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An Evaluation of Service Quality and Brand Loyalty from the Perspective of Halal-Concept Hospitality Establishments

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Abstract

The global travel and hospitality industry has witnessed the rapid expansion of a distinct market segment shaped by religious observance, ethical consumption, and lifestyle compatibility, commonly referred to as halal tourism. As the Muslim consumer base grows in both size and purchasing power, businesses operating in accommodation, food and beverage services, and the wider hospitality industry face increasing pressure to align their products and processes with Islamic principles while maintaining the service standards expected of contemporary hospitality establishments. This article examines the intersection of three interrelated strands of scholarship: the conceptual foundations of halal tourism and halal-oriented hotels (Battour & Ismail, 2016; Battour et al., 2010); the theoretical development of service quality as a construct (Parasuraman et al., 1988; Grönroos, 1984); and the formation, significance, and antecedents of brand loyalty (Oliver, 1999; Aaker, 1991). Drawing on accumulated research in marketing, tourism management, and Islamic business ethics, the review synthesizes definitions, models, and standards that collectively explain how halal-compliant establishments may develop sustainable customer relationships. The discussion progresses from the meaning of halal to the emergence and standardization of halal tourism and halal hotels, the conceptual foundations of services and service quality, and finally the mechanisms through which brand loyalty is established and maintained.

Keywords: Brand loyalty, Brand trust, Customer satisfaction, Halal tourism, Halal-concept hotels, Narrative review, Service quality.

1. Introduction and Methodological Framework of the Review

The primary aim of this review is to provide an integrated discussion of the relationship between perceived service quality and brand loyalty in halal-concept accommodation establishments, considering religious compliance, customer satisfaction, perceived value, and brand trust. The review is situated at the intersection of tourism management, services marketing, and consumer behavior. The sources and theoretical connections presented in the main text provide a narrative synthesis. However, because search dates, databases, search strings, and study-screening records are not documented in the present manuscript, it would be inappropriate to describe this study as a systematic review or meta-analysis.

1.1. Scope and Contribution of the Review

This study is a narrative review that interprets the conceptual literature on halal-concept accommodation establishments alongside approaches from services marketing and consumer behavior. Relationships among the concepts are discussed using the available body of selected sources; no claim is made that the sources represent the entire literature or that the studies were identified through a systematic search. This distinction is important for accurately assessing the strength of the resulting conclusions.

The central question is: Through which mechanisms might general service quality and perceived religious compliance shape brand loyalty in halal-concept accommodation establishments? This question is examined in relation to customer satisfaction, perceived value, brand trust, and attitudinal loyalty.

1.2. Literature Review Method and Limitations

This article is a structured narrative review bringing together selected theoretical and empirical studies on halal tourism and accommodation, service quality, brand trust, customer satisfaction, and brand loyalty. It first considers the theoretical foundations of these concepts, then discusses their applications and consumer behavior in halal accommodation settings, and finally critically evaluates shared findings and relationships that remain insufficiently explained.

Sources were evaluated on the basis of their direct relevance to the topic and their explanatory contribution. As there is no preregistered review protocol, reproducible search strategy covering all relevant databases, or PRISMA

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flow record, the study is not presented as a systematic review or meta-analysis. Its reliance on selected literature limits its comprehensiveness and generalizability.

2. Materials and Methods

2.1. Halal Tourism

2.1.1. The Concept of Halal

The Arabic term "halal" refers to what is permissible or lawful under Islamic law, or Sharia, and stands in direct contrast to "haram," meaning prohibited. Although it is often associated with permissible foods and the prohibition of products such as pork and alcohol, its scope is considerably broader. Under Islamic law, halal constitutes a comprehensive framework governing not only what may be consumed but also how goods are produced, services delivered, financial transactions structured, and individuals expected to behave in commercial and social life (Battour & Ismail, 2016).

At its core, halal reflects the view that economic activity cannot be separated from ethical and spiritual obligations. A halal transaction is not simply one that avoids certain prohibited substances; it must also be conducted with honesty, fairness, transparency, and respect for the rights of all parties. In a commercial setting, therefore, halal compliance extends beyond visible concerns such as food preparation and ingredient selection to encompass procurement practices, working conditions, contractual clarity, and the treatment of customers.

In hospitality and tourism, the concept of halal has been translated into a set of practical requirements. These typically include halal-certified food and beverages; the exclusion or careful segregation of alcohol; facilities supporting Islamic religious practices, such as prayer areas and qibla indicators; gender-sensitive facility design; and modest dress or privacy considerations in shared spaces such as swimming pools and spas (Met et al., 2013). Because halal compliance is fundamentally a matter of religious observance rather than merely a marketing label, businesses seeking to serve this market must engage with its underlying principles instead of treating halal as a superficial branding exercise.

