CORRESPONDING AUTHOR

Evelyn Wijaya
Institut Bisnis dan Teknologi
Pelita Indonesia,
Indonesia

EMAIL

evelyn.wijaya@lecturer.pelitaindonesia.
ac.id

TRUST, SATISFACTION, AND LOYALTY OF ISLAMIC BANK CUSTOMERS: ROLE OF RELIGIOSITY

Evelyn Wijaya
Achmad Tavip Junaedi
Luciana Fransisca
Stefani Chandra
Suyono
Institut Bisnis dan Teknologi Pelita Indonesia, Indonesia

Abstract: As one of the largest Muslim countries in the world, Indonesia has an important role in building a Sharia economy. The initial effort that can be made is to strengthen Sharia-based financial services. Currently, several Sharia-based banks are operating in Indonesia. However, the presence of Islamic banking has not been optimal in attracting customers to conduct financial transactions through Islamic banks. One of which is not optimal banking in applying the principle of religiosity in financial transactions. This research aimed to analyze the effect of religiosity on the trust, satisfaction, and loyalty of Islamic bank customers. The research population was all customers of Islamic banks in Pekanbaru City. An accidental sampling technique was used to get the sample of 220 respondents. Data analysis was done using path analysis with the help of the AMOS SEM program. The study's results stated that religiosity has a significant effect on customer trust and loyalty but is not significant on customer satisfaction. Customer trust has a significant effect on customer satisfaction. Customer satisfaction has no significant effect on customer loyalty. Therefore, Islamic banking must introduce and offer Sharia-based financial products to build loyal customers banks. Banks should continue to uphold Islamic teachings in every development of banking products and services to increase the trust, satisfaction, and loyalty of Islamic bank customers. In addition, banks need to retain customers who are already loyal to banks, considering that banking loyalty cannot be formed in a short timeThis research indicates that customer trust and loyalty can be formed if Islamic banks appropriately apply the principles of religious teaching in accordance with Islamic Sharia.

Keywords: Religiosity, Trust, Satisfaction, Loyalty

INTRODUCTION

Indonesia is one of the countries with the largest Muslim population in the world. Based on data from the Global Islamic Finance Report in 2021, Indonesia has won first place in the Islamic Finance Country Index (IFCI). Indonesia is considered to have the most dynamic Islamic social finance sector among all the countries in the world. Bank Indonesia strives to continuously encourage the development of the Islamic social finance industry and support FinTech advances and green financing, which is expected to encourage the achievement of sustainable development goals. In 2021, the Islamic Financial Industry Assets reached IDR 2,050.44 trillion with a growth value of 13.94% (yoy).

Meanwhile, Non-Bank Islamic financial industry assets grew by 3.90% (yoy). The Islamic Capital Market Industry is showing positive developments, as seen by the market capitalization value of the Indonesian Sharia Stock Index (ISSI) reaching IDR 3,983.65 trillion (Nurhidayat, 2022). Structurally, the Sharia banking industry consists of 12 Sharia commercial banks with an asset value of 65.29% of total Sharia banking assets, 21 Sharia business units with an asset percentage of 32.19%, and 169 Sharia Rural Banks with a percentage of assets by 2.52%. The number of the financing recipient accounts and Sharia banking industry Third Party Fund accounts has also increased. In April 2020, the number of recipient accounts reached 5.73 million accounts, then increased to 6.03 million in April 2021 and increased again to 7.29 million in April 2022 (Alamsyah, 2022). However, viewed from the literacy level and inclusion of Islamic Banks, it is still said to be low. Based on BSI data, Islamic Bank literacy is only 8.9% compared to conventional banks, which is 37.7%. Meanwhile, the inclusion rate for the Islamic Banks is 9.1% compared to conventional banks, which is 75.3% (Zuraya, 2021). The Islamic economic development should play a bigger role in a stronger economic recovery. Thus, Indonesia has enormous potential to increase the Sharia financial inclusion index.

