

## NURTURING CUSTOMERS LOYALTY ON ISLAMIC BANK: THE ROLE OF SATISFACTION AND TRUST AS MEDIATION

Sulis Riptiono<sup>a</sup>

Muhammad Baehaqi<sup>b</sup>

<sup>a,b</sup> Department of Magister Management, Universitas Putra Bangsa

Email: [sulis.riptiono@gmail.com](mailto:sulis.riptiono@gmail.com)<sup>a</sup>; [karyailmiah.baehaqi@gmail.com](mailto:karyailmiah.baehaqi@gmail.com)<sup>b</sup>

### ARTICLE HISTORY

**Received:**

14 April 2023

**Revised**

1 May 2024

**Accepted:**

4 May 2024

**Online available:**

30 June 2024

**Keywords:**

Extrinsic Religiosity,  
Intrinsic Religiosity,  
Shariah Banking,  
Customer Loyalty,  
Religiosity.

**\*Correspondence:**

Name: Sulis Riptiono

E-mail:

[sulis.riptiono@gmail.com](mailto:sulis.riptiono@gmail.com)

### ABSTRACT

Customer loyalty is a fundamental point in relational marketing that must be maintained and maintained by service providers. The urgency of nurturing loyalty of customers is the goal of this research, namely by developing a framework of customer loyalty in shariah banks using the antecedents to be tested. A total of 250 Indonesian Islamic bank customers in Central Java were used as respondents taken using a convenience sampling technique. The collected data were tested and the data were analysed using SEM with the AMOS statistical software. The finding of the study shows from the nine hypotheses, there are six hypotheses accepted and three hypotheses rejected. High intrinsic religiosity of customers will increase customer satisfaction, trust and loyalty. Meanwhile, extrinsic religiosity is only able to make customers believe in Islamic banks, but is unable to influence satisfaction and loyalty. Other findings show that customer loyalty is based on their trust in Islamic bank services but is not directly influenced by satisfaction. Meanwhile, customer trust in Islamic banks is formed because of their satisfaction with the service. Although satisfaction is not significant on loyalty, its impact can affect trust, and trust is the key to increasing loyalty.

### INTRODUCTION

The development of Islamic banks in this digital era is indeed not as fast and popular as conventional banking. Many conventional banks use digital services as well as digital banking which is growing rapidly. Even so, the majority of people who are Muslim make it a distinct advantage for the growth of the sharia economy. Indonesia is the country with the largest Muslim population in Southeast Asia with 240.62 million or the equivalent of 86.7% of the total population of Indonesia. Furthermore, based on data from PT. Bank Syariah Indonesia stated that the growth of sharia bank customers will increase in 2023,

namely by 10.9%. This means that the sharia banking market in Indonesia has good potential in the banking world.

Islamic banking has developed rapidly, attracting academics and practitioners and producing a lot of literature (Muhammad, 2022). With the largest Muslim population, Indonesia is potential segmenting market for Islamic banking. They want every activity and sector of the economy to comply with sharia principles (Abror et al., 2019). However, globally, Indonesia is very low in contributing to the accretion of Islamic banking assets (Wahyoedia et al., 2021).

In this decade, many commercial banks offer digital-based services, but Muslim consumers really need services that actually use sharia principles. High competition makes Islamic banking need to maintain and maintain customer loyalty so that they not change over to conventional banking services (Tabrani et al., 2018). This phenomenon can be said that customer loyalty to Islamic banking is still maintained. Nurturing customer loyalty and satisfaction in the current era is very important, because satisfied customers do not necessarily mean they will be loyal or they may switch to other services to seek variety (Kashif et al., 2015). Furthermore, customer loyalty is not only maintained but must be increased (Bruneau et al., 2018; Abror et al., 2019). Understanding the concept of customer loyalty is not easy and the results cannot be used in general, it is necessary to re-test in different sectors (Suhartanto, et al., 2019). Therefore, researchers discuss about the concept of customer loyalty still cannot be generalized to all Islamic banking markets in Indonesia. In addition, service providers must be able to create efforts to satisfy customers so as to achieve customer loyalty (Kashif et al., 2015).

Islamic banks have a very strong image with sharia principles and provide experience to customers for the services received, this is an urgent factor for creating loyalty of customers (Aslam et al., 2022; Eleyan et al., 2023). This means that consumer religiosity has a very vital role for the loyalty of Muslim customers to Shariah banking. Previous researchers emphasized that religiosity is fundamental for consumers to increase their loyalty to Islamic banks (Souiden & Rani, 2015; Abror et al., 2019; Rahayu et al., 2020; Wahyoedia et al., 2021; Aslam et al., 2022).

Religiosity is a fundamental principle that has a strong influence on Muslim consumers in determining their attitudes and behaviour (Asnawi et al., 2018; Wang, Weng Wong, et al., 2020), such as choosing their financial transaction services (Abou-Youssef et al., 2015; Usman et al., 2017; Bananuka et al., 2019; Riptiono et al., 2021; Alkhwaiter, 2022). Even so, studies that link loyalty still have inconsistent results and empirical results. Previous studies have placed religiosity as a direct antecedent that influences customer loyalty and indirectly (Suhartanto et al., 2018; Wahyoedia et al., 2021; Aslam et al., 2022).

In addition, several studies place religiosity as a mediation (Idris et al., 2020) and religiosity as a moderator (Abror et al., 2019; Rahayu et al., 2020).