Researchers have emphasized that halal is more accurately understood as a continuum than as a binary condition. An establishment may be fully halal-certified or only partially compliant in certain operational areas (Çalık & Adam, 2020). This distinction is particularly important for tourism businesses, as the extent of compliance influences which segments of the Muslim travel market they can realistically serve, ranging from highly observant travelers who require comprehensive certification to more flexible travelers who appreciate the availability of halal meals and prayer facilities.

2.1.2. Development and Emergence of Halal Tourism

Halal tourism, also referred to in the literature as Islamic tourism, Sharia-compliant tourism, or Muslim-friendly tourism, encompasses tourism activities, products, and services designed or adapted to meet Muslim travelers' needs in accordance with Islamic principles (Battour & Ismail, 2016). Although religious journeys, particularly pilgrimages to Mecca and Medina, have existed for more than a millennium, the emergence of halal tourism as a distinct commercial category within the wider travel industry is relatively recent. Foundational academic contributions largely date from the early 2000s and 2010s (Battour et al., 2010).

Several converging forces help explain this development. First, demographic growth among the global Muslim population, which has a comparatively youthful age structure and diverse travel preferences, has generated substantial latent demand for travel. Second, rising incomes in Muslim-majority economies, particularly Gulf Cooperation Council countries and parts of Southeast Asia, have increased the number of travelers able to undertake international leisure trips rather than travel solely for religious obligations. Third, greater awareness and assertion of religious and lifestyle needs among Muslim consumers have translated into an increased willingness to seek, and potentially pay a premium for, products and services that explicitly accommodate those needs (Mohsin et al., 2016).

The tourism industry has responded to this demand in several ways. Destination marketing organizations in countries such as Malaysia, Indonesia, Türkiye, and the United Arab Emirates have positioned their destinations as halal-friendly through certification schemes, halal travel indices, and targeted promotional campaigns. Global travel intermediaries have developed dedicated halal travel guides, search filters, and booking platforms for Muslim travelers. International and domestic hotel chains have also introduced halal-concept properties or halal-compliant service options within existing establishments (Boğan et al., 2016).

Turkish academic research on this topic has expanded considerably over the past decade, examining the conceptual boundaries between halal tourism, Islamic tourism, and Sharia-compliant tourism and identifying these distinctions as an ongoing scholarly debate (Çalık & Adam, 2020; Pamukçu & Sarıışık, 2016). This scholarship has helped establish halal tourism as a legitimate and distinct field within tourism management, related to but separate from broader discussions of religious and pilgrimage tourism. The expansion of the Muslim travel market and the diversification of services targeting this segment across international destinations have made halal tourism a strategically important research area (Battour & Ismail, 2016; Mohsin et al., 2016).

2.1.3. The Concept of Halal-Concept Hotel Establishments

A halal-concept hotel, sometimes described as a Sharia-compliant or Islamic hotel, is an accommodation establishment that organizes its facilities and services around Islamic principles throughout the guest experience (Met et al., 2013). This differs substantially from a conventional hotel that merely offers additional amenities, such as a halal menu option or a prayer room. A genuinely halal-oriented hotel integrates Islamic compliance into its core business model, including food and beverage provision, financial management, staff conduct, facility design, and the protection of guest privacy.

In food and beverage operations, halal-concept hotels typically source products from halal-certified suppliers, exclude pork and pork derivatives from the premises, and either eliminate alcohol service or restrict it according to the establishment's chosen level of compliance. In fully Sharia-compliant hotel operations, halal principles may also

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extend to the financial arrangements used to fund the property, with preference given to Islamic financial instruments, such as profit-sharing or lease-to-purchase arrangements, rather than interest-bearing loans.

Facility design is another defining feature. Halal-concept hotels commonly provide prayer facilities in guest rooms or dedicated prayer spaces, indicate the direction of the qibla, and offer amenities such as prayer mats and copies of religious texts. Many properties also provide gender-separated recreational facilities, including separate swimming pools or designated hours for men and women, and design communal spaces with attention to privacy and modesty (Özdemir, 2012). Some hotels go further by restricting entertainment facilities considered inconsistent with Islamic values, such as nightclubs or casinos, and adapting television programming and in-room entertainment accordingly.

Staff training and conduct constitute another dimension of the halal-oriented hotel model. Employees are often trained to understand Muslim guests' religious sensitivities, dress modestly, and interact respectfully with guests in accordance with Islamic norms of courtesy, particularly in cross-gender encounters. Hotels entering the halal market only superficially may underestimate this dimension. Yet it can strongly influence the perceived authenticity of the halal offering because staff behavior is among the aspects guests experience most directly during their stay (Met et al., 2013).

