

THE INFLUENCE OF RELIGIOSITY, BRAND IMAGE AND PERCEIVED VALUE ON BRAND LOYALTY IN SHARIA MINIMARKETS IN JABODETABEK

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Abstract

Sharia-based retail businesses, such as sharia minimarkets, have grown to meet the rising demand for halal products among Muslim consumers, yet brand loyalty in this sector remains underexplored. This study aims to examine the influence of religiosity, brand image, and perceived value on brand loyalty among 201 Muslim consumers in Jakarta, Bogor, Depok, Tangerang, and Bekasi (Jabodetabek). The study employs an explanatory quantitative method with Structural Equation Modeling–Partial Least Squares (SEM-PLS) analysis. The results indicate that religiosity, brand image, and perceived value each have a positive and significant effect on brand loyalty. Furthermore, religiosity significantly enhances both brand image and perceived value. The findings highlight the strategic importance of integrating religious values into branding and customer value creation to strengthen loyalty in the Islamic retail sector.

Keywords: *religiosity; brand image; perceived value; brand loyalty; Islamic retail*

Abstrak

Bisnis ritel berbasis syariah, seperti minimarket syariah, berkembang pesat seiring meningkatnya permintaan produk halal di kalangan konsumen Muslim. Namun, loyalitas merek pada sektor ini masih jarang dikaji. Penelitian ini bertujuan untuk menganalisis pengaruh religiusitas, citra merek, dan persepsi nilai terhadap loyalitas merek pada 201 konsumen Muslim di wilayah Jakarta, Bogor, Depok, Tangerang, dan Bekasi (Jabodetabek). Penelitian ini menggunakan pendekatan kuantitatif eksplanatori dengan analisis Structural Equation Modeling–Partial Least Squares (SEM-PLS). Hasil penelitian menunjukkan bahwa religiusitas, citra merek, dan persepsi nilai masing-masing berpengaruh positif dan signifikan terhadap loyalitas merek. Selain itu, religiusitas juga berpengaruh signifikan dalam meningkatkan citra merek dan persepsi nilai. Temuan ini menegaskan pentingnya integrasi nilai-nilai religius dalam strategi pencitraan dan penciptaan nilai pelanggan untuk memperkuat loyalitas di sektor ritel Islam.

Kata kunci: religiusitas; citra merek; persepsi nilai; loyalitas merek; ritel Islam

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INTRODUCTION

The retail industry remains a fundamental driver of economic development globally and is projected to continue its positive growth trend in the coming years. Despite being severely disrupted by the COVID-19 pandemic—through altered production patterns, increased online shopping, and heightened economic uncertainty—the industry has shown resilience and recovery. According to G & Co. (2023), the global retail market is projected to reach USD 37.7 million by 2027.

In the ASEAN region, the Federation of Asia-Pacific Retailers Association (2023) highlights that the modern grocery retail sector has strong growth prospects. With over 600 million consumers spending USD 200 billion annually on groceries and expected spending growth of 5–7% until 2025, ASEAN has become one of the most attractive markets for global retail development. Factors such as a growing middle-class population, increasing demand for diverse food products, rapid urbanization, and expanding e-commerce channels continue to fuel this retail momentum (Chatterjee, Chaudhuri, & Vrontis, 2021; Abu Bakar & Hussin, 2013).

In Indonesia, the retail sector contributed 50.38% to national GDP in Q3-2022. Furthermore, Bank Indonesia (2023) reported that the Real Sales Index (RSI) rose from 4.5% in May to 7.9% in June 2023, driven by increasing demand for food, beverages, tobacco, fuel, and clothing. The rapid growth of e-commerce further strengthens Indonesia's retail industry competitiveness and modernization.

Indonesia's grocery retail market comprises minimarkets, supermarkets, traditional stores, and bargaining-based traditional markets. The United States Department of Agriculture (USDA, 2023) notes that Indonesia ranks among Asia's most promising food retail markets due to its large population, expanding middle class, and accelerating urbanization. In 2022, the modern retail sector was dominated by minimarkets, particularly Indomaret (51.14%) and Alfamart (42.97%).

The rise of sharia-based supermarkets and minimarkets reflects the needs of Indonesia's Muslim majority—237.55 million from a total of 278.69 million citizens (Badan Pusat Statistik, 2023). These retail formats aim to ensure halal compliance, empower Muslim producers, and strengthen the economy of the ummah. Brands such as Tip Top, Pamela, D'halal Mart, 212 Mart, Selamat, and Akhsan Halal embody Islamic identity and values. Although Tip Top has achieved market recognition, including the Top Brand Award (2023), the market remains dominated by large conventional chains.

Sharia minimarkets differentiate themselves by emphasizing halal product assurance, ethical transactions, sharia-based pricing, and Islamic visual identity in store atmosphere, layout, and promotions. These attributes play an important role in shaping consumer experience and brand image (Muda & Windari, 2018; Kaukab, Aksamawanti & Machfudz, 2019). However, limited reach, weaker marketing, and brand positioning challenges hinder their ability to compete with major players.

