

## Satisfaction-Mediated Effects of Halal Label, Product Quality, and Islamic Service on Customer Loyalty: *Maqāṣid al-Sharī‘ah* Perspective

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### Abstract

The rapid expansion of Indonesia's halal food industry highlights the need to understand how halal compliance, product performance, and Islamic ethical values shape consumer behavior, particularly among Generation Z. This study examines the direct and indirect effects of Halal Labeling, Product Quality, and Islamic Service on Customer Satisfaction and Customer Loyalty at Richeese Factory Indonesia, employing a mixed methods sequential explanatory design. The quantitative phase involved 100 Generation Z respondents in East Java selected through purposive sampling, with data analyzed using validity and reliability testing, classical assumption tests, multiple linear regression, and the Sobel test. The results indicate that Product Quality and Islamic Service significantly influence Customer Satisfaction, whereas Halal Labeling does not. Customer Satisfaction significantly enhances Customer Loyalty and mediates the effects of Product Quality and Islamic Service but does not mediate the influence of Halal Labeling. The qualitative interpretation, guided by *maqāṣid al-sharī‘ah*, reveals that while halal certification fulfills *hifz al-dīn* and is legally mandated by the Halal Product Assurance Law (UU No. 33/2014), loyalty is primarily shaped through *tayyib* product quality (*hifz al-nafs*) and ethical service practices (*hifz al-māl*). The study underscores the need for integrative halal management that aligns regulatory compliance with experiential value to foster sustainable consumer loyalty.

**Keywords:** Customer Loyalty; Customer Satisfaction; Halal Label; Islamic Services; Product Quality

### Abstrak

*Pertumbuhan pesat industri makanan halal di Indonesia menunjukkan pentingnya memahami bagaimana kepatuhan halal, kinerja produk, dan nilai etika Islami membentuk perilaku konsumen, khususnya pada Generasi Z. Penelitian ini mengkaji pengaruh langsung dan tidak langsung Halal Labeling, Product Quality, dan Islamic Service terhadap Customer Satisfaction dan Customer Loyalty pada Richeese Factory Indonesia dengan menggunakan desain mixed methods sequential explanatory. Tahap kuantitatif melibatkan 100 responden Generasi Z di Jawa Timur yang dipilih melalui purposive sampling, dengan analisis mencakup uji validitas, reliabilitas, asumsi klasik, regresi linier berganda, dan uji Sobel. Hasil penelitian menunjukkan bahwa Product Quality dan Islamic Service berpengaruh signifikan terhadap Customer Satisfaction, sedangkan Halal Labeling tidak berpengaruh signifikan. Customer Satisfaction terbukti meningkatkan Customer Loyalty dan memediasi pengaruh Product Quality serta Islamic Service, namun tidak memediasi pengaruh Halal Labeling. Interpretasi kualitatif berbasis *maqāṣid al-sharī‘ah* menunjukkan bahwa meskipun sertifikasi halal memenuhi aspek *hifz al-dīn* dan diwajibkan melalui UU Jaminan Produk Halal (UU No. 33/2014), loyalitas terutama dibentuk oleh kualitas produk yang *tayyib* (*hifz al-nafs*) dan layanan etis sesuai prinsip amanah dan keadilan (*hifz al-māl*). Studi ini menegaskan pentingnya manajemen halal*

*yang integratif antara kepatuhan regulatif dan nilai pengalaman konsumen untuk membangun loyalitas yang berkelanjutan.*

**Kata Kunci:** *kepuasan pelanggan; kualitas produk; label halal; loyalitas pelanggan; pelayanan Islam*

## **Introduction**

The halal industry is one of the fastest-growing sectors in the global economy, with an estimated market value reaching trillions of US dollars and serving around 1.8 billion Muslim consumers worldwide (Handayati & Rochayatun, 2024). As Muslim consumer awareness continues to increase regarding the importance of products that are not only safe and healthy but also compliant with Islamic principles, halal products are no longer limited to food alone (Mahir Pradana, 2020). These products have expanded into various sectors such as cosmetics, pharmaceuticals, and fashion. Although the halal industry encompasses many sectors, halal food remains the most dominant segment (Calandra, 2020). According to the State of the Global Islamic Economy Report (2023/2024), the food sector records the highest consumer expenditure compared to other halal sectors. Indonesia ranks first globally as the country with the largest expenditure on halal food products (C. M. Sari et al., 2024). In 2022, Indonesia's spending on halal food reached USD 149.8 billion. This figure places Indonesia ahead of other countries such as Egypt (USD 143 billion), Bangladesh (USD 137 billion), Nigeria (USD 87.4 billion), and Iran (USD 87.4 billion) (Ela Nurlaela, 2025).

The growth of the halal industry is closely linked to the fact that Indonesia has the world's second-largest Muslim population. According to World Population Review (2024), the number of Muslims in Indonesia is estimated at approximately 242.7 million people, representing about 88.25% of the total population (Badan Pusat Statistik, 2020). With such a large Muslim demographic, the use of halal products has become a crucial aspect of daily life. The demand for halal compliance is not limited to staple foods such as meat and beverages, but also extends to processed foods, snacks, and ready-to-eat meals (Waluyo, 2024).