Religiosity has two dimensions, namely are intrinsic religiosity or called religious beliefs and extrinsic religiosity or called religious practices (Zamani-Farahani & Musa, 2012). Research that uses the religiosity dimension separately to test Islamic bank customer loyalty is still relatively rare. Previous study revealed that intrinsic and extrinsic religiosity does not support behavioural loyalty (Dinh et al., 2022). Maintaining and protecting customer loyalty is a very important asset for banks, especially Islamic banks. Therefore, it is urgent to conduct research related to the dimensions of religiosity and loyalty. Therefore, the importunate of this research is to examine the effects of intrinsic and extrinsic religiosity on loyalty of customer with satisfaction and trust on shariah banking.

## **LITERATURE REVIEW**

### **Customer Loyalty (CL)**

The study of CL concepts in the banking business is a key role in the marketing literature which is of interest to researchers (Tabrani et al., 2018; Asnawi et al., 2019). Muslim peoples who has a strong bond with Islamic banking because it implements shariah principles, this concept makes consumers have a special relationship with Islamic banks (Ireland, 2018). Consumer loyalty is indicated by the tendency that customers have to continue and enhance positive and sustainable relationships with service providers, including repeated use of the service (Dinh et al., 2022). When consumers are loyal to a brand or product, they have a tendency to make repeat purchases and make recommendations to other people (Abd Ghani et al., 2017; Mihić & Milaković, 2017; Nora, 2019; Fianto et al., 2020). Consumers with high loyalty will have a tendency to establish and improve good relationships in the future. the researcher assumes that CL is fundamental element in the market business of Shariah banking in Indonesia.

### **Religiosity (R)**

Researchers in the marketing study state that religion had an important role and can be used as a reference for consumers in behaving (Khan & Kirmani, 2018; Arli et al., 2022; Alsaad et al., 2022). Religiosity shows adherence to the beliefs and beliefs of an individual towards the religion they adhere to and expresses it through their religious practices (Razzaque and Chaudhry, 2013) (Johan and Putit, 2016). This means that religiosity has two dimensions, namely religious belief or what is known as intrinsic religiosity and religious practice or known as extrinsic religiosity (Zamani-Farahani & Musa, 2012). Studies on the effect of two dimension of religiosity (intrinsic and extrinsic) show inconsistent results. Singhapakdi, et al. (2013) intrinsic can influence consumer behaviour

but extrinsic shows a different behaviour. Intrinsic religiosity encourages individuals to perform certain behaviours such as intentions and behaviour (Nurhayati & Hendar, 2019), customer loyalty (Dinh et al., 2022).

Affiliation with consumer religiosity has an important influence on consumer behavior in their financial transaction selection behavior (Newaz et al., 2016). In Shariah banking, religiosity plays a very important parts to establish customer satisfaction. Consumer satisfaction with the services received is positively correlated with perceived satisfaction (M. R. Khan et al., 2024). Customers satisfaction is closely related to their religious beliefs (Suhartanto, Gan, et al., 2019; Abror et al., 2022; Wahyoedia et al., 2021). This means that religiosity is an important variable in increasing consumer satisfaction. Furthermore, (Dinh et al., 2022) in his study revealed that consumers with stronger intrinsic religiosity will be more satisfied when they get services that are as expected. Thus, the hypothesis to be tested in this study are:

H1: There is significant effect between IR and CS of shariah banking

H2: There is significant effect between ER and CS of shariah banking

The main key in building and developing customer trust in shariah banks is to implement obedience with sharia principles (Amin et al., 2013; Usman et al., 2017; Tabrani et al., 2018). This shows that the trust of Muslim customers is formed based on their religiosity. Previous scholar has revealed that religiosity is an important component for increasing consumer confidence in Islamic banking services (Suhartanto, 2019; Wahyoedia et al., 2021; Abror et al., 2022). Therefore, this research hypothesis developed are:

H3: There is significant effect between IR and CT of shariah banking

H4: There is significant effect between ER and CT of shariah banking

The image of shariah banking in the minds of consumers has a strong meaning in their behavioural attitudes (Aslam et al., 2022). Consumer behaviour in Islamic banking is related to their level of religiosity. High level of customer religiosity has a tendency to be loyal to shariah banking services. Some experts find that religiosity positively and significantly influences customer loyalty (Suhartanto, Gan, et al., 2019b; Wahyoedia et al., 2021; Dinh et al., 2022). Therefore, the hypothesis built are:

H5: There is significant effect between IR and CL of shariah banking

H6: There is significant effect between ER and CL of shariah banking

## Customer Satisfaction (CS)

CS has different definitions from various literatures and is not a new construct for academics or business (Annaraud & Berezina, 2020). In general, the definition of consumer behaviour is described as 'consumer fulfilment response'. As Oliver (1997) states that customer satisfaction shows the degree of dissimilar between customer expectations and perceptions. Furthermore, CS is the degree of customer pleasure or happiness that arises after comparing product or service expectations and their performance (Miranda et al., 2018). Customers will be satisfied when the perception of product or service performance can be fulfilled as a whole (El-Adly, 2019).

In the service business, customer satisfaction is an important part that must always be maintained and improved by service providers, especially in banking. Customers feel directly what they receive when they get service, so they can directly give a positive or negative assessment of the service they feel. This means that satisfaction is formed based on what they experience and is closely related to their experiences (Kastenholz et al., 2018). Thus, creating and maintaining CS is crucial and the focus of marketing, especially in consumer behaviour (Altunel & Erkut, 2015). Previous researcher indicate that customer satisfaction is the key to increasing consumer confidence in Islamic banking services (Arshad et al., 2016; McCole et al., 2018; Abror et al., 2022). Thus, the hypothesis tested are:

H7: There is significant effect between CS and CT of shariah banking

Meanwhile, previous studies also had tested a significant relationship between CS and CL (Abror et al., 2019; Asnawi et al., 2019; Wahyoedia et al., 2021; Dinh et al., 2022). Therefore, the hypotheses to be tested are:

H8: There is significant effect between CS and CL of shariah banking

### **Customer Trust (CT)**

Building and maintaining customer trust in business is very important and indeed not an easy job because trust is a dynamic and a fundamental variable (Lu et al., 2016). Especially, In the sector of shariah banking context in general, CT is a customer's belief that is formed from the customer's historical experience regarding the suitability of the service they expect (Yuen et al., 2018; Abror et al., 2022). CT related to customer confidence in a bank whether it has carried out its operations in matched with shariah principles or not (Arshad et al., 2016).