A notable example is 212 Mart, which emerged in 2017 as a form of Muslim economic solidarity. Despite rapid early growth, the number of outlets declined from 225 in 2019 to only 64 in 2021, indicating challenges in sustaining operations, consumer loyalty, and management effectiveness (Profil Koperasi Syariah 212 Mart, 2021). This case illustrates that Islamic positioning alone is insufficient without strong branding and consistent value delivery.

Brand loyalty is a critical driver of business sustainability, especially in retail where retaining customers is more cost-efficient than acquiring new ones. Perceived value plays a key psychological role by influencing emotional and behavioral attachment to brands. In modern competitive markets, consumers demand not only functional products but also emotional satisfaction and identity alignment. Sharia minimarkets must therefore enhance both practical and religious value to encourage repeat purchases and positive word-of-mouth (El-Adly & Eid, 2017; Sweeney & Soutar, 2001).

For Muslim consumers, religiosity strongly influences shopping behavior. Islamic compliance shapes preferences toward halal products, ethical practices, sharia branding, and Islamic service quality (Mathras et al., 2015; Suhartanto et al., 2020). Religiosity becomes a motivational factor in store patronage, as Muslims tend to support retail outlets that reflect their beliefs and values (Abu Bakar & Hussin, 2013).

Previous research has examined the role of religiosity, brand image, perceived value, and brand loyalty in various Islamic business contexts including banking, halal cosmetics, restaurants, and tourism (Eid & El-Gohary, 2015; Abror et al., 2022; Suhartanto et al., 2019). However, studies focusing on brand loyalty in sharia minimarkets remain limited, especially in major Indonesian urban areas where competition with conventional retail chains is very high.

Based on these developments and empirical gaps, this research aims to analyze the influence of religiosity, brand image, and perceived value on brand loyalty among Muslim consumers of sharia minimarkets in Jakarta, Bogor, Depok, Tangerang, and Bekasi.

LITERATURE REVIEW

Brand Loyalty

Seth (1974), in his Multidimensional Brand Loyalty Theory, identifies emotive, evaluative, and behavioral components as primary drivers of repeat purchasing behavior. Similarly, Oliver (1999) defines loyalty as a strong and consistent commitment to a preferred brand. In Indonesia, a brand functions not only as a distinguishing sign but also as a medium that conveys values and emotional bonds between businesses and consumers (Law No. 20 of 2016; Wijaya, 2013; Aaker, 1991; Davis, 2000).

For Muslim consumers, sharia compliance is a key factor in maintaining brand loyalty (Jumani & Siddiqui, 2012; Alserhan, 2010a). Loyalty is reinforced by religiosity, Islamic brand knowledge, and social responsibility, while avoiding negative associations that conflict with Islamic ethics. The concept of halal brand loyalty, rooted in religious commitment, is supported by MUI Fatwa No. 83/2023, which emphasizes ethical consumption in accordance with Islamic principles.

From a business perspective, loyalty offers substantial benefits such as cost efficiency, market share expansion, and improved return on investment. Indicators of loyalty include repurchase intention, brand preference, consumer commitment, and emotional attachment. To strengthen these aspects, companies must employ strategies such as customer care, satisfaction tracking, increasing switching costs, and providing additional value to consumers (Rundle-Thiele & Mackay, 2001; Stylos et al., 2017).

Religiosity

Religiosity refers to the degree of individual commitment to religious beliefs and practices, which tends to deepen as one's understanding and observance increase. In the context of consumer behavior, religiosity significantly influences purchasing decisions. Highly religious Muslim consumers tend to be more attentive to halal assurance and align their consumption with Islamic teachings, although at times they may still consider practical factors such as convenience and perceived value (Mathras et al., 2015).

From the psychology of religion perspective, Allport and Ross (1967) distinguish between two orientations of religiosity: intrinsic and extrinsic. Intrinsic religiosity reflects faith as a sincerely internalized way of life, whereas extrinsic religiosity treats religion as a means of achieving social or personal benefits. These orientations influence consumer loyalty differently, especially in contexts such as sharia retail where Islamic values are visibly embedded in business operations.

Previous research highlights religiosity as an essential determinant in shaping ethical consumer behavior. For example, Bloodgood, Turnley, and Mudrack (2008) found that religiosity and ethics education reduce unethical conduct, while Pratama and Yudiana (2020)

emphasized religiosity's role in guiding Muslim consumers' choices during the process of hijrah. Within Islamic marketing, religiosity is regarded as an internal driver that reinforces moral responsibility, honesty, and fairness in consumption (Usman, Sobari, & Sulthani, 2020).

Perceived Value

Perceived value represents a consumer's overall assessment of a product's usefulness, determined by the trade-off between benefits received and sacrifices made (Zeithaml, 1988). This perception is inherently subjective and varies according to individual expectations, cultural influences, and situational context. Perceived value is multidimensional, encompassing emotional, social, quality/performance, and price/value dimensions (Sweeney & Soutar, 2001).

In service sectors such as finance, perceived value extends to functional, personnel, service, emotional, social, and spiritual values (Suryani, 2015). Within retail settings, perceived value may appear as utilitarian, which emphasizes functionality and efficiency, or hedonic, which focuses on pleasure, enjoyment, and experiential satisfaction (Babin, Darden, & Griffin, 1994; Holbrook & Hirschman, 1982; Jones et al., 2006).

