

Analysis of Cafe Customer Satisfaction from a Maqasid Syariah Perspective

Abstract

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Islamic-based cafes face dual responsibilities: achieving business success while implementing Islamic economic principles. Customer satisfaction in Islamic perspective encompasses not only material fulfillment but also spiritual dimensions based on maqasid sharia principles (hifz ad-din, an-nafs, al-'aql, an-nasl, al-mal). However, conventional satisfaction measurements often neglect these spiritual-ethical aspects, creating a gap in understanding holistic customer satisfaction in Islamic business contexts.

This study examines the influence of service quality, price, and cafe atmosphere on customer satisfaction with purchase decision as a mediating variable at Kancakona Kopi Sumenep, integrating maqasid sharia perspective to provide a comprehensive understanding of customer satisfaction in Islamic cafe business.

Quantitative research with 96 respondents analyzed using SEM-PLS SmartPLS 3.0 to test direct, indirect effects and mediation roles.

Price has the strongest influence on both purchase decisions and customer satisfaction, demonstrating successful implementation of Islamic pricing justice (qimah ādilah) and bilateral wealth protection (hifz al-mal). Cafe atmosphere significantly influences purchase decisions, reflecting its role as a conducive Islamic environment (bi'ah solihah) supporting protection of intellect and soul (hifz al-'aql and hifz an-nafs). Service quality directly affects customer satisfaction, indicating that excellence of service (ihsan) manifests in post-consumption evaluation. Purchase decision partially mediates the relationship between price and satisfaction as well as atmosphere and satisfaction. From the maqasid sharia perspective, fair pricing and conducive atmosphere successfully transform into customer satisfaction through cognitive-evaluative processes embedded in purchase decisions, yet service excellence operates through direct achievement of holistic wellbeing (masalah).

Keywords: Cafe atmosphere, Customer satisfaction, Islamic cafe, Maqasid sharia, Price justice, Purchase decision, Service quality

INTRODUCTION

Kancakona Kopi Cafe is located on Jl. Jokotole Lingkar Barat, Sumenep Regency, and was founded due to the wishes of the IAA (Annuqayah Alumni Association). As a cafe born from the Islamic boarding school community, Kancakona Kopi has a dual responsibility: achieving business success while adhering to Islamic economic principles. It offers a wide variety of food and beverages, especially coffee, with a focus on halal certification and blessings in each product. The cafe not only offers a rich menu but also prioritizes facilities that support positive community activities.

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In an Islamic economic perspective, customer satisfaction is not only measured by the fulfillment of material needs, but also spiritual ones. The concept of maqasid sharia formulated by Imam Al-Ghazali and refined by Imam Asy-Syatibi emphasizes five main objectives: protection of religion (hifz ad-din), soul (hifz an-nafs), reason (hifz al-'aql), descendants (hifz an-nasl), and property (hifz al-mal). In the context of the cafe business, true customer satisfaction is achieved when the services provided contribute to the achievement of the maqasid (Wajdi Dusuki, 2008).

Service quality in Islam is closely linked to the concept of ihsan—doing good beyond the minimum obligation. Tjiptono explains that service quality is an effort to meet consumer needs (Tjiptono & Chandra, 2016), but from an Islamic perspective, service must also consider aspects of halal (permissible), thayyib (good), and bringing benefits. The Prophet Muhammad (peace be upon him) said: "Allah loves it if one of you does his work with itqan (professionalism)" (Narrated by Baihaqi). This shows that excellent service quality is not only a business requirement, but also an act of worship.

Pricing in Islam must consider the principles of justice ('adl) and the prohibition of exploitation (ghabn fahish). A fair price creates a balance between the seller's right to a fair profit (hifz al-mal for the seller) and the buyer's right to receive commensurate value (hifz al-mal for the buyer). The concept of "antaradhin" (mutual consent) in QS. An-Nisa: 29 emphasizes that customer satisfaction is achieved when transactions are carried out voluntarily without any element of coercion or deception (Kasmir, 2015).

From a maqasid perspective, a cafe or store atmosphere should foster a conducive environment for hifz al-'aql (protection of the mind) and hifz an-nafs (protection of the soul). This means creating a space that is not only physically comfortable but also supports productive activities, learning, and positive social interactions. Sharia-compliant restrictions such as segregated areas (to maintain privacy), moderate music settings, and operating hours that consider prayer times are integral to an Islamic atmosphere (LIBRINA et al., 2024).

Furthermore, Setiawan concluded that service quality is a series of special forms of production or service that can provide the ability to satisfy the needs and desires of the community (Setiawan et al., 2019). A business actor is said to be successful if it can meet consumer expectations. If this is achieved, consumers are very likely to return to that place and also to repurchase products there (Aloysius, n.d.).

