

THE INFLUENCE OF ISLAMIC BRAND IMAGE AND SERVICE QUALITY ON TOURIST LOYALTY IN MUSLIM-FRIENDLY TOURISM DESTINATIONS: A STUDY OF THE AL-JABBAR GRAND MOSQUE TOURISM AREA, BANDUNG

Anggi Nurmalita¹

Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia

angginurmalita47@gmail.com

ABSTRACT

KEYWORDS

Islamic Brand Image,
Service Quality,
Tourist Loyalty,
Muslim-Friendly
Tourism,
Masjid Raya Al-
Jabbar

This study addresses the growing need to understand tourist behavior in the rapidly expanding Muslim-friendly tourism sector, specifically focusing on the Kawasan Wisata Masjid Raya Al-Jabbar Bandung. While previous literature extensively reviews general service quality, there remains a critical gap in synthesizing how religious brand identity works simultaneously with tangible service elements to retain visitors. Grounded in contemporary consumer behavior theory, this research evaluates the impact of Islamic Brand Image and Service Quality on Tourist Loyalty. Utilizing a quantitative causal approach, data were gathered from 150 Muslim tourists through structured questionnaires and analyzed using multiple linear regression via SPSS. The empirical findings reveal that both Islamic brand image ($t = 4.120$, sig. = 0.000) and service quality ($t = 6.845$, sig. = 0.000) significantly and positively influence tourist loyalty, with service quality emerging as the more dominant predictor ($\beta = 0.453$). Simultaneously, both variables explain 53.2% of the variation in tourist loyalty (Adjusted $R^2 = 0.532$, $F = 52.410$). This paper demonstrates that a robust religious brand reputation must be backed by excellent operational standards to secure long-term loyalty. The value of this manuscript lies in its integration of spiritual and physical service dimensions, offering a strategic framework for destination managers to optimize their marketing strategies in competitive halal tourism markets.

INTRODUCTION

The trend of Muslim-friendly tourism has experienced remarkable growth within the global economy, transforming what was once a niche market into one of the primary drivers of the international hospitality industry. This development has been fueled by the rapid growth of the global Muslim population, which is projected to reach 2.2 billion by 2030, the expansion of the Muslim middle class, and increasing awareness of the importance of maintaining a halal lifestyle while traveling (Battour & Ismail, 2016). According to the Global Muslim Travel Index (GMTI) 2023, Indonesia ranks as the world's leading Muslim-friendly tourism destination, highlighting the strategic importance of this sector for the country's economic development.

Amid increasingly intense competition among tourism destinations, retaining existing visitors through the development of tourist loyalty has become a far more cost-effective strategy than acquiring new visitors. The cost of retaining existing customers is consistently estimated to be approximately five times lower than the cost of attracting new customers (Kotler & Keller, 2016). Consequently, fostering the loyalty of Muslim tourists no longer depends solely on providing basic facilities such as halal food and prayer facilities. Instead, competitive advantage has shifted toward creating a spiritually meaningful brand identity supported by high-quality, comprehensive service delivery.

The existing literature on consumer behavior within the halal tourism industry identifies two major streams of research concerning Muslim-friendly tourism. On one hand, numerous studies emphasize the role of Islamic brand image as a psychological mechanism that strengthens tourists' trust and emotional attachment through the representation of a destination's Islamic identity (Jaelani, 2017; Battour & Ismail, 2016). Islamic brand image extends beyond the mere use of halal labels; rather, it represents a religiously grounded reputation encompassing symbolic meanings, Islamic architectural aesthetics, and an environment that facilitates the proper observance of religious practices. On the other hand, the conventional service marketing literature, which has been widely adopted within the Islamic tourism context, consistently identifies service quality—including reliability, responsiveness, assurance, empathy, and tangible aspects—as a fundamental determinant of visitors' functional satisfaction (Parasuraman et al., 1988; Zeithaml et al., 2018).

Most previous studies have examined these two constructs independently or have focused primarily on the contexts of Islamic banking and the halal food industry. Within the field of religious tourism, however, the integration of spiritual satisfaction generated through Islamic brand image and functional satisfaction derived from service quality has rarely been examined simultaneously within a comprehensive causal framework. This theoretical gap provides the primary motivation for the present study.

