

# lisdiana

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**The Impact of Islamic Relational Bonding on Visitors' Revisit Intention**



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**Keywords**

*Halal Tourism Destination;*

*Islamic Relational Bonding;*

*Revisit Intention;*

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**Abstract**

The importance of conducting relational bonding concept in building business ties with customers is increasingly interesting to be studied further, especially in the development of halal tourism context. Hence, the purpose of this study is to explore the impact of Islamic Relational Bonding which consists of financial, social and structural bonding on visitors' revisit intention in halal destination of Sade Village. This research was conducted in halal destination of Sade Village, Pujut, Central Lombok. The method used is quantitative research with purposive sampling technique. Data collection was carried out through observation, literature studies, and distributed questionnaire to the visitors who have visited Sade Village. This study finds that Islamic Relational Bonding which consists of financial, social and structural bonding positively impact visitors' revisit intention in halal destination of Sade Village. Furthermore, from those three types of Islamic Relational Bonding, it is found that Structural bonding contributes the highest impact on visitors' revisit intention.

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**1. Introduction**

The importance of relational bonding concept in businesses has been well studied by many researchers. Lin et al. (2003) conclude that businesses can build customer relationships by developing one or several types of bonds. In the main, three types of relational bonding named financial, social and structural bonds are considered to be important in building and securing customer loyalty. While many researchers have studied the concept of relational bonding in various context, but little attention is paid to correlate the concept of relational bonding with the concept of

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Islamic thought. Whereas, relational bonding actually has a great closeness in meaning with the term *Silaturrehmi* in Islam and it is already thought by Prophet Muhammad SAW., as the way moslem should run a business far before the theory of relational bonding introduced by Berry (1995). That is, the *intimacy* which is attempted to rise between service provider and customer should be implemented based on Islamic values. Abu Hurairah Radliyallaahu 'anhu, Rasulullah SAW. said:

رَفَلْيَصِلْ أَثْرَهُ فِي لَهْ يُنْسَأُ أَوْ رَزْقِهِ فِي لَهْ يُبْسَطُ أَنْ سَرَّهُ مَنْ يَقُولُ

The hadith above explains that whoever is happy to have his wealth increased and his death ended (long life), then he should connect the kinship (*silaturrahim*). Thus, this paper examines the impact of three types of Islamic Relational Bonding on visitors' revisit intention in the context of halal destination of Sade Village. The sample examined in this paper is one cultural group that is Indonesian youth visitors who have travelled in Sade Village since it is assumed that they will have the same point of view in business relational context. It is in line with Sheth and Partivayar (1995) and Arnold Bianchi (2001) who suggested that different cultural contexts may affect how consumers view relationships (Suamba et al, 2020; Martini et al, 2019; Gunasari et al, 2020).

## 2. Material and Method

### 2.1 Review Literature and Hypothesis Development

Financial Bonding is usually referred to as frequency marketing or retention marketing, where the service provider uses economic benefits such as price, discounts and other financial incentives to regular customers to secure their loyalty. (Berry and Parasuraman, 1991; Berry, 1995; Hsieh et al., 1995, and Lin et al., 2003). In addition, Lin et al. (2003) suggest that non-monetary time saving processes have also been proposed under this type of bond. In the concept of building Islamic financial ties, the process of buying and selling services or goods carried out between service providers and tourists should be based on Islamic thought, not only oriented on temporary transaction benefits. In Islamic teachings, the process of buying and selling services and goods has restrictions that need to be known between the seller and the buyer, including firstly the substance must be halal such as by not selling products from illegitimate material that is prohibited in Islam, secondly the process must be halal meaning the way we sell it and the way we get the profit should be in a good way that is allowed in Islam and the last is the existence of *akad* meaning the agreement of the sale and purchase must be clear between the service provider and tourists. Besides, to run the business, the service provider should also consider the ethics in accordance with Islamic teaching such as honesty and responsibility. As one hadith stated "Honest traders are not blocked from the gates of heaven" (HR. Tirmidzi). Based on the elaboration above, the author empirically explores the following hypotheses:

H1: Financial Bonding gives positive impact on visitors' revisit intention.