The concept of customer satisfaction in the maqasid sharia goes beyond mere transactional satisfaction. Ibn Khaldun, in his *Muqaddimah* (Prophetic Principles), emphasized that economic activity should bring collective benefit (maslahat 'ammah). True satisfaction is achieved when customers not only receive quality products at fair prices but also feel they are contributing to a blessed economic ecosystem—supporting halal businesses, creating jobs, and strengthening the ummah's economy.

Kancakona Kopi is unique as a cafe born from the Islamic boarding school tradition, with a binding identity based on the values of Annuqayah. This creates a special expectation among customers, especially alumni and supporters of the Islamic boarding school, that the cafe not only provides quality products but also serves as a blessed forum for social interaction. Customer satisfaction, in this context, encompasses an emotional-spiritual dimension that cannot be measured solely by conventional parameters.

Research on customer satisfaction generally uses a conventional approach that focuses on material aspects. However, for a business based on Islamic values like Kancakona Kopi, an integrative approach is needed that combines conventional parameters with the perspective of maqasid sharia. This gap is what this research aims to fill.

Thus, this study aims to empirically analyze the influence of service quality, price, and cafe atmosphere on customer satisfaction with purchasing decisions as mediating variables at Kancakona Kopi in Sumenep Regency, while analyzing these findings within the framework of maqasid sharia to provide a more holistic understanding of customer satisfaction in the context of Islamic business.

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LITERATURE REVIEW

Quality of Service

Kotler & Keller (2009a) , service quality is the totality of features and characteristics of a product or service that support its ability to satisfy needs directly or indirectly. To measure the contribution of service quality, indicators can be used as stated by Tjiptono & Chandra (2016) , which consist of five indicators: reliability, responsiveness, assurance, empathy, and tangibles.

Price

According to Kotler and Armstrong (Kotler & Keller, 2009a) , the price of a product is the amount of money charged for the good or service, or its value. Indicators of the price variable, according to Stanton in Budiman, include the following: affordable price, competitive price, price according to quality, and price according to benefits (Budiman & Faujjah, 2023) .

Cafe Atmosphere

According to Kotler, cafe atmosphere is the effort to design buying environments to produce specific emotional effects in the buyer that enhance their purchase probability. This means that the atmosphere in a store, cafe, or other business can be deliberately designed to influence consumer perceptions and feelings. Elements commonly used to create store atmosphere include room layout, lighting, color, sound, aroma, room temperature, and decoration (Wibowo, 2024) .

Customer satisfaction

According to Erika et al., customer satisfaction is an emotional response to the evaluation of a customer's experience with a product or service (Erika Dwi Rahmawati et al., 2024) . According to Tjiptono, there are seven indicators of customer satisfaction: Product, Price, Promotion, Location, Employee Service, Facilities, and Atmosphere (Tjiptono & Chandra, 2016) .

Buying decision

Purchasing decisions are a problem-solving approach to human activities to purchase goods or services to fulfill desires and needs, consisting of recognizing needs, searching for information, evaluating purchasing alternatives, making purchasing decisions, and selling after purchase (Aryandi, tt) . Purchasing Decision Indicators include the following: Brand, Distributor, Quantity, Decision based on purchase time, and Payment Method (Adrianto, 2021) .

Maqasid Sharia in the Culinary Business

Maqasid sharia are the fundamental goals that Islamic law aims to achieve to realize human welfare. Imam Al-Ghazali formulated five main goals (al-kulliyat al-khams): protection of religion (hifz ad-din), soul (hifz an-nafs), intellect (hifz al-'aql), descendants (hifz an-nasl), and property (hifz al-mal). In the context of the culinary business, the implementation of maqasid is not only limited to the halal-haram aspects of products, but includes the entire business ecosystem from sourcing raw materials, production processes, pricing, services, to the resulting socio-economic impacts (Dusuki & Abdullah, 2007; Wajdi Dusuki, 2008) . Ibn Ashur (2006) emphasized that modern economic activities must be assessed based on their contribution to achieving maqasid, not solely on financial profit.

Customer satisfaction from the perspective of maqasid sharia has broader dimensions than conventional concepts. Hassan et al. (2008) identified that Muslim customer satisfaction encompasses both material (qana'ah) and spiritual (sa'adah) aspects. Material aspects include product quality, price compliance, and physical comfort, while spiritual aspects include belief in the blessings of transactions, contribution to the halal economy, and strengthening Islamic brotherhood. Amin et al. (2011) in their study found that "spiritual satisfaction" contributes significantly to customer loyalty, where Muslim consumers tend to choose businesses that not only meet physical needs but also support their religious values. The concept of 'an taradin (mutual consent) in QS. An-Nisa: 29 serves as the foundation that true satisfaction is achieved when transactions bring benefits to all parties.