Banking is a provider of financial services that must have a good reputation because it concerns security, operations, trust and loyalty for customers (Baldassarre et al., 2024). Customers will have high loyalty if they are committed to the services they receive (Adiani et al., 2023). For Islamic banks to be banks that are run on sharia principles, trust plays a very important role (Wahyoedia et al., 2021). Because of that, Islamic banking

in carrying out its business must be able to provide confidence to consumers that they are able to fulfil consumer desires so that they can strengthen relationships with customers (Tabrani et al., 2018). Previous research proven that consumer trust is a very important factor in growing consumer intentions to be loyal to Islamic banking services (Tabrani et al., 2018; Wahyoedia et al., 2021). Thus, the formulation of the hypothesis offered is as follows:

H9: There is significant effect between CT and CL of shariah banking

Based on the theoretical study and hypothesis development that has been described, the research framework model can be seen in figure 1.

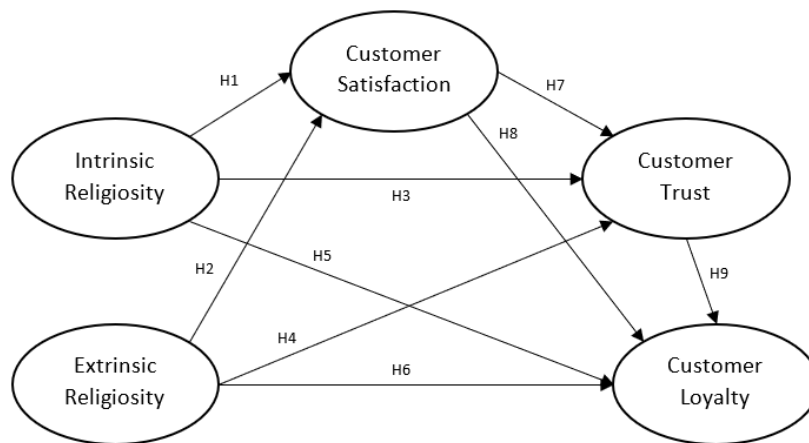


Figure 1. Research Framework

## RESEARCH METHODS

This research was conducted in Central Java with a population of Islamic bank customers. Sampling in this study using convenience sampling technique, it is easy to dig up the best information and present it directly (Sekaran & Bougie, 2010). We used a survey with a questionnaire to collect data. The scale used is a 5-point Likert scale (1 = very disagree; 5 = very agree). This research questionnaire has 22 items. The number of samples should be five-ten of items (Hair et al., 2010). Thus, the sample used in this study was 22 x 10 = 220 respondents. Amount of 250 questionnaires were shared to the shariah banking customer. This research uses multivariate analysis to test the structural model and test hypotheses, thus the analysis used is SEM with Amos (Hair et al., 2019). Descriptive statistical analysis was processed using SPSS version 28, while CFA and SEM were processed with AMOS.

The questionnaire in this study uses five stages/variable. The first stages, the variables of customer loyalty is measured using 5 indicators adopted from previous

research by (Dinh et al., 2022), namely: *“Say positive things about this bank to other people”, “Recommend this bank to someone who seeks advice”, “Encourage friends and others to do business with this bank”, “Consider this bank to be your first choice for future transactions”, and “Want to continue to be the client the bank”*. The second variable, customer trust is measured using 4 indicators adopted from previous research by (Sumaedi et al., 2015; Tabrani et al., 2018; Suhartanto et al., 2019), namely: *“Islamic banks are truly concerned with Islamic principles”, “I believe that deposits in Islamic banks are safe”, “I believe the products and services offered are based on Islamic Shariah”, and “I believe that Islamic banks keeps its promises”*.

The third variable, customer satisfaction is measured using 3 indicators adopted from previous research by (Kashif et al., 2015; Wahyoedia et al., 2021), namely: *“I am satisfied with employee's response and prompt services”, “I am satisfied with financial services advice”, and “I am satisfied with products and services provided by my bank”*. The fourth variable, intrinsic religiosity is measured using 6 indicators adopted by (Nurhayati & Hendar, 2019; Dinh et al., 2022), namely: *“Islam has answered many questions about the meaning of life”, “I often read texts relating to faith/belief in Islam”, “I spend a lot of time to understand beliefs about Islam”, “Belief in Islam is behind my overall approach to life”, “Belief in Islam affects all my relationships in life”, and “It is important for me to spend time for praying to God”*. And the fifth variable, extrinsic religiosity is measured using 4 indicators adopted from by (Wang, Wong, et al., 2020; Dinh et al., 2022), namely: *“I make financial contributions to my religious organization”, “I enjoy spending time with others of my religious affiliation”, “I enjoy working in the activities of my religious organization”, and “I keep myself well-informed about my local religious”*.