Some establishments pursue full Sharia compliance, seek formal halal certification from relevant organizations, and explicitly position themselves as halal hotels. Others adopt a "halal-friendly" positioning, incorporating selected halal-compatible features without pursuing comprehensive certification, thereby appealing to a broader audience of Muslim and non-Muslim travelers. This spectrum reflects the commercial reality that hotel operators must balance religious compliance, market reach, operating costs, and the preferences of the particular traveler segments they aim to serve (Boğan et al., 2016).

2.2. Characteristics and Standards of Halal-Concept Hotel Establishments

The defining characteristics of halal-concept hotels can be organized into several core operational areas, each reflecting standards emerging from industry practices, national certification programs, and academic research into Muslim travelers' expectations (Pamukçu & Sarıışık, 2016).

2.2.1. Food and Beverage Standards

The most frequently cited characteristic of halal hotels concerns food and beverage service. Standards in this area generally require animal products to come from animals slaughtered in accordance with Islamic law; strict separation of halal and non-halal preparation areas to prevent cross-contamination; and verification that ingredients, including gelatin and flavorings, are halal-compliant, as such additives may be derived from non-halal animal sources. Alcohol policies vary across establishments. Fully compliant hotels remove alcohol entirely from food and beverage outlets and minibars, whereas halal-friendly properties may serve it in designated areas separated from principal dining facilities.

2.2.2. Facility and Design Standards

Physical design standards for halal-concept hotels commonly include qibla indicators in guest rooms, in-room prayer amenities, and dedicated prayer rooms or mosque areas within the property. Bathrooms in many halal hotels incorporate features that facilitate ablution before prayer. Facilities such as swimming pools, spas, and fitness centers are also frequently designed to permit separate access for men and women, reflecting standards of modesty central to the expectations of many Muslim guests (Özdemir, 2012).

2.2.3. Service and Staff Conduct Standards

Service delivery standards emphasize employees' awareness of Islamic customs, appropriate dress codes, and gender-sensitive service protocols, especially in housekeeping and spa services where cross-gender interactions may concern religiously observant guests. Staff training in halal-certified hotels often includes modules on the religious significance of halal compliance, enabling employees to answer guest questions accurately and handle requests such as prayer-time notifications or Ramadan meal arrangements with appropriate sensitivity.

2.3. Comparative Synthesis of Service Quality Models

Grönroos's (1984) distinction between technical and functional quality provides a basis for understanding both the outcome of hospitality services and the processes through which they are delivered. The SERVQUAL model developed by Parasuraman, Zeithaml, and Berry (1988) focuses on reliability, responsiveness, assurance, empathy, and tangibles. Cronin and Taylor (1992), through their performance-based SERVPERF approach, highlighted measurement concerns associated with the expectations–performance gap. These frameworks are useful for halal-concept establishments; however, contextual elements such as reliable verification of religious compliance, prayer facilities, privacy, and halal food provision must also be assessed separately. General service quality and halal compliance can therefore be examined as related but conceptually distinct constructs, without reducing one to the other.

2.4. Trust and Traceability in Halal Food Services

Halal food service should not be reduced to the availability of halal options on a menu. Supplier selection, ingredient verification, separation during storage and preparation, staff awareness, and accurate consumer-facing declarations are complementary processes. These practices do not replace food safety requirements: food safety and halal compliance are different, although overlapping, domains of oversight.

From the customer's perspective, the reliability of food service often depends on procedures that cannot be directly observed. Clearly communicating the scope and validity of certification, avoiding misleading generalizations, and transparently managing potential non-compliance should therefore be considered service

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attributes potentially associated with brand trust. The mere existence of a certificate does not mean that all operational processes have been verified to the same standard.

2.5. The Concept of Service Quality

2.5.1. The Concept of Service

Services have traditionally been distinguished from physical goods by four defining characteristics in marketing and management research: intangibility, inseparability, variability, and perishability. Intangibility means that services cannot be seen, touched, or physically possessed before consumption; customers therefore rely on indirect cues, such as staff appearance, facility cleanliness, and communication, to assess quality in advance. Inseparability refers to the simultaneous production and consumption of services. Unlike a manufactured product, a service is generally created and delivered as the customer experiences it, placing the provider directly within the value-creation process (Grönroos, 1984).

Variability reflects the fact that service quality can differ from one encounter to another, even within the same organization, owing to employee performance, customer mood, and situational conditions. Perishability means that services cannot be stored as inventory. For example, an unsold hotel room on a particular night represents revenue that cannot be recovered by selling that night's unused capacity at a later date.