Many fast-food restaurants have emerged in recent years, including Richeese Factory, which operates within the Quick Service Restaurant (QSR) industry and manages a wide network of food outlets. Richeese Factory offers distinctive features, particularly its crispy fried chicken with a signature cheese flavor and customizable spicy levels that differentiate it from other fast-food chains (Amananti, 2024). The brand currently operates more than 300 outlets across various regions in Indonesia, including several locations in East Java.

According to a survey conducted by Jakpat, Richeese Factory is a favored fast-food choice among Generation Z (born 1997–2012), with a preference rate reaching 22%. This

indicates the brand's success in attracting the youth segment (Pangastuti, 2024). As Muslim members of Generation Z, consumers consider various aspects when purchasing products, one of which is the halal status of the items they consume (Hakim et al., 2023). In this context, halal labeling plays an essential role in assuring Muslim consumers that the products they purchase comply with Islamic dietary principles (Qurrata & Puteri, 2021).

In Islamic teachings, the consumption of halal food is a fundamental principle that every Muslim must observe. The Qur'an emphasizes the command to consume what is lawful and wholesome, as stated in Surah Al-Baqarah (2:168), highlighting the importance of choosing food that not only complies with Islamic law but also promotes physical well-being. This principle is further reinforced in Surah Al-Mā'idah (5:88), which instructs believers to enjoy the lawful and good provisions granted by Allah as an act of obedience. Additionally, Surah An-Nahl (16:114) reminds Muslims that consuming halal food is an expression of gratitude for divine blessings. Collectively, these scriptural foundations affirm that the requirement to consume halal food is not merely a legal obligation but also a means to safeguard health, safety, and spiritual integrity.

Halal labeling represents the application of halal standards across various consumer products, particularly in countries with predominantly Muslim populations. Beyond serving as a formal certification mark, the halal label functions as a guarantee of safety and compliance with Islamic law (Makhtum & Faraby, 2021). Regulatively, BPJPH enforces Law No. 33 of 2014 on Halal Product Assurance, which mandates halal certification for food, beverages, and food service providers. These regulatory requirements are reinforced by DSN–MUI fatwas on ingredients, production processes, and slaughtering, which serve as authoritative references in determining halal status. The synergy between BPJPH regulations and DSN–MUI fatwas ensures that halal labeling is not merely administrative but truly reflects adherence to sharia principles (BPJPH, 2025c). Possessing halal certification also provides strategic advantages, enhancing public trust, competitiveness, and business profitability (Bakhri, 2020). According to Afriansyah Noor, Deputy Head of BPJPH, a total of 9,052,806 products in Indonesia have been certified halal, illustrating the rapid development of the national halal ecosystem (BPJPH, 2025a).

Beyond halal aspects, product quality is another key factor influencing consumer behavior (Pradini, 2022). Products with distinctive taste and assured food safety standards are more readily accepted by consumers. Customer satisfaction depends largely on the level of quality delivered (Damayanti et al., 2021). The higher the product quality, the greater the

likelihood of repeat purchases, and the satisfaction generated from this experience ultimately contributes to long-term customer loyalty (S. P. Sari et al., 2024).

Islamic service also plays an important role in shaping customer satisfaction. In Islamic teaching, service quality reflects the customer's evaluation of the honesty, trustworthiness, fairness, and clarity demonstrated by a company. Fast-food customers—especially Generation Z accustomed to instant digital services—highly value prompt and ethical service (Ardyansyah et al., 2024). This principle aligns with Qur'anic guidance in Surah An-Nisa (4:58), which emphasizes fulfilling trust and acting with justice in all interactions. Such values form the foundation of Islamic service ethics and contribute directly to enhancing customer satisfaction.

Service grounded in Islamic principles carries spiritual value and yields positive outcomes for business continuity, competitive advantage, and brand reputation in an increasingly dynamic market (Prybutok, 2018). Accordingly, the higher the quality of service infused with Islamic values, the greater the likelihood of generating customer satisfaction, loyalty, and trust—factors that ultimately support the long-term success of a company (Rohmawati & Anwar, 2025).

In the perspective of Islamic law and Islamic economics, Muslim consumption behavior is influenced not only by rational preferences but also by the overarching objectives of Islamic law known as *maqāṣid al-sharī‘ah* (Al-Ghazali, n.d.). In the context of the fast-food industry, the most relevant *maqāṣid* include *ḥifz al-dīn* (protection of religion), *ḥifz al-nafs* (protection of life), and *ḥifz al-māl* (protection of wealth). *Ḥifz al-dīn* is reflected in the obligation to provide halal products that ensure spiritual security for Muslim consumers. *Ḥifz al-nafs* relates to food quality and safety, emphasizing products that are clean, beneficial, and do not endanger health. Meanwhile, *ḥifz al-māl* is demonstrated through Islamic service principles that promote honesty, fairness, trustworthiness, and the avoidance of consumer harm (Retanisa Rizqi, Cindy Firantika Nabila, Raha Bahari, 2025).