For Muslim consumers, perceived value is closely tied to Islamic-oriented considerations such as halal compliance, ethical behavior, and religious satisfaction. Eid and El-Gohary (2015) demonstrated that religiosity moderates the relationship between perceived value and satisfaction among Muslim tourists, while Rahayu et al. (2020) found that perceived value significantly influences satisfaction and loyalty in Islamic banking. Therefore, in sharia retail contexts, perceived value not only concerns product quality and price but also spiritual assurance and ethical alignment.

Brand Image

Brand image represents consumers' overall perceptions, associations, and emotional responses toward a brand. It plays a decisive role in influencing purchase intentions, brand attachment, and loyalty. Key dimensions of brand image include brand identity, personality, associations, attitudes, and perceived benefits or competence (Biel, 1992; Davis, 2000).

A strong and consistent brand image helps create trust, emotional connection, and differentiation in competitive markets. Biel (1992) categorized brand image into three components: corporate image, user image, and product or service image. Davis (2000) defined a brand as the essence of the company, expressing its promises and values to customers.

Within Islamic marketing, branding is not merely a commercial tool but also a reflection of moral and religious integrity. Alserhan (2010b) emphasized that Islamic branding is based on truth, trust, and compliance with Islamic ethics, while purchases made under these values are seen as acts of worship. Consequently, in sharia minimarkets, brand image is strengthened by visual identity, halal assurance, and ethical marketing practices (Hashim & Zainal, 2014; Fauzi et al., 2016).

Conceptual Framework

Based on previous studies, this research develops a conceptual framework that examines brand loyalty as the dependent variable influenced by perceived value, religiosity, and brand image as independent variables. The following is the research framework that underpins this study.

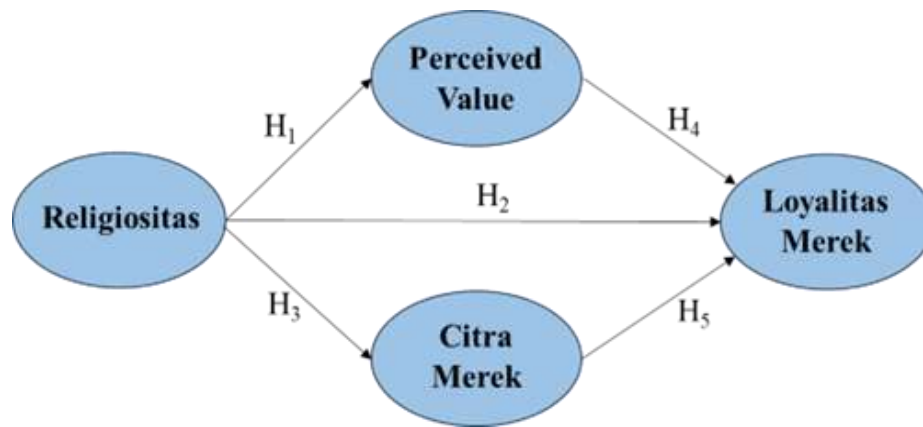


Figure 1. Conceptual Framework

Hypothesis Development

Religiosity, defined as adherence to religious principles, positively shapes consumer perceptions and behavior. Studies show that religiosity significantly influences perceived value in Islamic banking, Muslim tourist satisfaction, and personal values (Eid & El-Gohary, 2015; Rahayu et al., 2020), leading to H1: Religiosity positively affects perceived value. Allport and Ross (1967) distinguish intrinsic and extrinsic orientations, with research linking religiosity to brand loyalty across contexts such as religious brand controversies, Islamic banking, halal food, and halal cosmetics (Rehman & Shabbir, 2010; Putra & Suryani, 2021; Suhartanto et al., 2019), supporting H2: Religiosity positively affects brand loyalty. Religiosity also predicts brand image, with significant effects found in cosmetics and halal restaurants (Andini & Rufaidah, 2017; Abror et al., 2022; Bukhari & Isa, 2019), supporting H3: Religiosity positively affects brand image.

Perceived value—consumer evaluation of benefits versus costs—has been shown to enhance brand loyalty in malls, hypermarkets, shopping centers, and banking (El-Adly & Eid, 2017; Atulkar, 2020; Nikhashemi et al., 2016), supporting H4: Perceived value positively affects brand loyalty. Brand image, the set of consumer perceptions toward a brand, is also a strong predictor of loyalty in contexts such as experiential marketing and restaurants (Chang, 2020; Wardi, Trinanda, & Abror, 2022; Espinosa et al., 2018), supporting H5: Brand image positively affects brand loyalty.

RESEARCH METHOD

This study was conducted in Jakarta, Bogor, Depok, Tangerang, and Bekasi from November to December 2023 using a quantitative approach, which analyzes numerical data through statistical methods (Sugiyono, 2016). It examines the relationships between religiosity, brand image, and perceived value as independent variables, and brand loyalty as the dependent variable. The population consists of Muslim consumers residing in the five cities who have previously shopped at sharia-based minimarkets. Using purposive sampling, 205 respondents were recruited, of which 201 valid responses were analyzed.

