

The Role of Consumer Confidence in Effect of Islamic Business Ethics on Religius Tourism Marketing

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Abstract

Objective – This study aims to examine the mediating role of consumer confidence in the relationship between Islamic business ethics and the effectiveness of religious tourism marketing at the Ar-Rahman Mosque Tourism Site in Blitar District

Design/methodology/approach – This research employed a quantitative approach using survey data collected from 150 respondents through purposive sampling. A structured questionnaire with a 5-point Likert scale was used to measure perceptions of Islamic business ethics, consumer confidence, and marketing effectiveness. Data were analyzed using multiple linear regression with SPSS version 26.0.

Findings – The results indicate that Islamic business ethics, particularly honesty (ash-shidq), justice (al-'adl), responsibility (al-mas'uliyah), and transparency, have a positive and significant effect on the marketing effectiveness of Sharia-based tourism. Consumer confidence was also found to significantly influence marketing performance and to mediate the relationship between Islamic business ethics and religious tourism marketing effectiveness. These findings suggest that ethical practices strengthen consumer trust, which in turn enhances marketing outcomes.

Research limitations/implications – This study was conducted at a single religious tourism destination, which may limit the generalizability of the findings. Future research is encouraged to examine other Sharia tourism destinations or include additional variables to enrich the model

Practical implications – The findings highlight the importance for religious tourism managers to consistently apply Islamic ethical principles in service delivery and business operations to build consumer confidence and improve marketing performance

Originality/value – This study contributes to the Sharia tourism literature by empirically demonstrating the mediating role of consumer confidence in linking Islamic business ethics with religious tourism marketing effectiveness.

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INTRODUCTION

The global tourism industry continues to be one of the largest and fastest-growing sectors in the world economy. According to the World Tourism Organization (UNWTO, 2024), the sector contributes significantly to employment, foreign exchange earnings, and national income across both developed and developing countries. Beyond its economic impact, tourism also functions as a platform for cultural exchange, social interaction, and cross-cultural understanding. Within this global context, the emergence of niche markets such as Islamic or Sharia-compliant tourism has become a key area of academic and policy interest. The increasing awareness of ethical consumption, halal lifestyles, and spiritual tourism has encouraged many destinations—including Indonesia—to strategically integrate Islamic values into their tourism development and marketing approaches.

Sharia tourism, also referred to as halal tourism or Muslim-friendly tourism, represents a holistic tourism system that seeks to meet the needs of Muslim travelers by providing services and facilities that align with Islamic principles. Halal tourism caters to Muslim travellers by ensuring core Muslim-friendly attributes such as halal food availability, prayer facilities, Muslim-friendly accommodation, and other services that meet Islamic values and expectations (Ahmad, Firdausi, & Abdul Latif, 2025). The Global Muslim Travel Index (GMTI) developed by Crescentrating and Mastercard (2024) consistently highlights Indonesia as one of the leading global destinations for Muslim travelers due to its rich cultural heritage, Islamic identity, and growing infrastructure that supports halal tourism. The continued rise in Muslim travel spending—estimated at more than USD 225 billion annually—further demonstrates the enormous potential of this sector (DinarStandard, 2023).

However, the rapid expansion of Sharia tourism presents both opportunities and challenges. While the market potential is promising, the long-term sustainability of this segment depends on the extent to which ethical values are integrated into business operations. In this regard, Islamic business ethics play a fundamental role in guiding entrepreneurial conduct, consumer relations, and marketing strategies. Islamic business ethics, grounded in the moral principles of the Qur'an and Sunnah, emphasize justice, honesty, trustworthiness, and social responsibility as foundational values guiding ethical conduct in business activities (Wahyudi, 2024). These principles are not only moral imperatives but also practical foundations for achieving customer trust, satisfaction, and loyalty. Within the framework of Sharia tourism, ethical business practices ensure that tourism operators maintain the integrity of their services while fostering long-term consumer confidence and brand reputation.

Consumer confidence and trust are essential determinants of tourism success, especially because services in tourism are largely intangible and so tourists rely on their trust in service providers' promises of quality and safety to make decisions. (Huddin, Kurnia, & Deviyantoro, 2024). Tourists tend to choose destinations and service providers they perceive as reliable, credible, and consistent with their personal values. In the case of Sharia tourism, consumer confidence extends beyond product quality to encompass the degree of compliance with Islamic norms. Muslim travelers seek assurance that their tourism experiences—ranging from food consumption to recreational activities—are halal and spiritually safe. Therefore, the ethical orientation of businesses becomes an indicator of trustworthiness that directly influences consumer decision-making. In the context of halal tourism, the alignment of service delivery with Islamic moral values and ethical practices positively shapes Muslim tourists' perceptions of trust and satisfaction, which in turn strengthens their loyalty and intention to revisit Sharia-compliant destinations." (Primadona, Hartoyo, & Yuliati, 2025).