One key indicator of a company's success is its ability to attract, satisfy, and retain customers. Satisfaction arises when the outcomes received meet customer expectations, serving as a crucial link between customer experience and the development of long-term loyalty (Sunawan, 2023). Several previous studies have shown that halal labeling and product quality in fast-food restaurants significantly influence customer satisfaction (Mamuaya, 2024). This is consistent with Alfaini & Suprapti (2023), who found that halal labels can enhance consumer comfort and satisfaction. However, Nurani et al. (2024) argue that halal labels do not always serve as a primary purchase consideration and often function only as supporting factors, making their impact on satisfaction and loyalty less dominant. Product quality, on the other hand, has

been consistently proven to affect customer loyalty (Hayati, 2020), with S. P. Sari et al. (2024) confirming that higher product quality leads to stronger customer loyalty. Research on Islamic service in fast-food contexts remains limited, although Haris & Lasika (2019) found that service aligned with Islamic values can improve comfort and satisfaction. Nonetheless, Asna et al. (2023) report that Islamic service does not significantly influence loyalty, as customers tend to prioritize product quality over religious service attributes (Alfaini & Suprapti, 2023; Asna et al., 2023; Haris & Lasika, 2019; Hayati, 2020; Mamuaya, 2024; Nurani et al., 2024; S. P. Sari et al., 2024).

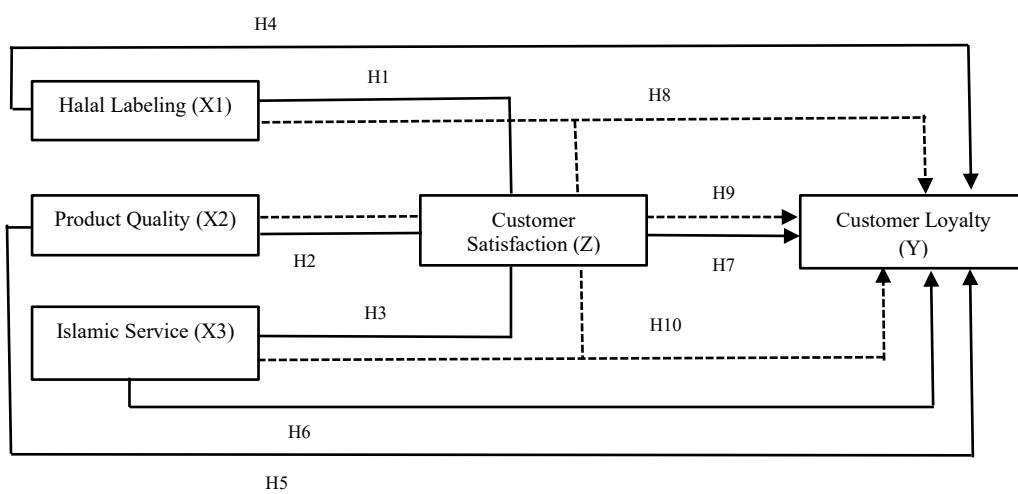
Although numerous studies have examined these relationships, research that incorporates satisfaction as a mediating variable and applies a *maqāṣid al-sharī‘ah* perspective remains limited. Therefore, this study aims to analyze halal labeling, product quality, and Islamic service within a single model, with satisfaction as a mediator, specifically among Generation Z consumers in East Java. The findings are expected to serve as a reference for strengthening marketing strategies—particularly in maintaining halal certification, enhancing product quality, and optimizing Islamic service—in order to improve customer satisfaction and loyalty in accordance with *maqāṣid al-sharī‘ah*. This study also offers insights for BPJPH to expand halal education in the food sector by emphasizing that halal labeling is not merely a regulatory obligation but also influences consumer decisions, satisfaction, and loyalty. Ultimately, the results may support more effective outreach strategies aimed at strengthening the national halal ecosystem.

## Methods

This study adopts a mixed methods approach using a sequential explanatory design as outlined by Creswell (2017), in which the quantitative phase serves as the primary strand and is followed by a qualitative interpretation to enrich and contextualize the statistical findings. The quantitative phase employs a causal design to examine the relationships among the research variables. The population consists of Generation Z consumers in East Java who have purchased Richeese Factory products at least twice. Using purposive sampling (Sugiyono, 2019) and Slovin's formula with a 10% margin of error, a total of 100 respondents were selected based on the following criteria: (1) born between 1997–2012, (2) residing in East Java, and (3) having made at least two purchases. Quantitative data were collected through an online questionnaire and analyzed using SPSS version 25, including validity and reliability tests, classical assumption testing, and multiple linear regression. The Sobel test was further employed to assess the indirect effects of X1, X2, and X3 on Y through Z (Jones, 2021). In the subsequent

qualitative phase, the quantitative results were interpreted through the lens of Islamic economic law and *maqāṣid al-sharī‘ah*, enabling a deeper understanding of how halal labeling, product quality, and Islamic service align with normative principles in shaping consumer satisfaction and loyalty.