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The integration of maqasid in measuring cafe customer satisfaction can be operationalized through three main dimensions. First, Islamic service quality which includes *ihsan* (service excellence), *amanah* (trustworthiness), and *fathanah* (professional competence). Second, price fairness (*qimah 'adilah*) which considers the balance between reasonable profit and consumer economic capacity, in line with the principle of *la dharar wa la dhirar*. Third, a value-based atmosphere (*bi'ah solihah*) which creates a conducive environment for positive activities, supporting *hifz al-'aql* through productive discussion spaces and *hifz an-nafs* through psychological-spiritual comfort (Rahman et al., 2017). The integration of these three dimensions is expected to produce a holistic customer satisfaction model, in accordance with the characteristics of Islamic value-based businesses.

HYPOTHESIS

This research is built on the perspective of maqasid sharia that integrates Islamic principles in contemporary consumer behavior. In the context of the cafe business, three main variables—service quality, price, and atmosphere—become operational dimensions that reflect fundamental Islamic concepts such as *ihsan* (perfection), *qimah 'adilah* (fair price), and *bi'ah solihah* (conducive environment). These three variables not only influence purchasing decisions as transactional behavior, but also contribute to the achievement of holistic customer satisfaction, combining material and spiritual dimensions in line with the objectives of maqasid sharia (*hifz ad-din, an-nafs, al-'aql, an-nasl, al-mal*).

Based on this theoretical framework, the study proposes ten hypotheses that explore the direct effects of the three independent variables on purchasing decisions and customer satisfaction, as well as the mediating effect of purchasing decisions in strengthening the relationship between the independent variables and satisfaction. These hypotheses are based on the assumption that consumers in an Islamic business context make purchasing decisions that are not only rational from a conventional economic perspective, but also driven by value alignment and the search for spiritually meaningful satisfaction, so that purchasing decisions function as an important mechanism in realizing comprehensive satisfaction and in accordance with the principles of maqasid sharia.

H1: Service quality has a positive effect on purchasing decisions.

H2: Price has a positive effect on purchasing decisions

H3: Cafe atmosphere has a positive influence on purchasing decisions.

H4: Service quality has a positive effect on customer satisfaction.

H5: Price has a positive effect on customer satisfaction

H6: Cafe atmosphere has a positive effect on customer satisfaction

H7: Purchasing decisions have a positive effect on customer satisfaction

H8: Service quality has a positive effect on customer satisfaction through purchasing decisions.

H9: Price has a positive effect on customer satisfaction through purchasing decisions

H10: Cafe atmosphere has a positive effect on customer satisfaction through purchasing decisions

RESEARCH METHODS

This study uses a quantitative approach with an explanatory design to examine the causal relationship between service quality, price, and cafe atmosphere variables on customer satisfaction through purchasing decisions. The quantitative approach was chosen to produce generalizable empirical findings, while the maqasid sharia perspective was integrated in the interpretation of the results to provide a more holistic understanding (Oktaviany et al., 2025). The research location is Kancakona Kopi Cafe on Jl. Lingkar Timur, Toros Hamlet, Babbalan Village, Batuan District, Sumenep Regency. This location was chosen based on the cafe's uniqueness as a business born from the *Annuqayah* Islamic

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boarding school community, thus having a dual responsibility to achieve business success while implementing Islamic economic principles.

The study population was all customers who had ever made a purchase at Kancakona Kopi. Since the population size was not known with certainty, the sample was determined using the Lemeshow formula with a 95% confidence level ($Z=1.96$), a 10% margin of error, and a proportion of 0.5, resulting in a minimum sample of 96 respondents. The sampling technique used was representative sampling to ensure the representation of population characteristics. Data were collected through a structured questionnaire with a 5-point Likert scale consisting of 48 statement items covering the variables of service quality (10 items), price (8 items), cafe atmosphere (6 items), customer satisfaction (14 items), and purchasing decisions (10 items). The questionnaire was also equipped with 5 additional items related to respondents' perceptions of sharia aspects including product halalness, Islamic service ethics, price compliance with Islamic principles, an atmosphere that supports Islamic values, and contribution to the people's economy.

