Deconstructing the Effectiveness of Islamic Branding: The Dominant Influence of Customer Experience on Repurchase Intention

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Abstract
The main objective of this study is to examine the influence of Islamic branding and customer experience on repurchase intention and brand trust as its mediator. This study is motivated by the increasing practice of Islamic branding in the service industry, which assumes that Islamic symbols can shape Muslim consumer loyalty. However, various empirical findings show inconsistent results regarding the effectiveness of this approach on repurchase intention. On the other hand, studies on the role of customer experience in shaping Muslim consumer loyalty are still limited, especially in the context of beauty services that rely heavily on perception and experience. This study uses a quantitative explanatory approach through a survey of 165 respondents who are customers of the beauty service "Hayyu Skin Clinic" in Malang City, East Java, Indonesia. The analysis uses the Partial Least Squares-Structural Equation Modelling (PLS-SEM) approach. The results show that customer experience significantly affects repurchase intention and brand trust. Conversely, Islamic branding does not directly influence repurchase intention or brand trust. Furthermore, brand trust cannot significantly mediate the effect of Islamic branding on repurchase intention. These findings underscore the importance of real-life experience-based marketing strategies over religious identity symbols and provide insight into Muslim consumers' increasingly rational and pragmatic behaviour.

Keywords: customer experience, repurchase intention, Islamic branding, brand trust, and halal-based beauty services.

1. Introduction

Purchase or repurchase intention is a crucial factor for all companies and marketers. The stronger the purchase or repurchase intention formed in the minds of consumers, the greater the company's opportunity for profitability, continuity, and sustainable business growth (Alfonsius & Nicola, 2024; An Ngo et al., 2025; Islam et al., 2018). It is a key component in the consumer decision-making process (Aditya et al., 2022), serves as a proxy for future sales performance (Algharabat et al., 2020), anticipates market demand, shapes marketing strategies, and develops target marketing strategies (Kotler & Keller, 2016; Zong et al., 2023), directly impacts cost

efficiency compared to finding new customers (Nyika et al., 2019), strengthens brand loyalty and reputation (An Ngo et al., 2025; Wijaya et al., 2018), and serves as brand advocacy (Nurmalasari & Wijaya, 2022). Therefore, companies that can identify factors that influence purchase or repurchase intention have a greater opportunity to increase their sales (Islam et al., 2018). Thus, purchase or repurchase intention is key to ensuring business continuity, optimising marketing strategies, and achieving loyalty.

The emergence of feelings of purchase or repurchase intention is determined by many key factors, including quality services/products (Alfonsius & Nicola, 2024; Hellier et al., 2003; Natalia & Suparna, 2023), consumer satisfaction (Khan et al., 2023; Natalia & Suparna, 2023; Nurmalasari & Wijaya, 2022), brand image and trust (Islam et al., 2018; Kumaresan R & Chandramohan, 2024; Ling et al., 2023; Mudiantono & Andhike, 2019; Nabih & Alhosseiny, 2024), perceived value from previous experiences (Hellier et al., 2003), consumer experience during or after using services/products (Chatzoglou et al., 2021; Chen & Yang, 2021; Kumar & Mishra, 2024; Lemon & Verhoef, 2016; Samsudin et al., 2024; Threstia et al., 2023; Wijaya et al., 2018), and specifically in non-Muslim majority societies, Islamic branding also determines purchase or repurchase intention (Dirmawati et al., 2024; Nurasiyah & Fitri, 2024; Salleh et al., 2020). In addition, purchase or repurchase intention is determined by emotional reactions triggered by the virtual shopping environment, product displays, price promotions, and other emotional attachments (Zhou & Tong, 2022) and cultural factors and identities (Zong et al., 2023). Thus, purchase and repurchase intention are influenced by rational or emotional factors or a combination of both factors.

Many studies on purchase or repurchase intention have been conducted by previous researchers, with most using it as the dependent variable. Later, Islamic branding was linked to the independent variable. Salleh et al. (2024) found that Islamic branding effectively influenced purchase intention, but negative publicity in Islamic visuals reduced its effectiveness. In the fashion sector, Zaki & Elseidi (2024) found that religiosity positively influenced attitudes and subjective norms, but only attitudes significantly influenced purchase intention. This demonstrates the importance of emotional brand resonance. Meanwhile, Dirmawati et al. (2024) expanded the study by examining digital platforms, stating that Islamic branding and brand ambassadors partially and simultaneously contributed positively to purchase intention. Another study showed that halal brand image positively impacted purchase intention and trust, but perceived quality did not (Nurasiyah & Fitri, 2024). Rahmawaty & Rakhmawati (2022) concluded that Islamic branding and halal awareness impact repurchase intention, mediated by trust. In general, among Muslims, Islamic branding contributes significantly to purchase intention (Dirmawati et al., 2024). Thus, Islamic branding generally contributes to purchase or repurchase intention with varying focuses.