In hospitality, service can be defined as the complete set of interactions and processes through which a hotel or accommodation provider meets guest needs, from the initial inquiry or reservation to post-stay follow-up. This process-oriented perspective treats service not as a single isolated act but as a continuous chain of touchpoints, each contributing to the guest's overall assessment. In halal-compliant establishments, this chain carries the additional responsibility of demonstrating religious and ethical conformity at every stage, from initial marketing communications through check-in, dining, recreational activities, and departure (Arpacı & Batman, 2015).

The concept of service is also frequently discussed in relation to the "service encounter," the specific moments of interaction between customer and provider during which perceptions of service quality are formed. Such encounters are numerous and varied in hospitality, involving receptionists, housekeeping staff, and food-and-beverage employees. Each encounter represents a "moment of truth" in which expectations are confirmed, exceeded, or disappointed, with cumulative consequences for overall satisfaction and, ultimately, loyalty.

2.5.2. The Concept of Quality

As a general management and marketing concept, quality has been defined in different ways across disciplines and periods of scholarship. Over time, marketing researchers increasingly adopted a customer-centered definition, arguing that quality should be understood less as an objective, engineering-defined attribute and more as a subjective judgment formed through the comparison between what customers expect and what they actually experience (Parasuraman et al., 1988).

This customer-centered perspective rests on the idea that quality is fundamentally perceptual. Two customers experiencing the same service may reach different judgments because of their prior expectations, cultural backgrounds, personal preferences, and evaluation criteria. This subjectivity has important implications for businesses operating in culturally and religiously diverse markets, where the attributes constituting quality for one customer may differ considerably from those valued by another. Quality is also multidimensional rather than a single unified attribute. In developing SERVQUAL, Parasuraman et al. (1988) identified five dimensions: reliability, the ability to perform promised services dependably and accurately; responsiveness, willingness to assist customers and provide prompt service; assurance, employee knowledge and courtesy and the ability to inspire trust; empathy, caring and individualized attention; and tangibles, the appearance of physical facilities, equipment, and personnel.

Muslim travelers assessing hotel quality consider not only conventional dimensions such as reliability and responsiveness but also the extent and consistency of the establishment's adherence to Islamic principles. A lapse in halal compliance—for example, accidental mixing of halal and non-halal foods—may undermine a guest's overall quality assessment regardless of the hotel's performance on conventional dimensions. This illustrates the distinctive role of religious compliance in quality evaluation within this market segment (Arpacı & Batman, 2015).

2.5.3. The Concept and Importance of Service Quality

Combining the concepts of service and quality discussed above, service quality is most commonly defined in marketing literature as the outcome of comparing a customer's expectations of a service with their perceptions of the service actually received (Parasuraman et al., 1988). This expectations–perceptions framework, closely associated with the influential SERVQUAL model developed by Parasuraman, Zeithaml, and Berry in the 1980s, conceptualizes service quality across five core dimensions: reliability, responsiveness, assurance, empathy, and tangibles.

Within this framework, quality is judged favorably when perceived performance meets or exceeds prior expectations, potentially generating satisfaction, repeat patronage, and positive word of mouth. Conversely, when perceived performance falls below expectations, a negative quality gap may lead to dissatisfaction, complaints, and switching to competitors. Cronin and Taylor (1992) subsequently proposed SERVPERF as an alternative measurement approach, arguing that perceived performance alone offers a more parsimonious indicator of overall service quality than the gap between expectations and performance.

An alternative but complementary perspective, associated with the Nordic school of service research, distinguishes technical quality from functional quality (Grönroos, 1984). Technical quality concerns the tangible outcome customers receive, such as a clean and comfortable hotel room delivered as promised. Functional quality concerns how that outcome is delivered, including the manner, attitude, and process of service provision. Grönroos (1984) also identified corporate image as a filter shaping customers' interpretations of both dimensions. This distinction is particularly useful in hospitality, where the manner of delivery can matter as much as the technical outcome.

The importance of service quality for business performance has been extensively documented in marketing and hospitality management research. Higher service quality has consistently been associated with greater customer

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satisfaction, which can support repeat-purchase intentions, favorable word of mouth, lower price sensitivity, and higher customer lifetime value. In competitive markets such as hospitality, where many businesses offer similar physical facilities, service quality often becomes a principal basis of differentiation.

Service quality also contributes substantially to brand equity and trust. Unlike physical products, services cannot be fully inspected before purchase; customers therefore rely heavily on perceptions developed through personal experience and through the experiences of others communicated in reviews and word of mouth. This dynamic is especially evident in halal-compliant hospitality, where confidence in the authenticity of halal practices develops cumulatively through consistent and verifiable delivery. A single well-documented compliance failure involving food, facilities, or staff behavior may disproportionately damage established trust because religious and ethical claims can be particularly sensitive (Arpacı & Batman, 2015).