Although research on halal and Islamic tourism has expanded over recent years, current literature reviews indicate that many studies remain descriptive or thematic rather than empirically integrating Islamic ethical values, consumer behaviour, and marketing strategies in sharia-compliant tourism. This suggests a gap in comprehensive empirical scholarship that connects Islamic business ethics with Muslim tourist confidence and strategic destination marketing (Julina, Harahap, & Moi, 2025). Very few have examined how these relationships manifest in religious tourism settings, such as mosque-based tourism. This gap is significant because religious tourism integrates spiritual, cultural, and economic dimensions, requiring a unique analytical lens. Furthermore, the localized development of Sharia tourism in regions such as Blitar Regency, East Java, offers an opportunity to study how ethical business conduct influences marketing effectiveness and consumer trust at the community level.

Research on Islamic and halal tourism indicates that academic inquiry should be framed within broader contexts and global scholarly trends rather than focusing narrowly on a single local setting. Recent literature reviews emphasize that much of the existing work in this field has developed around cross-regional themes such as consumer behaviour, destination branding, and governance strategies, instead of isolated local practices (Lestari & Nur Hidayah, 2025). Positioning empirical analysis within these wider trends enables the study to generate more generalizable and theoretically meaningful insights beyond a specific geographical context.

The theoretical foundation of this research builds upon several prior studies. Recent literature on halal and Sharia tourism describes it as a multidimensional concept, integrating religious values, ethical service standards, and experiential components that together define the Muslim-friendly tourism experience (Alam & Sukmana, 2023). Their work established that Muslim tourists' satisfaction and loyalty are significantly influenced by the alignment between their religious values and the services offered. Similarly, studies published in Studies on Islamic business ethics have shown that the implementation of Islamic ethical principles, such as honesty, fairness, transparency, and trustworthiness, has a positive and significant influence on consumer trust across various business contexts. Research indicates that when businesses uphold these ethical values in their operations, consumer perceptions of reliability and integrity are strengthened, thereby fostering higher levels of trust and long-term loyalty (Salidia & Rialdy, 2024). Recent empirical studies indicate that religiosity and halal awareness significantly shape Muslim consumer behaviour, particularly in how individuals evaluate product attributes and make purchasing decisions within Muslim-majority societies. Specifically, higher levels of religiosity have been found to positively influence halal awareness, which in turn affects consumer decision-making regarding halal products (Novita Sari & Susanti, 2025). However, the purpose and scope of this study need to be clearly articulated to distinguish it from broader research on consumer behaviour and to justify its specific focus.

THEORETICAL BACKGROUND AND RESEARCH MODEL

The theoretical foundation of this study draws on two major frameworks Commitment Trust Theory and the Theory of Planned Behavior (TPB) to explain consumer trust and behavioral intention in the context of Sharia based religious tourism, supported by recent empirical research showing the relevance of TPB in predicting Muslim tourists' decision making and revisit intentions (Abror et al., 2025). Both theories are central to understanding how interpersonal and institutional trust shape decision making processes, especially when consumers engage with services that are deeply intertwined with religious and ethical values. Commitment Trust Theory emphasizes that relationships are built and sustained through trust and commitment, which are essential for fostering long term engagement and loyalty in service contexts characterized by moral expectations. Meanwhile, TPB provides a complementary perspective by explaining how attitudes, subjective norms, and perceived behavioral control influence an individual's intention to participate in religious tourism. Integrating these theories enables a more comprehensive understanding of how emotional, cognitive, and moral dimensions converge to form trust based behavioral intentions. In Sharia tourism, this integration highlights the crucial role of perceived compliance with Islamic principles in reinforcing both trust and commitment among consumers, thereby ensuring the authenticity of the religious experience. Moreover, this theoretical combination underscores how ethical consistency, social influence, and faith-based motivation collectively determine consumer loyalty and satisfaction within Islamic tourism environments (Abror et al., 2023).

Contemporary relationship marketing literature consistently emphasizes trust and commitment as foundational constructs in building and sustaining long-term customer relationships. Trust facilitates confidence in relational exchanges by reducing perceived risk, while commitment reflects a customer's enduring intention to maintain a valued relationship over time (Morgan & Hunt, 1994; da Costa Fernandes, 2024). Trust is commonly conceptualized as confidence in a service provider's reliability, honesty, and integrity, whereas commitment represents a long-term relational orientation beyond transactional interactions. Within the context of Sharia tourism, trust becomes particularly salient due to the intangible nature of tourism services and the necessity of compliance with Islamic principles, where it plays a crucial role in reducing

uncertainty and enhancing satisfaction and revisit intentions (Soliman, 2025). Furthermore, halal tourism attributes, including halal-compliant infrastructure, availability of prayer facilities, and Muslim-friendly services, significantly shape Muslim tourists' perceptions, confidence, and behavioral intentions, as these attributes function as credible assurances of religious compliance (Ahmad, Firdausi, & Abdul Latif, 2025).

