

Islamic-Based Relationship Marketing: Measuring the Purchasing Intention of Islamic Branded FMCG

Ahmad Nuh¹, Mohamad Rizan², Setyo Ferry Wibowo³, Agung Wahyu Handaru⁴

^{1,2,3,4}Department of Management, University State of Jakarta, Jakarta, Indonesia.

Corresponding Author: Ahmad Nuh

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ABSTRACT

The purpose of this study is to look at the relationship between religiosity and the intention to buy religiously labeled products among Muslim customers in Indonesia. In Indonesia, a total of 241 questionnaires were delivered to respondents. PLS-SEM (Partial Least Squares Structural Equation Modeling) is a statistical tool for analyzing complex correlations between observable and latent variables. According to the results of this study, intrinsic-extrinsic religiosity has a substantial direct effect on Muslim perceived value and Muslim relationships, but not on purchase intention. However, the indirect impacts of intrinsic-extrinsic religiosity on purchase intention are strong via Muslim perceived value and Muslim relationships. In particular, intrinsic-extrinsic religion has a greater indirect effect on purchase intention via Muslim perceived value than via Muslim relationships. These findings imply that Muslim perceived value and Muslim friendship serve as a bridge between intrinsic-extrinsic religiosity and purchase intention. This conclusion adds to the research contribution to an issue that is still rarely mentioned in investigating the relationship between religious relationships and Indonesian Muslim consumers' inclination to purchase Islamic-labelled FMCG products. This report will help to stress the significance of the issue and its ramifications for business decisions.

Keywords: intrinsic religious, extrinsic religious, Muslim relationship, Muslim perceived value, purchase intention

INTRODUCTION

The development of the Islamic movement in Indonesia is predicted to demonstrate that democracy will be held in the future by the Indonesian Islamic community (Hefner, 2000). Meanwhile, the Islamic reform movement knew that the spiritual economy had grown as an awareness to integrate Islamic ethical values into economic activities (Rudnyckyj, 2009). The authors assert that the study and practice of marketing, branding, consumer behavior, and consumption concerning Islam and Muslims have started with the emergence of research that has given rise to the terms "Islamic marketing" and "Islamic brand" (Wilson et al., 2013). The development of Islamic marketing and Islamic brands is getting bigger, especially in the Muslim community in Indonesia (Sandikci, 2011), which constitutes the largest Muslim market share in the world, both in the offline and online markets.

Islamic marketing and Islamic branding must, of course, run on all existing marketing channels, namely online and offline.

Currently, digital transformation has become something that cannot be avoided (Nadkarni & Prügl, 2021), even though the level of customer satisfaction for services selected online is the same as when selected offline (Shankar et al., 2003). Companies working in online and offline markets need to understand the concept of the Islamic community correctly according to their

understanding of Islamic terminology. The Islamic community is bound by a bond called *ukhuwah islamiyyah* (Islamic Brotherhood). Islamic scholars wrote a lot about the application of this *ukhuwah islamiyyah*. They create a boundary in the concept of loyalty and disloyalty in relationships in life known as *Alwala* (loyalty) and *Walbara* (disavowal). Previous Islamic scholars taught that this concept was implemented in its totality in all aspects of life, from worship to the economy (Ali, 2019; Damir-Geilsdorf et al., 2019; Shavit, 2014). Muslim community consumer behavior is also closely related to religious orientation, namely intrinsic and extrinsic religious (F. Ali et al., 2020; Gorsuch & Mcpherson, 1989). In the interaction of the Muslim community, it is necessary to understand the influence of intrinsic and extrinsic religion on the process of buying interest in FMCG Islamic-labeled products, which are the subject of this research.

Many researchers have yet to conduct studies on the influence of Islamic relationship variables on FMCG product research objects with Islamic labels, particularly in the Indonesian context. Our research takes the angle of discussing purchasing interest in Islamic-branded FMCG products, which are influenced by the concept of Islamic brotherhood, which is built on the concepts of *alwala* (loyalty) and *walbara* (disavowal) (Ali, 2019; Damir-Geilsdorf et al., 2019; Shavit, 2014). Intrinsic religion and extrinsic religion are determined as independent variables that are moderated by the variable Muslim relationship and Muslim perceived value to test their influence on the dependent variable of intention in purchasing Islamic FMCG brand products.