To complement the empirical analysis, this study incorporates a normative-conceptual approach to interpret the findings using *maqāṣid al-sharī‘ah* and halal regulations such as Law No. 33/2014, and BPJPH policies. Within this framework, halal labeling represents *hifz al-dīn* (protection of faith), product quality reflects *hifz al-nafs* (protection of life), and Islamic service embodies *hifz al-māl* (protection of wealth) through honesty, fairness, transparency, and trustworthiness. Integrating these principles provides a comprehensive analysis that captures both practical benefits and the ethical-spiritual dimensions of Muslim consumer behavior. The relationships among the variables can be briefly illustrated in the following conceptual framework:



**Figure 1.** Conceptual Framework

## Statistical Tests

**Table 1.** Validity Test Results

Variable	Statement	r-value	r Table ( $\alpha = 0,05$ )	Description
Halal Labeling (X1)	1	0,733	0,195	Valid
	2	0,631	0,195	Valid
	3	0,821	0,195	Valid
	4	0,675	0,195	Valid
Product Quality (X2)	1	0,844	0,195	Valid
	2	0,866	0,195	Valid
	3	0,847	0,195	Valid
	4	0,803	0,195	Valid
Islamic Service (X3)	1	0,863	0,195	Valid
	2	0,852	0,195	Valid
	3	0,882	0,195	Valid
	4	0,881	0,195	Valid

Variable	Statement	r-value	r Table ( $\alpha = 0,05$ )	Description
Customer Loyalty (Y)	1	0,836	0,195	Valid
	2	0,828	0,195	Valid
	3	0,793	0,195	Valid
	4	0,801	0,195	Valid
Customer Satisfaction (Z)	1	0,894	0,195	Valid
	2	0,880	0,195	Valid
	3	0,810	0,195	Valid
	4	0,858	0,195	Valid

Source: Primary Data, processed (2025)

The validity test results presented in Table 1 show that each statement across all research variables has an r-value greater than 0.195. Therefore, all items are considered valid (Siregar, 2017), indicating that the research instrument is suitable for use in subsequent stages of analysis.

**Table 2.** Reliability Test Results

Variable	Cronbach's Alpha Value	Cut-Off Value	Description
X1	0,690	0,60	Reliabel
X2	0,861	0,60	Reliabel
X3	0,892	0,60	Reliabel
Y	0,830	0,60	Reliabel
Z	0,879	0,60	Reliabel

Source: Primary Data, processed (2025)

The reliability test results presented in Table 2 indicate that all statement items within each variable show Cronbach's Alpha values above 0.60, demonstrating that the data are reliable (Ghozali, 2018). Therefore, the instrument used in this study is considered adequate for proceeding to the next stage of analysis.

**Table 3.** Classical Assumption Test Results

No	Classical Assumption Test	Acceptance Criteria	Test Results	Description
Uji Normalitas (Monte Carlo Sig. (2-tailed))				
1	Normality Test for Equation 1	(Sig) $\geq 0,05$	(Sig) = 0,205	Data are normally distributed
	Normality Test for Equation 2	(Sig) $\geq 0,05$	(Sig) = 0,495	
Multicollinearity Test				
2	Multicollinearity Test for Equation 1	Tolerance value $> 0,1$ and VIF $< 10$	Tolerance value = 0,570 atau VIF = 1,754 Tolerance value = 0,356 atau VIF = 2,809 Tolerance value = 0,374 atau VIF = 2,674	No multicollinearity detected
	Multicollinearity Test for Equation 2	Tolerance value $> 0,1$ and VIF $< 10$	Tolerance value = 0,565 atau VIF = 1,768 Tolerance value = 0,299 atau VIF = 3,340 Tolerance value = 0,351 atau VIF = 2,846 Tolerance value = 0,424 atau VIF = 2,356	
Heteroscedasticity Test				
3	Heteroscedasticity Test for Equation 1	(Sig) $\geq 0,05$	(Sig) = 0,565 (Sig) = 0,904	No indication of heteroscedasticity

No	Classical Assumption Test	Acceptance Criteria	Test Results		Description
			(Sig) = 0,552	(Sig) = 0,880	
	Heteroscedasticity Test for Equation 2	(Sig) $\geq$ 0,05			

*Source: Primary Data, processed (2025)*

The normality test results in Table 3 show values of 0.205 (for the first classical assumption model) and 0.495 (for the second model), both of which exceed the significance threshold of 0.05. This indicates that the data are normally distributed. The multicollinearity test for both models shows that each independent variable has a tolerance value greater than 0.10 and a VIF value below 10, demonstrating the absence of multicollinearity, as the independent variables are not correlated with one another. Furthermore, the heteroscedasticity test results reveal that all variables in both models have significance values above 0.05, indicating no relationship between the independent variables and the absolute residuals, and thus no evidence of heteroscedasticity.

**Table 4.** Multiple Linear Regression Results (Model 1)

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	3.004	1.347		2.230	.028
Halal Labeling	.092	.103	.079	.892	.374
Product Quality	.458	.107	.475	4.259	.000
Islamic Service	.256	.103	.270	2.478	.015

a. Dependent Variable: Customer Satisfaction

*Source: Primary Data, processed (2025)*

$$Z = 3,004 + 0,092 X_1 + 0,458 X_2 + 0,256 X_3 + e$$

The multiple regression results for Equation 1 show a constant value of 3.004, indicating that when all independent variables are set to zero, the level of Customer Satisfaction is 3.004 units. Halal Labeling (X1) has no significant effect on satisfaction (Z), as reflected by a coefficient ( $\beta$ ) of 0.092, a significance value of 0.374 ( $> 0.05$ ), and a t-value of 0.892, which is lower than the t-table value of 1.984. In contrast, Product Quality (X2) shows a positive and significant effect on satisfaction (Z), indicated by a coefficient ( $\beta$ ) of 0.458, a significance value of 0.000 ( $< 0.05$ ), and a t-value of 4.259, exceeding the t-table threshold of 1.984. Additionally, Islamic Service (X3) also exerts a positive and significant influence on satisfaction (Z), as demonstrated by a coefficient ( $\beta$ ) of 0.256, a significance value of 0.015 ( $< 0.05$ ), and a t-value of 2.478, which is greater than the t-table value of 1.984.