Data analysis used Structural Equation Modeling-Partial Least Square (SEM-PLS) with SmartPLS 3.0 software. The analysis stages included evaluation of the measurement model (outer model) through convergent validity tests (outer loading >0.7), discriminant validity (Fornell-Larcker criteria), and reliability (Cronbach's alpha >0.6 and composite reliability >0.7). Evaluation of the structural model (inner model) was carried out through R-square testing, Q-square predictive relevance, f-square effect size, and hypothesis testing with bootstrapping (t-statistic >1.65 for $\alpha=5\%$) (Ghozali & Latan, 2020). Path analysis was used to test the mediation effect by calculating direct and indirect effects. The integration of the maqasid sharia perspective is carried out through the interpretation of statistical results within the framework of the five objectives of sharia (hifz ad-din, an-nafs, al-'aql, an-nasl, al-mal), analyzing how each variable contributes to the achievement of maslahat and evaluating the suitability of business practices with Islamic economic principles (Hair et al., 2019).

RESEARCH RESULT

Convergent Validity Test Results

The convergent validity testing stage examines the outer loading value. An indicator is declared valid if its outer loading value is greater than 0.7. The results of the outer loading calculation are outlined in the following table.

Table 1. Outer Loadings Values

No	Variables	Outer Loadings	Information
2	X1.2	0.908	Valid
3	X1.3	0.853	Valid
4	X1.4	0.857	Valid
5	X1.5	0.825	Valid
6	X1.6	0.868	Valid
7	X1.7	0.867	Valid
8	X1.8	0.838	Valid
9	X1.9	0.821	Valid
11	X2.1	0.891	Valid
12	X2.2	0.853	Valid
13	X2.3	0.840	Valid
14	X2.4	0.859	Valid
15	X2.5	0.862	Valid
16	X2.6	0.881	Valid
17	X2.7	0.919	Valid

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18	X2.8	0.837	Valid
19	X3.1	0.852	Valid
20	X3.2	0.848	Valid
21	X3.3	0.898	Valid
22	X3.4	0.858	Valid
23	X3.5	0.914	Valid
24	X3.6	0.895	Valid
25	Y1.1	0.768	Valid
27	Y1.11	0.832	Valid
29	Y1.13	0.719	Valid
31	Y1.2	0.757	Valid
32	Y1.3	0.841	Valid
33	Y1.4	0.800	Valid
34	Y1.5	0.914	Valid
35	Y1.6	0.897	Valid
36	Y1.7	0.865	Valid
37	Y1.8	0.725	Valid
38	Y1.9	0.914	Valid
39	Z1.1	0.715	Valid
41	Z1.2	0.796	Valid
42	Z1.3	0.796	Valid
43	Z1.4	0.751	Valid
44	Z1.5	0.752	Valid
45	Z1.6	0.794	Valid
46	Z1.7	0.792	Valid
47	Z1.8	0.777	Valid
48	Z1.9	0.756	Valid
49	Z1.10	0.819	Valid

Source: Processed primary data, 2025

Based on the table above, it shows that the outer loading value is more than 0.70, this shows that the indicator meets the convergent validity criteria and meets the required validity standards based on *the rule of thumb*.

Discriminant Validity Test Results

Table 2. Fornell-Larcker criteria

	X1 KP	X2 Price	X3 SK	Y	Z
X1 KP	0.855				
X2 Price	0.801	0.868			
X3 SK	0.812	0.794	0.878		
Y	0.795	0.806	0.774	0.824	
Z	0.672	0.711	0.721	0.773	0.773

Based on the table above, the AVE root value is greater than the correlation value, the AVE root is indicated by the number printed in bold in the table. The AVE root value on the X1 KP variable is 0.868, which is greater than the correlation value between KP and the Price variable, which is 0.801.