Many researchers have researched repurchase intentions related to Islamic branding, but studies on repurchase intention related to Islamic branding are still relatively limited. Salleh et al. (2024) examined visual elements of Islamic branding on purchase intention in the food industry. Zaki & Elseidi (2024) examined religiosity on purchase intention for Islamic fashion products. However,

neither study addressed the sustainability aspect of repurchase intention. One study that addressed this issue is (Rahmawaty & Rakhmawati, 2022). They examined Islamic branding and halal awareness on brand trust and repurchase intention in the context of cosmetic products. However, these studies did not directly examine customer experience as a determinant of repeat purchase behaviour. On the other hand, several studies have examined customer experience on purchase intention, including Chen & Yang (2021), Threstia et al. (2023), and Guo & Zhang (2024). Their findings emphasised the importance of customer experience in shaping purchase intention, but did not simultaneously integrate it with Islamic branding in the context of repurchase intention. Febriyanto et al. (2023) examined customer experiences with brand trust and brand equity in the context of Islamic brands. Their research did not include repurchase intention as a consumer behaviour variable.

Furthermore, brand trust is widely recognised as a mediator bridging the relationship between brand perception and customer behavioural intention. Chen & Yang (2021) study in the context of fresh food e-commerce in China found that brand trust significantly mediates the relationship between brand knowledge and purchase intention. Hosain et al. (2025) stated that parasocial interaction and brand trust mediate purchase intention. Meanwhile, Raj et al. (2024) mentioned e-brand trust as a mediating variable influencing brand loyalty and repurchase intention. A study by AlFraihat et al. (2025) found that brand trust can mediate the relationship between perceived influencer authenticity and purchase intention decisions. Zhang (2025) study strengthens previous studies. He examined the relationship between gamification and purchase intention, with brand trust as the mediating variable. His study found that gamification elements had no direct impact on purchase intention. However, brand trust was proven to be capable of mediating the influence of gamification on purchase intention. Thus, these studies indicate that there is still room for further and comprehensive examination of the relationship between Islamic branding and customer experience and repurchase intention, particularly in beauty clinics that declare themselves Islamic brands.

Based on the aforementioned research gap, the primary objective of this study is to examine the influence of Islamic branding and customer experience on repurchase intention and brand trust as its mediator, with consumers of Hayyu Skin Clinic in Malang, East Java, Indonesia, as the research subjects. This objective is based on the argument that repurchase intention is crucial for long-term business sustainability, particularly in the service sector, such as beauty clinics, which rely on customer loyalty. Although Islamic branding has been shown to significantly influence purchase intention in various sectors, research explicitly linking it to repurchase intention, particularly in the context of beauty clinics with an Islamic identity, is still minimal. Furthermore, customer experience has not been studied simultaneously with Islamic branding as a key determinant in shaping consumer perceptions of services. This study also considers the role of brand trust as a mediating variable that has the potential to bridge the influence of Islamic branding and customer experience on repurchase intention. The existence of a gap in the literature that has not simultaneously integrated the role of Islamic branding and customer experience in shaping repurchase intention, while explaining the mediating mechanism of brand trust, strengthens the importance of this study. Thus, this research is designed to fill this gap and

enrich theoretical understanding and practical contributions in Islamic service brand marketing strategies.

2. Literature Review

2.1 Islamic Branding Concept

In Islamic marketing literature, Islamic branding is defined differently, depending on the approach and context of each author. Wilson (2012) describes Islamic branding as a marketing approach grounded in an awareness of Islamic values, ethics, and culture from both the producer and consumer perspectives. It is multidimensional, encompassing spiritual, social, and cultural dimensions that authentically reflect Muslim identity in global marketing practices. Meanwhile, Wilson & Liu (2011) highlight the emotional aspect of halal branding, stating that the symbol has a legal-formal meaning and carries symbolic and emotional meaning for consumers. However, this approach risks reducing the sharia dimension to a mere "emotional label" without theological depth. On the other hand, Alserhan (2010) emphasises that Islamic branding manifests righteous deeds, where the entire branding process—products, operations, and communications—must be consistent with Sharia principles. While this definition offers a strong normative foundation, its practical application is often complex in the global business. In contrast, Sandıkcı & Rice (2011) offer a post-essentialist approach that rejects equating Islam with a single image, emphasising the importance of social and cultural context in shaping the meaning of Islamic brands. While progressive, this approach tends to weaken the clear line between Islamic branding and simply "Muslim-friendly" branding.

Furthermore, Tasmara (2002) stated that Islamic branding is part of worship, which requires the integration of ethical and spiritual values in all aspects of business and brand communication. However, the lack of strategic elaboration in the contemporary marketing context makes this definition more normative than applicable. Islamic branding is positioned not merely as a religious identity, but as value-driven branding capable of creating a differential advantage amidst increasing consumer awareness of ethical consumption, spirituality, and halal lifestyles. Furthermore, Islamic branding is not limited to Muslim business entities; multinational companies such as Nestlé, Unilever, and L'Oréal have also adopted this approach to access the halal market in a more culturally and religiously relevant way Wilson & Liu (2011). Thus, Islamic branding cannot be approached singly, but must be understood through a synthesis of Islamic spiritual values, sharia norms, market dynamics, and the diversity of Muslim cultures worldwide.