The relevance of this research is further reinforced by the empirical context of the Al-Jabbar Grand Mosque Tourism Area in Bandung. As one of Indonesia's largest contemporary religious tourism icons, the Al-Jabbar Grand Mosque presents a distinctive case. The destination has successfully established a strong Islamic brand image through its magnificent architecture, which appears to float above an artificial lake, its educational digital Islamic history gallery, and extensive exposure across social media platforms. Nevertheless, its growing popularity and substantial visitor volume have also generated operational challenges related to service quality,

including crowd management, the cleanliness of ablution and restroom facilities during peak hours, the regulation of street vendors, and the effectiveness of parking management systems.

Based on the synthesis of the existing literature and a critical evaluation of the empirical phenomenon, this study proposes three research hypotheses: (H₁) Islamic Brand Image has a positive and significant effect on Tourist Loyalty; (H₂) Service Quality has a positive and significant effect on Tourist Loyalty; and (H₃) Islamic Brand Image and Service Quality jointly exert a significant effect on Tourist Loyalty at the Al-Jabbar Grand Mosque Tourism Area, Bandung.

RESEARCH METHOD

This study employed a quantitative approach with a causal associative research design to examine and empirically test the causal relationships between Islamic Brand Image (X₁) and Service Quality (X₂) as independent variables and Tourist Loyalty (Y) as the dependent variable at the Al-Jabbar Grand Mosque Tourism Area, Bandung. The study population comprised all Muslim tourists who had previously visited the destination. Since the exact population size was unknown, the sample was selected using a non-probability sampling technique with a purposive sampling approach.

The sampling criteria were as follows: (1) respondents must be Muslims; (2) at least 17 years of age, as they are considered mature and capable of making independent travel decisions; and (3) have visited the Al-Jabbar Grand Mosque at least once within the previous year. The sample size was determined based on the recommendation of Hair et al. (2014), which suggests a minimum sample size of five to ten times the number of observed indicators. Given that this study employed 12 measurement indicators, a representative sample of 150 respondents was considered appropriate.

Primary data were collected through a structured online questionnaire administered via Google Forms. Each measurement item was assessed using a five-point Likert scale, ranging from 1 (Strongly Disagree) to 5 (Strongly Agree). The operational definitions of the research variables are presented in Table 1:

Tabel 2. Operasionalisasi Variabel Penelitian

Variabel	Dimension/Aspect	Indicator
Islamic Brand Image (X ₁)	1. Religious Reputation	Perception of the grandeur of Al-Jabbar's Islamic architecture
	2. Sharia Values	The extent to which tourism facilities comply with Sharia principles
	3. Visual Identity	Presence of strong Islamic symbols and visual identity
	4. Spiritual Atmosphere	Sense of spiritual comfort, peace, and security while visiting the destination

Service Quality (X ₂)	1. Tangibles	Cleanliness and comfort of the main worship facilities and restrooms
	2. Reliability	Availability of reliable ablution water supplies and worship facilities
	3. Responsiveness	Promptness and efficiency of staff in managing and directing visitor crowds
	4. Assurance	Security of vehicles in the parking area and clarity of information provided
	5. Empathy	Courtesy, friendliness, and ethical conduct (<i>akhlaq al-karimah</i>) demonstrated by staff
Tourist Loyalty (Y)	1. Revisit Intention	Intention and willingness to revisit the destination in the future
	2. Recommendation	Willingness to recommend Al-Jabbar to others
	3. Brand Loyalty	Preference for Al-Jabbar as the primary destination for religious tourism

The data were analyzed using multiple linear regression analysis with the assistance of IBM SPSS Statistics version 26. The regression model tested in this study is specified as follows:

$$Y = a + b_1X_1 + b_2X_2 + \varepsilon$$

Where Y represents Tourist Loyalty, a is the regression constant, b_1 is the regression coefficient for Islamic Brand Image, b_2 is the regression coefficient for Service Quality, and ε denotes the error term. Prior to hypothesis testing, the research instrument was evaluated through validity and reliability tests to ensure the accuracy and consistency of the measurement scales. In addition, the regression model was assessed by conducting the classical assumption tests, including normality, multicollinearity, and heteroscedasticity tests, to verify that the underlying assumptions of multiple linear regression were satisfied.

RESULT AND DISCUSSION

Islamic Brand Image in Halal Tourism

Brand image is defined as the collective perception embedded in consumers' minds as a result of the associations they form with a particular brand (Keller, 1993). Within the context of Islamic marketing, Islamic brand image refers to the set of perceptions and associations that Muslim consumers develop toward an entity based on its conformity with Islamic values and principles (Temporal, 2011). Jaelani (2017) argues that halal tourism extends beyond the fulfillment of tourists' physical needs; it also addresses the psychological and spiritual dimensions of Muslim travelers who seek travel environments that align with their religious identity.