## **RESULT AND ANALYSIS**

The information profiles of respondents which used in this study can be seen in table 1. Among 250 respondents, more than half of respondents (62.4%) were males, and the other (37.6%) were females. Characteristics of respondents based on age dominated by age more than 50 years old (37.6%), 41 – 50 years old (28.4), 31 – 40 years old (18.8%, 20 – 30 years old (10%), and less than 20 years old (5.2%) For the education level, the majority of respondents were undergraduate degree and below holders (77.2%), and master degree holders (18.8%), and doctoral degree holders (4%). most work as entrepreneur/businessman (37.2%), employee (28.4%), civil servant (17.6), others (4%) and student 92%).

Income level per month respondents, 39.6% respondents earned monthly income ranging between 6 – 10 million, 31.2% respondents earned monthly income between 2 – 5 million, 15.6% respondents earned monthly income less than 2 million and 13.6% respondents earned monthly income of 10 million and above. Specific to number of

customers visiting Islamic Bank per month, 91.6% more than 1 time and 8.4% only 1 time. And Period of being Islamic Bank Customer, 32.8% respondents more than 8 years and only 5.2% less than 1 year.

Table 1 Respondent Demographics (N = 250)

No	Demographics Variables	Frequency	Percentage
1	<i>Gender</i>		
	Male	156	62,4%
	Female	94	37,6%
2	<i>Age</i>		
	< 20	13	5,2%
	20 – 30	25	10%
	31 – 40	47	18,8%
	41 – 50	71	28,4%
	> 50	94	37,6%
3	<i>Education Level</i>		
	Undergraduate and below	193	77,2%
	Master	47	18,8%
	Doctoral	10	4%
4	<i>Occupation</i>		
	Student	5	2%
	Civil Servant	44	17,6%
	Employee	71	28,4%
	Entrepreneur/ Businessman	93	37,2%
	Housewife	27	10,8%
	Others	10	4%
5	<i>Income per Month (IDR)</i>		
	< 2 million	39	15,6%
	2 – 5 million	78	31,2%
	6 – 10 million	99	39,6%
	> 10 million	34	13,6%
6	<i>Number of visits to Islamic Bank per Month</i>		
	1 time	21	8,4%
	More than 1 time	229	91,6%
7	<i>Period of being Islamic Bank Customer</i>		
	< 1 years	13	5,2%
	1 – 2 years	29	11,6%
	3 – 5 years	52	20,8%
	6 – 8 years	74	29,6%
	> 8 years	82	32,8%

Source: Data Processed

## Validity and Reliability Results



AMOS Software was utilized to assess the measurement model and test the hypotheses. Overall, the evaluation results showed that the model fitting index has meet the goodness-of-fit (GoF) statistics criteria (CMIN/DF = 2.172, RMSEA = 0.172, GFI = 0.849, CFI = 0.920, GFI = 0.849, and NFI = 0.958). The results of GoF indices are seen in Table 2.

Table 2 Goodness of Fit Indices

Criteria	Thresholds	Value
CMIN/DF	< 5.00	2.172
RMSEA	< 0.08	0.054
CFI	> 0.90	0.920
GFI	> 0.80	0.849
AGFI	> 0.80	0.901
NFI	> 0.90	0.958

Sources: processed data

The complete test of convergent validity and reliability is shown in table 3. Based on the results of statistical tests, it can be seen that the value of Composite Reliability (CR) is above 0.07 (Nunnally, 1967). Therefore, all items are declared reliable. The results of the average variance extracted (AVE) test show a value that exceeds 0.05, therefore all variables meet the threshold of 0.50 (Hair et al., 2010). Therefore, the construct in a structural model in this study is free from convergent and discriminant validity.

Table 3 Convergent Validity and Reliability Results

Variables	Items	Loading	$\alpha (\geq 0.7)$	CR ( $\geq 0.7$ )	AVE ( $\geq 0.5$ )
Customer Loyalty	CL1	0.824	0.884	0.910	0.621
	CL2	0.782			
	CL3	0.786			
	CL4	0.683			
	CL5	0.771			
Customer Trust	CT1	0.901	0.856	0.899	0.543
	CT2	0.781			
	CT3	0.872			
	CT4	0.789			
Customer Satisfaction	CS1	0.857	0.829	0.922	0.765
	CS2	0.781			
	CS3	0.760			
Intrinsic Religiosity	IR1	0.831	0.890	0.855	0.610
	IR2	0.826			
	IR3	0.755			
	IR4	0.790			
	IR5	0.841			
	IR6	0.776			
Extrinsic Religiosity	ER1	0.875	0.911	0.913	0.728
	ER2	0.901			
	ER3	0.891			

---

 ER4 0.770
 

---

Sources: processed data

The test the hypothesis in this study is importance to determine the direct effect of the variables tested in the research framework model. The overall results of hypothesis testing are shown in table 4.

Table 4 Hypotheses Result and Discussion

Hypothesis	Path			Estimate	P Value	Results
H1	IR	→	CS	0.192	0.010	Accepted
H2	ER	→	CS	0.055	0.732	Not_Accepted
H3	IR	→	CT	0.292	0.000	Accepted
H4	ER	→	CT	0.127	0.011	Accepted
H5	IR	→	CL	0.244	0.000	Accepted
H6	ER	→	CL	0.009	0.128	Not_Accepted
H7	CS	→	CT	0.233	0.001	Accepted
H8	CS	→	CL	0.081	0.255	Not_Accepted
H9	CT	→	CL	0.390	0.000	Accepted

Sources: processed data

Based on table 4 above, in testing the first hypothesis, it examines the influence of customer IR toward CS. The test results prove that IR is able to provide a significant influence on CS. This finding is supported by previous research (Wahyoedia et al., 2021; Dinh et al., 2022), which states that IR is a stimulator for the formation of CS. Thus, the first hypothesis is declared accepted. The results of second hypothesis, stated that ER was not able to have an effect on CS. The results of this study different from the previous findings by Singhapakdi et al., 2013 and Dinh et al., 2022. Therefore, the second hypothesis is rejected.