**Table 5. Multiple Linear Regression Results (Model 2)**

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	1.159	1.404		.826	.411
Halal Labeling	.011	.105	.009	.106	.916
Product Quality	.300	.119	.301	2.521	.013
Islamic Service	.026	.108	.026	.239	.812
Customer Satisfaction	.514	.104	.496	4.953	.000

a. Dependent Variable: Customer Loyalty

Source: Primary Data, processed (2025)

$$Y = 1,159 + 0,011 X_1 + 0,300 X_2 + 0,026 X_3 + 0,514 Z + e$$

The multiple regression results for Equation 2 show a constant value of 1.159, indicating that when all independent variables are set to zero, Customer Loyalty is at 1.159 units. Halal Labeling (X1) demonstrates no significant effect on loyalty (Y), as reflected by a coefficient ( $\beta$ ) of 0.011, a significance value of 0.916 ( $> 0.05$ ), and a t-value of 0.106, which is lower than the t-table value of 1.984. In contrast, Product Quality (X2) has a positive and significant effect on loyalty (Y), as shown by a coefficient ( $\beta$ ) of 0.300, a significance value of 0.013 ( $< 0.05$ ), and a t-value of 2.521, exceeding the t-table threshold of 1.984. Meanwhile, Islamic Service (X3) does not demonstrate a significant effect on loyalty (Y), indicated by a coefficient ( $\beta$ ) of 0.026, a significance value of 0.812 ( $> 0.05$ ), and a t-value of 0.239, which is below the t-table value of 1.984. Finally, Customer Satisfaction (Z) exhibits a positive and significant influence on loyalty (Y), with a coefficient ( $\beta$ ) of 0.514, a significance value of 0.000 ( $< 0.05$ ), and a t-value of 4.953, which surpasses the t-table threshold of 1.984.

**Table 6. Sobel Test Results**

Influence Among Variables	A	B	Sa	Sb	Sobel Test Results (t-value and p-value)	Acceptance Criteria for the Sobel Test	Description
X1 -- Z -- Y	0,092	0,514	0,103	0,104	t value = 0,878 p value = 0,37942032	t value > t Table = 1,96 dan p value < 0,05	Not Mediating
X2 -- Z -- Y	0,458	0,514	0,107	0,104	t value = 3,235 p value = 0,00121391	t value > t Table = 1,96 dan p value < 0,05	Mediating

Influence Among Variables	A	B	Sa	Sb	Sobel Test Results (t-value and p-value)	Acceptance Criteria for the Sobel Test	Description
X3 -- Z -- Y	0,256	0,514	0,103	0,104	t value = 2,220 p value = 0,02638691	t value > t Table = 1,96 dan p value < 0,05	Mediating

Source: Primary Data, processed using the Sobel test calculator (2025)

Based on the Sobel test results, Customer Satisfaction does not function as a mediating variable in the relationship between Halal Labeling and Customer Loyalty, as indicated by a t-value of 0.878 (< 1.96) and a p-value of 0.379 (> 0.05). This demonstrates that Halal Labeling is unable to enhance loyalty through increased satisfaction, as it is perceived merely as a basic standard that does not directly influence the customer experience. In contrast, Product Quality shows a significant mediating effect, with a t-value of 3.235 (> 1.96) and a p-value of 0.001 (< 0.05), indicating that higher product quality increases satisfaction, which ultimately fosters loyalty. Similarly, Islamic Service exhibits a significant mediating effect, with a t-value of 2.220 (> 1.96) and a p-value of 0.026 (< 0.05), confirming that service aligned with Islamic values enhances satisfaction and strengthens loyalty. Overall, Customer Satisfaction serves as a mediator only for Product Quality and Islamic Service in influencing Customer Loyalty, but not for Halal Labeling.

### **Direct and Indirect Effects of Halal Labeling, Product Quality, and Islamic Service on Customer Satisfaction and Customer Loyalty**

The findings of this study show that the influence of Halal Labeling (X1) on Customer Satisfaction (Z) at Richeese Factory Indonesia is not significant, as indicated by a t-value of 0.892, which is below the critical threshold of 1.984, and a significance level of 0.374 (> 0.05), resulting in the rejection of H1. This indicates that for Generation Z consumers in East Java, the presence of Halal Labeling on products offered by Richeese Factory Indonesia does not automatically enhance their level of satisfaction. This outcome is consistent with the findings of Wulandari et al. (2025) , who observed a similar lack of effect at Resto Tungkal Seafood in Jambi, as well as Amrulloh & Dahrudi (2023), who reported that Halal Labeling did not significantly influence customer satisfaction for Bakso Aci Taubat Food. A plausible explanation is that Generation Z perceives Halal Labeling as a “hygiene factor”—a basic legal and religious requirement expected to be fulfilled—rather than as a distinguishing feature that adds value or enriches the consumption experience.

