in quantitative research ([Hair et al., 2014](#); [Henseler et al., 2015](#)).

4. Results

4.1. Descriptive statistics for demographics.

The demographic characteristics of the sample provide a comprehensive overview of the participants' backgrounds. To ensure inclusion, respondents had to (1) self-identify as Muslim, (2) be at least 18 years old, and (3) have prior purchase experience with Muslim-made food products. The sample included participants from various provinces in Java, Sumatra, Kalimantan, and Sulawesi, providing broad geographic coverage, although not a fully nationally representative distribution (see [Table 1](#)). Response-quality controls included eliminating incomplete surveys and applying minimum completion time checks. Given the non-probability nature of purposive sampling, the findings should be interpreted as indicative of consumer behavior among Indonesian Muslim food consumers rather than as nationally representative results. The sample consists of 2069 individuals, with the majority being female (64.5%) and male (35.5%). In terms of education, the largest proportion holds a bachelor's degree (46.8%), followed by those with a high school diploma (41.5%). Employment status shows that approximately half of the participants are unemployed (51.0%), while 32.9% are employees and 15.1% are business owners.

Regarding generational affiliation, most respondents identify as Gen Z (70.8%), followed by Gen X (11.3%), with smaller proportions of Baby Boomers (0.6%) and Gen Alpha (3.0%). For religious affiliation, the sample is predominantly associated with NU (59.1%) and Muhammadiyah (40.9%). This demographic profile provides essential context for understanding how Islamic religiosity, halal awareness, and food quality influence perceived value and Muslim commitment, ultimately shaping repurchase intention among Muslim consumers in Indonesia.

Table 1. Demographic characteristics of the sample.

Measure	Item	Frequency	Percent
Gender	Male	735	35.5
	Female	1334	64.5
Education	Under High School	63	3.0
	High School	859	41.5
	Diploma	115	5.6
	Bachelor	968	46.8
	Master	47	2.3
Occupation	Unemployed	1055	51.0

Religiosity as an antecedent of perceived value, customer commitment, and repurchase intention for Muslim-made products

Measure	Item	Frequency	Percent
Generation	Employee	681	32.9
	Own Business	312	15.1
	Retired	21	1.0
	Baby Boomers	12	.6
	Gen X	234	11.3
Afiliation	Gen Y	296	14.3
	Gen Z	1464	70.8
	Gen Alpha	63	3.0
	Muhammadiyah	847	40.9
Total	NU	1222	59.1
	Total	2069	100.0

Source: Processed Data 2025

4.2. Reliability and validity of the measures.

The measurement model is essential for validating whether the empirical data supports the study's hypotheses (Hair et al., 2020). During model refinement, item loadings were carefully examined, and indicators with low or redundant loadings were removed to improve reliability. Specifically, one item (VAL4) was dropped from the analysis. The remaining indicators exhibited standardized loadings above the recommended threshold, confirming the robustness of the measurement model (Hair et al., 2019). As shown in Table 2, the remaining items had loadings above 0.706, confirming their reliability and supporting the robustness of the measurement model. This rigorous approach aligns with best practices in structural equation modelling, ensuring that the constructs measured are both valid and reliable.

Table 2. Validity and reliability

Item	Loading	CA	CR	AVE
Islamic Religiosity		0.880	0.912	0.675
I believe there is only one God	0.806			
I fast regularly during the Holy month of Ramadan	0.829			
I understand that observing environmental responsibility complies with my religious principles	0.846			
I always count on environmental conservation in my daily activities	0.787			
I have the feeling of being afraid of God if I harm the environment	0.837			
Food Quality		0.909	0.932	0.734
This Muslim food product has excellent quality ingredients.	0.823			
This Muslim food product adheres to high standards of cleanliness during preparation.	0.825			
This Muslim food product offers very durable packaging that maintains the integrity of the food.	0.874			
This Muslim food product is reliably produced according to consistently high standards.	0.889			
This Muslim food product offers products with excellent nutritional value	0.870			
Customer Commitment		0.906	0.926	0.641
I like this Muslim-made food product and will continue to buy it in the future.	0.813			
I would like to continue to support this brand of Muslim-made food product in the future.	0.821			