Several theories support the importance of Islamic branding, including Planned Behaviour Theory. This theory was developed by Ajzen (1991) as an extension of Reasoned Action Theory. This theory explains that human behaviour is determined mainly by behavioural intention, which is determined by attitude toward the behaviour (whether the intention has a favourable or unfavourable impact), subjective norms (subjective perceptions influenced by social and important people around them), and perceived behavioural control (perceptions of the ease or difficulty of a behaviour). The leading model is the Stimulus-Organism-Response Model

introduced by Mehrabian & Russell (1980). This model is a theoretical framework in environmental psychology. This model explains how external stimuli influence individual behaviour through internal psychological processes. Stimulus refers to environmental input. Organism describes the consumer's internal state through perceptions, emotions, attitudes, and beliefs resulting from stimulus processing. Response includes behavioural outputs, such as purchase intention, repurchase intention, or brand loyalty. Both theories support Islamic branding, explaining that Islamic values, as external stimuli, shape consumer attitudes, norms, and perceptions (organisms), which then drive purchasing intentions and behaviour (responses), including repurchase intentions, through the internalisation of ethics, beliefs, and religious identity in consumption decisions. Furthermore, these theories are key predictors of actual consumer behaviour.

2.2 Customer Experience

Many marketing experts have defined customer experience. According to Pine & Gilmore (1999), customer experience results from a company's intentional design and delivery of customer interactions to create meaningful emotional, intellectual, and sensory engagement. De Keyser et al. (2015) state that customer experience combines cognitive, emotional, physical, sensorial, and social elements that directly and indirectly mark interactions between customers and market players. Meyer & Schwager (2019), Customer experience is the internal and subjective response customers feel due to direct or indirect interactions with a company. Direct interactions occur when customers purchase, use, or receive services. Indirect interactions arise from unplanned encounters resulting from advertising, reviews, news, or recommendations from others. Similarly, Verhoef et al. (2009) state that customer experience is customers' internal and subjective response to a company, both directly and indirectly. Direct contact occurs when customers purchase, use, or receive services. Indirect contact arises from unplanned encounters that present products/services. Thus, customer experience is a multidimensional phenomenon that includes emotional, cognitive, sensory, and social aspects formed through direct and indirect interactions, whether designed or occurring organically.

The customer experience framework developed by De Keyser et al. (2015) is a theory for understanding customer experience. This theory describes customers as dynamically formed through three main phases: anticipation, realisation, and reflection. Anticipation is the customer's subjective imagination and projection of their experience due to their interaction with the product. Realisation is the stage where customers experience the interaction directly or indirectly through various touchpoints. Finally, reflection. Customers evaluate their perceived experience, whether positive or negative. The evaluation encompasses functional, emotional, and social aspects. Meanwhile, relationship marketing theory, as outlined in the article "Understanding Customer Experience Throughout the Customer Journey" (Lemon & Verhoef, 2016), emphasises the importance of building and maintaining long-term customer relationships as a strategic asset. This theory emphasises that business success depends on one-time transactions and customer loyalty formed from trust, commitment, satisfaction, and ongoing communication. In the context of customer experience, these two theories serve as a strategic foundation for creating consistent and meaningful customer experiences. This includes not only sales interactions but also the

entire relationship cycle, including pre-purchase, usage, and post-purchase. Thus, both complement each other in shaping customer loyalty, value, and engagement, which creates a meaningful customer experience on an ongoing basis.

2.2 Repurchase Intention

In consumer behaviour, repurchase intention is an important indicator in evaluating customer loyalty and the sustainability of long-term relationships between consumers and brands. Several experts define repurchase intention, emphasising intention's evaluative and affective aspects. According to Hellier et al. (2003), repurchase intention is a customer's tendency to repurchase products/services from the same company based on previous experiences. Oliver (1999) describes it as an affective commitment that arises after satisfaction and encourages consumers to choose a particular brand repeatedly. (Zeithaml et al., 1996) state that repurchase intention reflects future behaviour predicted based on perceived value, service quality, and customer satisfaction. Meanwhile, Ryu et al. (2008) emphasise that emotional factors, including consumer trust and attachment to the brand, influence intention. In a contemporary study, Bojei & Hoo (2012) stated that repurchase intention is the intention to repurchase the same product, but differs from purchase intention because of previous experiences that influence this intention. Meanwhile, Suhaily & Soelasih (2017) stated that repurchase intention reflects a consumer's desire to make repeat purchases based on evaluating previous experiences, satisfaction, and product value. Thus, repurchase intention reflects affective-cognitive loyalty formed from the evaluation of previous experiences and serves as a predictive indicator of the sustainability of a consumer's relationship with a brand.