The findings of this study indicate that the influence of Product Quality (X2) on Customer Satisfaction (Z) at Richeese Factory Indonesia is positive and significant, as shown by a t-value of 4.259, which exceeds the critical value of 1.984, and a significance level of 0.000 ( $< 0.05$ ), thereby supporting H2. This means that improvements in product quality—such as consistent taste, hygienic presentation, and menu innovation—significantly enhance the satisfaction of Generation Z consumers, a segment that places strong emphasis on sensory experience and contemporary food trends. These results are consistent with previous studies, including Harmi Ningsi (2025), who found that Product Quality affects Customer Satisfaction at Rumah Makan Serba Nikmat in Palopo. Likewise, Zahara et al. (2021) demonstrated that higher product quality significantly increases Customer Satisfaction at KFC Lampung, while Loanda & Evyanto (2020) also confirmed that Product Quality is a primary determinant of satisfaction in the culinary industry.

The results of this study show that the influence of Islamic Service (X3) on Customer Satisfaction (Z) is positive and significant, as indicated by a t-value of 2.478, which exceeds the critical value of 1.984, and a significance level of 0.015 ( $< 0.05$ ), leading to the acceptance of H3. This finding suggests that the application of Islamic Service principles—such as honesty, trustworthiness, clarity, fairness, and transparency—enhances customer satisfaction among Generation Z consumers who patronize Richeese Factory Indonesia. These results align with Haris & Lasika (2019), who found that Islamic Service quality positively influenced consumer satisfaction at Outlet Hamas in Jambi. Similarly, Azmi et al. (2025) demonstrated that strong Islamic Service standards significantly increased Customer Satisfaction at Melita Kitchen by fostering a sense of safety and religious comfort.

To further understand the determinants of customer loyalty at Richeese Factory Indonesia, this study examined the direct effects of Halal Labeling, Product Quality, Islamic Service, and Customer Satisfaction on loyalty among Generation Z consumers. Each variable reflects a different dimension of the customer experience, ranging from compliance with religious standards to product performance, ethical service delivery, and overall satisfaction. By analyzing these relationships individually, the discussion clarifies which factors meaningfully shape repeat patronage and which elements, although important in principle, do not independently strengthen loyalty. The following sections elaborate on the specific influence of each variable based on the statistical findings.

Halal Labeling (X1) shows no significant influence on Customer Loyalty (Y) at Richeese Factory Indonesia, as reflected in a t-value of 0.106 ( $< 1.984$ ) and a significance level of 0.916 ( $> 0.05$ ), leading to the rejection of H4. This indicates that halal certification alone is insufficient

to strengthen loyalty among Generation Z consumers in East Java. Similar findings were reported by Dikky et al. (2024) for Mie Gacoan and by Dea Puspa Seruni (2024) for Solaria, suggesting that halal status is perceived merely as a basic requirement rather than a factor that encourages repeat patronage.

Product Quality (X2) demonstrates a positive and significant influence on Customer Loyalty (Y), evidenced by a t-value of 2.521 ( $> 1.984$ ) and a significance level of 0.013 ( $< 0.05$ ), supporting H5. This result implies that improvements in taste consistency, menu innovation, and overall product performance at Richeese Factory Indonesia substantially increase loyalty among Generation Z consumers. These findings align with Pahrerozi & Nurtjahjadi (2024), who observed a similar pattern at Richeese Factory Cimahi.

Islamic Service (X3) does not have a significant direct influence on Customer Loyalty (Y), as indicated by a t-value of 0.239 ( $< 1.984$ ) and a significance level of 0.812 ( $> 0.05$ ), resulting in the rejection of H6. Although Islamic Service contributes positively to satisfaction, it does not independently generate loyalty among Generation Z consumers at Richeese Factory Indonesia. This pattern is consistent with Asna et al. (2023), who found that Islamic Service had no direct impact on loyalty at Toko Heavenlight, indicating that customers prioritize product quality and price more heavily than religious service attributes.

Customer Satisfaction exerts a strong positive influence on Customer Loyalty, supported by a t-value of 4.953 ( $> 1.984$ ) and a significance level of 0.000 ( $< 0.05$ ), confirming H7. Higher satisfaction with Richeese Factory Indonesia's product quality and service increases the likelihood that Generation Z consumers will remain loyal relative to other fast-food options. This finding is consistent with Molle et al. (2019), who demonstrated the role of satisfaction in fostering loyalty in Ternate restaurants, and with Salim & Keni (2025), who identified satisfaction as a key determinant of loyalty in Jakarta's hotspot dining sector.