The theory of planned behavior is based on the assumption that humans will usually behave under the common sense considerations, will make available information about available behavior, and implicitly or explicitly consider the consequences of that behavior (Ajzen, 1988). Ajzen found that individual success in maintaining behavior or achieving goals from behavior is not only determined by individual intentions but also by non-motivational factors such as opportunities and resources supporting behavior (Ajzen, 1988). Every Muslim wants to do something based on what has been taught by Allah, including financial transactions. Religiosity can contribute to providing services and reflecting corporate identity. Religiosity or diversity occurs not only when a person performs ritual worship but also when carrying out daily activities (Ancok and Suroso, 2011). The religious attitude reflects the condition in which a person can feel and acknowledge the existence of a supreme power that overshadows their life by carrying out the God's commands as much as possible and leaving all God's prohibitions so that this will bring calm and serenity to them (Muzakkir, 2013).

Trust reflects the customers' belief in a company that can provide positive outcomes for the company (Darwin and Kunto, 2014). Customers will have their perception or assessment of the services used. Trust is the basis for building relationships with customers. According to (Kotler and Keller, 2012), customer satisfaction reflects a person's feelings of pleasure or disappointment that arise after comparing perceptions or impressions of the performance or results of a product/service and their expectations. If the performance fails to meet the expectations, the customer will be dissatisfied.

Conversely, if performance matches expectations, the customer will be satisfied. Meanwhile, loyalty reflects a deeply held commitment to repurchase certain products or services in the future, even though situational influences and marketing efforts can potentially cause customers to switch to other banks. Loyalty cannot be bought with money because it is formed due to emotional factors that customers behave and act loyally towards a particular product or service. Thus, if customers already have high trust in banking, it will have an impact on increasing customer satisfaction and loyalty. Loyal customers are an important asset for the company in increasing profits and prospects for the future. To get an overview of the influence of trust, satisfaction, and customer loyalty on Islamic Bank customers, a pre-survey of research was

carried out on 50 respondents of Islamic Bank customers. The pre-survey results show that 62% of Islamic Bank customers have trusted and are quite satisfied to be customers and are also satisfied in conducting financial transactions at Islamic Banks. However, customers are still not satisfied with the services provided by the Islamic Banks. Customer complaints include ATM outlets that are not yet widely available, mobile banking system, which is often crashed, and the bank's orientation, which is still aimed at maximizing market share rather than carrying out what has been stipulated in the Islamic religion conducting financial transactions. This condition makes only 36% of Islamic Bank customers loyal to Islamic Banks and willing to recommend Islamic Banks to others.

Some previous studies researched religiosity concerning trust, satisfaction, and loyalty. Research by Setiawan et al. (2019) found that religiosity has a significant positive effect on satisfaction but does not have a significant effect on loyalty, and satisfaction has a significant positive effect on loyalty. Research by Aji et al. (2020) showed that religiosity has a significant positive effect on trust and loyalty, and trust has a significant positive effect on loyalty. Still, trust does not mediate the effect between religiosity and loyalty. Research by Bagoes and Rachmat (2019) found that trust has a significant positive effect on satisfaction, satisfaction has a significant positive effect on loyalty, but the religiosity does not have a significant effect on the loyalty. Research by Nurrachmi and Setiawan (2020) found that religiosity has a significant positive effect on trust and loyalty, and trust has a significant positive effect on loyalty. Another study by Sunaryo et al. (2020) stated that religiosity has a significant positive effect on loyalty, but trust does not have a significant effect on loyalty.

Based on the phenomenon of creating trust, satisfaction, and loyalty of Islamic bank customers, there must be a company strategy for providing services that can fulfill the needs and desires of customers. This research is expected to be useful for Islamic banks to understand the importance of religiosity to trust, satisfaction, and loyalty of Islamic bank customers and as information for further researchers to develop this research. Thus, the research objective is to find out and analyze the effect of religiosity on the trust, satisfaction, and loyalty of Islamic Bank customers.