Reliability Test Results

Table 3. Cronbach's alpha and Composite Reliability Scores

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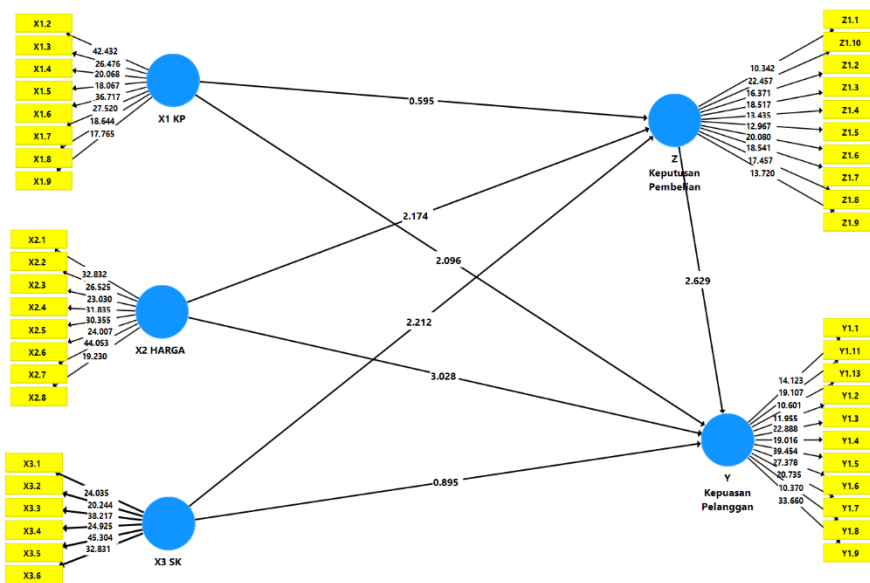
Variables	Cronbach's Alpha	Composite Reliability
X1 KP	0.9 47	0.9 56
X2 Price	0.953	0.961
X3 SK	0.940	0.953
Y	0.952	0.958
Z	0.925	0.937

Source: Processed primary data, 2025

The table above shows that all measurement variables meet the required reliability standards, both in terms of Cronbach's alpha and composite reliability. All variables have a Cronbach's alpha above 0.6 and a composite reliability above 0.7. Therefore, it can be concluded that this research model is reliable and can be used in further testing.

Structural Model Analysis (inner model)

Figure 1. Structural Model Output



Model Fit Test

R-Square (R2) Value

R-square is used to determine the predictive power of a structural model in SEM-PLS analysis. An R-square value approaching 0.67 is considered strong, 0.33 is considered moderate, and 0.19 is considered weak. The R-square values are shown in the following table:

Table 4. R-square value

	R Square	Criteria
Y_Customer Satisfaction	0, 769	Strong
Z_ Purchase decision	0, 572	Moderate

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Source: Processed primary data, 2025

Based on the table above, it can be seen that the R-square value for the endogenous variable Y_Customer Satisfaction is 0.769. This value explains that the strength of the variables of service quality, price, and cafe atmosphere in predicting customer satisfaction is 76.9%. Furthermore, the R-square value for the endogenous variable of purchasing decisions is 0.572. This value explains that the strength of the variables of service quality, price, and cafe atmosphere in predicting purchasing decisions is 57.2%.

Hypothesis Testing

The results of the hypothesis testing in this study can be seen from the model calculations using the PLS bootstrapping technique. From the bootstrapping calculation results, the T-statistic value for each relationship or path will be obtained. This hypothesis testing is set with a significance level of 0.05 and is one-tailed. The hypothesis is accepted if the T-statistic value is greater than 1.65 (α 5%). In addition to the t-statistic and p-value, the original sample value (path coefficient) needs to be considered. An original sample value close to +1 indicates a positive relationship, while a value close to -1 indicates a negative relationship (Hair et al., 2019). The calculation results for the hypothesis testing in this study are described in Table 6 below:

Table 5. Direct Effect Results

Hypothesis	Original Sample (O)	Sample Mean (M)	STDEV	T-Statistic (O/STDEV)	P value	Information
H1. KP ly -> KPb	0.103	0.118	0.174	0.590	0.278	Rejected
H2. Price -> KPb	0.332	0.321	0.141	2,358	0.009	Accepted
H3. SK -> KPb	0.374	0.378	0.179	2,095	0.018	Accepted
H4. KP b -> K PL	0.280	0.272	0.131	2,133	0.017	Accepted
H5. Price -> KPL	0.281	0.287	0.097	2,903	0.002	Accepted
H6. SK -> KPL	0.097	0.096	0.112	0.866	0.193	Rejected
H7. KPb -> KPL	0.315	0.320	0.117	2,699	0.004	Accepted

Source: Processed primary data, 2025

Based on the table, the results for each hypothesis test can be described as follows:

The influence of X1 service quality on Z purchasing decisions

Based on the evaluation results above, the influence of service quality on purchasing decisions obtained a t-statistic value of $0.590 \leq 1.661$ and a p-value of $0.278 > 0.05$, so it can be concluded that the hypothesis is rejected. This proves that service quality does not have a significant effect on purchasing decisions.

The influence of price X2 on Z purchasing decisions

Based on the evaluation results above, the influence of price on purchasing decisions obtained a t-statistic value of $2.358 \geq 1.661$ and a p-value of $0.009 \leq 0.05$, thus this hypothesis is declared accepted. This proves that price has a significant influence on purchasing decisions.