From a *maqāṣid al-sharī‘ah* perspective, ensuring the halal status of food is a core religious obligation that protects both *hifz al-dīn* and *hifz al-nafs* (Fatimah, 2025). The Qur'anic directive in Surah Al-Baqarah (2:168) to consume what is lawful and wholesome positions Halal Labeling as a fundamental requirement of Sharia compliance. Consistent with Law No. 33/2014, halal certification is legally mandated and thus functions as a compulsory standard rather than a differentiating factor in customer experience (MUI, 2023). While Halal Labeling strengthens religious assurance and consumer trust (BPJPH, 2025b), it does not independently generate satisfaction or loyalty, as these outcomes are more strongly influenced by product and service attributes. Nevertheless, studies such as Sumardy et al. (2022) and Sudrajad & Sholahuddin (2024) indicate that in some contexts Halal Labeling can enhance satisfaction,

showing that consumer sensitivity to halal indicators may vary across different market segments.

From the standpoint of *maqāṣid*, Product Quality that adheres to the *halālan tayyibān* standard supports *hifz al-nafs* (food safety) and *hifz al-māl* (protection of consumer rights). Delivering superior quality is not merely about meeting expectations but also about fulfilling ethical and religious responsibility to prevent harm or unfair treatment. In Islamic business ethics, providing high-quality products is an expression of trustworthiness (*amānah*) and justice. Accordingly, consistent, safe, and innovative product quality becomes a key avenue for achieving *maslahah* for consumers and forms a strong basis for satisfaction and loyalty. Reliable product quality aligns with the Sharia objective of ensuring that consumption does not endanger life or property (Ahmed, 2023).

In terms of service, Islamic Service represents the practice of honesty, trustworthiness, openness, and fairness in business interactions, as emphasized in Surah An-Nisa (4:58). Service that conforms to Islamic ethical principles supports *hifz al-nafs* by providing emotional comfort and a sense of security. Courteous staff behavior, truthful explanation, and equitable treatment reflect proper muamalah conduct. Although Islamic Service may not directly increase loyalty, it remains essential as part of the company's Sharia identity and as a means of sustaining consumer trust (*hifz al-dīn*). This implies that Richeese Factory must continue reinforcing Islamic ethical training for employees as part of its moral and religious responsibility in service delivery.

Ultimately, Customer Satisfaction serves as a *wasīlah* (instrument) for achieving well-being in the context of muamalah. Surah An-Nahl (16:90) calls for the practice of *iḥsān*, which, in business terms, translates into providing excellent service to ensure customer satisfaction. High satisfaction reflects the fulfillment of consumer rights (Hasan Mukhibad, Doddy Setiawan, 2022), indicating that principles of welfare and collective good are being realized. Thus, strengthening satisfaction becomes a strategic pathway for fostering long-term loyalty while ensuring that the operational practices of Richeese Factory align with Sharia values oriented toward *maslahah*.

### **The Mediating Role of Customer Satisfaction in the Relationship Between Halal Labeling, Product Quality, and Islamic Service on Customer Loyalty**

The mediating role of Customer Satisfaction in the relationship between Halal Labeling and Customer Loyalty at Richeese Factory Indonesia is not supported in this study, as indicated by a t-value of 0.878, which is below the t-table threshold of 1.96, leading to the rejection of

H8. Although Halal Labeling remains essential in assuring product permissibility for Muslim Generation Z consumers, it does not generate sufficient satisfaction to enhance Customer Loyalty. Instead, Halal Labeling functions primarily as a basic requirement rather than a differentiating factor capable of increasing satisfaction or loyalty (Zainuddin et al., 2019). For many Gen Z consumers, halal status is considered a given (Koc et al., 2024), making their satisfaction more strongly influenced by attributes such as taste, service quality, and price. These findings align with Safrudin & Saifudin (2022), who also reported that Halal Labeling is not a dominant factor in shaping Customer Loyalty when Customer Satisfaction is treated as a mediator. Similarly, Purnomo & Irmawati (2024), in their study on Mixue ice cream consumers in Semarang, found that Customer Satisfaction does not mediate the relationship between Halal Labeling and Customer Loyalty.

The mediating role of Customer Satisfaction in the relationship between Product Quality and Customer Loyalty at Richeese Factory Indonesia is supported by this study, as indicated by a t-value of 3.235, which exceeds the t-table threshold of 1.96, leading to the acceptance of H9. This finding suggests that higher product quality first enhances Customer Satisfaction, which subsequently drives sustained Customer Loyalty. These results are consistent with Rajab & Nora (2021), who demonstrated that product quality influences loyalty through consumer satisfaction in the case of Holland Bakery in Jabodetabek. Similarly, Dwiantari (2020) found that Customer Satisfaction serves as a crucial mediating variable strengthening the effect of Product Quality on customer loyalty in the fast-food industry.

The mediating role of Customer Satisfaction in the relationship between Islamic Service and Customer Loyalty at Richeese Factory Indonesia is supported in this study, as evidenced by a t-value of 2.220, which exceeds the t-table threshold of 1.96, leading to the acceptance of H10. This finding indicates that Islamic Service—when delivered in accordance with Islamic ethical values—does not directly generate Customer Loyalty among customers of Richeese Factory Indonesia, but first enhances Customer Satisfaction, which then encourages sustained loyalty. These results align with Zahara et al., (2021) , who found that Islamic Service quality influences satisfaction and that satisfaction plays a mediating role in strengthening its effect on customer loyalty in restaurants in Malang. Likewise, Chandra Gita et al. (2023) showed that satisfaction fully mediates the relationship between Islamic Service quality and customer loyalty among consumers at Fun House Resto.