Recent research in relationship marketing emphasizes that trust and commitment remain fundamental constructs for building long-term customer relationships, where trust enhances confidence in relational exchanges and commitment reflects customers' intention to maintain ongoing relationships. (Badrinarayanan, 2024). However, the application of this theory within the domain of religious tourism remains relatively underexplored. Religious tourism represents a sector where spiritual, cultural, and economic motivations converge, and the establishment of consumer trust is influenced by both tangible and intangible factors. Islamic business ethics principles such as honesty (*ṣidq*), fairness (*‘adl*), trustworthiness (*amānah*), and transparency influence consumer trust positively by enhancing perceptions of ethical conduct and commitment to just business practices, which strengthens customer confidence and loyalty. (Mufidah, Gofur, & Soraya, 2025). These values not only enhance the perceived authenticity of the service but also reflect the moral credibility of the provider.

Moreover, integrating Commitment-Trust Theory with the principles of Islamic ethics suggests that trust in Sharia tourism is multidimensional encompassing emotional, moral, and spiritual satisfaction. Islamic marketing represents an ethical and spiritual paradigm that situates marketing activities within a framework of moral accountability grounded in principles such as honesty, justice, trustworthiness, and benevolence, where ethical conduct and social welfare are integral to building positive relationships with consumers rather than merely promoting compliant products (MayaPutra & Yusrizal, 2025). Thus, commitment from both parties service providers and consumers must be seen as a form of *niyyah* (intention) to uphold faith-based values in every transaction. This theoretical integration underscores that sustainable trust in Sharia tourism can only be achieved through consistent ethical behavior, moral accountability, and long-term relational engagement aligned with the Islamic worldview. Additionally, when service providers consistently demonstrate *ihsan* (excellence in service) and *taqwa* (God-consciousness), consumers perceive the relationship as not only transactional but also as a reflection of shared religious values. Consequently, the interplay between trust, commitment, and Islamic ethical practice becomes the cornerstone of a holistic framework for understanding consumer loyalty and satisfaction in the Sharia tourism context.

Building upon this theoretical grounding, the present study extends the Commitment-Trust Theory to the context of Sharia tourism, offering a deeper understanding of how ethical and spiritual dimensions interact in shaping consumer behavior. The theory, originally developed in the field of relationship marketing, posits that trust and commitment are two central constructs that determine the strength and stability of long-term relationships between businesses and consumers. Within Sharia tourism, this framework is particularly relevant because Islamic ethics provide a moral foundation that guides business conduct and consumer decision-making alike. By integrating Islamic ethical values such as honesty (*ash-shiddq*), justice (*al-‘adl*), transparency (*al-bayān*), and responsibility (*al-mas’iliyyah*), destination managers can cultivate trust among Muslim travelers, which in turn leads to stronger emotional and behavioral commitment.

In this context, the commitment of Muslim travelers extends beyond transactional satisfaction or short-term loyalty; it also reflects spiritual alignment and faith-driven decision-making. Religiosity plays a central role in shaping Muslim travellers' motivations and decision-making, as strong religious values influence their preferences for halal-compliant services and pilgrimage-oriented experiences, reflecting how travel choices are embedded in personal religious identity and spiritual fulfilment (Suci, Wiyati, Siregar, & Nanda, 2024). Therefore, trust built upon ethical consistency not only enhances customer retention but also reinforces a sense of moral connection between the traveler and the destination.

Moreover, the consistent application of Islamic business ethics contributes to the development of

sustainable marketing practices that respect both human and spiritual values. It nurtures a loyal consumer base that seeks balance between spiritual fulfillment, service quality, and social responsibility. This integration of faith and commerce represents the essence of Sharia-compliant tourism—where ethical integrity becomes the driving force behind long-term growth, reputation, and global competitiveness.

The Theory of Planned Behavior explains behavioral intention as a function of attitudes toward the behavior, subjective norms, and perceived behavioral control, which collectively predict individuals' intentions to perform a given behavior." (Wibawa & Nurbaeti, 2025). TPB posits that human behavior is guided by three determinants: (1) attitudes toward the behavior, which reflect personal evaluations of performing that behavior; (2) subjective norms, referring to perceived social pressure to engage or not engage in a particular behavior; and (3) perceived behavioral control, which denotes the perceived ease or difficulty of performing the behavior based on past experiences and anticipated obstacles.