For halal-oriented hotels, service quality therefore operates at two interconnected levels. The first comprises conventional service-quality dimensions applicable to any accommodation business: reliability, responsiveness, assurance, empathy, and tangibles (Parasuraman et al., 1988). The second concerns halal-specific compliance, which functions both as a distinct evaluation criterion and as a lens through which conventional service attributes are interpreted. A hotel performing well on conventional measures but failing to demonstrate convincing halal compliance may still be judged to provide poor overall quality by religiously observant Muslim travelers. This layered structure highlights the need to integrate religious compliance as a central determinant of the overall quality experience rather than treating it as a marketing addition to a conventional service model.

2.6. Measurement Issues and Contextual Adaptation

SERVQUAL is based on comparing expectations with perceived performance, whereas SERVPERF directly measures perceived performance. The choice of measurement approach should reflect sample characteristics, service touchpoints, and the purpose of assessment. Adding halal-compliance items to an existing instrument does not automatically yield a valid scale; factor structure, discriminant validity, and cross-cultural measurement invariance must be tested.

2.7. Brand Loyalty

2.7.1. The Concept of a Brand

A brand has been defined as a name, term, design, symbol, or other feature distinguishing one seller's goods or services from those of competitors. While this initial definition emphasizes identification and differentiation, Aaker (1991) considerably broadened the concept to encompass the associations, meanings, and experiences customers connect with a particular business or offering.

Under this broader understanding, a brand is not merely a visual identifier but a collection of functional and emotional value propositions shaping customer perceptions and behavior. A strong brand communicates expectations of consistent quality, reduces perceived purchase risk, and offers customers a sense of identity or belonging through their relationship with the brand (Aaker, 1991). In hospitality, a brand encompasses not only a hotel's name and visual identity but also its accumulated reputation, established through consistent service delivery, property standards, and emotional resonance with guests. Yıldırım and Aksu (2016) noted that although a brand is a strategic asset sought by businesses, creating a brand that consumers recognize as valuable can take considerable time.

For halal-compliant accommodation providers, a brand carries an additional layer of meaning directly connected to religious and ethical identity. Alongside conventional hospitality attributes such as comfort, location, and price, a halal hotel brand conveys a promise of religious conformity and trustworthiness that may resonate deeply with Muslim travelers' values and identities. Brand building in this sector therefore requires an authentic embodiment and consistent reinforcement of religious-compliance attributes to establish credibility in the target market.

2.7.2. The Concept of Brand Loyalty

Brand loyalty has been defined in several largely complementary ways in marketing literature. Early behavioral definitions emphasized observable repeat-purchase patterns, identifying a loyal customer as someone who consistently chooses a particular brand over available alternatives across successive purchases (Tucker, 1964; Day, 1969). Attitudinal definitions, by contrast, emphasize the psychological commitment underlying repeat behavior. Oliver (1999) defined loyalty as a deeply held commitment to repurchase or repatronize a preferred product or service consistently in the future despite situational influences and marketing efforts that could encourage switching. Brand awareness, perceived quality, associations, and loyalty together reflect a brand's strength in the market (Yıldırım & Aksu, 2016).

Dick and Basu (1994) advocated an integrated framework combining behavioral and attitudinal dimensions, arguing that genuine loyalty requires both repeat-purchase behavior and a meaningful attitudinal attachment to the brand. This perspective distinguishes genuine loyalty from "spurious loyalty" or inertia, in which customers continue purchasing a brand primarily because of convenience, habit, or the absence of viable alternatives rather than genuine preference. Spurious loyalty is fragile because it can erode quickly when a more convenient or attractive alternative emerges; genuine attitudinal loyalty tends to be more resilient under competitive pressure (Dick & Basu, 1994).

Oliver (1999) further proposed a four-stage loyalty model. Customers first develop cognitive loyalty based on beliefs or information, then affective loyalty grounded in accumulated satisfaction, followed by conative loyalty expressed as behavioral intention, and finally action loyalty, when intentions become consistent and resilient repeat-purchase behavior despite potential obstacles. This staged understanding of loyalty has also been discussed in Turkish hospitality research examining customer satisfaction and repeat patronage (Özgür & Günaydın, 2010).

Because halal compliance is a credence attribute—a quality that customers may not be able to verify fully even after consumption—trust underlying brand loyalty in this sector develops cumulatively through consistent, verifiable performance across encounters, third-party certification, and community reputation. Once established,

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this trust-based form of loyalty may prove particularly durable because observant customers can perceive switching to an unfamiliar or unverified alternative as carrying both practical and spiritual risks (Arpacı & Batman, 2015).