Customer satisfaction with financial institutions, especially Islamic banks, is strongly influenced by their intrinsic religiosity, while extrinsic religiosity has no effect on customer satisfaction. This means that IR, which is a customer's belief in behaviour that is in accordance with their religion, can increase satisfaction (Nurhayati & Hendar, 2019). In other words, customers are satisfied with the services they receive from shariah banks because they are in accordance with their beliefs. Meanwhile, extrinsic religiosity related to religious practice motivation does not make customers feel satisfied. Customers tend to be satisfied when they get services that match their inner beliefs.

Testing the third hypothesis, examines the influences of IR on CT. Meanwhile, the fourth hypothesis examines the effect of ER on CT. The results showed that the two variables (intrinsic religiosity and extrinsic religiosity) were predictors that were able to grow CT. The results of this study are in line with previous research conducted by

Singhapakdi et al., 2013; Suhartanto et al., 2019 and Abror et al., 2022. Thus, the third and fourth hypotheses are accepted. The results of this study prove that customers' personal beliefs and interpersonal beliefs trigger their trust in shariah banking services. Of course, CT in the services they receive is closely related to the level of customer religiosity, both intrinsic and extrinsic. In Indonesia, beliefs in Islamic culture have an important role in the relationship between businesses and consumers which is shown by customers' trust in the financial institutions they choose (Wijaya et al., 2024).

The fifth hypothesis examines the influence of customer IR on CL. Meanwhile, in testing the sixth hypothesis, testing the effect of ER on CL. The results of the study prove that IR has a strong influence in increasing CL. This result is in step with preceding research carried out by Wahyoedia et al., 2021 and Dinh et al., 2022. Meanwhile, different results are shown in ER which is not significant on CL. It may be concluded that the fifth hypothesis is significant and the sixth hypothesis is not significant. These results indicate that the customer's IR is a more important point compared to ER in influencing CL. This means that CL to shariah banks is formed because of their personal belief in the services received. Meanwhile, interpersonal motivation related to religious practice was not able to influence loyalty.

Religiosity for Muslim consumers is positively related to the choice of banking services (Subaideen Issath Nimsith et al., 2024). Previous studies found that consumers with a high commitment to their religiosity will have higher loyalty to Islamic banks (Suhartanto et al., 2019). Apart from that, the religiosity of Muslims is an important factor that can influence and strengthen the loyalty of Islamic bank customers (Aslam et al., 2022). However, this study found differences between intrinsic and extrinsic customer religiosity on loyalty. Customer loyalty to Islamic Bank is dominated by intrinsic religiosity factors rather than extrinsic customer religiosity.

Testing the seventh hypothesis, examines the effect of CS on CT. The results show that satisfied customers will be able to increase their trust in the services received. The results of this study are in line with previous research conducted by Butt & Aftab, 2013; Arshad et al., 2016; McCole et al., 2018; and Abror et al., 2022 which declare that satisfaction is a strong antecedent to customer trust. Thus, in this study the seventh hypothesis is accepted. Different results are shown in the eighth hypothesis testing, CS is not significant to CL. This result is not in line with previous research (Asnawi et al., 2019; Wahyoedia et al., 2021; Dinh et al., 2022), which stated that satisfaction can increase loyalty. Thus, the eighth hypothesis is accepted. Testing the ninth hypothesis, examines the effect of CT on CL. The results of the study prove that trust is a key variable as a stimulator of CL. The results of this study are in line with previous studies by (Tabrani et al., 2018) and (Wahyoedia et al., 2021). Therefore, the ninth hypothesis is accepted.

The results of this study indicate that CL to shariah banking is influenced by their trust but not by satisfaction. These results provide evidence that shariah bank customers will be more loyal when they believe shariah banks actually carry out their operational practices in accordance with sharia principles. Compared to trust, satisfaction is not an important factor in growing loyalty. Nonetheless, consumer confidence in sharia is proven to be influenced by their beliefs. This means that even though satisfaction is not proven to be significant on loyalty, satisfaction will increase CT so indirectly through CT it will be able to escalate CL.

## CONCLUSION

In the present study, the research findings show that out of the nine hypotheses proposed, it is proven that six hypotheses were accepted and three were rejected. Islamic religiosity has been shown to have a positive effect on satisfaction, customer trust, and customer loyalty in shariah banks. Meanwhile, extrinsic religiosity proved to be only significant on customer trust. Meanwhile, shariah bank customer loyalty is significantly influenced by two antecedents used in this study, namely, trust, intrinsic religiosity. Other research findings indicate that although customer satisfaction can affect customer trust, it is insignificant for customer loyalty, meanwhile trust is the most influential antecedent of loyalty.

The results of this research can provide implications for management both practically and theoretically. Practical implications can be used to determine marketing strategy policies related to consumer behavior. Indonesia has enormous potential in the sharia banking sector, the results of this research can be used as reference material for determining marketing strategy policies. In theory, this study tests the antecedents of Islamic bank customer loyalty by distinguishing the influence of intrinsic and extrinsic customer religiosity. Furthermore, the results of this study also imply that maintaining customer loyalty to shariah banks can be improved by building customer trust. In addition, the personal beliefs of individual customers are key in fostering good relations with shariah banks. Thus, intrinsic religiosity and customer trust is an important concern for shariah banks to be able to maintain customer loyalty. For future research, researchers can develop different concepts by using variables to strengthen the relationship between variables.