Religiosity as an antecedent of perceived value, customer commitment, and repurchase intention for Muslim-made products

Item	Loading	CA	CR	AVE
My relationship with this brand of Muslim-made food product will be well-maintained in the future.	0.799			
I feel "connected" to this brand of Muslim-made food product because of its commitment to Islamic values.	0.774			
I have a sense of loyalty to this brand of Muslim-made food product.	0.760			
I enjoy buying food products from this brand.	0.805			
Although there are other food options available, I still prefer this Muslim-made brand.	0.828			
Perceived Value				
I think this Muslim-made food product has great quality	0.764			
This Muslim-made food product is precious to me.	0.869			
This Muslim-made food product fulfills my needs well.	0.892			
Repurchase Intention		0.863	0.916	0.785
I will always buy this Muslim-made food product that I often buy	0.899			
Without consideration, I will repurchase this Muslim-made food product that I frequently use.	0.879			
When I want to share a meal with friends and family, I will choose this Muslim-made food product that I often buy.	0.880			

Source: Processed Data 2025

To evaluate the measurement models, the reliability and validity of the constructs were assessed. Reliability was measured using Cronbach's alpha (CA) and composite reliability (CR), with all constructs showing adequate internal consistency, as their values were within the recommended range of > 0.7 and < 0.95 . The Average Variance Extracted (AVE) results indicated that each construct had an AVE greater than 0.5, confirming convergent validity (see [Table 3](#)). Discriminant validity was evaluated using Fornell-Larcker's criterion ([Fornell & Larcker, 1981](#)). As shown in [Table 3](#), the criterion was met, as each construct's AVE square root exceeded its correlations with other constructs.

Table 3. Discriminant validity: Fornell-Larcker's.

	COM	FQ	REG	VAL	REP
Customer Commitment	0.800				
Food Quality	0.785	0.857			
Islamic Religiosity	0.574	0.531	0.822		
Perceived Value	0.776	0.718	0.564	0.843	
Repurchase Intention	0.812	0.660	0.549	0.793	0.886

Source: Processed Data 2025

4.3. Results of the hypothesis testing

The results of hypothesis testing, presented in [Table 4](#), provide strong evidence for the proposed relationships in the model. The path coefficients (β), t-statistics, and p-values collectively confirm the hypothesized relationships between the constructs. Firstly, the direct effect of Customer Commitment (COM) on Repurchase Intention (REP) is significant, ($\beta = 0.494$, $t = 17.185$, $p < 0.001$), indicating robust support. Likewise, Food Quality (FQ) shows a strong positive effect on both Customer Commitment ($\beta = 0.668$, $t = 31.688$, $p < 0.001$) and Perceived Value (VAL) ($\beta = 0.583$, $t = 21.303$, $p < 0.001$), underscoring its critical role in shaping consumer attitudes and behaviors.

Islamic Religiosity (REG) significantly affects both Customer Commitment ($\beta = 0.219$, $t = 10.034$, $p < 0.001$) and Perceived Value ($\beta = 0.255$, $t = 10.519$, $p < 0.001$), highlighting the influence of religious beliefs on consumer commitment and value perception. Perceived Value also has a significant effect on Repurchase Intention ($\beta = 0.410$, $t = 13.526$, $p < 0.001$), reinforcing its mediating role in driving repurchase behavior.

The indirect effects through mediation are also significant. Food Quality indirectly influence Repurchase Intention through both Customer Commitment ($\beta = 0.330$, $t = 16.654$, $p < 0.001$) and Perceived Value ($\beta = 0.239$, $t = 11.424$, $p < 0.001$) confirming their mediating roles. Similarly, Islamic Religiosity indirectly affects Repurchase Intention via Customer Commitment ($\beta = 0.108$, $t = 8.070$, $p < 0.001$) and Perceived Value ($\beta = 0.104$, $t = 8.407$, $p < 0.001$), underscoring the complex interplay between religiosity, commitment, value perception, and repurchase behavior.