2.7.3. The Importance of Brand Loyalty

The strategic importance of brand loyalty for business performance is well established in marketing literature and becomes especially pronounced in service industries such as hospitality, where customer relationships develop through repeated direct interactions over time (Oliver, 1999). Several major benefits of strong brand loyalty are commonly identified.

Reduced marketing costs: Retaining an existing loyal customer has often been shown to cost substantially less than acquiring a new customer, because loyal customers require less persuasive marketing investment to generate repeat business.

Tolerance for price premiums: Loyal customers tend to be less price-sensitive and may be willing to pay more for a trusted brand rather than switch to a cheaper alternative with uncertain quality or compliance (Aaker, 1991).

Positive word of mouth and advocacy: Highly loyal customers often become active brand advocates, generating organic, credible recommendations that may carry greater persuasive weight for prospective customers than conventional advertising. By sharing experiences and influencing other consumers, customers may reinforce brand loyalty and develop stronger emotional connections with brands (Yıldırım, 2025).

Resistance to competitive activity: Brand-loyal customers are less likely to switch in response to competitors' promotions, discounts, or aggressive marketing campaigns, providing the business with a more stable and predictable revenue base (Dick & Basu, 1994).

Brand loyalty has additional strategic significance for halal-compliant establishments because claims of halal compliance depend heavily on trust. Once a halal hotel brand earns the confidence of a segment of observant Muslim travelers, this trust can create a substantial barrier to competitive entry: new or unproven halal-concept properties may need to overcome considerable skepticism before taking market share from an established, trusted competitor. Studies of halal-concept hotels in Türkiye have reported measurable associations between perceived service quality, customer loyalty, and perceived customer value across seasonal periods, reinforcing the strategic relevance of investments in service quality and compliance.

2.7.4. Mediating Mechanisms in Brand Loyalty

Brand loyalty cannot be equated solely with repeat bookings. Dick and Basu (1994) consider attitudinal commitment alongside repeat purchasing behavior, while Oliver (1999) describes cognitive, affective, conative, and action stages of loyalty. In halal hospitality, customers' trust in an establishment's promises may mediate the translation of service quality into loyalty. Perceived value may encompass not only benefits received relative to price but also the fulfillment of religious and cultural expectations. Eid and El-Gohary (2015) offer contextual support by examining the role of perceived value in Muslim tourists' evaluations of tourism experiences. These relationships, however, should not be assumed to operate with equal strength across markets and consumer groups.

2.7.5. Factors Influencing Brand Loyalty

Numerous factors influence brand loyalty. Broadly, they can be grouped into service-related, brand-related, customer-related, and, in the specific case of halal-compliant businesses, compliance-related factors.

2.7.5.1. Service Quality and Customer Satisfaction

Service quality is among the most consistently identified antecedents of brand loyalty in hospitality research (Parasuraman et al., 1988; Arpacı & Batman, 2015). High perceived service quality fosters customer satisfaction, which in turn serves as one of the strongest and most immediate predictors of loyalty intentions. This relationship has been described as a sequential process: service quality influences satisfaction; satisfaction promotes trust and commitment; and trust and commitment ultimately manifest in loyal behavior (Oliver, 1999). For halal-compliant hospitality establishments, satisfaction with both conventional service dimensions and halal-specific compliance contributes to this process.

2.7.5.2. Perceived Value

Perceived value, generally understood as customers' overall assessment of benefits received relative to costs incurred, has repeatedly been linked to the formation of loyalty. Customers who perceive substantial value in terms of price, quality, or intangible benefits associated with religious and ethical compatibility are more likely to develop loyal attitudes and behaviors toward a brand (Arpacı & Batman, 2015). Damage to a brand's image may influence preferences and loyalty even when consumers are satisfied with the product itself (Yıldırım, 2019).

2.7.5.3. Trust

Across contemporary marketing research, trust frequently serves as a central mediator between service quality, satisfaction, and loyalty. Trust is especially consequential when offerings possess credence attributes that customers cannot independently verify. Businesses that establish high levels of customer trust through transparent communication, credible certification, and consistent performance are better positioned to turn satisfied customers into loyal, long-term patrons. Brands can build enduring relationships when they demonstrate genuine concern for consumers and communicate that concern effectively (Yıldırım & Mert, 2020; Genç, 2020).

2.7.5.4. Emotional Attachment and Brand Experience

Beyond functional and cognitive evaluations, emotional attachment and brand experience have been identified in Turkish hospitality research as important drivers of deeper brand loyalty (Ası & Özdemir, 2023). Customers who believe a brand reflects or reinforces their personal identity and values tend to form stronger emotional connections with it. Yıldırım (2020) suggests that brands use supportive initiatives and awareness campaigns not only to be remembered as "good brands" after a crisis but also to transform challenging circumstances into

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opportunities to strengthen consumer relationships through communication and promotional activities. This factor may be especially salient in halal hospitality: selecting a halal-certified establishment can express religious identity and values, creating an emotional dimension of loyalty beyond conventional satisfaction with service delivery.