LITERATURE REVIEW
Religiosity

According to Muzakkir (2013), religiosity reflects the attitude of a person's diversity or activities related to religion. Religiosity according to Islamic teachings can be identified through several important aspects, namely aspects of belief in religious teachings, aspects of obedience to religious teachings, aspects of appreciation of religious teachings, aspects of knowledge of religious teachings, and aspects of implementing religious teachings in the social life. Religious attitude is a state in which a person can feel and acknowledge the existence of a supreme power that overshadows their life by carrying out as much as God's commands and leaving all God's prohibitions so that this will bring calm and serenity to them (Muzakkir, 2013). Religious maturity can be seen from a person's ability to understand, live, and apply the noble values of their religion in everyday life. A person adheres to religion according to their respective beliefs. The belief that the religion is good makes a person try to be a good believer. Their belief is displayed in religious attitudes and behavior that reflect obedience to their religion. The dimensions of religiosity, according to Glock and Stark (Ancok and Suroso, 2011), include the ideological dimension, the ritual dimension, the experiential dimension, the consequence dimension, and the intellectual dimension.

Trust

Consumer trust is defined as the individual willingness to accept the risk of individual actions based on the expectations that other individuals will perform important actions for those who believe in it, regardless of the ability to supervise and control the individual actions trusted (Khotimah, 2018).

Loyalty

For a bank, customer loyalty is very important to maintain its business activities' continuity. Loyalty is a concept of that commitment to survive depth to make a purchase, re-subscribe or re-subscribe the selected services consistently over time which will come (Khotimah, 2018). According to Saputri and Pranata (2014), loyal customers would not consider other brands since they believe in the services they are using. Customers can choose a

well-known brand without comparing it with other brands (Junaedi et al., 2022).

Satisfaction

Satisfaction is very important in business, especially in the banking business. Customer satisfaction was a feeling of pleasure or disappointment with the selected service. Customers will be happy if expectations match reality and conversely disappointed if their expectations are far from the reality they feel. Satisfaction makes the customers continue to use services that satisfy them for a long time. Customer satisfaction is a mediating variable of the loyalty because the loyal customers have good experiences with a brand. The satisfaction with a brand and the decision to make the repeat purchases will shape customer loyalty (Junaedi et al., 2022).

HYPOTHESIS DEVELOPMENT

Religiosity that reflects the practice of adhering to religious teachings has an impact on the level of customer confidence that Islamic Banks are run according to Sharia principles or Islamic law. Thus, if Sharia banking increasingly applies the concept of Sharia, which is under the religious teachings in financial transaction activities, it will have an impact on increasing customer trust. Research by Aji et al. (2020) and Nurrachmi and Setiawan (2020) found that religiosity positively affects trust.

H1: religiosity is positively significant to the trust of Islamic bank customers.

Religiosity is seen as a factor in providing customer satisfaction. Related to the principles of religious life adhered to, customers often associate choices in determining the types of products and services they will use. Obedience to religion is very influential in determining this choice, so only products or services under the principles will be selected for use. This religiosity principle will bind customers and their beliefs so that the satisfaction with the religiosity (Shariah) values is expected to bind the customer loyalty to continue using Sharia banking services. Research Mahfuz et al. (2020), Purnama et al. (2021), Setiawan et al. (2019), and Zainul et al. (2020) found that religiosity positively impacts the satisfaction. In comparison, research by (Mauledy et al., 2022) found that religiosi-

ty is insignificant to satisfaction.

H2: religiosity positive significant to the satisfaction of Islamic bank customers.

Customer engagement with Sharia banking in the principles of religiosity (Sharia) is expected to establish loyalty to customers viewing religiosity (Sharia) services as being able to override other motives in choosing the financial services. Thus, if banks increasingly apply Sharia principles in financial transactions, it will increase customer loyalty. Research Aulia and Hafasnuddin (2021), Munandar and Sari (2019), Nurrachmi and Setiawan (2020), Purnama et al. (2021), and Sunaryo et al. (2020) found that religiosity has a positive significance to loyalty. While the research by Bagoes and Rachmat (2019), Setiawan et al. (2019), and Mauledy et al. (2022) found that religiosity is insignificant to loyalty.