Table 4. The results of hypotheses testing

Path	β	T- Statistic	P-Value	Results
COM $\rightarrow$ REP	0.494	17.185	0.000	Supported
FQ $\rightarrow$ COM	0.668	31.688	0.000	Supported
FQ $\rightarrow$ VAL	0.583	21.303	0.000	Supported
REG $\rightarrow$ COM	0.219	10.034	0.000	Supported
REG $\rightarrow$ VAL	0.255	10.519	0.000	Supported
VAL $\rightarrow$ REP	0.410	13.526	0.000	Supported
FQ $\rightarrow$ COM $\rightarrow$ REP	0.330	16.654	0.000	Supported
REG $\rightarrow$ COM $\rightarrow$ REP	0.108	8.070	0.000	Supported
FQ $\rightarrow$ VAL $\rightarrow$ REP	0.239	11.424	0.000	Supported
REG $\rightarrow$ VAL $\rightarrow$ REP	0.104	8.407	0.000	Supported

Source: Processed Data 2025

5. Discussion

The findings of this study provide a robust and theoretically grounded understanding of the mechanisms through which Islamic religiosity and food quality shape repurchase intention among Muslim consumers in Indonesia, mediated by customer commitment and perceived value. Grounded in Trust-Commitment Theory ([Morgan & Hunt, 1994](#)), the results validate the central role of relational constructs in consumer behavior but also extend the theory's applicability to faith-based consumption in a Muslim-majority context. The strong positive relationship between customer commitment and repurchase intention ($\beta = 0.494$, $p < 0.001$) highlights the enduring influence of relational bonds in fostering consumer loyalty. This finding aligns with prior research that identifies commitment as a key antecedent of loyalty, transcending mere transactional satisfaction to reflect deeper emotional and normative attachments ([Sharma & Singh, 2023](#); [Jin et al., 2024](#)). In the Indonesian context, where religious identity is deeply interwoven with daily life, customer commitment emerges not merely as a response to product performance but also as an expression of alignment with Islamic values, reinforcing the idea that brand relationships can serve as extensions of religious identity.

Equally significant is the strong impact of food quality on both customer commitment ($\beta = 0.668$) and perceived value ($\beta = 0.583$), both statistically robust ($p < 0.001$). These results affirm the importance of product integrity, hygiene, nutritional value, and consistent production standards in building consumer trust and long-term engagement. These findings align with [Fasiha et al. \(2022\)](#), who showed that high product and service quality enhance consumer commitment in retail settings, and with [Kaewkhav et al. \(2023\)](#), who emphasized that quality perceptions are pivotal in shaping brand image and loyalty. This study however, extends these insights by framing food quality within the Islamic context, where quality is not

only a functional attribute but also a moral and religious imperative, especially when linked to halal compliance and ethical sourcing. As Mustapha et al. (2024) and Hamdan et al. (2024) noted, for Muslim consumers, the assurance of halal integrity is inseparable from perceptions of quality, elevating food quality to a multidimensional construct blending sensory, safety, and spiritual dimensions.

One of the most compelling contributions of this study lies in the demonstration of Islamic religiosity as a powerful driver of both customer commitment ($\beta = 0.219$) and perceived value ($\beta = 0.255$), both significant at $p < 0.001$. This finding confirms that religious beliefs are not peripheral but central, rather than peripheral, to consumer decision-making in Indonesia. The positive influence of Islamic religiosity on commitment supports the argument by Junaidi et al. (2022) that religiosity fosters a sense of duty and emotional attachment toward brands that reflect Islamic principles. Moreover, the finding that religiosity enhances perceived value is consistent with Arli et al. (2022) and Sardana et al. (2021), who argued that intrinsic religiosity amplifies the perceived worth of products aligned with religious norms. In this context, perceived value is not merely economic or utilitarian but also encompasses spiritual fulfillment, ethical congruence, and social identity, dimensions especially salient for Muslim consumers who regard consumption as an act of worship (ibadah) when carried out in accordance with Islamic teachings (Sadeh, 2024).