2.7.5.5. Halal Compliance and Brand Trust

Halal compliance may function as a credence attribute that consumers cannot fully inspect even after using a service. Accordingly, transparent supply-chain information, auditable practices, accurate certification claims, and consistent employee conduct may contribute to brand trust. Wilson and Liu (2010) discuss halal branding not simply as the application of a label but as a concept that generates value and meaning. Nevertheless, because certification scope, validity, and accrediting bodies may vary across establishments, it would be inappropriate to assume that all halal-concept hotels meet identical standards.

2.7.5.6. Switching Costs and Barriers

Switching costs, encompassing both tangible and psychological costs associated with changing brands, have also been identified as influences on customer loyalty and commitment. Researchers nevertheless distinguish loyalty rooted in genuine preference from continued patronage primarily driven by high switching costs, as these have different implications for long-term customer relationships (Dick & Basu, 1994). In halal hospitality, the perceived risk of moving to an unfamiliar or unverified alternative may act as a substantial switching barrier, reinforcing loyalty to established and trusted halal brands.

2.7.5.7. Digital Touchpoints and Electronic Word of Mouth

The hospitality experience begins before arrival at the property, through online searches, booking platforms, user reviews, and the establishment's digital disclosures. Consistent and verifiable online claims about halal compliance may help reduce perceived consumer risk. Positive online reviews, however, should not be treated as equivalent to actual behavioral loyalty.

Clearly communicating halal food options, privacy arrangements, and prayer facilities through digital channels is important for managing expectations. Future research could combine content analysis of platform reviews with survey data to clarify discrepancies between advertised and experienced service.

Brand experience encompasses the sensory, emotional, and cognitive impressions created by service touchpoints (Brakus et al., 2009). Brand trust is discussed as a distinct mechanism supporting the persistence of positive brand evaluations (Chaudhuri & Holbrook, 2001). Perceived value requires consideration not merely of price but of the benefits consumers receive and the sacrifices they make (Zeithaml, 1988). Together, these perspectives can help distinguish the relationships between satisfaction and loyalty in halal hospitality.

2.8. Critical Synthesis of the Literature and Research Gaps

Three research gaps stand out in the existing theoretical framework. First, general service quality and halal compliance should be measured separately to determine which has the stronger association with customer satisfaction. Second, the mediating roles of brand trust and perceived value in the service quality–loyalty relationship should be compared across consumer segments. Third, intentions to revisit should be distinguished from actual repeat visits. This review contributes by integrating these concepts into a common discussion framework and proposing testable relationships for future empirical research; these propositions should not be presented as empirically confirmed findings.

2.9. Integrated Assessment of the Literature

The theoretical approaches reviewed suggest that service quality alone does not fully explain loyalty. Grönroos (1984) distinguishes service outcomes from the delivery process; Parasuraman et al. (1988) emphasize the multidimensional nature of perceived service; and Oliver (1999) highlights the staged development of loyalty. Halal tourism research adds religious compliance and credibility to this framework (Battour & Ismail, 2016). The literature can therefore be interpreted at three levels: general service quality, context-specific compliance, and relational mechanisms.

This theoretical integration does not, however, establish causality. The direction and magnitude of the relationships may vary with certification practices across countries, travel motivations, and consumers' religious sensitivities. Moreover, stated revisit intentions must be distinguished from observed repeat-booking behavior.

2.10. Comparison of Selected Empirical Studies

Rahayu and Candera (2023) analyzed survey data from 440 respondents in Indonesia using structural equation modeling and reported both direct relationships between service quality and tourist loyalty and indirect relationships through satisfaction. Experience quality was also identified as an important contextual factor. Nevertheless, destination-level tourist loyalty is not the same construct as loyalty to an individual hotel brand, and the findings should not be generalized directly to halal-concept hotels.

Another study published in 2023 linked a destination's Islamic attributes, service quality, customer engagement, and value co-creation processes with tourist loyalty in Muslim-friendly tourism. Based on 375 usable questionnaires, it indicated that religiosity may moderate some relationships. This finding illustrates the limitations of treating all Muslim tourists as a homogeneous consumer group (Antecedents of Muslim Tourist Loyalty, 2023).

Together, these studies suggest that the quality–loyalty relationship in halal tourism is context dependent. Their quantitative effect sizes have not been pooled here because the studies differ in samples, measurement instruments, and levels of analysis (destination versus hotel).