Data were collected through online questionnaires distributed via WhatsApp and Facebook, complemented by secondary data obtained from government statistics, prior studies, and institutional survey reports. The questionnaire contained demographic items and 21 main indicators measured using a six-point Likert scale, which offers higher levels of reliability and discrimination (Ghozali, 2008).

Operational Definition of Variables

The variables in this study are divided into dependent and independent variables. The dependent variable is brand loyalty, which represents the level of consumer commitment and positive attitude toward a brand—specifically, the loyalty of Muslim consumers to sharia minimarkets in Greater Jakarta. This concept follows the definitions of Oliver (1999) and Aaker (1991), who highlight the consistency of repeat purchases and favorable attitudes toward a particular brand.

The independent variables consist of perceived value, religiosity, and brand image. Perceived value is defined as the overall consumer evaluation of a product's utility based on the trade-off between benefits received and sacrifices made (Zeithaml, 1988). Religiosity refers to the degree of an individual's adherence to religious beliefs and practices, which shape values and consumption behavior (Bloodgood, Turnley, & Mudrack, 2008; Abu Bakar & Hussin, 2013). Brand image is described as the set of consumer perceptions and emotional responses toward a brand, forming its reputation and credibility in the market (Biel, 1992; Davis, 2000).

The measurement indicators for each variable are adapted from relevant previous studies, including Chowdhury (2022), Abror et al. (2021), Chang (2020), and Andini and Rufaidah (2017).

Data Analysis Techniques

This study applies descriptive analysis to profile respondents based on religion, age, gender, residence, and education, and employs Structural Equation Modeling–Partial Least Squares (SEM-PLS) for hypothesis testing. SEM-PLS is a multivariate statistical technique suitable for predicting relationships among variables and simultaneously assessing measurement indicators (Hair et al., 2019; Ghozali, 2008).

Following Ghozali (2008), the analytical procedure includes model specification (structural and measurement), path diagram construction, parameter estimation through Ordinary Least Squares (OLS) regression, and comprehensive model evaluation.

Measurement model evaluation applies criteria for indicator validity and reliability: outer loading (> 0.60), Cronbach's alpha (> 0.60), composite reliability (> 0.70), average variance extracted (AVE > 0.50), and discriminant validity through cross-loading and Fornell–Larcker criteria (Hair et al., 2017).

Structural model evaluation examines multicollinearity (inner VIF < 5), path coefficient significance ($p < 0.05$), and effect size (f^2 : $0.02 = \text{small}$, $0.15 = \text{medium}$, $0.35 = \text{large}$). Model fit is assessed using R^2 , Q^2 , and Goodness of Fit ($\text{GoF} \geq 0.36$ for high fit), as well as PLS Predict, which compares root mean square error (RMSE) values between the PLS model and linear regression (Hair et al., 2019).

DISCUSSION

General Overview of Sharia Minimarkets

Sharia minimarkets, as defined in Law No. 7 of 2014 on Trade, are modern self-service retail outlets that sell goods in small quantities and are typically located near residential areas. These outlets adopt Islamic branding and operational practices, such as the use of Islamic names, green color schemes, Arabic typography, pauses for prayer times, the promotion of *zakat* and *sadaqah*, and greetings in accordance with Islamic values. Guided by Islamic business ethics, they prohibit *riba*, gambling, fraud, hoarding, and unfair competition while promoting honesty, justice, and social welfare (Abu Bakar & Hussin, 2013). Unlike conventional businesses that focus primarily on profit, the ultimate goal of Sharia minimarkets is *falah*—success in both worldly and spiritual aspects (Muda & Windari, 2018).

In practice, Sharia minimarkets ensure that all products are halal and tayyib, maintain fair pricing, apply ethical promotional strategies, and create an Islamic store atmosphere that reflects social responsibility. The main criteria for Islamic retail include halal certification, Islamic

values in operations, Muslim-oriented products, and Islamic service ethics (Hashim & Zainal, 2014; Fauzi et al., 2016; Kaukab, Aksamawanti, & Machfudz, 2019). Moreover, they serve as family-friendly shopping destinations, as well as distribution channels for Muslim producers and drivers of the Muslim economy (Badan Pusat Statistik, 2023).

The research findings were derived from questionnaires distributed among consumers of Sharia minimarkets in Jakarta, Bogor, Depok, Tangerang, and Bekasi. Data collection was conducted online from 29 November to 11 December 2023, and of the 205 total responses, 201 were deemed valid for analysis. Descriptive statistics were processed using Microsoft Excel to explain respondent characteristics, while SmartPLS 3.0 software was used for model analysis (Ghozali, 2008; Hair et al., 2019).

In terms of gender, most respondents were female (78.60%) compared to male (21.40%). The majority were aged over 40 years (70.65%), followed by those aged 21–30 (16.92%), 31–40 (10.45%), and under 20 (1.99%). Regarding education, most respondents held a bachelor's degree (53.70%), followed by master's or doctoral degrees (18.40%), diploma holders (16.40%), and high school graduates (11.40%). Based on domicile, respondents mostly resided in Bekasi (44.30%), followed by Jakarta (21.40%), Bogor (19.40%), Tangerang (8.00%), and Depok (7.00%) (Badan Pusat Statistik, 2023).