Repurchase intention is often studied using various theoretical frameworks as a primary indicator of consumer loyalty. The Theory of Planned Behaviour (Ajzen, 1991) can also be used to study repurchase intention. Furthermore, the Expectation-Disconfirmation Theory, developed by Oliver (1980), is another theoretical framework for understanding the relationship between consumer satisfaction and repurchase intention. Oliver explains that consumer satisfaction is determined by two spectrums: positive and negative disconfirmation. This theory is crucial in bridging the gap between satisfaction and consumer loyalty. Consumers with positive disconfirmation tend to have a repurchase intention. Repurchase intention is a logical consequence of consumer satisfaction. Another theory, the Commitment-Trust Theory of Relationship Marketing, developed by Morgan & Hunt (1994), can also explain repurchase intention. It explains that trust and commitment—working simultaneously—are key success factors that determine the long-term success of a company's relationship with its customers. Consumers with high trust and commitment to a brand/company tend to make repeat purchases and even recommend the brand to others. Related to repurchase intention, the theory also explains that consumers are not only motivated by price or product quality but also influenced by emotional and psychological values. Thus, repurchase intention results from rational product evaluation and is influenced by emotional satisfaction, trust, and consumer commitment formed through relational experiences.

2.3 Brand Trust

Brand trust is generally defined as consumer confidence in a brand's capabilities. According to Chaudhuri & Holbrook (2001), brand trust is the average consumer's willingness to rely on a brand's ability to perform its stated function. This definition emphasises consumers' functional, cognitive, performance, and rational dimensions in evaluating brands. Citing Munuera-Aleman et al. (2003), brand trust is defined as the consumer's confident expectations of the brand's reliability and intentions. They add the element of intentions, reflecting trust's affective aspect. Meanwhile, Erdem & Swait (2004) explain that brand trust arises when consumers perceive the brand as credible in consistently delivering its promises. These conditions emphasise message consistency and brand communication integrity in a global context. Furthermore, Lau & Lee (1999) define brand trust as the consumer's willingness to rely on the brand in the face of risk because of expectations of the brand's reliability and intentions. They offer a more dynamic perspective by emphasising the role of risk and expectations.

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To understand the formation of brand trust, various relevant theories explain the psychological and social processes that underlie it. Among them is the Commitment-Trust Theory (Morgan & Hunt, 1994). This theory emphasises trust and commitment as the main foundations in building long-term relationships between brands and consumers. Trust reflects confidence in the integrity and reliability of the brand. Meanwhile, the Expectation-Disconfirmation Theory (Oliver, 1980) explains that brand trust can be formed when customer experiences with a brand exceed initial expectations, creating positive disconfirmation and increased trust. Within the Theory of Planned Behaviour (Ajzen, 1991), brand trust is an important antecedent that influences attitudes and repurchase intentions, demonstrating that trust in a brand can trigger loyal behaviour. Social Exchange Theory (Blau, 1964) views brand trust as a fair exchange between consumers and brands, where consumers feel valued without exploitation. Finally, Signalling Theory (Spence, 1973) suggests that brand trust emerges when a brand successfully conveys consistent and credible signals of quality and intention. These five theories collectively describe brand trust as a

multidimensional construct involving perceptions, expectations, social relationships, and strategic communication. Therefore, understanding brand trust cannot be separated from a comprehensive and multidisciplinary theoretical approach.
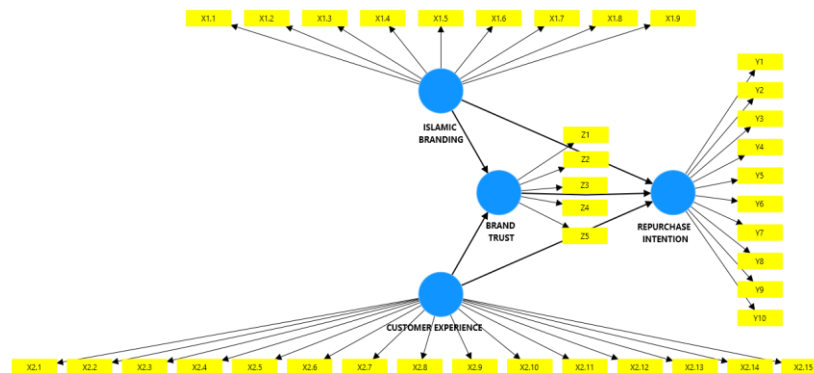
2.4 Research Framework

Figure 1. Research Model Framework

3 Research Method

This study examines the influence of Islamic branding and customer experience on repurchase intention, with brand trust as a mediating variable. The research approach is quantitative with an explanatory design that is epistemologically relevant for testing causal relationships between latent variables. This approach aligns with Creswell (2014), who asserts that quantitative research aims to test theory by identifying relationships between variables through statistical analysis, thereby systematically and objectively explaining the mechanisms of influence between constructs. The research subjects focused on consumers of Hayyu Skin Clinic in Malang City, East Java (a clinic that has declared itself a health service based on sharia and halal values. The selection of this subject provides an important contribution because it combines the aspect of religiosity in branding with the dynamics of customer experience, which is still relatively limited in exploring the local empirical realm. Data was collected through survey techniques, with a structured questionnaire as the main instrument. The questionnaire selection was based on its advantages in capturing respondents' perceptions systematically, quickly, and standardly (Sekaran & Bougie, 2016). Thus, the quantitative approach and explanatory design are considered appropriate and logical methodologically because they can empirically test the strength and direction of the relationship between variables.