In the context of Sharia tourism, TPB helps to explain how consumer trust shaped by the ethical conduct and reputation of service providers directly influences behavioral intentions such as destination choice, revisit likelihood, and word-of-mouth recommendations. Muslim travelers' perceptions of halal-friendly destination attributes significantly shape their behavioral intentions, as positive evaluations of services and facilities that align with Islamic values increase their willingness to visit and engage with those destinations (Wulandari et al., 2025). Moreover, social and cultural factors, such as community influence and religious identity, further reinforce these behavioral intentions. In the context of halal tourism, subjective norms defined as the social pressure felt from significant others significantly influence Muslim travellers' intentions to visit destinations, as the expectations of family, friends, and community shape travel decisions in accordance with shared religious and cultural values (Romadon, Hendri, & Parwito, 2024). Perceived behavioral control also affects the decision-making process by determining how easily consumers can access and experience Sharia-compliant tourism services. The availability of Muslim-friendly destination attributes such as halal food, prayer facilities, and appropriate accommodation increases perceived behavioral control, which in turn positively influences Muslim tourists' intentions to visit and revisit halal tourism destinations (Jeaheng, Eid, & El-Gohary, 2022). In essence, TPB illustrates that trust and perceived compatibility with religious norms jointly shape the behavioral intentions of Muslim travelers. This makes it a relevant framework for understanding the dynamics of faith-based consumption in the tourism industry.

Integrating Commitment-Trust Theory and the Theory of Planned Behavior allows for a more holistic understanding of consumer behavior in Sharia tourism. While the former emphasizes the relational and ethical dimensions of trust, the latter focuses on the psychological and social determinants of behavior. The convergence of these two theories provides a dual lens through which to examine the formation of consumer trust and its translation into behavioral intentions. Trust operates as both a relational outcome (under Commitment-Trust Theory) and a behavioral antecedent (under TPB), mediating the relationship between ethical conduct and consumer behavior.

Contemporary research in halal tourism underscores the need for theoretical models that integrate Islamic values, ethical considerations, and psychological constructs to more accurately explain Muslim tourists' behavioural intentions, reflecting the growing demand for context-specific frameworks that bridge religion, ethics, and consumer psychology (Jabeen, Khan, Bhatti, Falahat, & Qureshi, 2025). The spiritual and moral dimensions of Islamic marketing demand a theoretical framework that accommodates both rational decision-making and faith-based motivation. As such, combining Commitment-Trust Theory and TPB supports the development of a conceptual model that aligns with Islamic worldviews, where consumption is not merely an economic act but also an expression of faith and moral responsibility.

Furthermore, the integration of these theories strengthens the explanatory power of consumer trust in predicting behavioral intentions within religiously governed marketsIn relationship marketing research, trust and commitment continue to be recognized as core determinants for

building and maintaining long-term customer relationships, while the Theory of Planned Behavior remains a widely used framework to explain how attitudes, subjective norms, and perceived behavioural control collectively shape behavioural intentions across various consumer contexts, including tourism (Rew, 2024). In Sharia tourism, these elements interact in a unique way trust is cultivated through ethical compliance and religious integrity, which subsequently shapes positive attitudes and intentions toward Sharia-compliant services. This theoretical synthesis therefore contributes to a deeper understanding of how religiosity and ethical trust intertwine to guide consumer loyalty and behavioral consistency in faith-based consumption contexts.

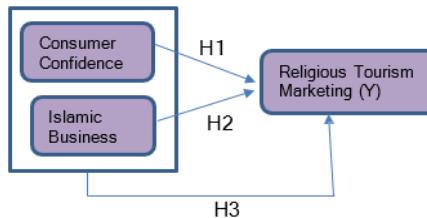
In addition, the combined model enables researchers to explore the moderating effects of religiosity, perceived ethicality, and cultural orientation on consumer trust formation. It recognizes that in Islamic markets, decision-making is not only influenced by perceived benefits or social norms but also by adherence to Sharia values and the pursuit of spiritual satisfaction. Hence, integrating Commitment-Trust Theory and TPB extends the explanatory scope beyond conventional consumer behavior models, offering a more comprehensive approach that accounts for both moral conviction and psychological intention in shaping Sharia-compliant behavioral outcomes.

Moreover, this combined theoretical framework provides valuable insights for practitioners and policymakers in the tourism sector. Understanding how trust and behavioral intentions are shaped can guide the design of marketing strategies that emphasize authenticity, transparency, and ethical compliance. For instance, Sharia-compliant tourism operators can enhance consumer trust by providing visible cues of compliance such as halal certification, ethical advertising, and gender-sensitive services that align with Islamic teachings. Standardized and coherent regulatory frameworks for halal tourism are critical to enhancing institutional support, aligning local policies, and improving service quality across destinations all of which contribute to greater consumer confidence, sustainable development, and destination competitiveness (Jaelani et al., 2025).