Social bonding is another type of the three bonds that is widely implemented in many businesses' context. Social bonding is the degree to which certain ties link and hold a buyer and seller together closely in a personal (emotional sense). Such bonds consist of consist of many aspects including familiarity, friendship, social support, staying in touch, self-disclosure, or any

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interpersonal interaction." (Han, 1991, p.61). In the concept of building a business through Islamic social bonding, Islam has taught humanity to be forgiving, helping customers and act friendly in buying and selling. The seller and buyer should not be harsh on each other. They should understand each other. Prophet Muhammad SAW. said, "Allah SWT. bless someone who is friendly and tolerant in doing business ". (HR. Bukhari & Tarmizi). Based on the elaboration above, the author empirically explores the following hypotheses:

H2: Social Bonding gives positive impact on visitors' revisit intention.

Structural bonding exists when a business enhances customer relationships by offering solutions to customer problems in the form of service delivery systems, rather than remaining dependent upon the relationship building skills of individual service providers. (Lin et al., 2003; Sheth and Parvatiyar, 2000). Previous research has emphasized that customer loyalty is increase as one moves from financial to social, and then to structural bonding. (Peltier and Westfall, 2000). In the concept of building a structural bond in Islam, the following is a hadith that explains the importance of structural bond in business: "The best believer is, provides easy way in selling, easy way in buying, easy way in paying and easy way in charging." (HR. Thabarani). In this context, it can be assumed that service provider should ease visitors' activity while they are travelling, starting from their arrival, during arrival until they leave the destination with satisfaction. Based on the elaboration above, the author empirically explores the following hypotheses:

H3: Structural Bonding gives positive impact on visitors' revisit intention.

The word intention has closest in meaning with interest, which means encouragement to behave in a direction towards the object of a particular activity or experience, so that revisit intention is someone's encouragement or motivation to visit the destination that was once visited. Nuraeni (2013). Revisit Intention is a form of behavior (behavioral intention) or the desire of customers to come back, provide positive word of mouth, stay longer than expected, buy more than what is expected (Zeithaml et al., 2009). Environmental psychologists show that people react to places with two basic forms of behavior: approach and avoidance. Approach behavior includes all positive behaviors that can be directed to a particular place, such as the desire to stay exploring, working and affiliating. Avoidance behavior reflects the opposite - the desire not to stay, not to explore, not to work and not to affiliate. Approach or approach behavior (including Revisit Intention) is influenced by the customer's perception of the environment itself. (Zeithaml et al., 2009). According to Baharta (2019) Revisit Intention is broadly defined as tourism activities experienced by tourists and has three dimensions, namely: 1) Visit again, 2) Plan to revisit and 3) Wish to visit.

## 2.2 Method

The method used in this research is quantitative research with purposive sampling technique. Data collection was carried out through observation, literature studies, and distributed questionnaire to the visitors who have visited Sade Village. The sample comprises 115 Indonesian respondents who have visited Sade Village in Lombok, where the modal age was youth visitors ranged from 16-30 years old. The surveys were distributed to them through online surveys using Google forms and the responses were automatically collected when they completed filling the online questionnaires. The hypotheses were tested using multiple regression analysis with SPSS version 25 application.

### 3. Results and Discussion

#### 3.1 Results

This study measures three types of bonds (financial, social and structural bonding) as independent variables and revisit intention as the dependent variable. The validity and reliability of these four variables were found to have an acceptable Cronbach Alpha. Financial Bonding ( $X_1$ ) consists of 6 items, Social Bonding ( $X_2$ ) consists of 7 items, Structural Bonding ( $X_3$ ) consists of 5 items, and Revisit Intention ( $Y$ ) consists of 5 items. All the items in financial bonding are valid as the correlation value of each item  $> r_{table}$  (0,154) and the probability  $0,000 < 0,05$  means that these items can measure what should be measured. In addition, all items are reliable as the instrument in collecting data as the Cronbach Alpha value is more than 0,70 ( $X_1 = 0,839$ ,  $X_2 = 0,893$ ,  $X_3 = 0,892$  and  $Y = 0,889 > 0,70$ ).