The research instrument was designed as a closed-ended questionnaire with 32 items representing four main variables. Each item was measured using a 5-point Likert scale (1 = strongly disagree to 5 = strongly agree) to capture respondents' perceptions quantitatively. The Islamic branding variable was measured based on the framework developed by (Alserhan, 2010),

which includes three dimensions: Islamic branding by compliance, by origin, and by customer. The customer experience variable was adopted from Schmitt (1999), which includes five dimensions of consumer experience: sense, feel, think, act, and relate. A two-dimensional measurement model from Delgado-Ballester & Luis Munuera-Alemán (2001) was used for the brand trust variable: brand reliability and brand intentions. Meanwhile, repurchase intention was measured based on the dimensions proposed by Hellier et al. (2003): service quality, equity and value, customer satisfaction, past loyalty, expected switching cost, and brand preference. Data analysis used the Structural Equation Modelling–Partial Least Squares (SEM-PLS) approach. This method was chosen because it can handle complex research models, including testing direct and indirect influences between latent variables (such as mediation effects). SEM-PLS also has the advantage of being tolerant of non-normal data, suitable for moderate sample sizes, and suitable for predictive and exploratory research (Hair et al., 2021).

4 Result and Analysis

A total of 165 valid respondents were collected for the study, most of whom were Muslim. This reflects the suitability of the respondents' characteristics to the context of the study on Islamic branding. Interestingly, 66.06% had undergone treatment more than twice at Hayyu Skin Clinic. This proves that most respondents are experienced customers who have repeatedly interacted with the clinic's services. This provides a strong basis for the validity of respondents' perceptions of Islamic branding, customer experience, and repurchase intentions. The data analysis was carried out in two stages:

4.2 Analysis of the Outer Model.

This analysis is intended to ensure that the indicators/items in the research instrument can truly measure the latent construct validly and reliably. Figure 2 shows the results of the outer model analysis.
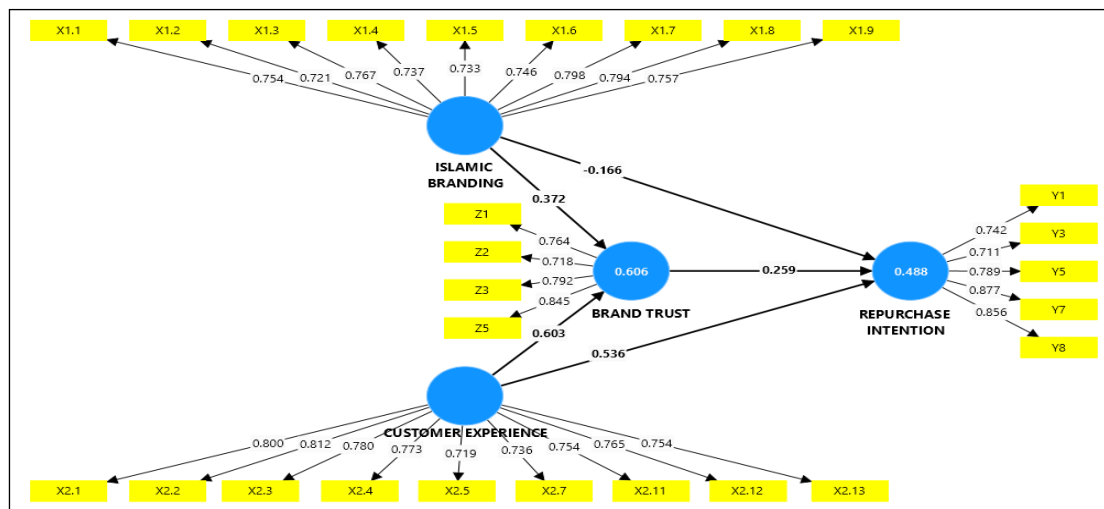
Figure 2. Convergent Validity Test
Sources: Primary Data (Processed, 2025)

As shown in Figure 2, the analysis results show that all constructs in this study have met the validity and reliability criteria well, as evidenced by Convergent Validity with all indicators having outer loading ≥ 0.70. These results mean that all indicators contribute quite strongly in measuring the latent variables they represent, which is reinforced by the Average Variance Extracted (AVE) value, namely all variables ≥ 0.50. The results of this analysis indicate that each construct can explain more than 50% of the variance of its indicators, so convergent validity meets the requirements. Furthermore, to determine the closeness of the relationship between constructs in the model with their indicators, it is presented in Table 1 (Fornell-Larcker Criterion) and Table 2 (Heterotrait-Monotrait Ratio).