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2.11. Proposed Conceptual Model and Research Propositions

In the proposed model, general service quality and perceived halal compliance are independent antecedents; customer satisfaction, brand trust, and perceived value are potential mediators; and attitudinal brand loyalty, revisit intention, and positive recommendation behavior are outcomes. Religiosity, travel purpose, cultural context, and previous accommodation experience may be investigated as moderators.

Proposition 1: Perceived service quality is expected to be positively associated with customer satisfaction.
Proposition 2: Perceived halal compliance is expected to be positively associated with brand trust.
Proposition 3: Customer satisfaction may mediate the relationship between service quality and brand loyalty.
Proposition 4: Brand trust may mediate the relationship between halal compliance and brand loyalty.
Proposition 5: Perceived value may be positively associated with revisit intention.
Proposition 6: Religious sensitivity may moderate the effect of halal compliance on brand trust.

2.12. Managerial Implications and Future Research

For managers, service quality improvements should extend beyond physical facilities to every touchpoint, from reservation to post-stay follow-up. Transparent halal compliance claims, complaint management, staff training, and consistent service processes are important to customer trust. Future studies should employ multicenter samples, diverse destinations, longitudinal designs, and records of actual repeat bookings. Qualitative interviews may reveal how different consumer groups understand halal. Quantitative studies should test scale validity and reliability and explicitly report common-method bias and sampling procedures.

3. Limitations of the Review

3.1. Considerations When Interpreting the Findings

The propositions advanced in this article have not been tested using primary field data. It is therefore not possible to quantify how much service quality or halal compliance increases brand loyalty. Claims concerning industry growth, price premiums, or certification effects should be framed as general trends or research expectations unless supported by independent data with specified sources and dates.

3.2. Distinctive Mechanisms of Loyalty in Halal-Concept Establishments

In non-halal-concept businesses, customer loyalty is commonly discussed in terms of experienced service performance, perceived value, and satisfaction. In halal-concept establishments, alignment with personal values and the credibility of stated claims are additional considerations. In particular, the scope of halal certification, supply-chain transparency, and employees' sensitivity to customer expectations may influence intentions to return. These relationships should not be assumed to hold equally for all Muslim tourists: religiosity, travel purpose, age, income, and available destinations may differ. Accordingly, future studies should test the effects of halal compliance on loyalty through mediators (trust and satisfaction) and moderators (religious sensitivity and travel purpose) (Dick & Basu, 1994; Oliver, 1999; Battour & Ismail, 2016).

3.3. Research Agenda and Testable Recommendations

Future studies should measure different outcomes separately, including attitudinal loyalty, actual repeat purchases, and positive electronic word of mouth, rather than relating service quality only to revisit intention. Multiwave research designs may help explain how trust and satisfaction develop over time. Comparing certified establishments with those that merely advertise Muslim-friendly services could also clarify the contribution of certification to perceived credibility.

The moderating effects of religious sensitivity, travel purpose, family structure, destination type, and digital-platform use should be investigated. These suggestions are testable research directions derived from prior studies, not statistically tested results of this review.

4. Conclusion

The literature examined in this article indicates that halal-compliant hospitality establishments operate at the intersection of two demanding sets of customer expectations: conventional service quality standards applicable to any accommodation provider and the religious and ethical compliance requirements that define the halal market segment. When halal is understood as a comprehensive framework governing permissibility in food, finance, and conduct (Battour & Ismail, 2016), halal-concept hotels become a distinct type of hospitality establishment, characterized by standards in food and beverage operations, facility design, staff behavior, and, in their most comprehensive form, financial management.

Service quality theory provides the conceptual tools needed to understand how guests evaluate the service dimension of a halal hospitality experience. This evaluation can be approached through the SERVQUAL dimensions developed by Parasuraman et al. (1988), the performance-based SERVPERF perspective of Cronin and Taylor (1992), and Grönroos's (1984) distinction between technical and functional quality. In halal hospitality, these conventional dimensions should be considered alongside religious compliance rather than treated as substitutes for it. The credibility of halal claims, the consistency of delivery, and the alignment of the service experience with guests' values are particularly relevant to perceived quality and trust.

Brand loyalty, a central construct in this framework, may be shaped by the consistent delivery of both conventional service quality and halal compliance. The literature suggests that customer satisfaction, perceived value, brand trust, and emotional attachment are plausible mechanisms linking service experiences to attitudinal and behavioral loyalty. Yet the relative importance of these mechanisms cannot be established from this narrative review alone. The proposed relationships therefore require empirical examination across customer segments, destinations, and certification contexts. For practitioners, the central implication is to manage halal compliance as a credible and verifiable component of the entire guest experience while maintaining consistently high service standards.

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