The mediation analyses further strengthen the theoretical contribution by showing that customer commitment and perceived value fully mediate the effects of both Islamic religiosity and food quality on repurchase intention. Specifically, the indirect effect of food quality on repurchase intention through customer commitment ($\beta = 0.330$) is the strongest among all indirect paths, indicating that high-quality products foster loyalty not just through satisfaction but also by creating sustained relational bonds. This supports Trust-Commitment Theory, which posits that quality fosters trust, thereby nurturing commitment (Morgan & Hunt, 1994). Likewise, the indirect effect of food quality via perceived value ($\beta = 0.239$) highlights that consumers assess quality not in isolation but in terms of the holistic value it provides, consistent with Lien and Tang's (2023), who found that product quality in digital banking influenced loyalty through perceived value.

Islamic religiosity also influences repurchase intention indirectly through both customer commitment ($\beta = 0.108$) and perceived value ($\beta = 0.104$), with both paths statistically significant. This suggests that while religiosity may not directly drive repurchase behavior, it shapes internal cognitive and affective states, namely loyalty to a brand and the perception that the product delivers meaningful value consistent with religious identity. This result aligns with Kusumawati et al. (2020), who showed that religiosity affects repurchase intention among Indonesian Muslim consumers through perceived value, and with Aji et al. (2024), who emphasized the mediating role of commitment in ethical, religion-based consumption. These findings affirm that religiosity functions as a background factor that shapes consumer responses to product and brand attributes, embedding them within a broader value system.

Moreover, integrating Islamic religiosity into the Trust-Commitment Theory framework represents a meaningful theoretical advancement. While the original theory emphasizes calculative and affective dimensions of commitment, this study shows that in a religious context, commitment also has a normative dimension rooted in a sense of religious obligation and moral responsibility (Natarajan & Veera Raghavan, 2025). It should be noted, however, that the present study measured commitment as a unidimensional construct. The discussion of normative commitment therefore reflects an interpretive insight rather than a directly measured dimension. Future research is encouraged to explicitly operationalize and validate the multidimensional nature of commitment, particularly the normative dimension, in Islamic consumption contexts. When a brand is perceived as upholding Islamic values, consumers choose it not only out of preference or satisfaction but also out of a sense of duty, which

strengthens the depth and resilience of their commitment. This normative dimension, though implicit in earlier applications of the theory (e.g., [Ghali-Zinoubi, 2023](#); [Rashidi & Bolton, 2024](#)), is made explicit here through the lens of Islamic religiosity, offering a culturally nuanced extension of the model.

In summary, this study not only validates the core principles of Trust-Commitment Theory but also extends it by showing how religious values function as a foundational layer that amplifies the effects of quality, commitment, and perceived value on consumer behavior. The findings are highly relevant in the Indonesian context, where religious identity is a dominant cultural force, and they also offer implications for other Muslim-majority markets with similar dynamics. By demonstrating that religiosity and quality operate not in isolation but through relational and cognitive mediators, this research presents a more holistic and culturally sensitive model of consumer behavior. This model moves beyond Western-centric assumptions and highlights the unique characteristics of Islamic consumer culture.

6. Conclusion

This study provides a comprehensive and theoretically grounded analysis of the drivers of repurchase intention among Muslim consumers in Indonesia, integrating Islamic religiosity and food quality within the framework of Trust-Commitment Theory. By empirically validating a model that incorporates both direct and indirect pathways through customer commitment and perceived value, the research offers important theoretical, practical, and cultural contributions to the field of Islamic consumer behavior.

The findings confirm that both Islamic religiosity and food quality are pivotal antecedents of consumer loyalty, but their influence is largely indirect, operating through the mediating mechanisms of customer commitment and perceived value. Specifically, Islamic religiosity significantly enhances customer commitment ($\beta = 0.219$) and perceived value ($\beta = 0.255$), reflecting the integration of religious identity into consumption decisions. For Indonesian Muslim consumers, choosing a product is not merely a functional act but a moral and spiritual act consistent with halal principles, ethical sourcing, and divine accountability. This reaffirms that religiosity functions as a foundational value system that shapes how consumers evaluate brands and form relational bonds.