Table 1. Fornell-Larcker Criterion

Variable	X_1	X_2	Z	Y
Islamic branding (X_1)	**0.757**			
Customer experience (X_2)	0.233	**0.766**		
Brand trust (Z)	0.512	0.690	**0.781**	
Repurchase intention (Y)	0.092	0.676	0.544	**0.798**

Sources: Primary Data (Processed, 2025)

Table 2. Heterotrait-Monotrait Ratio (HTMT)

Variable	X1	X2	Z	Y
Islamic branding (X_1)				
Customer experience (X_2)	0.260			
Brand trust (Z)	0.611	0.780		
Repurchase intention (Y)	0.144	0.731	0.603	

Sources: Primary Data (Processed, 2025)

Referring to Table 1, the results of the Fornell-Larcker Criterion indicate that all constructs in this study have met discriminant validity. This is indicated by the square root of the AVE value being greater than the correlation between other latent variables, meaning that each variable can explain its indicators rather than other variables. Therefore, the measurement model is declared valid. Variable X_1 has a low correlation with variable Y, namely 0.092. This analysis indicates that variable X_1 is not strong enough to increase variable Y. Meanwhile, variable X_2 strongly influences variable Y, 0.676. This analysis shows that customer experience is more decisive when making decisions regarding repurchase intention. Meanwhile, variable Z has a moderate correlation with variable Y, 0.544. The results of this analysis indicate that brand trust has an important role, but is not a significant factor in driving repurchase intention.

Meanwhile, Table 2, the results of the Heterotrait-Monotrait Ratio indicate that the research model has good discriminant validity, as evidenced by the HTMT value <0.90. Each latent variable in this model has sufficient differences from other variables, so there is no redundancy in the measured concept. Table 3 also explains that variables X_1 and X_2 have a relatively low correlation with a score of HTMT = 0.260. This means that the two independent variables measure two different aspects. Variable X_1 does not significantly influence variable Y with a

score of HTMT = 0.144. Meanwhile, variable X_2 with variable Y has a reasonably high correlation with a value of HTMT = 0.73. The value indicates that customer experience has a significant effect on repurchase intention. Meanwhile, variables X_1 and X_2 have different correlations with variable Z; variable X_2 has a more significant correlation than variable X_1. The results of this analysis mean that customer experience plays an important role in building brand trust. On the other hand, brand trust has a moderate relationship with repurchase intention. Furthermore, although brand trust plays a role in increasing repurchase intention, its effect is less significant.

It must be reinforced with reliability to ensure validity meets the abovementioned requirements. Reliability is intended to ensure that the measurements taken are consistent. Table 3 presents the reliability analysis results using Cronbach's Alpha or Composite Reliability parameters. Validity and reliability measure the extent to which indicators within a construct correlate with each other and consistently measure the construct.

Table 3. Reliability

Variabel	Cronbach's Alpha	Composite Reliability
Islamic branding (X_1)	0.907	0.923
Customer experience (X_2)	0.912	0.928
Brand trust (Z)	0.811	0.862
Repurchase intention (Y)	0.857	0.897

Sources: Primary Data (Processed, 2025)

Table 3 shows that all variables, X_1, X_2, Z, and Y, have a Cronbach's Alpha value ≥ 0.80 and a Composite Reliability value ≥ 0.86. Both indicate that the instrument used in this study has good internal consistency, thus confirming that the measurement results are reliable and trustworthy. This analysis more accurately analyses the relationship between Islamic branding, customer experience, brand trust, and repurchase intention. Thus, the structural measurement model has met the required standards and can be used for further analysis.

4.3 Inner Model

An inner or structural model can be used to test the causal relationship between latent variables. This model estimates path coefficients, which determine the strength and direction of the correlation between variables and the extent to which exogenous variables explain endogenous variables. Furthermore, this model analyses direct, indirect, and mediation effects and tests model quality. Table 4 presents the results of the inner model analysis using the VIF (Variance Inflation Factor), F-Square, and Adjusted R-Square Test.

Table 4. VIF, F-Square, and Adjusted R-Square Test

Variabel	VIF		F-Square		Adjusted R-Square
	Z	Y	Z	Y	
Islamic Branding (X_1)	1.058	1.409	0.332	0.038	
Customer Experience (X_2)	1.058	1.981	0.873	0.283	
Brand Trust (Z)		2.540		0.052	0.601
Repurchase Intention (Y)					0.479

Sources: Primary Data (Processed, 2025)

Table 4 shows no multicollinearity in the model as indicated by the VIF value between 1.058 and 2.540. Referring to Hair et al. (2021), it states that if the VIF <5.0, there is no problem with multicollinearity. Variables X_1 and X_2 together can explain 60.10% of variable Z. Meanwhile, variables X_1, X_2, and Z together can explain 47.90% of variable Y. Partially, variable X_2 has a strong influence on variable Z as evidenced by F-Square = 87.30%. Variable X_2 also has a reasonably strong influence, namely F-Square of 28.30% on variable Y. Conversely, variable X_1 has a very weak influence on variable Y as indicated by F-Square = 3.80%.

The analysis shows that customer experience substantially influences repurchase intention more than Islamic branding. These results also reinforce the understanding that customers prioritise the experience of receiving a quality product or service, rather than simply an Islamic brand. Brand trust, as a mediating variable, has a weak influence on customer repurchase intention. Therefore, these test results demonstrate that customer experience is key to building brand trust and increasing repurchase intention. Meanwhile, Islamic branding does not significantly increase repeat purchases.