H3: religiosity positive significant to the loyalty of Islamic bank customers.

Customer trust in the bank is an invaluable asset for the bank. It is because trust is seen as the foundation of relationships with customers. Trust is closely related to satisfaction with a product and service. The trust arises because of the satisfaction that is obtained as a result of perceived products and services. Research by (Bagoes and Rachmat, 2019; Mauledy et al., 2022) found that trust is positively significant to satisfaction. In comparison, the research of Fasochah and Hartono (2013) and Mawey et al. (2018) found that trust is not significant to satisfaction.

H4: trust positive significance to the satisfaction of Islamic bank customers.

The level of customer trust also influences customer loyalty. Therefore, from the level of trust obtained from excellent service, a high level of loyalty will be obtained. Loyalty plays an important role in retaining customers in the long term. Research by Khotimah (2018), Aji et al. (2020), Hidayat et al. (2015), and Nurrachmi and Setiawan (2020) found that trust is positively significant to loyalty. While research by Fasochah and Hartono (2013) and Sunaryo et al. (2020) found that trust is not significant to loyalty.

H5: trust positive significant to the loyalty of Islamic bank customers.
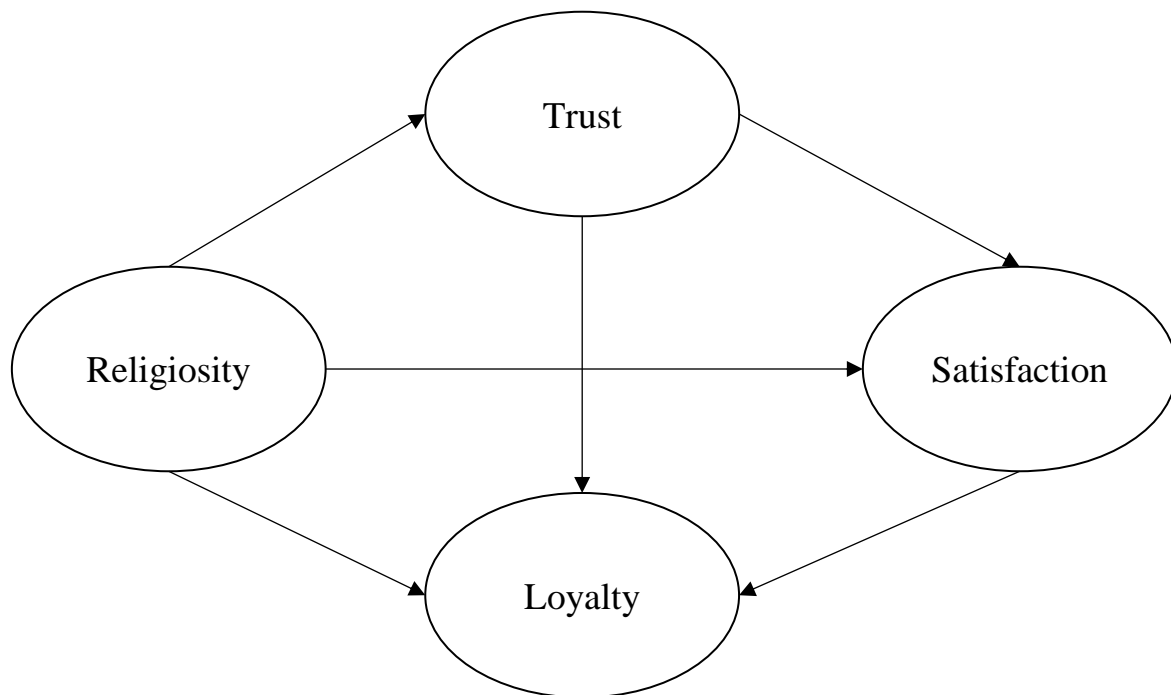
Source: (Bagoes and Rachmat, 2019; Nurrachmi and Setiawan, 2020; Setiawan et al., 2019)