The results of the study are shown in the following tables. It is found that the three types of Islamic relational bonding positively impact visitors' revisit intention to Sade Village. In addition, structural bonding has the greatest impact on visitors' revisit intention, following with social bonding dan the last financial bonding.

**Table 1.**  
**Partial Test (T-Test)**

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	1,144	1,182		0,968	0,335
Financial Bonding	0,157	0,070	0,174	2,235	0,027
Social Bonding	0,223	0,089	0,287	2,501	0,014
Structural Bonding	0,468	0,095	0,460	4,941	0,000

a. Dependent Variable: Revisit Intention

Source: Primary data, 2020

#### **The impact of Financial Bonding on visitors' revisit intention ( $H_1$ )**

*Financial Bonding* ( $X_1$ ) effects positively and significantly toward visitors' revisit intention ( $Y$ ). It is proved from *Financial Bonding* Sig. ( $X_1$ )  $0,027 < 0,05$ , and  $t_{Calculate} 2,235 > t_{table} 1,981$ . Thus,  $H_0$  is rejected and  $H_1$  is accepted means that the first hypothesis ( $H_1$ ), variabel *Financial Bonding* ( $X_1$ ) positively impacts visitors' revisit intention is accepted.

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### The impact of *Social Bonding* on visitors' revisit intention (H<sub>2</sub>)

*Social Bonding* ( $X_2$ ) effects positively and significantly toward visitors' revisit intention ( $Y$ ). It is proved from *Social Bonding* Sig. ( $X_2$ )  $0,014 < 0,05$ , and  $t_{\text{Calculate}} 2,501 > t_{\text{table}} 1,981$ . Thus,  $H_0$  is rejected and  $H_2$  is accepted means that the second hypothesis ( $H_2$ ), *Social Bonding* ( $X_2$ ) positively impacts visitors' revisit intention is accepted.

### The impact of *Structural Bonding* on visitors' revisit intention (H<sub>3</sub>)

*Structural Bonding* ( $X_3$ ) effects positively and significantly toward visitors' revisit intention ( $Y$ ). It is proved from *Structural Bonding* Sig. ( $X_3$ )  $0,000 < 0,05$ , and  $t_{\text{Calculate}} 4,941 > t_{\text{table}} 1,981$ . Thus,  $H_0$  is rejected and  $H_3$  is accepted means that the third hypothesis ( $H_3$ ), *Structural Bonding* ( $X_3$ ) positively impacts visitors' revisit intention is accepted.

### The Most Dominant Variable Influencing Visitors' Revisit Intention

**Table 2.**  
**Model Summary<sup>d</sup>**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.802 <sup>a</sup>	.644	.640	1.949
2	.837 <sup>b</sup>	.701	.696	1.794
3	.845 <sup>c</sup>	.714	.706	1.763

a. Predictors: (Constant), *Social Bonding*

b. Predictors: (Constant), *Social Bonding*, *Structural Bonding*

c. Predictors: (Constant), *Social Bonding*, *Structural Bonding*, *Financial Bonding*

d. Dependent Variable: Revisit Intention

**Source: Primary data, 2020**

Based on the data shown above indicates that the most dominant variable of Islamic relational bonding that impacts visitors' revisit intention is *Structural Bonding* with contribution 71% following with *social bonding* 70% and the last is *financial bonding* 64%.

### 3.2 Discussions

The results of this study provide important insights regarding the role of Islamic relational bonding toward visitors' revisit intention in halal destination of Sade Village. This study supports the results of many researches in which Islamic relational bonding gives positive impact toward visitors' revisit intention. In other words, if there is an increase in Islamic Relational Bonding variables, there will also be an increase of visitors' revisit intention.