Influence X3 of cafe atmosphere on Z purchasing decisions

Based on the evaluation results above, the influence of cafe atmosphere on purchasing decisions obtained a t-statistic value of $2.095 \geq 1.661$ and a p-value of $0.018 \leq 0.05$, so it can be concluded that this hypothesis is accepted. This proves that cafe atmosphere has a significant influence on purchasing decisions.

The influence of X1 service quality on Y customer satisfaction

Based on the evaluation results above, service quality on customer satisfaction received a t-statistic value of $2.133 \geq 1.661$ and a p-value of $0.017 \leq 0.05$, so it can be concluded that this hypothesis is accepted. This proves that service quality has a significant influence on customer satisfaction.

The influence of price X2 on Y customer satisfaction

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Based on the evaluation results above, the influence of price on customer satisfaction obtained a t-statistic value of $2.903 \geq 1.661$ and a p-value of $0.002 \geq 0.05$, so it can be concluded that this hypothesis is accepted. This proves that price has a significant effect on customer satisfaction.

X3 Effect of cafe atmosphere on customer satisfaction

Based on the evaluation results above, the influence of product quality on purchasing decisions obtained a t-statistic value of $0.866 \leq 1.661$ and a p-value of $0.193 \leq 0.05$, so it can be concluded that this hypothesis is rejected. This proves that the cafe atmosphere does not significantly influence customer satisfaction.

The influence of Z purchasing decisions on Y customer satisfaction

Based on the evaluation results above, the influence of purchasing decisions on customer satisfaction obtained a t-statistic value of $2.669 \geq 1.661$ and a p-value of $0.004 \leq 0.05$, so it can be concluded that this hypothesis is accepted. This proves that purchasing decisions have a significant influence on customer satisfaction.

Path analysis

This mediation test is conducted to explore more deeply whether the mediating variable is successful in mediating the influence of the independent variable on the dependent variable or not, this evaluation can be described in the Indirect Effect output, if the P value is less than 0.05 then the independent variable influences the dependent variable through the mediating variable.

Table 7. Specific Indirect Effect Results

Hypothesis	Original Sample (O)	Sample Mean (M)	STDEV	T-Statistic (O/STDEV)	P value	Information
H8. KP ly -> KPb -> KPL	0.032	0.040	0.061	0.532	0.297	Rejected
H9. Price -> KPb > KPL	0.105	0.101	0.057	1,827	0.034	Accepted
H10. SK -> KPb -> KPL	0.118	0.118	0.071	1,668	0.048	Accepted

Source: Processed primary data, 2025

Based on the table above, it can be seen that the indirect influence test through the mediating variable is as follows:

- The results of the eighth hypothesis test indicate that service quality does not have a significant indirect effect on customer satisfaction through the purchasing decision variable. This can be seen from the t-statistic of the eighth hypothesis, which is $0.532 \leq 1.661$ and a p-value of $0.297 > 0.05$. Therefore, it can be concluded that the eighth hypothesis is rejected.
- The results of the ninth hypothesis test indicate that price has a significant indirect influence on customer satisfaction through the purchasing decision variable. This can be seen from the t-statistic results of the ninth hypothesis, namely $1.827 \geq 1.661$ and a p-value of $0.034 \geq 0.05$. Therefore, it can be concluded that the ninth hypothesis is accepted.
- The results of the tenth hypothesis test indicate that cafe atmosphere has a significant indirect influence on customer satisfaction through the purchasing decision variable. This can be seen from the t-statistic results of the tenth hypothesis, namely $1.668 \geq 1.661$ and a p-value of $0.048 \leq 0.05$. Therefore, it can be concluded that the tenth hypothesis is accepted.

DISCUSSION

The Paradox of Implementing Maqasid Syariah: Between Ihsan, 'Adl, and Bi'ah Solihah

The results of the study indicate that service quality does not significantly influence purchasing decisions with a t-statistic value of 0.590 and a p-value of 0.278, thus H1 is rejected. This finding presents an interesting paradox in the context of Islamic business, considering that the concept of ihsan or excellence in service is a fundamental principle in Islam. The Prophet Muhammad (peace be upon him) said, "Allah loves it if one of you does his work with itqan (professionalism)" (Narrated by

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Baihaqi). From the perspective of maqasid sharia, service quality should contribute to *hifz an-nafs* (protection of the soul) through providing services that meet customer needs and *hifz al-'aql* (protection of the mind) through positive educational interactions. However, the insignificance of this influence indicates that the implementation of *ihsan* at Kancakona Kopi has not reached a level that differentiates (*tamyiz*) from competitors. As Dusuki and Abdullah (2007) emphasize, service in Islamic business must exceed minimal standards to create spiritual added value (*qimah ruhiyyah*).