Figure 1. Research Model

The satisfaction is a feeling created within the consumer or the customer because of the fulfillment of their expectations of a product or service, which can be an assessment of the features of these products and services. This satisfaction is one of the supporting factors for creating customer loyalty. Research Chandra et al. (2019), Aulia and Hafasnuddin (2021), Bagoes and Rachmat (2019), Purnama et al. (2021), Setiawan et al. (2019), and Fasochah and Hartono (2013) found that the satisfaction is positively significant to the loyalty.

H6: satisfaction positive significant to the loyalty of Islamic bank customers.

METHOD

The population used in this research were all customers of Islamic Banks in Pekanbaru City. The number of research samples was determined from Roscoe's opinion (Sugiyono, 2017), where the total variables studied were 4, consisting of 1 exogenous variable and 3 endogenous variables. The number of samples used was 4 x 30 = 120. Technically, the data was collected by distributing questionnaires to more than 120 respondents. The sample collection technique was done by accidental sampling. Namely, the researcher selected respondents by visiting respondents in crowded places and then selecting prospective respondents met by chance. The process of distributing research questionnaires was carried out using the help of Google Forms.

The exogenous variable consists of religiosity (X), while the endogenous variables are Trust (Y1), Satisfaction (Y2), and Loyalty (Y3). Each research variable includes a description of research indicators. This study used a 5-point Likert scale with the range from 1=strongly disagree to 5=strongly agree. The research data analysis technique was done using path analysis with the help of the SEM-AMOS program, where the goodness of fit tests was carried out to test the feasibility of the research model.

Table 1. Operational Variable

No	Variable	Indicator	Scala
1	Religiosity (X_1)	1. Ideological	Interval
	Mauledy et al. (2022)	2. Ritualistic	Interval
		3. Experiential	Interval
		4. Intellectual	Interval
		5. Consequential	Interval
2	Trust (Y_1)	1. Competence	Interval
	Mauledy et al. (2022)	2. Character	Interval
		3. Benevolence	Interval
		4. Consistency	Interval
		5. Openness	Interval
3	Customer Satisfaction (Y_2)	1. Expectations	Interval
	Mauledy et al. (2022)	2. Performance	Interval
		3. Comparison	Interval
4	Customer Loyalty (Y_3)	1. Repurchase	Interval
	Mauledy et al. (2022)	2. Recommendation	Interval
		3. Customer commitment	Interval

RESULTS

Respondents Profile

Respondents in the study were all customers of Islamic Banks in Pekanbaru City. The characteristics of the respondents were divided by gender, age, occupation, and period of time being customer of Sharia Bank. Table 2 showed that most of the research respondents were from Generation Z, aged 17-24, who had just completed the high school and are continuing their tertiary education. Most of the research respondents were known to pursue higher education while working. It can be seen from information that as many as 16% were unemployed students, and as many as 45% of respondents were private employees. As many as 19 % of respondents were self-employed (entrepreneurs). Table 2 also shows respondents who have become customers of Islamic Banks in the last 1-3 years. Thus, this conditi-on showed that the most research respondents were new customers.

Validity and Reliability Test

Validity and reliability tests were conducted to test the feasibility of the research questionnaire, which was distributed to the respondents. Based on the results of convergent validity testing, it is known that the loading factor value generated by each research indicator is greater than 0.05. In addition, the results of the construct validity test also show a p-value of less than 0.001, so it can be said that the research indicators, which include the constructs of religiosity, trust, customer satisfaction, and loyalty, are valid (Hair et al., 1998). Confirmatory analysis can measure the convergent validity of the loading factor, better known as the Average Variance Extract (AVE) of each research variable construct. AVE test results showed a value greater than 0.500 (Hair et al., 1998). The reliability testing results using Cronbach's alpha showed a value greater than 0.700 (Hair et al., 1998). A construct reliability test was used to determine the consistency and stability of each construct variable research indicator. The results of the construct reliability test showed a value greater than 0.700 (Hair et al., 1998). Thus, all constructs of research indicators were declared reliable.