LITERATURE REVIEW

Islamic relationship marketing

The term relationship marketing was first introduced by Leonard L. Berry, who defined relationship marketing as attracting, maintaining, and, in multi-service organizations, strengthening relationships

with customers (Berry, 1995). Relationship marketing aims to develop close relationships with specific customers, suppliers, and competitors for the creation of value through cooperative efforts (Parvatiyar & Sheth, 2000) and developing, growing, and maintaining successful exchange relationships (Morgan & Hunt, 1994). In Islam, relationships between humans are discussed in the main Islamic teachings listed in the Koran, which declares (Ch 49:10). "The believers are brothers, so reconcile between your brothers, and remain conscious of Allah, so that you may receive mercy". This verse is the basis that regulates the relations of the Muslim community in all aspects of life, both in economic and social matters, between fellow Muslims (Kalem & Ahmed, 2010).

Islamic relationship marketing refers to the use of Islamic values and principles to build and maintain long-term relationships with customers (Salleh, 2014; Salleh et al., 2012). Research has shown that Islamic relationship marketing can have a positive effect on purchase intention among Muslim consumers. Islamic relationship marketing can positively influence purchase intention among Muslim consumers, especially when it aligns with their religious values and beliefs (Macêdo Gadelha et al., 2022; MANSOR, 2021; Pasharibu & Nurhidayah, 2021; Salleh et al., 2012; Yazid et al., 2017). Companies can use halal factors, religious commitment, company brand image, and Islamic appeals in advertising to build trust and long-term relationships with Muslim consumers.

Intrinsic religious and extrinsic religious to Islamic branded FMCG purchase intention

The religious component was found to influence human behavior the most in various ways, including products labeled religious (Agarwala et al., 2019). Religion has motivated its adherents both internally, namely intrinsic religion, and externally, namely extrinsic religion. Intrinsically

religious is where a person is motivated to live religion from within themselves so that religion becomes a motive in their life, and with it, a person believes they have practiced their religion (Allport & Ross, 1967). This intrinsic psychological motivation for religion is used for personal purposes (Gorsuch, 1994). Intrinsic religion is believed to play a role in determining buying interest, although intrinsic religion becomes an after factor. In intrinsic religion, a person will have additional criteria in determining buying interest, and previous researchers found the influence of IR on buying interest (Arlı & Tjiptono, 2017; Davari et al., 2017; Nurhayati & Hendar, 2020).

Meanwhile, Extrinsic Religious (ER) has a strong belief in Islamic symbols such as the halal logo. Findings like this are very likely to occur in this study. Intrinsic religiosity tends to promote deeper ethical values and stronger interpersonal relationships, leading to a positive impact on perceived value and relationships (Kusumawati et al., 2020; Langlais & Schwanz, 2017). Extrinsic religiosity, on the other hand, may lead to a more transactional approach, where perceived value and relationships are influenced by extrinsic rewards associated with religious involvement. These impacts may vary between individuals and in different religious contexts, and both variables may mediate their influence on purchase intention.

Muslim perceived value to Islamic branded FMCG purchase intention

Customer-perceived value (CPV) is the difference between the prospective customer's evaluation of all the benefits and all the costs of an offering and the perceived alternatives (Kotler & Keller, n.d.). CPV has been studied by researchers as being related to product purchase intention. The results of several studies have determined that CVP influences both directly and indirectly on purchase intention (Chen et al., 2018; Pham et al., 2020; Shah et al., 2021; Yuan et al., 2020) and also on products labeled halal

(Handriana et al., 2020). However, other studies reject these findings. Among them is research in Banjarmasin, Indonesia, which confirms perceived value does not affect the purchase intention of green products (Zulfikar et al., n.d.). This study will analyze the influence of CPV on PI in Islamic-branded FMCG products.

Muslim perceived value refers to the value that Muslim consumers place on products or services that align with their religious beliefs and practices (Tharikh et al., n.d.; Yusni et al., 2023). Muslim consumers' perceptions of halal status, the marketing mix, and the use of Islamic symbols in food packaging influence their purchase intention. The perceived value and usefulness of halal labeling also affect the intent to purchase halal-labeled products. Religiosity is also a significant factor in Muslim consumers' purchase behavior of Western imported food products. These findings can inform marketing strategies that focus on halal products and Islamic branding to increase purchase intention among Muslim consumers.

Purchase intention to Islamic branded FMCG

Purchase intention refers to the likelihood or willingness of a consumer to buy a particular product or service (Doniec et al., 2020; Feng et al., 2021; O'Connor et al., 2017). It is influenced by various factors, including customer perceptions, religiosity, value consciousness, product involvement, halal awareness, and halal brand awareness (L. Chen et al., 2021; Lee et al., 2020; Sansone & Balconi, 2022; Verhagen & van Dolen, 2009). Several studies have found that customer perceptions have a significant relationship with purchase intention of Islamic branding. Attitude, subjective norm, perceived behavior control, and halal certification are some of the other factors that affect purchase intention towards halal products. Companies looking to market Islamic branded FMCG may benefit from focusing on these factors in their marketing strategies.