4.4 Hypothesis Testing

Hypothesis testing is intended to evaluate the influence of variables X_1 and X_2 on variable Y, which can be analysed from the $t_{\text{-statistic}}$ and $p_{\text{-value}}$. Meanwhile, the path coefficient is used to identify the nature of the positive or negative influence as presented in Table 5. Meanwhile, Table 6 presents the results of the upsilon effect size analysis showing the magnitude of the Z variable as a mediator variable in bridging the influence of variables X_1 and X_2 on variable Y. Referring to Ogbeibu et al. (2021) states that $\upsilon < 0.075$ indicates a weak mediator variable, $0.075 \leq \upsilon < 0.25$ indicates a moderate mediator variable, and $\upsilon \geq 0.25$ is strong.

Table 5. Hypothesis Testing

Influences	Path Coefficient	$t_{statistics}$	P-$_{values}$
1. Islamic branding (X_1) → Repurchase intention (Y)	-0.166	2.349	0,019
2. Customer experience (X_2) → Repurchase intention (Y)	0,536	7.092	0,000
3. Islamic branding (X_1) → Brand trust (Z)	0,372	6.490	0,000
4. Customer experience (X_2) → Brand trust (Z)	0,603	13.226	0,000
5. Brand trust (Z) → Repurchase intention (Y)	0,259	3.200	0,001
6. Islamic branding (X_1) → Repurchase intention (Y) with Brand trust (Z) as a mediator variable	0,096	2.693	0,007
7. Customer experience (X_2) → Repurchase intention (Y) with Brand trust (Z) as a mediator variable.	0,156	3.106	0,002

Sources: Primary Data (Processed, 2025)

Table 6. Effect Size Upsilon (v)

	Upsilon (v)
1. Islamic branding (X_1) → Repurchase intention (Y) with Brand trust (Z) as a mediator variable	$(0,372)^2 \times (0,259)^2 = 0,009$
2. Customer experience (X_2) → Repurchase intention (Y) with Brand trust (Z) as a mediator variable.	$(0,603)^2 \times (0,259)^2 = 0,024$

Sources: Primary Data (Processed, 2025)

Referring to Table 5, statistically, the analysis results show a negative influence of variable X_1 on variable Y, variable X_2 has a positive influence on variable Y, variable X_1 has a positive influence on variable Z, variable X_2 has a positive influence on variable Z, and variable Z has a positive influence on Y. Meanwhile, variable X_1 positively influences variable Y, with variable Z as a mediator. In addition, variable X_2 also positively influences variable Y with variable Z as a mediator. This finding meets the criteria for all p-values <0.050. Meanwhile, the results of the Effect Size Upsilon analysis (see table 6) statistically explain that variable X_2 is a variable that has a strong influence on variable Y. Meanwhile, variable X_1 does not have a strong enough influence on variable Y. Although variable X_1 helps build variable Z, it does not necessarily encourage customers to make repeat purchases.

5 Discussion

Based on the above analysis, critical findings reveal that customer experience is a key determinant in shaping repurchase intention and simultaneously plays a central role in building brand trust. Although brand trust is related to repurchase intention, its influence is moderate and less significant in mediation. On the other hand, Islamic branding does not show a strong direct

influence on repurchase intention. This indicates that Muslim consumers are increasingly rational in making decisions. They prioritise the experience of a product/service over Islamic symbolism. These results strengthen the validity of the structural model, which implies that customer experience-based marketing strategies are far more effective than religious identity-based approaches. While brand trust cannot be a potent mediator between Islamic branding and repurchase intention, brand trust can be significantly formed through customer experience, rather than solely religious symbol claims. Overall, these findings confirm that customer experience is a key success factor in creating consumer loyalty and simultaneously revise the conventional assumption that the effectiveness of Islamic branding in driving repurchase behaviour among Muslim consumers.

These findings demonstrate the importance of customer experience as a primary determinant in shaping repurchase intention and brand trust, aligning with the Customer Experience Framework De Keyser et al. (2015) and Relationship Marketing Theory (Lemon & Verhoef, 2016). They emphasise the importance of consistent and meaningful experiences throughout the customer journey. The finding that brand trust does not play a strong role as a mediator aligns with Expectation-Disconfirmation Theory (Oliver, 1980). This theory asserts that trust is only formed when experiences exceed initial expectations. Meanwhile, the weak direct influence of Islamic branding on repurchase intention challenges the assumptions of (Wilson (2012) and Alserhan (2010), who view Islamic branding solely as a symbol of religious and ethical values. These results align more with the approach of Sandıkcı & Rice (2011), who reject the essentialisation of Islamic symbols and emphasise the importance of social context in brand perception. This reflection suggests that authentic and valuable customer experiences are more capable of driving loyalty than branding approaches that are merely symbolic or normative. Thus, customer experience-based marketing strategies are more relevant to the current dynamics of Muslim consumers, compared to highlighting Islamic brand symbols.