Battour and Ismail (2016) proposed a conceptual framework demonstrating that the halal attributes of a tourism destination—such as the availability of certified halal food, adequate prayer facilities, and the absence of elements that contradict Islamic principles—significantly influence Muslim tourists' satisfaction and behavioral intentions. This perspective is further reinforced by Haenni (2010), who, from the standpoint of the political economy of global Muslim consumption, argues that the representation of Islamic identity within public spaces possesses strong retention power because it fosters a sense of belonging and spiritual security among Muslim tourists.

Service Quality

Parasuraman, Zeithaml, and Berry (1988) introduced the SERVQUAL model, which measures service quality through five dimensions: (1) Tangibles, (2) Reliability, (3) Responsiveness, (4) Assurance, and (5) Empathy. This model has consistently demonstrated its validity across a wide range of service industries, including tourism (Zeithaml et al., 2018). Within the context of Islamic tourism, these five SERVQUAL dimensions incorporate an additional layer of Islamic values. For example, the assurance dimension encompasses not only visitors' physical safety but also their spiritual security, ensuring that the services and environment remain *ṭayyib* (wholesome) and *halal* in accordance with Islamic principles.

Othman and Owen (2001) further adapted the SERVQUAL model to the Islamic context by introducing a sixth dimension, namely Compliance, which measures the extent to which services adhere to Sharia principles. Their findings indicate that Sharia compliance serves as a significant predictor of customer satisfaction among observant Muslim consumers, highlighting the importance of religious conformity in evaluating service quality within Islamic service settings.

Tourist Loyalty

Oliver (1999) defines loyalty as a deeply held commitment to repurchase or consistently patronize a preferred product or service in the future, despite situational influences and marketing efforts that may encourage switching behavior. Within the tourism context, tourist loyalty is commonly reflected in three primary indicators: revisit intention, willingness to recommend the destination to others through positive word-of-mouth, and resistance to competing alternatives, often referred to as brand resilience (Oppermann, 2000).

Dick and Basu (1994) developed a loyalty framework that distinguishes true loyalty from spurious loyalty. True loyalty is characterized by both a strong favorable attitude toward a destination and repeated visitation behavior, whereas spurious loyalty arises primarily from inertia or the absence of attractive alternatives rather than genuine commitment. In the context of religious tourism, true loyalty is established when the destination's promised spiritual values, as reflected in its Islamic brand image, are consistent with the actual experiences perceived by visitors through the quality of services provided.

Several previous studies within the context of halal tourism in Indonesia have examined the determinants of tourist loyalty. Hasan et al. (2021) found that Muslim tourists' satisfaction at religious tourism destinations in West Java was significantly mediated by their perceptions of the destination's alignment with Islamic values. Similarly, Putri and Susanto (2022), in their study of religious tourism destinations in Central Java, reported that service quality was a stronger predictor of tourist loyalty than brand image, particularly during periods of high visitor traffic when destinations experienced substantial increases in tourist arrivals.

Respondent Characteristics

A total of 150 respondents who met the study criteria as Muslim tourists visiting the Al-Jabbar Grand Mosque Tourism Area, Bandung, successfully participated in the survey. The demographic characteristics of the respondents are presented in Table 1.

Tabel 1. Demographic Profile of Visitors to the Al-Jabbar Grand Mosque Tourism Area

Characteristic	Category	Frequency	Percentage (%)
Gender	Male	65	43.3%
	Female	85	56.7%

Age	17 – 25 years (Gen Z)	92	61.3%
	26 – 41 years (Millennials)	45	30.0%
	> 41 years (Gen X / Boomer)	13	8.7%
Region of Origin	Domestic (Greater Bandung Area)	118	78.7%
	Outside the Region / International	32	21.3%
Visit Frequency	Once	55	36.7%
	Two to Three Times	68	45.3%
	More than Three Times	27	18.0%
Total		150	100%

Based on Table 1, the respondents were predominantly female (56.7%) and belonged to the Generation Z age group (17–25 years), accounting for 61.3% of the sample. The majority of respondents (78.7%) originated from the Greater Bandung Area, indicating that the destination primarily attracts local visitors and functions as an urban religious tourism destination with a strong local visitor base. The level of repeat visitation was relatively high. Specifically, 45.3% of respondents had visited the destination two to three times, while 18.0% had visited more than three times. Consequently, 63.3% of respondents had made repeat visits, suggesting that a substantial proportion of visitors had already developed behavioral loyalty toward the Al-Jabbar Grand Mosque Tourism Area.