Similarly, food quality emerges as a powerful driver, exhibiting strong direct effects on both customer commitment ($\beta = 0.668$) and perceived value ($\beta = 0.583$). In a market where safety, hygiene, and halal authenticity are essential, high-quality products serve as a signal of trustworthiness and ethical responsibility. However, the most compelling insight lies in the mediation results: neither religiosity nor food quality exerts a direct effect on repurchase intention outside the pathways of commitment and perceived value. Instead, they operate through these psychological and relational mediators, underscoring that long-term loyalty is not built on attributes alone, but on the meanings, attachments, and values consumers associate with a brand.

Customer commitment ($\beta = 0.494$) and perceived value ($\beta = 0.410$) are confirmed as the strongest predictors of repurchase intention, reinforcing their central role in the consumer decision-making process. The strength of customer commitment suggests that Muslim consumers develop emotional, calculative, and normative attachments to brands that reflect Islamic values. This commitment goes beyond satisfaction to encompass a sense of duty and identity-based loyalty. Meanwhile, perceived value captures the holistic assessment of worth, blending functional, emotional, social, and spiritual benefits, which is particularly salient in faith-based consumption contexts.

Theoretical contributions of this study are threefold. First, it extends Trust-Commitment Theory by embedding it within an Islamic cultural and religious context, demonstrating how normative commitment, rooted in religious obligation, complements affective and calculative

dimensions. Second, it clarifies the inconsistent findings in prior literature regarding religiosity's impact by showing that its influence is largely indirect, mediated by value and commitment. Third, it validates a culturally sensitive model of consumer behavior that can be applied to other Muslim-majority markets, offering a more accurate alternative to Western-centric models.

From a managerial perspective, businesses targeting Muslim consumers must move beyond symbolic halal certification and focus on building genuine value and relational equity. This includes ensuring product integrity, transparent sourcing, consistent quality, and authentic alignment with Islamic ethics. In practical terms, this means embedding halal assurance mechanisms such as certification renewal, supply chain traceability, transparent labeling, and rigorous quality-control protocols that ensure product consistency, safety, and integrity. These measures translate Islamic values into operational strategies that foster both consumer confidence and sustained repurchase intention. Marketing strategies should emphasize not only the functional attributes of food products but also their spiritual and ethical significance, fostering a sense of shared values and community. Brands that position themselves as partners in the consumer's religious journey are more likely to cultivate deep commitment and sustained repurchase behavior. As an actionable step, managers should implement traceability systems for halal assurance, conduct regular third-party halal audits, and standardize quality-control procedures such as hygiene monitoring, ingredient verification, and consistent product testing. These practices not only safeguard compliance but also enhance consumer trust and long-term loyalty.

Despite its contributions, this study has several limitations. First, the sample, while large and nationally representative, is confined to Indonesia, limiting generalizability to other cultural or religious contexts. Second, the cross-sectional design limits causal inferences over time; longitudinal studies could further validate the stability of these relationships. Third, the focus is limited to food products; future research should explore other categories such as fashion, finance, or tourism within the same framework.

Future research should also investigate additional mediators or moderators, such as halal awareness, brand authenticity, or digital engagement, particularly in the context of e-commerce and social media marketing. Comparative studies across different Muslim-majority countries could reveal cultural nuances in how religiosity influences consumer behavior. Additionally, qualitative explorations could provide deeper insights into the lived experiences of Muslim consumers in their brand relationships.

In conclusion, this study demonstrates that in the Indonesian Muslim market, repurchase intention is not driven by religiosity or quality in isolation, but by the value and commitment these factors generate. It calls for a paradigm shift in Islamic marketing, moving from transactional compliance to relational authenticity. In this approach, brands are not merely providers of halal products but stewards of trust, value, and faith.

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Ethical statement

The authors affirm that this study adheres to the highest ethical standards in academic publishing and complies with the ethical guidelines of the journal.

Data availability

The data used in this study are available from the corresponding author upon reasonable request.

AI assistance statement

AI was used only to improve the language clarity and grammar of the manuscript. All ideas, analyses, and interpretations were entirely developed and verified by the authors.