In summary, the literature suggests that trust, commitment, and behavioral intention are deeply interconnected constructs that underpin consumer behavior in Sharia tourism. The integration of Commitment-Trust Theory and the Theory of Planned Behavior offers a robust foundation for understanding how Islamic ethical values influence consumer perceptions and actions. This theoretical synthesis not only contributes to academic discourse but also provides practical implications for the development of sustainable, ethical, and spiritually fulfilling tourism practices.

RESEARCH METHODS

This study adopts a quantitative approach utilizing a survey method. The quantitative approach is selected to examine the causal relationships among variables, namely consumer trust, Islamic business ethics, and religious tourism marketing, and to assess their statistical significance. The survey method is employed to collect data from a large number of respondents, thereby facilitating the generalization of the findings. The research design applied in this study is explanatory (causal-comparative), which is appropriate for analyzing cause-and-effect relationships among variables. Through this design, the researcher aims to elucidate how Islamic business ethics and consumer trust influence the marketing of religious tourism. Furthermore, the quantitative approach allows for the application of various statistical techniques to test hypotheses objectively and minimize researcher bias. Data are analyzed using descriptive statistics, reliability and validity tests, correlation analysis, and multiple regression to examine the relationships among variables. All statistical analyses are conducted using Statistical Package for the Social Sciences (SPSS) software. By distributing structured questionnaires, the study seeks to obtain measurable data that can provide a comprehensive picture of the relationships between variables. This design is also suitable for identifying patterns and trends in consumer behavior related to religious tourism activities. The findings are expected to offer valuable insights for stakeholders, including tourism managers, marketers, and policymakers, to develop more ethical and trust-based marketing strategies that align with Islamic principles.



Source: Research data processed by the authors

Figure 1. CONCEPTUAL FRAMEWORK

The research was conducted at the Ar-Rahman Mosque Tourism Site located in Blitar Regency during the period of March to April 2025. The study population comprises all individuals who have visited or expressed an interest in visiting the Ar-Rahman Mosque Tourism Site. A purposive sampling technique was employed, with the inclusion criteria being: (1) having visited the Ar-Rahman Mosque at least once, and (2) being at least 17 years of age. Based on the sample size determination using the Yamane or Isaac & Michael formula, a total of 150 participants were selected. Data collection was carried out through the distribution of structured (closed-ended) questionnaires, both online and offline. The data analysis procedures included: (1) descriptive statistical analysis, (2) classical assumption testing, (3) multiple linear regression analysis, (4) hypothesis testing, and (5) coefficient of determination analysis.

Additionally, this sampling and data collection strategy was designed to ensure that the respondents represented a diverse range of visitors, including both local and non-local tourists. This approach allows for a more accurate understanding of visitor perceptions and behaviors toward religious tourism. The use of both online and offline questionnaires also increases response rates and reduces potential sampling bias. The data analysis techniques employed are intended to provide robust and reliable findings, enabling the researcher to draw meaningful conclusions about the influence of Islamic business ethics and consumer trust on religious tourism marketing at the Ar-Rahman Mosque Tourism Site.

ANALYSIS AND RESEARCH RESULTS

This study involved 150 respondents who were visitors to the Ar-Rahman Mosque Tourism Site in Blitar Regency. The demographic characteristics of respondents are presented below.

Table 1.
Demographic Characteristics of Respondents

Category	Classification	The frequency of	Percentage (%)
Gender	Male	72	48.0
	Women	78	52.0
Age	18-30 years	45	30.0
	31-40 years	52	34.7
	41-50 years	38	25.3
	> 50 years	15	10.0
Education	High school / equal	38	25.3
	Diploma	32	21.3
	BACHELOR	65	43.4

Income	Graduate <3 million 3-5 million 5-8 million > 8 million	15 35 58 42 15	10.0 23.3 38.7 28.0 10.0
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Source: Research data processed by the authors

Table 2.
Validity and Reliability Test Results

Variable	Number of items	Cronbach 's Alpha	Information
Islamic Business Ethics (X1)	12	0.847	Reliable
Consumer Confidence (X2)	10	0.832	Reliable
Marriage Tourism Sharia (Y)	15	0.891	Reliable

Source: Research data processed by the authors

All statement items yielded r-count values greater than r-table (0.1603) at a 5% significance level, indicating that the entire research instrument is valid and reliable.