From a *maqāṣid al-sharī‘ah* perspective, the findings of this study suggest that customer loyalty cannot be achieved solely through the fulfillment of formal halal requirements; rather, it emerges from a comprehensive consumption experience that generates tangible benefit

(*maslahah*). Imam al-Ghazali emphasizes that the objectives of the Sharia revolve around preserving the five essential values (*al-darūriyyāt al-khams*): religion, life, intellect, lineage, and property (Al-Ghazali, n.d.). Such preservation, he argues, must produce real welfare for individuals, not merely satisfy technical compliance. This helps explain why Halal Labeling at Richeese Factory Indonesia fulfills *hifz al-dīn* (protection of religion) as a foundational requirement but does not necessarily enhance *hifz al-nafs* (satisfaction and well-being) to the extent needed to build customer loyalty. In contrast, high product quality aligns more closely with the concept of *tayyib*, which al-Ghazali identifies as essential for protecting life and ensuring safety (*hifz al-nafs*), making it reasonable that product quality exerts the strongest influence on satisfaction and subsequent loyalty.

Contemporary *maqāṣid* scholar Jasser Auda further reinforces this interpretation. Auda views *maqāṣid* as a dynamic, holistic system that prioritizes human experience and societal benefit rather than rigid textual conformity (Auda, 2008). Within this framework, Islamic Service—characterized by honesty, fairness, trustworthiness, and kindness—can be seen as supporting both *hifz al-māl* (protection from harm and loss) and *hifz al-nafs* (psychological comfort), since ethical service fosters trust and minimizes injustice in transactions. Such service does not directly create loyalty; instead, it enhances Customer Satisfaction as a form of perceived *maslahah*, consistent with Auda's assertion that *maqāṣid* must aim to improve human well-being and lived experience.

In the Indonesian regulatory context, the principles of *maqāṣid al-shari‘ah* are institutionalized through the Halal Product Assurance Law (Law, 2014), which mandates halal certification for all food providers and positions halal governance as a state mechanism for safeguarding *hifz al-dīn*. Under this legal framework, businesses such as Richeese Factory Indonesia are not merely encouraged but legally obligated to ensure that their products meet halal standards verified through BPJPH and MUI. This statutory requirement transforms halal compliance from a voluntary ethical commitment into a formal legal duty, reinforcing consumer protection and promoting public trust. By embedding halal assurance within national law, the state operationalizes *maqāṣid* values—particularly the preservation of religion, health, and property—into enforceable regulations that guide business conduct in the food sector.

Overall, the study underscores that realizing *maqāṣid* alignment in contemporary business practice requires a comprehensive and integrative approach. For Richeese Factory Indonesia, this entails consistently upholding halal certification as an embodiment of *hifz al-dīn*, guaranteeing *tayyib* product quality to protect consumer well-being in accordance with *hifz al-nafs*, and reinforcing Islamic Service principles—grounded in honesty, fairness, and

trustworthiness—as part of *hifz al-māl*. When these dimensions operate cohesively, they generate *maslahah* for Muslim consumers by ensuring both compliance and meaningful value, ultimately nurturing sustained satisfaction and loyalty that reflect the broader vision of *maqāṣid al-sharī‘ah*.

## Conclusion

Based on the results of the multiple regression analyses and mediation tests, this study concludes that Halal Labeling does not exert a significant influence on Customer Satisfaction or Customer Loyalty among Generation Z consumers in East Java who purchase products from Richeese Factory Indonesia. In contrast, Product Quality has a positive and significant effect on both Customer Satisfaction and Customer Loyalty, while Islamic Service significantly influences Customer Satisfaction but does not directly enhance Customer Loyalty. Customer Satisfaction mediates the effects of Product Quality and Islamic Service on Customer Loyalty, but it does not mediate the influence of Halal Labeling. From a *maqāṣid al-sharī‘ah* perspective, these findings emphasize that Richeese Factory, as a food provider, is obligated not only to fulfill *hifz al-dīn* through compliance with halal certification requirements mandated under Law No. 33 of 2014 on Halal Product Assurance, but also to uphold *hifz al-nafs* by ensuring that its products are safe and *tayyib*, and *hifz al-māl* through the delivery of Islamic Service grounded in fairness, honesty, and trustworthiness. In the context of the food industry, Sharia compliance extends beyond the presence of a halal label and must be embodied in the overall consumption experience, in alignment with the objectives of Sharia to promote *maslahah* for consumers.

These findings highlight that consumer loyalty within the fast-food halal industry is shaped primarily by experiential factors—namely product performance and ethical service quality—rather than by the presence of Halal Labeling, which Generation Z perceives as a regulatory baseline rather than a differentiating value. Nevertheless, the study is limited by its sample, which focuses solely on Generation Z consumers in East Java and relies on self-reported survey responses that may not fully capture behavioral nuances. Future research is therefore encouraged to adopt broader demographic and geographic coverage, incorporate additional variables such as brand image, pricing perception, and digital engagement, and apply mixed-method or experimental designs to deepen the understanding of halal consumption behavior. Further studies may also explore *maqāṣid al-sharī‘ah* more comprehensively by examining how different consumer segments prioritize religious, ethical, and experiential dimensions in their evaluation of halal-certified food services.

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