Table 2. Respondents Profile

Demography	Category	Frequency	(%)
Gender	Female	112	51.00
	Male	108	49.00
Total		**220**	**100%**
Age	Age 17-24	103	47.00
	Age 25-32	95	43.00
	Age 33-40	18	8.00
	Age >40	4	2.00
Total		**220**	**100%**
Education	Senior High School	147	67.00
	Diploma	4	2.00
	Bachelor	68	31.00
Total		**220**	**100%**
Job	Student	35	16.00
	Entrepreneur	42	19.00
	Private Employees	99	45.00
	PNS	20	9.00
	Others	24	11.00
Total		**220**	**100%**
Intensity Using Islamic Banking	<1 year	26	12.00
	1-3 year	124	56.00
	3-5 year	52	24.00
	>5 year	18	8.00
Total		**220**	**100%**

Source: Processed Data (2022)

The Goodness of Fit Test

The goodness of Fit evaluation describes the suitability test performed on the model used in the study. This evaluation indicated a comparison between the model specified through the covariance matrix with indicators or observation variables. If the resulting Goodness of Fit value is good, then the model can be accepted, whereas, for bad Goodness of Fit results, the model must be modified or rejected. The results of the goodness of fit analysis showed that most of the constructs used to form a research model (Full Model) in the SEM full model analysis process met the criteria set. The goodness of fit measurements that meet the fit criteria is TLI, CFI, IFI, and RMSEA. Whereas GFI, AGFI, and NFI met marginal criteria where the results obtained were close to 0.90. Thus, these criteria were acceptable. The chi-square criterion showed a high value of 643,105. The resulting probability value was 0,000 due to using a large enough sample (more than 200 respondents), making it difficult to measure the probability (Hair et al., 1998). Based on the goodness of fit test results, it can be concluded that the SEM model used in this study was suitable for further analysis.

Hypothesis Testing

Hypothesis testing was used to determine the significance of the effect of exogenous variables on endogenous variables and whether the Religiosity variable affects the endogenous variable (Trust, Satisfaction, and Loyalty).

Table 3. Hypothesis Testing

Exogenous	Endogenous	Standardized Coefficient	Critical Ratio	P-Value	Conclusion
Religiosity	Trust	0.650	8.245	0.000	Sig
Religiosity	Satisfaction	-0.194	-1.462	0.144	No Sig
Religiosity	Loyalty	0.541	2.993	0.003	Sig
Trust	Satisfaction	1.296	6.162	0.000	Sig
Trust	Loyalty	0.461	4.487	0.000	Sig
Satisfaction	Loyalty	-0.063	-0.222	0.824	No Sig

Source: AMOS (2022)

Based on Table 3, the result of the path analysis also showed that the beta coefficient value between religiosity and trust was 0.650. The result of the calculated t-test was 8.245 with a p-value of 0.000 (p<0.05). It indicated that religiosity positively and significantly influenced trust. The result of the path analysis showed that the beta coefficient value for the relationship between religiosity and satisfaction was -0.194. The calculated t-test was -1.462 with a p-value of 0.144 (p<0.05). It indicated that religiosity negatively and not significantly influenced satisfaction. The result of path analysis showed that the beta coefficient value for the relationship between the religiosity and loyalty was 0.541. The result of the calculated t-test was 2.993 with a p-value of 0.003 (p<0.05). It indicated that religiosity positively and significantly influenced loyalty. The result of the path analysis showed that the beta coefficient value for the relationship between trust and satisfaction was 1.296. The result of the calculated t-test was 6.162 with a p-value of 0.000 (p<0.05). It indicated that trust positively and significantly influenced satisfaction. The result of the path analysis showed that the beta coefficient value for the relationship between trust and loyalty was 0.461. The result of the calculated t-test was 4.487 with a p-value of 0.000 (p <0.05). It indicated that trust positively and significantly influenced loyalty. The result of the path analysis showed that the beta coefficient value for the relationship between satisfaction and loyalty was -0.063. The calculated t-test was -0.222 with a p-value of 0.824 (p<0.05). It indicated that satisfaction negatively and not significantly influenced loyalty.