Table 3.
Descriptive Statistics of Research Variables

Variable	The mean	STD. Deviation	Min	Max	Category
Islamic Business Ethics (X1)	4.12	0.658	2.5	5.0	The high
Consumer Confidence (X2)	3.98	0.724	2.2	5.0	The high
Marriage Tourism Sharia (Y)	4.05	0.686	2.3	5.0	The high

Source: Research data processed by the authors

Descriptive Statistics of Research VariableDescriptive analysis reveals that all research variables fall into the "high" category, with average scores exceeding 3.8 on a 5-point Likert scale. The normality test using the Kolmogorov-Smirnov method yielded a significance value of 0.087 (>0.05), indicating normally distributed residuals. The Glejser test showed significance values >0.05 for all variables, suggesting no heteroscedasticity. Multicollinearity test results are presented in Table 4.

Table 4.

Multicollinearity Test Results

Variable	Tolerance	Vif	Information
Islamic Business Ethics (X1)	0.672	1.488	No multicollinearity
Consumer Confidence (X2)	0.672	1.488	No multicollinearity

Source: Research data processed by the authors

Table 5.
Multiple Linear Regression Results

Variable	Bed	STD. Error	Beta	T	SIG.
Constant	0.845	0.298	-	2.836	0.005
Islamic Business Ethics (X1)	0.452	0.078	0.434	5.795	0.000
Consumer Confidence (X2)	0.387	0.071	0.408	5.451	0.000

Source: Research data processed by the authors

The regression model is expressed as: $Y = 0.845 + 0.452X_1 + 0.387X_2$

Table 6.
T-Test Results

Hypothesis	Variable	t-count	t-table	SIG.	Decision
H1	$X_1 \rightarrow Y$	5.795	1.976	0.000	Received
H2	$X_2 \rightarrow Y$	5.451	1.976	0.000	Received

Source: Research data processed by the authors

Table 7.
F-Test Results

The model	Sum of squares	Df	Mean Square	F	SIG.
Regression	42.156	2	21.078	67.234	0.000
Residual	46.087	147	0.314	-	-
Total	88.243	149	-	-	-

Source: Research data processed by the authors

The F-value of 67.234 exceeds the F-table value of 3.06 ($p < 0.05$), confirming acceptance of hypothesis H3

Table 8.

Coefficient of Determination

The model	R	R Square	Adjusted R Square	STD. Error of Estimate	the
1	0.691	0.478	0.471	0.560	

Source: Research data processed by the authors

The adjusted R^2 value of 0.471 indicates that 47.1% of the variance in religious tourism marketing can be explained by Islamic business ethics and consumer trust.

The findings of this study demonstrate that consumer trust has a positive and significant effect on sharia tourism marketing at the Ar-Rahman Mosque Tourism Site in Blitar Regency ($\beta = 0.387$, $t = 5.451$, $p < 0.001$). This finding supports the second hypothesis (H2) and aligns with the Commitment-Trust Theory proposed by Morgan and Hunt (1994), which asserts that trust is a fundamental element in establishing long-term relationships between service providers and consumers. In the context of religious tourism, trust reflects tourists' belief that the services offered comply with Islamic principles, such as halal food, cleanliness, and the availability of adequate worship facilities. This finding is further reinforced by Eid and El-Gohary (2015), who found that trust in Islamic attributes positively contributes to the intention of Muslim tourists to visit. At the Ar-Rahman Mosque, such trust is cultivated through the consistent provision of sharia-based services by the management, ultimately encouraging word-of-mouth promotion and increasing visitor loyalty.

In addition, Islamic business ethics are also shown to have a positive and significant influence on sharia tourism marketing ($\beta = 0.452$, $t = 5.795$, $p < 0.001$), supporting the first hypothesis (H1). Islamic business ethics encompass values such as honesty (ash-shidq), justice (al-'adl), responsibility (al-mas'uliyyah), and transparency (al-wuduh), which in practice form the foundation for building strong relationships with consumers. This finding is consistent with the views of Battour and Ismail (2016), who emphasized that the integration of Islamic values in tourism destination management can enhance visitors' perceptions and trust. At the Ar-Rahman Mosque, these ethical values are implemented through transparent pricing, honesty in promotion, halal-compliant services, and environmentally responsible management in accordance with sharia. The application of these ethical principles not only enhances the positive image of the destination but also strengthens its differentiation in the competitive tourism market (Zamani-Farahani & Henderson, 2010).

Simultaneously, the results of the F-test demonstrate that consumer trust and Islamic business ethics jointly exert a significant influence on the effectiveness of Sharia tourism marketing ($F = 67.234$, $p < 0.001$), with an adjusted R^2 value of 0.471. This statistical outcome indicates that these two independent variables together account for 47.1% of the variation in Sharia tourism marketing effectiveness. In other words, nearly half of the success in promoting Sharia-based tourism can be explained by the extent to which ethical principles are applied and consumer trust is maintained. The remaining 52.9% of the variation is influenced by other critical factors, including service quality, facility adequacy, accessibility, pricing strategies, and promotional effectiveness elements that also shape visitor satisfaction and overall experience.