Purchase intention towards Islamic branded FMCG is influenced by various factors, including halal awareness, religious belief, attitude, subjective norm, perceived behavior control, value consciousness, product involvement, customer perceptions, and halal brand awareness (Fatmi et al., 2020; Kusumastuti & Mursid, 2023; Pasha et al., 2019). Therefore, companies looking to market Islamic branded FMCG may benefit from focusing on these factors in their marketing strategies.

Based on the variables mentioned above, the problem can be formulated as follows: (1) How much religiosity can influence the perception of perceived value; (2) How much can the concept of alwala walbara influence the perception of perceived value; (3) How much can the concept of alwala wal bara directly influence interest in purchasing Islamic brand products; (4) How much perceived value can influence interest in purchasing Islamic brand products; (5) How much influence can religiosity influence perceived value with its impact on interest in purchasing Islamic brand products; (6) How much influence does the concept of alwala wal bara influence perceived value with its impact on interest in purchasing Islamic brand products; and (7) How much control variables can influence interest in buying Islamic brand products. So, the hypothesis is formed as follows:

H1: It is suspected that there is a significant influence of intrinsic religious on Islamic relationship marketing.

H2: It is suspected that there is a significant influence of extrinsic religious on Islamic relationship marketing.

H3: It is suspected that there is a significant influence of intrinsic religious on Muslim perceived value

H4: It is suspected that there is a significant influence of extrinsic religious on Muslim perceived value

H5: It is suspected that there is a significant influence between Islamic relationship marketing on Muslim purchase intention

H6: It is suspected that there is a significant influence between intrinsic religious on Muslim purchase intention

H7: It is suspected that there is a significant influence between extrinsic religious on Muslim purchase intention

H8: It is suspected that there is a significant influence between Muslim perceived value on Muslim purchase intention

H9: It is suspected that there is a significant influence of intrinsic religious on Muslim purchase intention, mediated by Islamic relationship marketing.

H10: It is suspected that there is a significant influence of intrinsic religious on Muslim purchase intention, mediated by Muslim perceived value.

H11: It is suspected that there is a significant influence between extrinsic religious on Muslim purchase intention mediated by Islamic relationship marketing.

H12: It is suspected that there is a significant influence of extrinsic religious on Muslim purchase intention, mediated by Muslim perceived value.

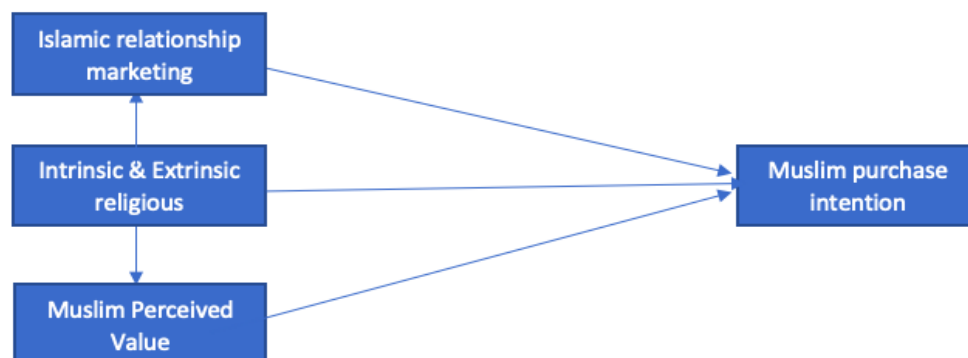


Figure 1 Framework research

MATERIALS & METHODS

The research method that will be used is a survey method by collecting data through questionnaires from xxx students majoring in Islamic sharia at Islamic universities in Jakarta, Bogor, Bekasi, and Tangerang, the results of which are then processed using SPSS software to assist in seeing whether it is valid and reliable. This study uses a descriptive method with a quantitative approach. The descriptive statistical method was used to explain the problems that occurred in the data from the study. While the method used to explain the influence of independent variables on the variables in this study. If all instruments are known to be valid and reliable, the next step is data analysis using the Structural Equation Modeling (SEM) method using the SMARTPLS software program.