Respondents' answers were measured using a six-point Likert scale, ranging from 1 (*strongly disagree*) to 6 (*strongly agree*). To interpret the average scores, class intervals were calculated using the formula: $IK = (6 - 1) / 6 = 0.83$

This formula follows the method proposed by Sugiyono (2016) for categorizing Likert scale data. Based on this calculation, the following intervals were applied: 1.00–1.83 (*strongly disagree*), 1.84–2.67 (*disagree*), 2.68–3.50 (*somewhat disagree*), 3.51–4.33 (*somewhat agree*), 4.34–5.17 (*agree*), and 5.18–6.00 (*strongly agree*).

Overall, respondents expressed levels of *agreement* to *strong agreement* across all measured variables. For brand image, mean scores ranged from 4.01 to 4.71, with the highest score related to confidence when shopping at Sharia minimarkets and the lowest for perceived pricing compared to non-Sharia minimarkets. Religiosity recorded mean scores between 5.30 and 5.91, with the highest score for belief in afterlife rewards and punishments, and the lowest for regularly reading the Qur'an. Perceived value ranged from 4.28 to 5.60, with the highest for satisfaction in obtaining desired products at reasonable prices, and the lowest for disappointment when shopping elsewhere. Finally, brand loyalty scores ranged from 5.00 to 5.24, with the highest for speaking positively about Sharia minimarkets to others and the lowest for choosing to shop there (Chowdhury, 2022; Abror et al., 2021).

PLS-SEM Model Analysis

Following data collection, the analysis was conducted using Partial Least Squares–Structural Equation Modeling (PLS-SEM), a multivariate statistical technique designed to estimate complex relationships among latent variables simultaneously. This method is particularly suitable for prediction, theory development, and exploratory model testing (Hair et al., 2019). PLS-SEM was selected because it does not require the assumption of data normality and is appropriate for relatively small sample sizes, typically exceeding 100 respondents (Ghozali, 2008; Hair et al., 2021).

Model evaluation in PLS-SEM involves three key stages: assessment of the measurement model (outer model), assessment of the structural model (inner model), and evaluation of the overall model fit (Hair et al., 2019).

Measurement Model Evaluation (Outer Model)

The measurement model in this study includes four reflective constructs—religiosity, brand image, perceived value, and brand loyalty. According to Hair et al. (2021), reflective

measurement model evaluation involves validity and reliability testing, which includes *convergent validity*, *average variance extracted (AVE)*, *composite reliability*, *Cronbach's alpha*, and *discriminant validity*.

The recommended threshold values are as follows: outer loading ≥ 0.60 , Cronbach's alpha ≥ 0.60 , composite reliability ≥ 0.70 , AVE ≥ 0.50 , and Fornell–Larcker discriminant validity criterion < 0.90 (Hair et al., 2019; Ghazali, 2008).

Convergent validity is assessed based on the correlation between each indicator and its associated construct, calculated using the PLS algorithm. A reflective indicator is considered valid if its loading factor is ≥ 0.60 ; indicators with lower values are excluded from the model (Hair et al., 2021).

Table 1. Convergent Validity

Variable	Indicators		Outer Loading
Brand Image	CM1	The sharia minimarket building is attractive.	0.694
	CM2	The sharia minimarket meets my needs.	0.798
	CM3	Sharia minimarket customers reflect religious customers.	0.630
	CM4	Shopping at the sharia minimarket makes me feel confident.	0.818
	CM5	The sharia minimarket sells products according to consumer needs.	0.854
	CM6	Product prices at the sharia minimarket are the same as or lower than those at non-sharia minimarkets	0.767
Brand Loyalty	LM1	I intend to shop again at the sharia minimarket.	0.882
	LM2	I will say positive things about the sharia minimarket to others.	0.880
	LM3	I will recommend shopping at the sharia minimarket to friends.	0.920
	LM4	I will encourage my friends to continue shopping at the sharia minimarket.	0.916
	LM5	I choose to shop at the sharia minimarket.	0.878
Perceived Value	PV1	I feel happy when I get the product I want at a reasonable price.	0.632

	PV2	I shop at the sharia minimarket because of my own desire.	0.869
	PV3	I feel disappointed if I have to go to another minimarket to get the product I need.	0.648
	PV4	I get what I want when shopping at the sharia minimarket.	0.661
Religiosity	RG1	I believe Allah sees everything I do.	0.816
	RG2	I believe in reward and punishment in the afterlife.	0.889
	RG3	I strive to avoid sinful acts.	0.855
	RG4	I feel it is important to do good to others.	0.848
	RG5	I perform the five daily obligatory prayers.	0.777
	RG6	I read the Qur'an regularly.	0.628

Source: Processed research data

The estimation results show that all indicator variables have loading factor values greater than 0.60, indicating that all indicators are valid and can proceed to the next testing stage. Therefore, no indicators were eliminated at this stage.