This phenomenon can be explained through the theory of *qana'ah* (simple satisfaction) in Islamic consumption. Customers may already be satisfied with standard service and prioritize *dharuriyyat* (primary needs) such as price and product quality over *tahsiniyyat* (improvement) in service. This aligns with the maqasid hierarchy, which places the fulfillment of basic needs above the aspect of improvement.

In contrast, the study proves that price has a significant effect on purchasing decisions with a t-statistic of 2.358 and a p-value of 0.009, supporting H2. From the perspective of maqasid sharia, this finding reflects the implementation of the principles of *'adl* (justice) and *qimah 'adilah* (fair price) which are the foundation of Islamic transactions. The significance of the influence of price is in line with the concept of *hifz al-mal* (protection of property) which applies bilaterally - protecting the seller's right to receive a fair profit while the buyer's right to receive commensurate value. The concept of *'an taradin* (mutual consent) in QS. An-Nisa: 29 is manifested when consumers feel the price paid is commensurate with the benefits received. Kasmir (2018) emphasized that transaction satisfaction is achieved when there is a balance between economic sacrifice and utility obtained.

In the context of Kancakona Kopi, a pesantren-based business, this significant pricing impact reflects the successful implementation of the principle of "*la dharar wa la dharrar*" (neither harm nor harm). Pricing serves as an instrument of distributive justice, enabling broad community access to halal and *thayyib* products while ensuring the business's sustainability (*istimrariyyah*) to continue providing benefits.

The cafe atmosphere was also shown to have a significant influence on purchasing decisions with a t-statistic of 2.095 and a p-value of 0.018, confirming H3. Within the framework of maqasid sharia, the cafe atmosphere functions as a *bi'ah solihah* (conducive environment) that supports the achievement of multiple maqasid simultaneously. The Islamic atmosphere supports *hifz ad-din* (protection of religion) by creating a space that does not contradict the values of faith, supports *hifz al-'aql* through the provision of productive discussion and learning spaces, and contributes to *hifz an-nafs* through psychological-spiritual comfort. Librina et al. (2024) emphasized the importance of sharia-compliant boundaries such as separating areas for privacy and moderate music settings as an integral part of the Islamic atmosphere.

The significance of this influence indicates that modern Muslim consumers are seeking not only halal products but also holistic experiences that align with their Islamic identity. The cafe atmosphere becomes a means to achieve worldly happiness that does not conflict with the hereafter.

Interestingly, service quality actually has a significant effect on customer satisfaction with a t-statistic of 2.133 and a p-value of 0.017, supporting H4. Although not significant for purchasing decisions, quality service is proven to create post-consumption satisfaction. This indicates that *ihsan* in service has a greater impact on the evaluation of the experience (*tajribah*) than the initial decision-making process. From a maqasid perspective, satisfaction resulting from quality service reflects the achievement of comprehensive benefits. Tjiptono & Chandra (2016) identified five dimensions of service (reliability, responsiveness, assurance, empathy, tangibles) which in the Islamic context can be mapped to the concepts of *amanah* (trust), *fathanah* (competence), *siddiq* (honesty), and *tabligh* (communicativeness).

Price showed the most significant influence on customer satisfaction with a t-statistic of 2.903 and a p-value of 0.002, confirming H5. From a maqasid sharia perspective, this reflects the success of creating *tawazun* (balance) between economic and spiritual interests. Kotler & Keller (2009b) defines price as exchange value, but in Islamic economics, price also reflects distributive justice and social

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responsibility. High satisfaction from the price aspect indicates that Kancakona Kopi has successfully implemented the concept of *thaman al-mithl* (fair price) that is not exploitative (*ghabn fahish*).

A paradox arises when the cafe atmosphere does not significantly influence customer satisfaction with a t-statistic of 0.866 and a p-value of 0.193, thus rejecting H6. This finding is interesting considering that the atmosphere influences purchasing decisions but not satisfaction. In *maqasid* analysis, this can be explained through the concepts of *muqaddimah* (means) and *maqsud* (goals). The cafe atmosphere functions effectively as a *muqaddimah* to attract purchases, but has not yet become a *maqsud* that creates true satisfaction. Hassan et al. (2008) distinguish between material satisfaction (*qana'ah*) and spiritual satisfaction (*sa'adah*) - the atmosphere may fulfill the material aspect but has not yet touched the deeper spiritual dimension.

The purchasing decision itself has a significant effect on customer satisfaction with a t-statistic of 2.699 and a p-value of 0.004, supporting H7. In an Islamic perspective, this reflects the concept of *istihsan* (preferences based on benefits) where decisions taken with careful consideration produce more meaningful satisfaction.