DISCUSSION
The Effect of Religiosity on Trust

Religiosity has a positive and significant effect on trust, so the higher the value of the religiosity of a Sharia bank, the more it will grow customer trust. Thus, it can be concluded that hypothesis 1 in this study is accepted. According to Saeed et al. (2001), the research results are under the theory that there are three characteristics of marketing ethics from an Islamic perspective. First, Islamic marketing ethics is based on religious teachings, leaving no room for ambiguous interpretations. It is evidenced by the excellent response from respondents who interpreted Sharia banking is under Islamic religious teachings. Second, the main difference is the transcendental aspect of absoluteness and non-soft nature that in the findings in research on high religiosity because of product offerings that offer savings and financing but also ease of zakat transactions and other products offered according to customer needs and also religious needs. Third, the Islamic approach that emphasizes optimizing value in the view of goodness in society rather than pursuing personal selfishness by maximizing profits in this study also corresponds very well to avoiding usury according to customers' assessment of the religious aspects of Islamic Banks. The results align with research by (Aji et al., 2020; Nurrachmi and Setiawan, 2020).

The Effect of Religiosity on Satisfaction

Religiosity has no significant effect on customer satisfaction, so the higher the religious value of Islamic banks, the less impact on increasing the customer satisfaction. Thus, it can be conclud-

ed that hypothesis 2 in this study was rejected. The results of the study show that the majority of respondents are the millennial generation. The survey shows that the millennial generation still has a low level of religiosity but a high level of conservatism, causing customers not to prioritize satisfaction in conducting financial transactions in banking. High or low customer religiosity shows Islamic teachings' knowledge, belief, and experience prioritizing balance in obtaining happiness in this world and the hereafter. The research results align with the research by Mauledy et al. (2022) but differ from the research by Zainul et al. (2020), Mahfuz et al. (2020), Purnama et al. (2021), and Setiawan et al. (2019).

The Effect of Religiosity on Loyalty

Loyalty is the key to retaining customers in the long term. Viewed from the relationship between religiosity and customer loyalty, it shows positive and significant research results. It means that the higher the value of the religiosity of Islamic Banks, it will have an impact on increasing customer loyalty. Thus, it can be concluded that hypothesis 3 in this study is accepted. Following the results of the previous analysis, the high religiosity of customers shows the high knowledge, belief, and the experience of the Islamic teachings so that they can make the customers loyal to Islamic banks without having to feel satisfaction first. The results of this study are in line with research by Aulia and Hafasnuddin (2021), Nurrachmi and Setiawan (2020), Munandar and Sari (2019), Purnama et al. (2021), and Sunaryo et al. (2020) but different from research by Mauledy et al. (2022), Bagoes and Rachmat (2019), and Setiawan et al. (2019).

The Effect of Trust on Satisfaction

The results of further research show that trust has a positive and significant effect on customer satisfaction. It shows that the higher customer trust in Islamic banks will increase customer satisfaction. Thus, it can be concluded that hypothesis 4 in this study is accepted. Building trust is not easy and does not take a short time. When customers have given high trust in Islamic Banks, banks need to maintain the trust that the customers have built. This condition can encourage customers to be more satisfied, thereby enabling customers to increa-

se the amount of savings or increase the intensity of transactions at Islamic Banks. The research results align with the research by Bagoes and Rachmat (2019) and Mauledy et al. (2022) but differ from the research by Fasochah and Hartono (2013) and Mawey et al. (2018).