Discriminant Validity and Cross Loading Test

At this stage, it is necessary to ensure that each latent variable construct is distinct from other variables. This can be evaluated through discriminant validity analysis. A research model demonstrates good discriminant validity if the loading value of each indicator for its respective latent variable is higher than its loading values on other latent variables.

Discriminant validity was assessed using the Fornell–Larcker Criterion and Cross Loadings. Table 2 presents the Fornell–Larcker results, where the diagonal values represent the Average Variance Extracted (AVE), and the values below the diagonal indicate the Squared Inter-Construct Correlations (SIC). All AVE values exceeded 0.50, indicating that no variables were eliminated. These results confirm that the research model meets the discriminant validity criteria.

Table 2. the Fornell–Larcker results

		Brand Image	Brand Loyalty	Perceived Value	Religiosity
Brand Image		0.764			
Brand Loyalty		0.603	0.895		
Perceived Value		0.635	0.756	0.709	
Religiosity		0.202	0.479	0.533	0.807

Source: Processed research data

The cross-loading analysis presented in Table 3 shows that the loading value of each indicator on its corresponding latent variable is higher than its loading values on other constructs. This pattern demonstrates that all indicators possess satisfactory discriminant validity and are appropriately associated with their respective constructs (Hair et al., 2019; Hair et al., 2021).

Table 3. The cross-loading

	Brand Image	Brand Loyalty	Perceived Value	Religiosity
CM1	0.694	0.366	0.422	0.018
CM2	0.798	0.375	0.383	-0.011
CM3	0.630	0.325	0.405	0.074
CM4	0.818	0.617	0.55	0.314
CM5	0.854	0.491	0.584	0.188
CM6	0.767	0.465	0.499	0.181
LM1	0.544	0.882	0.726	0.412
LM2	0.487	0.880	0.671	0.473
LM3	0.538	0.920	0.649	0.427
LM4	0.555	0.916	0.676	0.414
LM5	0.572	0.878	0.656	0.416
PV1	0.206	0.394	0.632	0.528
PV2	0.497	0.703	0.869	0.481
PV3	0.415	0.511	0.648	0.245
PV4	0.738	0.502	0.661	0.202
RG1	0.113	0.352	0.398	0.816
RG2	0.172	0.387	0.48	0.889
RG3	0.136	0.354	0.464	0.855
RG4	0.165	0.392	0.468	0.848
RG5	0.183	0.423	0.4	0.777
RG6	0.205	0.399	0.353	0.628

Source: Processed research data

Composite Reliability, Cronbach's Alpha, and Average Variance Extracted (AVE)

Composite reliability assesses the internal consistency of indicators within each construct, while Cronbach's alpha serves as an alternative measure of reliability, often yielding slightly lower values than composite reliability due to its sensitivity to the number of items (Hair et al., 2019). A construct is considered reliable when its composite reliability (CR) exceeds 0.70 and its Cronbach's alpha is greater than 0.60 (Hair et al., 2021; Ghozali, 2008).

Average Variance Extracted (AVE) is used to evaluate *convergent validity*, where AVE values above 0.50 indicate that a construct explains more than half of the variance of its indicators, reflecting a good measurement model (Hair et al., 2019).

In this study, as presented in Table 4, all constructs achieved Cronbach's alpha > 0.60, composite reliability > 0.70, and AVE > 0.50. These results confirm that all variables in the model demonstrate high internal consistency and convergent validity.

Table 4. Composite Reliability, Cronbach's Alpha, and Average Variance Extracted (AVE)

Variable	Cronbachs Alpha	Composite Reliability	AVE
Brand Image	0.857	0.893	0.584
Brand Loyalty	0.938	0.953	0.802
Perceived Value	0.664	0.799	0.503
Religiosity	0.889	0.917	0.651

Source: Processed research data

Structural Model Evaluation

The structural model was evaluated using a bootstrapping procedure with 5,000 subsamples to ensure robust significance levels and reliable estimation results (Hair et al., 2021). The evaluation process consisted of three main stages.

First, the Inner Variance Inflation Factor (VIF) test was conducted to assess potential multicollinearity among constructs. The results showed that all VIF values were below the threshold of 5, indicating the absence of multicollinearity in the model (Hair et al., 2019; Ghazali, 2008).

Second, hypothesis testing was performed using path coefficients, t-statistics, and p-values. A hypothesis is accepted when the path coefficient is positive (> 0), the *t-statistic* exceeds 1.96, and the *p-value* is less than 0.05, indicating a significant relationship between the tested constructs (Hair et al., 2021).

Third, the effect size (f^2) was calculated to determine the magnitude of the direct influence of each independent variable on the dependent variable within the structural model. According to Hair et al. (2021), f^2 values of 0.02, 0.15, and 0.35 represent small, medium, and large effect sizes, respectively.