## REFERENCES

Abd Ghani, M., Rahi, S., Mansour, M., Abed, H., & Alnaser, F. M. (2017). Determinants of Customer Loyalty: The Role of Service Quality, Customer Satisfaction and Bank Image

- of Islamic Banks in Palestine. *International Journal of Economics & Management Sciences*, 06(05). <https://doi.org/10.4172/2162-6359.1000461>
- Abou-Youssef, M. M. H., Kortam, W., Abou-Aish, E., & El-Bassiouny, N. (2015). Effects of religiosity on consumer attitudes toward Islamic banking in Egypt. *International Journal of Bank Marketing*, 33(6). <https://doi.org/10.1108/02652323199400002>
- Abror, A., Patrisia, D., Engriani, Y., Evanita, S., Yasri, Y., & Dastgir, S. (2019). Service quality, religiosity, customer satisfaction, customer engagement and Islamic bank's customer loyalty. *Journal of Islamic Marketing*, 11(6), 1691–1705. <https://doi.org/10.1108/JIMA-03-2019-0044>
- Abror, A., Patrisia, D., Engriani, Y., Idris, I., & Dastgir, S. (2022). Islamic Bank Trust: the Roles of Religiosity, Perceived Value and Satisfaction. *Asia Pacific Journal of Marketing and Logistics*, 34(2), 368–384.
- Adiani, W., Aprianingsih, A., Fachira, I., Debby, T., & Maharatie, A. P. (2023). Social influence, financial benefit, and e-wallet multi-brand loyalty: The mediating impact of commitment. *Cogent Business and Management*, 11(1). <https://doi.org/10.1080/23311975.2023.2290228>
- Alkhowaiter, W. A. (2022). Use and behavioural intention of m-payment in GCC countries: Extending meta-UTAUT with trust and Islamic religiosity. *Journal of Innovation and Knowledge*, 7(4), 100240. <https://doi.org/10.1016/j.jik.2022.100240>
- Alsaad, A., Elrehail, H., & Saif-Alyousfi, A. Y. H. (2022). The interaction among religiosity, moral intensity and moral certainty in predicting ethical consumption: A study of Muslim consumers. *International Journal of Consumer Studies*, 46(2), 406–418. <https://doi.org/10.1111/ijcs.12688>
- Altunel, M. C., & Erkut, B. (2015). Cultural Tourism in Istanbul: The Mediation Effect of Tourist Experience and Satisfaction on the Relationship Between Involvement and Recommendation Intention. *Journal of Destination Marketing & Management*, 1–9. <https://doi.org/10.1016/j.jdmm.2015.06.003>
- Amin, M., Isa, Z., & Fontaine, R. (2013). Islamic Banks: Contrasting the Drivers of Customer Satisfaction on Image, Islamic banks Contrasting the drivers of customer. *International Journal of Bank*, 31(2), 79–97. <https://doi.org/10.1108/02652321311298627>
- Annaraud, K., & Berezina, K. (2020). Predicting satisfaction and intentions to use online food delivery: What really makes a difference? *Journal of Foodservice Business Research*, 23(4), 305–323. <https://doi.org/10.1080/15378020.2020.1768039>
- Arli, D., van Esch, P., & Cui, Y. (2022). Who Cares More About the Environment, Those with an Intrinsic, an Extrinsic, a Quest, or an Atheistic Religious Orientation?: Investigating the Effect of Religious Ad Appeals on Attitudes Toward the Environment. *Journal of Business Ethics*, 0123456789. <https://doi.org/10.1007/s10551-022-05164-4>
- Arshad, T., Zahra, R., & Draz, U. (2016). Impact of Customer Satisfaction on Image, Trust, Loyalty and the Customer Switching Behavior in Conventional and Islamic Banking: Evidence from Pakistan. *American Journal of Business and Society*, 1(3), 154–165.
- Aslam, E., Ashraf, M. S., & Iqbal, A. (2022). Impact of corporate image on customer loyalty of Islamic banks: the role of religiosity, collectivism, sight cues and CSR. *Journal of Islamic Marketing*, June. <https://doi.org/10.1108/JIMA-09-2021-0314>