It is in line with the previous researches which were conducted in different context area. Shammout et al., (2007) finds that relational bonding significantly influences loyalty. Financial, social dan structural bonding significantly and simultaneously influence loyalty (Farida, 2008). Besides loyalty, relational bonding also has positive and significant impact on customer trust dan commitment (Lin, et al., 2010), Attitudinal Attachment and Sense of Community (Pratiwi, et al., 2015). Financial bonding has positive impact in increasing customers' loyalty (Chaabane dan Volle, 2010, Chen et al., 2017; Maloni et al., 2016; Farida, 2008). Social bonding has positive impact in

increasing customers' loyalty (Berry, 1995; Oliver, 1999; Jarvis and Wilcox, 1997; Lee, et al., 2015). Structural bonding has positive impact in increasing customers' loyalty (Berry, 1995; Shammout et al., (2007; Wang et al., 2006; and Peltier dan Westfall: 2000). In general, this study is in line with Berry's work (1995) where structural bonding gives the highest impact on visitor's revisit intention, followed by social and financial bonding.

Based on the result above, it can be seen that in building visitors' revisit intention to Sade Village, the service providers in Sade Village has implemented Islamic Relational Bonding strategy consisting of financial, social and structural bonding. This can be interpreted that the Islamic Relational Bonding strategy is a relevant and appropriate strategy to be applied in the context of tourism as in service industry like Sade Tourism Village where there is more intensive interaction exist between tourists and service providers. If the interaction can be managed into a good relationship, it can provide a large profit for both the customer and the service provider itself because with the bonding of this relationship, tourists will tend to feel more comfortable, satisfied and even emotionally bound so they are motivated to visit Sade Village again and become a loyal visitor as proven in the above research results.

Islamic religion itself, taught people regarding the importance of establishing a relationship with others. This relationship is what we called as *silaturahmi* that can be established not only between close relatives as generally interpreted generally. But more than that, the relationship can even be built through the business context where the business providers meet and build relation with new people as their customers. Different from the business view in general point which considers that consumers are new people or foreigners who are interested in buying goods or services that we provide, Islamic Relational Bonding views consumers as relatives or friends who must be treated as family in accordance with the teachings of Islam to establish ties relationship in the long term, not only limited to the transaction between service providers and customers where the communication is tend to exist in short term relation.

In Islam, humans are required to treat each other well, build relationships with sense of family and help one another. Hence, service providers in Sade Village can establish friendship or good relations with visitors by respecting and glorifying them to form a sense of their revisit intention. The importance of building Islamic relational bonding or *silaturahmi* in the context of tourism destination is already taught by Rasulullah SAW. to his followers that every business we run should be based on the intention in seeking Allah SWT. blessings.

That is, people are not just pursuing as much profit as taught by the father of capitalist economics, Adam Smith, but also oriented to the attitude of *ta'awun* (helping others) as the social implications of business activities. Thus, in Islamic Relational Bonding, business is not merely looking for material benefits, but is based on an awareness of providing convenience for others by selling services or goods. In a hadith, Rasulullah SAW. teaches people to always be generous in carrying out the business. Generous in this sense is being suave, polite, smiling, giving in, respecting but still full of responsibility.

#### 4. Conclusion

This study finds that Islamic Relational Bonding which consists of financial bonding, social bonding and structural bonding has positive impact on visitors' revisit intention in halal destination of Sade Village. From those three types of Islamic Relational Bonding, it is found that structural bonding contributes the highest impact on visitors' revisit intention, followed by social bonding and the last is financial bonding. Hence, Islamic Relational Bonding is a relevant strategy to be implemented in service industry as in tourism villages where the intensive communications

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between service provider and visitor exist. Therefore, the importance of implementing *Islamic Relational Bonding* needs to be considered by many sides such as the service provider in Sade Village itself, government, and the society who work in tourism industry.

For the next researcher can explore the role of Islamic relational bonding in developing the customer loyalty in other services context to see whether the results can be generalized in a wider scope of services or not. Furthermore, there needs to have more cross-cultural research targeting different respondents to identify whether all tourists with different cultures such as foreign tourists will behave the same way or will even reveal different results from this research. As revealed by Sheth and Partivayar (1995) and Arnold and Bianchi, (2001), culture is an important factor in looking at business relationships with consumers. Thus, next researcher can conduct further research to determine whether different types of Islamic relational bonding strategies will have the same results if it is applied in different respondents' segments and cultural groups or not.

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