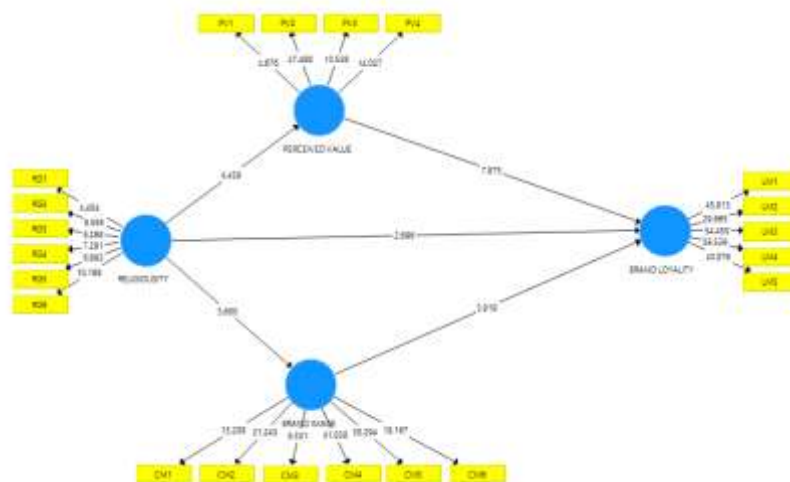


Figure 2. Specification Model

Table 5. the Inner Variance Inflation Factor (VIF)

	Brand Image	Brand Loyalty	Perceived Value
Brand Image		1.752	
Brand Loyalty			2.348
Perceived Value			
Religiosity	1.000	1.461	1.000

Source: Processed research data

Tabel 6. The Result of Structural Model Evaluation

	Variables	Path Coefficients	T Statistics	P Values	F - Square	Result
H1	Religiosity → Perceived Value	0.533	4.459	0.000	0.397	significant
H2	Religiosity → Brand Loyalty	0.147	2.696	0.000	0.040	significant
H3	Religiosity → Brand Image	0.203	3.600	0.000	0.043	significant
H4	Perceived Value →	0.542	7.875	0.000	0.300	significant

	Variables	Path Coefficients	T Statistics	P Values	F - Square	Result
H5	Brand Loyalty Brand Image → Brand Loyalty	0.217	3.919	0.000	0.085	significant

Source: Processed research data

The results of this study demonstrate that religiosity plays a crucial role in shaping consumer behavior in sharia minimarkets across Jakarta, Bogor, Depok, Tangerang, and Bekasi. Religiosity shows a strong and significant positive effect on perceived value (path coefficient = 0.533, t -statistic = 4.459 > 1.96, p -value = 0.000; f^2 = 0.397, large effect), indicating that consumers with higher religious commitment perceive greater value from sharia minimarkets due to adherence to Islamic principles and the assurance of halal integrity. This finding is consistent with Rehman and Shabbir (2010), who highlight religiosity as an essential determinant of perceived value in Islamic banking contexts.

Furthermore, religiosity is found to significantly influence brand loyalty (path coefficient = 0.147, t -statistic = 2.696 > 1.96, p -value = 0.000; f^2 = 0.040, small effect), suggesting that higher religious commitment encourages repeat patronage and brand preference. This result supports the findings of Rehman and Shabbir (2010) and Putra and Suryani (2021), as well as previous studies on halal product consumption, all of which emphasize religiosity's role in fostering loyalty.

Religiosity also exerts a significant positive influence on brand image (path coefficient = 0.203, t -statistic = 3.600 > 1.96, p -value = 0.000; f^2 = 0.043, small effect), indicating that consumers with stronger religious orientation are more likely to perceive sharia minimarket brands positively as symbols of Islamic values and halal assurance. This aligns with the findings of Andini and Rufaidah (2017), Abror et al. (2020), and Bukhari and Isa (2019), who confirm that religiosity strengthens brand image in Islamic-based businesses.

In addition, perceived value exerts the most substantial effect on brand loyalty (path coefficient = 0.542, t -statistic = 7.875 > 1.96, p -value = 0.000; f^2 = 0.300, moderate effect). This indicates that fair pricing, emotional satisfaction, and alignment with Islamic attributes significantly enhance loyalty through repeat purchases and customer advocacy. This finding is consistent with Rahayu et al. (2020), Atulkar (2020), Nikhashemi et al. (2015), and El-Adly et al. (2016), who emphasize the central role of perceived value in sustaining customer commitment. Finally, brand image also has a positive and significant influence on brand loyalty (path coefficient = 0.217, t -statistic = 3.919 > 1.96, p -value = 0.000; f^2 = 0.085, small effect), indicating that a strong and credible brand identity promotes continued patronage and emotional attachment among consumers. This finding is in line with Wardi et al. (2021), Chang (2020), and Espinosa et al. (2018), who found that brand image serves as a critical determinant of customer retention across various service contexts.

Overall, the findings confirm that religiosity not only strengthens perceived value and brand image but also directly contributes to brand loyalty in sharia minimarkets. Moreover, perceived value and brand image act as reinforcing mechanisms that enhance loyalty, highlighting the importance of integrating Islamic values, customer satisfaction, and strong brand positioning to maintain a sustainable competitive advantage in the retail sector.

Model Goodness-of-Fit and Suitability Evaluation (with Body Notes)

Model goodness-of-fit and suitability evaluation represents the final stage in the SEM-PLS analysis. According to Hair et al. (2019), model adequacy can be assessed through several key indicators, including the R-Square (R^2), Q-Square (Q^2), PLS Predict, and the Goodness of Fit (GoF) index.