- Asnawi, N., Sukoco, B. M., & Fanani, M. A. (2018). Halal products consumption in international chain restaurants among global Moslem consumers. *International Journal of Emerging Markets*, 13(5), 1273–1290. <https://doi.org/10.1108/IJoEM-11-2017-0495>
- Asnawi, N., Sukoco, B. M., & Fanani, M. A. (2019). The role of service quality within Indonesian customers satisfaction and loyalty and its impact on Islamic banks. *Journal of Islamic Marketing*, 11(1), 192–212. <https://doi.org/10.1108/JIMA-03-2017-0033>
- Baldassarre, S., Bruno, G., Piccolo, C., & Ruiz-Hernández, D. (2024). Multi-channel distribution in the banking sector and the branch network restructuring. *Expert Systems with Applications*, 238(May 2023). <https://doi.org/10.1016/j.eswa.2023.122294>
- Bananuka, J., Kasera, M., Muganga, G. N., Musimenta, D., Ssekiziyivu, B., & Kimuli, S. N. L. (2019). Attitude: mediator of subjective norm, religiosity and intention to adopt Islamic banking. *Journal of Islamic Marketing*. <https://doi.org/10.1108/JIMA-02-2018-0025>
- Bruneau, V., Swaen, V., & Zidda, P. (2018). Are loyalty program members really engaged? Measuring customer engagement with loyalty programs. *Journal of Business Research*, 91(June), 144–158. <https://doi.org/10.1016/j.jbusres.2018.06.002>
- Butt, M. M., & Aftab, M. (2013). Incorporating attitude towards Halal banking in an integrated service quality, satisfaction, trust and loyalty model in online Islamic banking context. *International Journal of Bank Marketing*, 31(1), 6–23. <https://doi.org/10.1108/02652321311292029>
- Dinh, H. P., Van Nguyen, P., Trinh, T. V. A., & Nguyen, M. H. (2022). Roles of religiosity in enhancing life satisfaction, ethical judgements and consumer loyalty. *Cogent Business and Management*, 9(1), 1–15. <https://doi.org/10.1080/23311975.2021.2010482>
- El-Adly, M. I. (2019). Modelling the relationship between hotel perceived value, customer satisfaction, and customer loyalty. *Journal of Retailing and Consumer Services*, 50(July 2018), 322–332. <https://doi.org/10.1016/j.jretconser.2018.07.007>
- Eleyan, D., Hyams-Ssekasi, D., & Assaf, N. (2023). Exploring Customer Awareness and Experience in Banks. A Case Study of UK Commercial vs Islamic Bank. *In International Conference on Business and Technology Springer*, 488, 3–28. [https://doi.org/10.1007/978-3-031-08090-6\\_1](https://doi.org/10.1007/978-3-031-08090-6_1)
- Fianto, B. A., Gan, C., Widiastuti, T., & Sukmana, R. (2020). Customer loyalty to Islamic banks: Evidence from Indonesia. *Cogent Business and Management*, 7(1), 1–27. <https://doi.org/10.1080/23311975.2020.1859849>
- Hair, J. F., Black, W. C., Babin, B. J., & Anderson, R. E. (2010). *Multivariate data analysis: A Global Perspective* (7th edn). Pearson.
- Hair, J. F., Risher, J. J., Sarstedt, M., & Ringle, C. M. (2019). When to use and how to report the results of PLS-SEM. *European Business Review*, 31(1), 2–24. <https://doi.org/10.1108/EBR-11-2018-0203>
- Idris, M., Maupa, H., Muis, M., & Pono, M. (2020). The Mediation of Brand Religiosity

- Image between Customer Satisfaction and Loyalty at Islamic Bank in Makassar, South Sulawesi, Indonesia. *International Journal of Multicultural and Multireligious Understanding*, 445–455. <https://doi.org/http://dx.doi.org/10.18415/ijmmu.v7i2.1481>
- Ireland, J. J. (2018). Just how loyal are Islamic banking customers? *International Journal of Bank Marketing*, 36(3), 410–422. <https://doi.org/10.1108/02652323199400002>
- Kashif, M., Shukran, S. S. W., Rehman, M. A., & Sarifuddin, S. (2015). Customer satisfaction and loyalty in Malaysian Islamic banks: A PAKSERV investigation. *Marketing Intelligence and Planning*, 33(1), 23–40. <https://doi.org/10.1108/IJBM-08-2013-0084>
- Kastenholz, E., Carneiro, M. J., Marques, C. P., & Loureiro, S. M. C. (2018). The dimensions of rural tourism experience: impacts on arousal, memory, and satisfaction. *Journal of Travel and Tourism Marketing*, 35(2), 189–201. <https://doi.org/10.1080/10548408.2017.1350617>
- Khan, M. N., & Kirmani, M. D. (2018). Role of religiosity in purchase of green products by Muslim students: Empirical evidences from India. *Journal of Islamic Marketing*, 9(3), 504–526. <https://doi.org/10.1108/JIMA-04-2017-0036>
- Khan, M. R., Pervin, M. T., Arif, M. Z. U., & Hossain, S. M. K. (2024). The impact of technology service quality on Bangladeshi banking consumers' satisfaction during the pandemic situation: Green development and innovation perspective in banking service. In *Innovation and Green Development* (Vol. 3, Issue 2, p. 100120). <https://doi.org/10.1016/j.igd.2023.100120>
- Lu, B., Fan, W., & M, Z. (2016). Social presence, trust, and social commerce purchase intention: An empirical research. *Computers in Human Behavior*, 56, 225–237. <http://aisel.aisnet.org/pacis2014>
- McCole, P., Ramsey, E., Kincaid, A., Fang, Y., & LI, H. (2018). The role of structural assurance on previous satisfaction, trust and continuance intention The case of online betting. *Information Technology & People*, 2016. <https://doi.org/10.1108/ITP-08-2017-0274>
- Mihić, M., & Milaković, I. K. (2017). Examining shopping enjoyment : personal factors , word of mouth and moderating effects of demographics. *Economic Research-Ekonomska Istraživanja*, 30(1), 1300–1317. <https://doi.org/10.1080/1331677X.2017.1355255>
- Miranda, S., Tavares, P., & Queiró, R. (2018). Perceived service quality and customer satisfaction: A fuzzy set QCA approach in the railway sector. *Journal of Business Research*, 89(July), 371–377. <https://doi.org/10.1016/j.jbusres.2017.12.040>
- Muhammad, A. U. (2022). Internal and External Factors Affecting Islamic Banks Performance in Nigeria. *Jurnal Ekonomi Dan Bisnis Islam (Journal of Islamic Economics and Business)*, 8(1), 121–133. <https://doi.org/10.20473/jebis.v8i1.34670>
- Newaz, F. T., Fam, K. S., & Sharma, R. R. (2016). Muslim religiosity and purchase intention of different categories of Islamic financial products. *Journal of Financial Services Marketing*, 21(2), 141–152. <https://doi.org/10.1057/fsm.2016.7>
- Nora, L. (2019). Trust, commitment, and customer knowledge: Clarifying relational commitments and linking them to repurchasing intentions. *Management Decision*. <https://doi.org/10.1108/MD-10-2017-0923>
- Nurhayati, T., & Hendar, H. (2019). Personal Intrinsic Religiosity and Product Knowledge