An online survey was carried out in Jakarta, Indonesia, targeting Indonesian Muslim consumers. The survey employed a 6-point Likert scale, where 6 represented the most favorable response. The decision to use a 6-point scale was based on its effectiveness in guiding respondents towards specific choices. A total of 241 survey questionnaires were distributed to respondents selected through purposive sampling. The collected data was then analyzed using SmartPls to assess reliability, validity, test the hypothesis.

RESULT

Reliability and Validity

The consistency and stability of a measurement instrument are referred to as its reliability, whilst its precision and suitability in measuring the intended constructs are referred to as its validity. The reliability of this study was determined using the parameters suggested by Bagozzi et al (1991). The researchers looked at item loadings and composite dependability to assess reliability. The degree of the association between each item and its relevant construct is indicated by item loadings. According to the findings, all items had substantial and satisfying loadings of at least 0.5, showing a strong relationship between the items and their respective constructions.

The study also assessed composite reliability, which measures the internal consistency of each component. Hair et al. (2017) advised a threshold of at least 0.7 for composite dependability, which the researchers followed. The results found that all constructs exceeded this criterion, indicating that the measurement instrument has good internal consistency and reliability; see Table 1. Hair et al. (2010) defines discriminant validity as the degree to which a set of constructs is distinct from other variables. The researchers used the Fornell and Larcker (1981) approach to test the discriminant validity of the measuring framework in this study. This method compares correlations between the square roots of the extracted average variance (AVE) for several latent constructs.

Table 1 Reliability and Validity

	Cronbach's Alpha	rho_A	Composite Reliability	(AVE)
Intrinsic - extrinsic religious	0.875	1.014	0.896	0.591
Muslim perceived value	0.872	0.897	0.912	0.723
Muslim relationship	0.892	0.902	0.926	0.757
Purchase intention	0.867	0.883	0.937	0.882

Results of The Hypotheses Testing

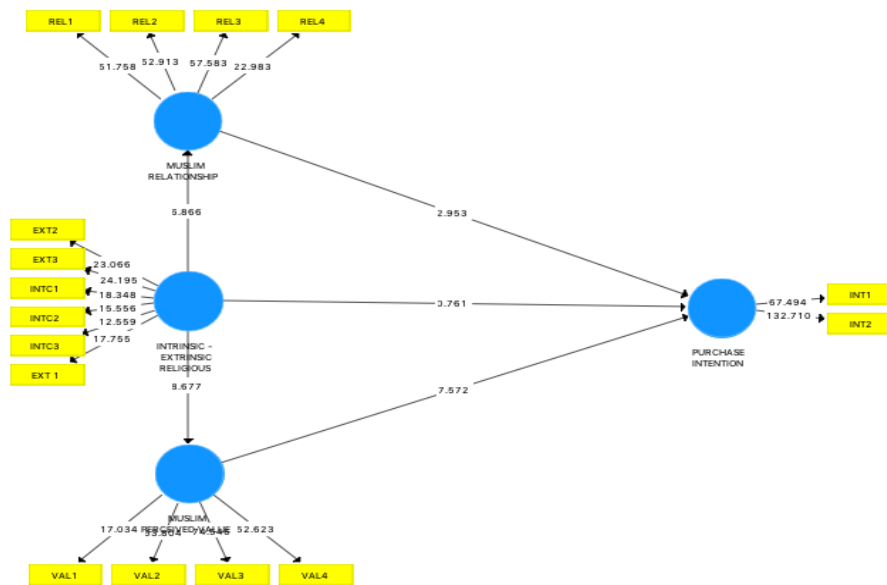


Figure 2 The Hypotheses testing

The table 2 shows the path coefficients for a path analysis. Path coefficients indicate the direct effect of a variable assumed to be a cause on another variable assumed to be an effect. They are standardized because they are estimated from correlations. Path coefficients are written with two subscripts, where the effect is listed first. The path from intrinsic-extrinsic religious to Muslim perceived value is 0.455, and the path from intrinsic-extrinsic religious to Muslim relationship is 0.393. The path from intrinsic-extrinsic religious to purchase intention is -0.036. The path from Muslim perceived value to purchase intention is 0.604, and the path from Muslim relationship to purchase intention is 0.243. The path coefficients can be solved through regression. If we treat variable 4 as our dependent variable and variables 1, 2, and 3 as independent variables in a simultaneous regression, we will have the proper beta weights and thus the proper path coefficients. The beta weights from these

multiple regressions are the path coefficients shown in the typical figures that are used to display the results of a path analysis.