These results are aligned with the relational marketing theory, which emphasizes that trust and ethical behavior form the foundation of long-term, mutually beneficial relationships between organizations and their consumers (Ndubisi, 2007). Within the context of Sharia tourism, this perspective underscores that marketing is not merely about attracting visitors but also about nurturing ongoing relationships grounded in honesty, transparency, fairness, and accountability.

For managers of religious tourism destinations such as the Ar-Rahman Mosque Tourism Site, these findings carry practical implications. Consistent implementation of Islamic ethical values including ash-shidq (truthfulness), al-'adl (justice), and al-mas'uliyyah (responsibility) can foster stronger consumer confidence, which ultimately leads to greater visitor loyalty and positive word-of-mouth. By embedding ethical consistency into all aspects of service delivery and communication, destination managers can develop marketing strategies that are not only effective and sustainable but also spiritually and socially responsible, reinforcing the credibility of Sharia tourism as an ethical model for the broader tourism industry.

DISCUSSION

This study contributes theoretically in several ways: First, it enriches the literature on religious tourism marketing by integrating the concepts of consumer trust and Islamic business ethics. The

findings suggest that conventional marketing theories need to be adapted by incorporating religious values in the context of sharia tourism. Second, this study confirms the relevance of the Theory of Planned Behavior in the context of religious tourism, wherein consumer trust in the alignment of products with Islamic values influences their intentions and behaviors. Third, the study proposes a conceptual model explaining the mediating role of consumer trust in the relationship between Islamic business ethics and sharia tourism marketing an area that has received limited exploration in existing literature.

Furthermore, this research offers a new theoretical perspective by positioning ethical values not merely as external factors but as core determinants that shape marketing strategies and consumer decision-making processes. By bridging marketing theory with Islamic ethical principles, the study provides a solid foundation for further empirical research in the field of sharia-based tourism. It also encourages future scholars to investigate other potential mediating and moderating variables that can strengthen the understanding of consumer behavior in religious tourism contexts.

The findings of this research provide several practical implications for managers of religious tourism destinations. First, the management of the Ar-Rahman Mosque and other sharia-compliant destinations must prioritize the consistent implementation of Islamic business ethics in all aspects of operations. This includes transparency in pricing, honesty in promotional activities, fairness in service delivery, and environmental responsibility. Second, building and maintaining consumer trust should become a central strategy in sharia tourism marketing. This can be achieved through halal certification, endorsements from religious leaders, and consistency in the provision of sharia-compliant facilities and services. Third, marketing strategies for sharia tourism should integrate both consumer trust and Islamic business ethics simultaneously in order to achieve optimal effectiveness. A partial approach focusing on only one of these aspects is unlikely to yield maximum results.

In addition, destination managers should prioritize continuous training and capacity building programs for all staff members to ensure they have a deep understanding of Islamic ethical values and can apply them consistently in their daily interactions with visitors. Such training should cover practical aspects of Sharia-compliant service, including hospitality, modesty, honesty, fairness, and respect for religious obligations. When employees embody these values sincerely, they become ambassadors of Islamic ethics, creating a service environment that not only satisfies visitors' material needs but also nurtures their spiritual comfort and peace of mind. This alignment between ethics and service quality is essential to maintaining the authenticity of Sharia tourism destinations.

Furthermore, establishing clear communication channels and structured feedback mechanisms such as suggestion boxes, digital surveys, and post-visit interviews can significantly enhance visitor satisfaction and trust. Through these channels, tourists can express their expectations, experiences, and concerns, allowing management to respond promptly and effectively. The presence of an open feedback system also demonstrates transparency and accountability, both of which are fundamental components of Islamic business ethics. By listening to visitors and implementing their suggestions, managers reinforce mutual respect and continuous improvement. Moreover, collaboration with local communities, religious institutions, and tourism stakeholders is crucial to strengthening the destination's credibility and reputation as a truly Sharia-compliant and community-based tourism site. Such partnerships foster shared responsibility, cultural authenticity, and socio-economic empowerment. Involving local residents and religious leaders not only builds trust but also ensures that the destination operates in harmony with local values and traditions. Ultimately, these collective efforts contribute to visitor loyalty, long-term sustainability, and the global recognition of Sharia tourism as an ethical, inclusive, and spiritually enriching form of travel.