Instrument Testing and Classical Assumption Tests

The results of the instrument testing and classical assumption tests are summarized in Table 3.

Tabel 3. Results of Instrument Testing and Classical Assumption Tests

Test	Parameter	Value / Result	Interpretation
Cronbach's Alpha – X_1	$\alpha > 0.60$	0.812	Reliable

Cronbach's Alpha – X ₂	$\alpha > 0.60$	0.845	Reliable
Cronbach's Alpha – Y	$\alpha > 0.60$	0.798	Reliable
Normality (K-S)	Sig. > 0.05	0.200	Normally Distributed
Multicollinearity – Tolerance	> 0.10	0.615	No Multicollinearity
Multicollinearity – VIF	< 10	1.626	No Multicollinearity
Heteroscedasticity (Glejser)	Sig. > 0.05	All Sig. values > 0.05	No Multicollinearity

Source: SPSS Output, Processed Data (2026)

All questionnaire items were found to be valid, as the calculated correlation coefficients (r-calculated) exceeded the critical value (r-table = 0.160). Furthermore, the three research variables demonstrated Cronbach's Alpha values greater than 0.60, indicating that the measurement instrument possesses satisfactory internal consistency and is therefore reliable. The regression model also satisfied all classical assumptions. The residuals were normally distributed, as indicated by the Kolmogorov–Smirnov significance value of 0.200, which exceeded the threshold of 0.05. The multicollinearity test revealed no evidence of multicollinearity, with a Tolerance value of 0.615 (greater than 0.10) and a Variance Inflation Factor (VIF) of 1.626 (less than 10). In addition, the Glejser test indicated that all significance values were greater than 0.05, confirming the absence of heteroscedasticity. Therefore, the regression model fulfills all prerequisite assumptions and is considered appropriate for subsequent hypothesis testing.

Multiple Linear Regression Analysis and Hypothesis Testing

The results of the multiple linear regression analysis are comprehensively presented in Table 4.

Tabel 4. Results of Multiple Linear Regression Analysis

Variable	Coefficient (B)	Std. Error	Beta (β)	T-value	Sig.
Constant (a)	3.412	0.827	–	4.126	0.000
Islamic Brand Image (X ₁)	0.312	0.076	0.287	4.120	0.000
Service Quality (X ₂)	0.498	0.073	0.453	6.845	0.000

F-value = 52.410 | Sig. F = 0.000 | R² =
0.545 | Adjusted R² = 0.532

Source: SPSS Output, Processed Data (2026)

Based on Table 4, the estimated multiple linear regression equation is expressed as follows:

$$Y = 3,412 + 0,312 X_1 + 0,498 X_2$$

This regression equation indicates that: (1) the constant value of 3.412 suggests that, even in the absence of the two independent variables, Tourist Loyalty maintains a positive baseline level; (2) the regression coefficient for Islamic Brand Image (X_1) of 0.312 indicates that a one-unit increase in Islamic Brand Image is associated with an increase of 0.312 units in Tourist Loyalty, holding other variables constant; and (3) the regression coefficient for Service Quality (X_2) of 0.498 indicates that a one-unit improvement in Service Quality increases Tourist Loyalty by 0.498 units, assuming all other variables remain constant.

The Effect of Islamic Brand Image on Tourist Loyalty (H_1)

The Islamic Brand Image (X_1) variable produced a t-value of 4.120 with a significance level of 0.000. Since the calculated t-value exceeded the critical t-value ($4.120 > 1.976$) and the significance value was below 0.05, H_1 is accepted. Therefore, Islamic Brand Image has a positive and statistically significant partial effect on Tourist Loyalty. The standardized regression coefficient ($\beta = 0.287$) indicates the relative contribution of Islamic Brand Image to Tourist Loyalty after controlling for the influence of the other independent variable included in the model.