The P values in the table indicate the level of statistical significance of the path coefficients (Andrade, 2019). A P value less than or equal to the significance level (typically ≤ 0.05) is statistically significant. In this case, the P values for all the path coefficients are less than 0.05, which means that they are statistically significant. Therefore, we can conclude that the relationships between intrinsic-extrinsic religious and Muslim perceived value, intrinsic-extrinsic religious and Muslim relationship, Muslim perceived value and purchase intention, and Muslim relationship and purchase intention are statistically significant. However, the relationship between intrinsic-extrinsic religious and purchase intention is not statistically significant.

Table 2 Path Coefficients

	Original Sample	(M)	(STDEV)	T Statistics	P Values
Intrinsic - extrinsic religious -> Muslim perceived value	0.455	0.460	0.052	8.677	0.000
Intrinsic - extrinsic religious -> Muslim relationship	0.393	0.398	0.057	6.866	0.000
Intrinsic - extrinsic religious -> purchase intention	-0.036	-0.035	0.047	0.761	0.447
Muslim perceived value -> purchase intention	0.604	0.603	0.080	7.572	0.000
Muslim relationship -> purchase intention	0.243	0.244	0.082	2.953	0.003

Table 3 shows the specific indirect effects of intrinsic-extrinsic religiosity on purchase intention through Muslim perceived value and Muslim relationship. The specific indirect effect is the effect of the independent variable on the dependent variable through a specific mediator variable.

The table shows the path coefficients, sample mean, standard deviation, t statistics, and P values for each specific indirect effect. The path coefficient from intrinsic-extrinsic religious to Muslim perceived value to purchase intention is 0.275, and the path coefficient from intrinsic-extrinsic

religious to Muslim relationship to purchase intention is 0.095. The sample mean and standard deviation are also shown for each specific indirect effect. The t statistics for both specific indirect effects are statistically significant, with P values less than 0.05.

Therefore, we can conclude that intrinsic-extrinsic religiosity has a significant indirect effect on purchase intention through Muslim perceived value and Muslim relationship. Specifically, intrinsic-extrinsic religiosity has a stronger indirect effect on purchase intention through Muslim perceived value than through Muslim relationship.

Table 3 Specific Indirect Effects

	Original Sample	Sample Mean	(STDEV)	T Statistics	P Values
Intrinsic - extrinsic religious -> Muslim perceived value -> purchase intention	0.275	0.277	0.047	5.903	0.000
Intrinsic - extrinsic religious -> Muslim relationship -> purchase intention	0.095	0.098	0.039	2.461	0.014

DISCUSSION

The path analysis results show that intrinsic-extrinsic religiosity has a significant direct effect on Muslim perceived value and Muslim relationship, but not on purchase intention. However, the indirect effects of intrinsic-extrinsic religiosity on purchase intention through Muslim perceived value and Muslim relationship are significant. Specifically, intrinsic-extrinsic religiosity has a stronger indirect effect on purchase intention through Muslim perceived value than through Muslim relationship. These results suggest that Muslim perceived value and Muslim relationship mediate the relationship between intrinsic-extrinsic religiosity and purchase intention.

The specific indirect effects further support the mediation role of Muslim perceived value and Muslim relationship. The path coefficients from intrinsic-extrinsic religious to Muslim perceived value to purchase intention and from intrinsic-extrinsic religious to Muslim relationship to purchase intention are both significant. These results suggest that intrinsic-extrinsic religiosity has a significant indirect effect on

purchase intention through Muslim perceived value and Muslim relationship.

These findings are consistent with previous research that has shown the importance of religiosity in shaping consumer behavior (Bilal, 2021; Souiden, 2015; Souiden & Rani, 2015). Our study extends these findings by showing that intrinsic-extrinsic religiosity has an indirect effect on purchase intention through Muslim perceived value and Muslim relationship (Khan et al., 2022; Rehman et al., 2022).

CONCLUSION

These findings have important implications for marketers targeting Muslim consumers, as they highlight the importance of understanding the role of religiosity in shaping consumer behavior. The specific indirect effects in Table 3 further support the mediation role of Muslim perceived value and Muslim relationships. Future research could further explore the mechanisms through which religiosity influences consumer behavior and investigate the role of other mediators in this relationship.

When it comes to writing a conclusion, there are different approaches that can be taken. Some tips include summarizing the main points, answering the "so what?" question, and providing additional value. It is important to avoid using cliches such as "in conclusion" and to affirm the thesis without announcing that you're about to summarize. Using a technique such as the Red Thread Storyline can also be useful in developing a conclusion that sticks. Ultimately, the goal of a conclusion is to leave a lasting impression on the reader and tie together the main ideas presented in the article or research paper.

Declaration by Authors

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