Customer experience is a significant determinant of repurchase intention because it involves customers' emotional, cognitive, and social responses formed through comprehensive interactions with the brand (De Keyser et al., 2015; Lemon & Verhoef, 2016). Emotional involvement, service convenience, and positive functional experiences create positive disconfirmation (Oliver, 1980), which triggers loyalty and the desire for repurchase intention. Conversely, Islamic branding, which is symbolic and normative (Alserhan, 2010; J. A. j. Wilson, 2012), cannot directly influence repurchase intention behaviour, because today's Muslim consumers are increasingly rational and pragmatic in evaluating products. Meanwhile, although important, brand trust is not strong enough to mediate the relationship between Islamic branding and repurchase intention, because trust is more effectively formed by real experiences, not merely symbolic claims of Islam (Erdem & Swait, 2004; Morgan & Hunt, 1994). In other words, brand trust is contingent on the quality of the customer experience, not derived from religious values that are not functionally realised. Thus, customer experience is the strongest foundation for building sustainable consumer loyalty in the modern, competitive marketplace, and it impacts repurchase intentions over time.

The findings of this study support those of Kusnandar & Afiff (2020), which stated that halal brand symbols do not affect repurchase intention. This finding also aligns with studies by Fausta et al. (2023); Abrian & Adrian (2021); Amoako et al. (2023); Anita et al. (2021); and Yulida et al. (2023), which state that customer experience has a dominant influence on repurchase intention. Conversely, this finding contradicts studies by Rahmawaty & Rakhmawati (2022) and Hussain et al. (2024), which state that Islamic/halal brands significantly influence repurchase intention. The findings of this study offer important updates, stating that Islamic branding does not significantly influence repurchase intention, and brand trust is also not a strong enough mediator of this relationship in the context of beauty services. Instead, customer experience emerges as the primary determinant of repurchase intention. The difference from previous studies is that there has been little exploration of the role of customer experience as a key factor in shaping brand trust and repurchase simultaneously in the context of beauty service consumers. Previous studies tended to place brand trust as the primary variable. This study's findings emphasise the pragmatic side of consumers and begin to prioritise experience over symbolic identity. Thus, these findings broaden the analytical framework, emphasising the dynamics of modern consumer behaviour, which is more rational and based on experience, rather than solely on religious symbols.

In beauty services, practitioners must focus marketing strategies toward creating a holistic, enjoyable, and emotionally valuable customer experience. This has been a key success factor in driving repurchase intention and building brand trust. Success is not enough to rely solely on Islamic symbols or religious identity; it must be accompanied by a service experience that is real, relevant, and meets consumer expectations. Meanwhile, academics and researchers need to explore further the role of customer experience in shaping customer loyalty simultaneously with brand trust, especially in perception-based service industries, one of which is beauty services. For future research, it is necessary to expand the approach by considering contextual variables, including lifestyle, consumer pragmatism, and the quality of service interactions. An approach that places experience at the centre of marketing strategy is more in line with the characteristics of modern consumers who are increasingly rational, competitive, and oriented towards functional values.

6. Conclusions

The most important finding of this study is that customer experience is a key determinant that significantly influences repurchase intention and simultaneously shapes brand trust in the context of beauty services. This finding confirms that a positive, holistic, and emotionally valuable customer experience is more effective in creating loyalty than a brand approach based on Islamic symbols. Although brand trust plays a role in shaping repurchase intention, its role as a mediator between Islamic branding and repurchase intention proved insignificant. Similarly, Islamic branding did not have a substantial direct influence on repurchase intention. This finding suggests that Muslim consumers are increasingly pragmatic and prioritise functional value and the quality of tangible experiences over mere religious symbols. This study broadens the understanding of modern consumer behaviour—particularly in the beauty services industry—by positioning customer experience as a key success factor in marketing strategies. Therefore,

marketing strategies in the beauty services industry should emphasise improving customer experience, service innovation, and personal interactions, rather than solely relying on Islamic imagery and brand trust.

A significant contribution to marketing strategy is the confirmation that customer experience is a key determinant in shaping repurchase intention, particularly in beauty services. These findings clarify the limitations of the symbolic approach – Islamic branding, which has long been considered to have direct power in driving Muslim consumer loyalty. This study provides a more appropriate strategic direction for practitioners by focusing on creating a tangible, meaningful, and consistent service experience rather than simply relying on symbols of religious identity. This study also clarifies a previously obscure aspect: the unclear mediating role of brand trust in the relationship between Islamic branding and repurchase intention. There is a lack of simultaneous mapping between customer experience, brand trust, and service repurchase intention. Thus, this study's contribution lies in a paradigm shift from symbolic branding to a tangible experience-based approach that better aligns with the dynamics of modern, rational and pragmatic consumers.

A limitation of this study is that it was limited to a single beauty clinic with a Muslim consumer segment. These findings may not be generalisable to other service sectors or non-Muslim consumers. Furthermore, the quantitative approach focused on measuring perceptions through a closed-ended questionnaire, potentially overlooking the more complex emotional and cultural dynamics in shaping repurchase intentions. The study also failed to examine the influence of external variables, such as personal religiosity, lifestyle, social influences, or consumers' Islamic literacy levels, which may influence perceptions of Islamic brands. Therefore, further research is recommended to expand the scope of service objects and sectors, use a mixed-methods approach to gain deeper qualitative insights, and integrate contextual variables that reflect the complexity of modern consumer behaviour. A longitudinal approach could also be considered to observe changes in consumer perceptions over time regarding customer experience, brand trust, and repurchase intentions.

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