Achieving Maslahat: The Role of Purchasing Decision Mediation in the Transformation of Sharia Values

Mediation analysis reveals more complex dynamics in achieving customer satisfaction through the perspective of *maqasid sharia*. Service quality does not significantly influence customer satisfaction through purchasing decisions with a t-statistic of 0.532 and a p-value of 0.297, rejecting H8. From the perspective of *maqasid*, this indicates that the path to achieving *maslahat* through *ihsan* in service is direct (*mubashir*) rather than tiered (*mutasalsil*). Ibn Khaldun in his *Muqaddimah* emphasized that economic activity must bring collective benefits (Khaldûn, 2014). The absence of a mediation effect indicates that *ihsan*-based service at Kancakona Kopi has not been integrated with consumer decision-making factors. A strategy is needed that communicates the value of *ihsan* explicitly in business positioning.

In contrast, price significantly influences satisfaction through purchasing decisions with a t-statistic of 1.827 and a p-value of 0.034, supporting H9. This indicates that the perception of price fairness (*'adl fi al-thaman*) works through a cognitive-evaluative mechanism in purchasing decisions before producing satisfaction. Dusuki and Abdullah (2007) emphasized that Islamic transactions must consider *maqasid al-mu'amalat* (the purpose of transactions) which include the circulation of wealth (*tadawul al-mal*), transparency (*wudhuh*), and justice (*'adl*). The significant mediation effect confirms that these three aspects work systemically in creating Muslim customer satisfaction.

Cafe atmosphere also significantly influences satisfaction through purchasing decisions with a t-statistic of 1.668 and a p-value of 0.048, supporting H10. Within the *maqasid* framework, this indicates the transformation of *bi'ah* (environment) into *sa'adah* (happiness) through the cognitive process of purchasing decisions. Rahman et al. (2017) identified three dimensions of *maqasid* integration in the culinary business: Islamic quality, price fairness, and value-based atmosphere. The significant mediation effect confirms that atmosphere does not work in isolation but interacts with the decision-making process to produce holistic satisfaction encompassing both material and spiritual dimensions.

The findings of this study enrich the understanding of the implementation of *maqasid sharia* in contemporary culinary businesses. An integrative customer satisfaction model requires a balance between *dharuriyyat* (primary needs) such as fair prices, *hajiyyat* (secondary needs) such as a comfortable atmosphere, and *tahsiniyyat* (improvements) such as high-quality service. Amin et al. (2011) in their study found that "spiritual satisfaction" contributes significantly to customer loyalty, where Muslim consumers tend to choose businesses that not only meet physical needs but also support their religious values.

For Kancakona Kopi management, strategic priorities should be given to strengthening fair price positioning as a manifestation of *bilateral hifz al-mal*, developing an atmosphere that is not only physical but also spiritual to support *hifz al-aql* and *hifz an-nafs*, transforming service from standard to

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exceptional that reflects authentic ihsan, as well as explicit integration of maqasid values in marketing communications to strengthen the Islamic business identity. Ibn Ashur (2006) emphasized that modern economic activities should be assessed based on their contribution to the achievement of maqasid, not solely on financial profit. Kancakona Kopi as an Islamic boarding school-based business has a dual responsibility to achieve business success while becoming a model for implementing authentic Islamic economics in the context of contemporary culinary business.

CONCLUSION

This study revealed that the implementation of Islamic business principles at Kancakona Kopi showed varying results. Fair pricing was the most important factor in creating customer satisfaction, both directly and through purchasing decisions. This suggests that consumers value economic fairness more than other aspects. Meanwhile, service quality, which should reflect excellence in Islam, has not been able to influence consumer purchasing decisions, although it remains important for post-purchase satisfaction. The cafe's atmosphere successfully attracts consumers but is not strong enough to create long-term satisfaction.

These findings provide an important lesson: Islamic value-based businesses cannot rely solely on religious symbolism. Kancakona Kopi needs to strike a balance between meeting basic consumer needs such as affordable prices, comfort needs such as a supportive atmosphere, and improving quality service. Purchasing decisions have proven to be a crucial bridge in transforming perceived value into actual satisfaction, particularly for price and atmosphere.

For the development of Islamic business education, this research demonstrates the importance of teaching how to translate sharia principles into effective business practices. Islamic boarding schools (pesantren) and Islamic educational institutions can use business models like Kancakona Kopi as practical learning laboratories. Students and Islamic boarding school students (santri) need to understand that the success of Islamic businesses lies in the ability to create real value for customers, not merely in the halal label or religious identity. Therefore, Islamic economics education must focus more on practical and contextual aspects without abandoning the foundation of sharia values.

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