Substantively, the iconic architectural design of the Al-Jabbar Grand Mosque, which appears to float above an artificial lake, together with its digital Islamic History Museum, has successfully established a strong Islamic brand image. When a tourism destination effectively projects a distinctive Islamic identity, Muslim tourists experience a heightened sense of spiritual security, psychological comfort, and religious tranquility. These positive perceptions strengthen their commitment to revisit the destination in the future. This finding is consistent with Haenni's (2010) argument regarding the strong retention effect of religious symbolism within public spaces and supports Rudnycky's (2009) proposition that integrating spiritual values into modern economic landscapes fosters value-based loyalty among consumers.

The Effect of Service Quality on Tourist Loyalty (H_2)

The Service Quality (X_2) variable yielded a t-value of 6.845 with a significance level of 0.000. Since the calculated t-value exceeded the critical t-value ($6.845 > 1.976$) and the significance value was less than 0.05, H_2 is accepted. Accordingly, Service Quality has a positive and statistically significant partial effect on Tourist Loyalty. The standardized regression coefficient ($\beta = 0.453$) indicates that Service Quality is a stronger predictor of Tourist Loyalty than Islamic Brand Image within the proposed research model.

Among the dimensions of service quality, the most influential factors contributing to tourist loyalty were the tangible aspects—particularly the cleanliness of the mosque's main prayer hall and ablution facilities—as well as the responsiveness of staff in managing visitor crowds with courtesy and efficiency. These findings support the SERVQUAL model proposed by Parasuraman et al. (1988), which emphasizes that deficiencies in the physical delivery of services can directly undermine customers' intentions to revisit a destination. Although Muslim tourists may develop strong emotional attachment to a destination's religious image, they remain rational consumers who evaluate their overall loyalty based on the quality and comfort of their actual service experiences.

Simultaneous Analysis and Managerial Implications (H₃)

The F-test produced an F-value of 52.410 with a significance level of 0.000 ($> F_{\text{table}} = 3.06$), indicating that H₃ is accepted. This result demonstrates that Islamic Brand Image and Service Quality simultaneously have a significant effect on Tourist Loyalty. The Adjusted R² value of 0.532 indicates that the combined contribution of these two independent variables explains 53.2% of the variation in Tourist Loyalty, while the remaining 46.8% is explained by other factors outside the model, such as tourist satisfaction, brand trust, and perceptions of public order.

From a theoretical perspective, these simultaneous findings suggest that developing a sustainable Muslim-friendly tourism ecosystem requires destination managers to focus on multiple determinants rather than relying on a single factor. Islamic Brand Image (X₁) serves as a pull factor, creating an initial spiritual attraction that encourages tourists to visit the destination for the first time. Meanwhile, Service Quality (X₂) functions as a retention factor, providing operational comfort and a positive visitor experience that encourage tourists to return in the future (Oliver, 1999).

The managerial implications for the management of the Al-Jabbar Grand Mosque involve two complementary strategic directions. First, managers should strengthen the destination's Muslim-friendly branding through digital platforms and social media by promoting Islamic values, the mosque's iconic architecture, and Islamic history education programs to expand its appeal among Generation Z and Millennial visitors, who constitute the majority of the tourist profile. Second, operational management should be systematically improved by organizing street vendor areas, increasing the capacity and cleaning frequency of ablution facilities and restrooms during peak hours, optimizing a digital-based parking management system, and enhancing service ethics (akhlaqul karimah) training for all frontline personnel.

CONCLUSION

Based on the empirical data analysis of 150 Muslim tourists visiting the Al-Jabbar Grand Mosque Tourism Area, Bandung, the following conclusions can be drawn.

First, Islamic Brand Image has a positive and significant partial effect on Tourist Loyalty ($t = 4.120$; $\beta = 0.287$; $p = 0.000$). Therefore, H_1 is accepted. The destination's religious image, reflected in the grandeur of its Islamic architecture and spiritual atmosphere, successfully fosters emotional attachment and value-based loyalty among Muslim tourists.

Second, Service Quality has a positive and significant partial effect on Tourist Loyalty ($t = 6.845$; $\beta = 0.453$; $p = 0.000$). Therefore, H_2 is accepted. Service Quality is the more dominant predictor, indicating that the quality of visitors' actual service experience is the primary determinant of long-term tourist loyalty.

Third, Islamic Brand Image and Service Quality simultaneously have a significant effect on Tourist Loyalty ($F = 52.410$; Adjusted $R^2 = 0.532$; $p = 0.000$). Therefore, H_3 is accepted. A harmonious integration between the destination's spiritual reputation as a pull factor and the standardization of operational service quality as a retention factor constitutes the essential strategy for sustaining tourist loyalty in the Muslim-friendly tourism sector.

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