This study has several limitations that must be acknowledged: First, the research was conducted at only one religious tourism site, namely the Ar-Rahman Mosque in Blitar Regency, thus limiting the generalizability of the findings to other sharia tourism destinations. Second, the use of a cross-sectional data collection method restricts the ability to infer temporal causal relationships among variables. Third, the findings suggest that religious tourism marketing is shaped by factors beyond

consumer trust and Islamic business ethics. Rather than reiterating statistical outcomes, this study interprets the results as indicating that marketing effectiveness in religious tourism is influenced by broader psychological, social, and contextual elements, as emphasized in existing consumer behavior and tourism literature. Thus, while trust and ethical practices remain fundamental, future research should incorporate additional theoretical variables to provide a more comprehensive explanation of religious tourism marketing.

Moreover, the study relied on self-reported data collected through questionnaires, which may be subject to response bias or social desirability bias, particularly when dealing with sensitive issues related to religion and ethics. The sample size, although adequate for statistical analysis, may not fully capture the diversity of perceptions among different demographic groups, such as age, gender, education level, and socioeconomic background. In addition, external factors such as government regulations, cultural influences, technological developments, and economic conditions were not included in the analysis, even though they may significantly affect religious tourism marketing strategies.

Future research should consider expanding the scope of investigation to include multiple religious tourism destinations that represent diverse cultural, social, and geographical contexts. By doing so, scholars can strengthen the external validity and generalizability of the findings, ensuring that the conclusions drawn from one location such as the Ar-Rahman Mosque Tourism Site—can be meaningfully applied to other Sharia-compliant destinations across different regions or countries. Comparative studies between urban and rural religious tourism sites, or between domestic and international destinations, could reveal valuable insights into how local customs, governance structures, and cultural values influence the implementation of Islamic business ethics and their impact on consumer confidence.

Additionally, employing a longitudinal research design would enable a deeper understanding of how consumer trust and Islamic business ethics evolve over time and how they continuously affect marketing effectiveness. This approach could capture the dynamic nature of consumer perceptions and behavioral changes that occur as destinations grow, adapt, or face challenges such as economic shifts or global crises. Long-term observation can also help identify whether ethical consistency leads to sustained consumer loyalty and brand reputation within the Sharia tourism sector.

Furthermore, future studies should integrate additional variables such as service quality, destination image, religious motivation, and perceived value to develop a more comprehensive model of Sharia tourism marketing. Including these dimensions would allow researchers to analyze the complex interactions among ethical practices, emotional connections, and experiential satisfaction. Such multidimensional frameworks can contribute to the development of more effective, ethical, and sustainable marketing strategies that align with Islamic principles while meeting the evolving expectations of Muslim travelers.

CONCLUSION

Consumer trust and Islamic business ethics both have a positive and significant impact on religious tourism marketing at the Ar-Rahman Mosque Tourism Site in Blitar Regency. The study found that consumer trust, which is built by providing facilities and services that align with sharia principles, is a key factor in improving the effectiveness of religious tourism marketing. Overall, the findings indicate that consumer trust plays a crucial role in strengthening the effectiveness of sharia tourism marketing. In addition, the consistent application of Islamic business ethics such as honesty, justice, and responsibility further reinforces marketing performance by fostering credibility, moral legitimacy, and positive stakeholder perceptions. Together, these results highlight that ethical conduct and trust are not merely supporting factors, but central pillars in developing sustainable and value-based religious tourism marketing strategies.

These results highlight the importance of integrating ethical values and trust-based strategies to build stronger relationships with consumers and sustain tourism growth. However, this study is subject to several limitations. It focuses on a limited set of variables and relies on self-reported survey data, which may not fully capture the complexity of consumer behavior in religious tourism

contexts. In addition, the scope of the sample may restrict the generalizability of the findings to other destinations or cultural settings. Future research should therefore incorporate additional explanatory variables, alternative methodological approaches, and more diverse study contexts to provide a more comprehensive understanding of sharia tourism marketing.

Together, consumer trust and Islamic business ethics explain 47.1% of the variation in sharia tourism marketing, indicating a strong synergy between the two. To improve the management of the Ar-Rahman Mosque Tourism Site, an integrated strategy is recommended. This includes enhancing consumer trust through halal certification and transparency, institutionalizing Islamic business ethics via standard operating procedures and employee training, and promoting sharia value-based marketing on social media. The recommendations also include optimizing facilities, developing educational and spiritual tourism packages, and creating policies like regional regulations and an accreditation system.

Additionally, future research should consider longitudinal approaches, mixed methods, and models that incorporate factors like service quality and customer satisfaction. The long-term goal of these strategies is to strengthen consumer trust, create competitive advantages, and position Indonesia as a global leader in the sharia tourism industry. Expanding the scope of research across various regions and demographics will provide a more comprehensive understanding of visitor behaviors and preferences.

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