- on Halal Product Purchase Intention: Role of Halal Product Awareness. *Journal of Islamic Marketing*. <https://doi.org/10.1108/JIMA-11-2018-0220>
- Rahayu, Y. S., Setiawan, M., Irawanto, D. W., & Rahayu, M. (2020). Muslim customer perceived value on customer satisfaction and loyalty: Religiosity as a moderation. *Management Science Letters*, 10(5), 1011–1016. <https://doi.org/10.5267/j.msl.2019.11.009>
- Riptiono, S., Noor Susanti, D., Muliana Rhamdhani, I., Irma Anggraeni, A., & Prasetyo, A. (2021). Parsing religiosity and intention to use Islamic mobile banking in Indonesia. *Banks and Bank Systems*, 16(4), 34–44. [https://doi.org/10.21511/bbs.16\(4\).2021.04](https://doi.org/10.21511/bbs.16(4).2021.04)
- Sekaran, U., & Bougie, R. J. (2010). *Research Methods for Business: A Skill-Building Approach (5th Edition)*. John Wiley & Sons Ltd.
- Singhapakdi, A., Vitell, S. J., Lee, D. J., Nisius, A. M., & Yu, G. B. (2013). The Influence of Love of Money and Religiosity on Ethical Decision-Making in Marketing. *Journal of Business Ethics*, 114(1), 183–191. <https://doi.org/10.1007/s10551-012-1334-2>
- Souiden, N., & Rani, M. (2015). Consumer attitudes and purchase intentions toward Islamic banks: the influence of religiosity. *International Journal of Banking Marketing*, 33(2), 143–161.
- Subaideen Issath Nimsith, Rooly, M. S. A. R., & Ilma, F. (2024). Factors influencing demand for Islamic bank products in Sri Lanka. *Journal of Enterprise and Development*, 6(1).
- Suhartanto, D. (2019). Predicting behavioural intention toward Islamic bank: a multi-group analysis approach. *Journal of Islamic Marketing*, 10(4), 1091–1103. <https://doi.org/10.1108/JIMA-02-2018-0041>
- Suhartanto, D., Farhani, N. H., & Muflih, M. (2018). Loyalty Intention towards Islamic Bank : The Role of Religiosity, Image, and Trust. *International Journal of Economics and Management*, 12(1), 137–151.
- Suhartanto, D., Gan, C., Sarah, I. S., & Setiawan, S. (2019). Loyalty towards Islamic banking: service quality, emotional or religious driven? *Journal of Islamic Marketing*. <https://doi.org/10.1108/JIMA-01-2018-0007>
- Suhartanto, D., Helmi Ali, M., Tan, K. H., Sjahroeddin, F., & Kusdiby, L. (2019). Loyalty toward online food delivery service: the role of e-service quality and food quality. *Journal of Foodservice Business Research*, 22(1), 81–97. <https://doi.org/10.1080/15378020.2018.1546076>
- Sumaedi, S., Juniarti, R. P., & Bakti, I. G. M. Y. (2015). Understanding trust & commitment of individual saving customers in Islamic banking. *Journal of Islamic Marketing*, 6(3), 406–428.
- Tabrani, M., Amin, M., & Nizam, A. (2018). Trust, commitment, customer intimacy and customer loyalty in Islamic banking relationships. *International Journal of Bank Marketing*, 36(5), 823–848. <https://doi.org/10.1108/IJBM-03-2017-0054>
- Usman, H., Tjiptoherijanto, P., Balqiah, T. E., & Agung, I. G. N. (2017). The role of religious norms, trust, importance of attributes and information sources in the relationship between religiosity and selection of the Islamic bank. *Journal of Islamic Marketing*, 8(2), 158–186. <https://doi.org/10.1108/JIMA-01-2015-0004>



- Wahyoedia, S., Sudiro, A., Sunaryo, S., & Sudjatno, S. (2021). The effect of religiosity and service quality on customer loyalty of Islamic banks mediated by customer trust and satisfaction. *Managment Science Letters*, *11*, 187–194. <https://doi.org/10.5267/j.msl.2020.1.004>
- Wang, L., Weng Wong, P. P., & Elangkovan, N. A. (2020). The Influence of Religiosity on Consumer's Green Purchase Intention Towards Green Hotel Selection in China. *Journal of China Tourism Research*, *16*(3), 319–345. <https://doi.org/10.1080/19388160.2019.1637318>
- Wang, L., Wong, P. P. W., & Narayanan, E. A. (2020). The demographic impact of consumer green purchase intention toward Green Hotel Selection in China. *Tourism and Hospitality Research*, *20*(2), 210–222. <https://doi.org/10.1177/1467358419848129>
- Wijaya, I. F., Moro, A., & Belghitar, Y. (2024). Trust in Islamic Business-to-Business Relationships: Evidence from Indonesia. *British Journal of Management*, *34*(1), 111–128. <https://doi.org/10.1111/1467-8551.12584>
- Yuen, K. F., Wang, X., Wong, Y. D., & Zhou, Q. (2018). The effect of sustainable shipping practices on shippers' loyalty: The mediating role of perceived value, trust and transaction cost. *Transportation Research Part E: Logistics and Transportation Review*, *116*(June), 123–135. <https://doi.org/10.1016/j.tre.2018.06.002>
- Zamani-Farahani, H., & Musa, G. (2012). The relationship between Islamic religiosity and residents' perceptions of socio-cultural impacts of tourism in Iran: Case studies of Sare'in and Masooleh. *Tourism Management*, *33*(4), 802–814. <https://doi.org/10.1016/j.tourman.2011.09.003>