The Effect of Trust on Loyalty

Trust has a positive and significant effect on customer loyalty. It shows that the higher the customer's trust in Islamic Banks, the higher the customer loyalty. Thus, it can be concluded that the hypothesis 5 in this study is accepted. The trust shown by customers is the most basic capital for banks to develop. Trust is formed based on customers' experiences and actions, manifested through feelings of security and confidence in the bank, where customers entrust their funds to be deposited and a place for them to carry out financial transactions. Furthermore, trust will have an impact on customers' decisions always to be loyal to Islamic Banks. The results align with research by Aji et al. (2020), Hidayat et al. (2015), Khotimah (2018), and Nurrachmi and Setiawan (2020) but differ from the research by Fasochah and Hartono (2013) and Sunaryo et al. (2020).

The Effect of Satisfaction on Loyalty

Satisfaction has no significant effect on customer loyalty. Therefore, the higher customer satisfaction with Islamic Banks, the less impact on increasing customer loyalty. Thus, it can be concluded that hypothesis 6 in this study is rejected. The results of the respondents' responses show that there is a probability that customers will tend to remain loyal to Islamic Banks as long as Islamic Banks carry out financial transaction activities based on Islamic teachings. Thus, high satisfaction does not necessarily encourage customers to be loyal and recommend Islamic Banks to others. The research differs from research by Aulia and Hafasnuddin (2021), Purnama et al. (2021), Bagoes and Rachmat (2019), Chandra et al. (2019), Fasochah and Hartono (2013), and Setiawan et al. (2019).

IMPLICATIONS

Islamic banks have the potential to continue to grow. Banks should continue to uphold Islamic teachings in every development of banking products and services to increase the trust, satisfaction,

and loyalty of Islamic bank customers. In addition, banks need to retain customers who are already loyal to banks, considering that banking loyalty cannot be formed in a short time. Building long-term relationships with customers requires cognitive and emotional aspects that can provide quality. This research indicates that customer trust and loyalty can be formed if Islamic banks appropriately apply the principles of religious teaching in accordance with Islamic Sharia. Islamic banking should play a bigger role in a stronger economic recovery. Thus, Indonesia has enormous potential to increase the Sharia financial inclusion index. Based on the result of this research, there are two improvements that can be made by Islamic banking. First, Islamic banks must ensure that the banking products and services offered follow the Islamic Sharia principles and do not violate religious norms. Second, Islamic banks must upgrade financial technology, such as mobile banking, to facilitate customers who will conduct financial transactions everywhere and every time without visiting the bank. The research model also can be used for the further research by adding variables or relationships between variables that have not been included in this research.

RECOMMENDATIONS

The limitations of this research are the object of this research still focused on Islamic banks in Pekanbaru City, so it has not described the overall conditions of Islamic banks in Indonesia. Each type of the Islamic bank has its characteristics that customers consider, so these conditions may generate different results. In this research, the researcher only uses religiosity to be known about the impact on trust, satisfaction, and loyalty of Islamic bank customers. For future research, it is possible to develop a specific model with other factors that can impact trust, satisfaction, and loyalty, such as word of mouth, spiritual quotient, and customer value, to obtain even better results.

CONCLUSIONS

The study results show that religiosity has a significant effect on customer trust and loyalty but is not significant on the customer satisfaction. Trust has a significant effect on customer satisfaction and loyalty, but satisfaction has no significant effect on the customer loyalty. Sharia banking is a financial institution that, in carrying out company operations, is based on Islamic teachings. The presence of Islamic Banks encourages people, especially Muslims, to become bank customers' considering that the products and services offered are based on Islamic teachings. The higher the religiosity of customers will encourage customers not to prioritize satisfaction that is more material in nature but to prioritize balance in obtaining happiness. Thus, the higher the religiosity of customers, the higher the trust and loyalty of the Islamic Bank customers. Customer loyalty is very important for Sharia banking because the higher the customer loyalty, the banking can maintain business continuity. Retaining the loyal customers should taking greater priority than trying to acquire an asset.

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