The R-Square (R^2) statistic measures the proportion of variance in endogenous variables explained by exogenous variables, serving as an indicator of the model's explanatory power. Chin (1998) classifies R^2 values as low (0.19), moderate (0.33), and substantial (0.66). In this study, brand loyalty achieved an R^2 of 0.612, indicating that brand image, perceived value, and religiosity collectively explain 61.2% of its variance—categorized as moderate. Meanwhile, brand image ($R^2 = 0.041$) and perceived value ($R^2 = 0.284$) are explained by religiosity by 4.1% and 28.4%, respectively, both falling into the low category (< 0.33). This suggests that other factors outside the model may also influence these constructs (Ghozali, 2008; Hair et al., 2019). The Q-Square (Q^2) statistic measures the model's predictive relevance, indicating the accuracy with which exogenous and endogenous variables predict the dependent constructs. Q^2 values above zero demonstrate predictive accuracy, with thresholds of 0 (low), 0.25 (moderate), and 0.50 (high) (Hair et al., 2019). In this study, brand loyalty ($Q^2 = 0.478$) demonstrates moderate-to-high predictive relevance, while brand image ($Q^2 = 0.013$) and perceived value ($Q^2 = 0.117$) indicate low predictive accuracy (< 0.25). These results imply that additional variables beyond the current model may further improve the predictive capability of brand image and perceived value.

Table 7. R-Square and Q-Square

Variables	<i>R-Square</i>	Q^2
Brand Loyalty	0.612	0.478
Brand Image	0.041	0.013
Perceived Value	0.284	0.117

Source: Processed research data

The Goodness of Fit (GoF) index evaluates the overall quality of the PLS model, encompassing both the measurement and structural components. It is calculated as the square root of the product of the average communality and the average R-Square (R^2) (Tenenhaus et al., 2005; Hair et al., 2019). Interpretation thresholds for GoF values are 0.10 (low), 0.25 (medium), and 0.36 (high) (Ghozali, 2008; Hair et al., 2021).

In this study, the GoF value was 0.498, which exceeds the threshold of 0.36, indicating a high model fit and providing strong empirical support for the adequacy of both the measurement and structural models.

Tabel 8 *Gof Index*

Rerata Communality	Rerata R- Square	GoF Index
0,793	0,312	0,498

PLS Predict Evaluation

The final stage in the PLS-SEM evaluation is the PLS Predict procedure, which assesses the out-of-sample predictive power of the proposed structural model. According to Hair et al. (2019), PLS Predict functions as a model validation technique that compares the predictive accuracy of the PLS model with a benchmark model, typically a linear regression model (LM). Predictive strength is determined by comparing the Root Mean Squared Error (RMSE) values between the PLS and LM models. When all RMSE values produced by the PLS model are lower than those of the LM benchmark, the model demonstrates high predictive power; when most, but not all, RMSE values are lower, the predictive power is considered moderate (Hair et al., 2021; Shmueli et al., 2016).

Table 9. RMSE PLS vs RMSE LM

INDICATOR	PLS MODEL	LM MODEL
	RMSE	RMSE
CM1	1.110	1.112
CM2	1.149	1.142
CM3	1.283	1.326
CM4	1.068	1.096
CM5	1.107	1.134
CM6	1.274	1.275
LM1	0.870	0.907
LM2	0.760	0.775
LM3	0.807	0.815
LM4	0.833	0.836
LM5	0.901	0.891
PV1	0.570	0.538
PV2	0.790	0.855
PV3	1.331	1.316
PV4	1.078	1.082

Source: Processed research data

As presented in Table 8, 12 out of 15 indicators in the PLS model recorded lower RMSE values compared to the linear regression (LM) model. This result indicates a moderate level of predictive power, suggesting that the PLS model achieves superior predictive performance relative to the LM benchmark and is therefore more appropriate for analyzing the relationships proposed in this study (Hair et al., 2019; Shmueli et al., 2016).

CONCLUSION

The study on sharia minimarkets in JABODETABEK finds that religiosity positively influences brand loyalty, perceived value, and brand image, with belief in afterlife rewards and punishments being the strongest loyalty driver. Perceived value significantly affects loyalty, led by the hedonic motive of shopping out of desire, making it the main determinant. Brand image also exerts a significant positive effect, with product image—meeting consumer needs—emerging as the strongest indicator. The hedonic aspect of perceived value and the product image dimension of brand image are closely linked, indicating that emotional satisfaction and personal enjoyment, alongside functional needs, are key to fostering loyalty in the sharia retail sector.

For Sharia minimarket entrepreneurs in the JABODETABEK area, this study recommends prioritizing products that align with customer preferences and desires—beyond their functional value—while consistently applying Sharia principles (halal products) to encourage repeat purchases and foster brand loyalty through customer recommendations. Given that the largest demographic group in the sample consists of women over 40 years old, Sharia minimarkets should focus on offering products favored and needed by this segment. Future research is advised to expand the survey coverage area and enhance the model by adding variables such as effective marketing strategies for attracting religious Muslim consumers, the impact of marketing mix on brand loyalty, and the influence of religiosity on Muslim consumer behavior in other sectors.

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