"The role of the sharia banking service quality in creating customers' satisfaction and happiness (a survey of state-owned sharia banks in Indonesia)"

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NUMBER OF REFERENCES	NUMBER OF FIGURES	NUMBER OF TABLES
31	1	6

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THE ROLE OF THE SHARIA BANKING SERVICE QUALITY IN CREATING CUSTOMERS' SATISFACTION AND HAPPINESS (A SURVEY OF STATE-OWNED SHARIA BANKS IN INDONESIA)

Abstract

The study aims to explore the effect of the quality of state-owned sharia banks' services on consumers' satisfaction and happiness. It contributes to knowledge of marketing management theory and management practices. The expected final effect is that the right quality of customers` service practice can increase customers' satisfaction and happiness in the Islamic context. The study uses quantitative approach. It relies on primary data obtained from questionnaire results and secondary data in the form of information from state-owned sharia banks including Bank BRI Syariah, Bank BNI Syariah and Bank Syariah Mandiri. The study considers PLS-SEM as the right tool for data analysis. The findings of the study are as follows: 1) only two of seven dimensions of service quality that significantly affect consumers' satisfaction, are the Islamic Service System and the Responsiveness System, while the remaining effects come from other hypotheses not included in the model; 2) consumers' satisfaction has a significant effect on consumers` happiness, and the remaining effects come from other concepts that are worth exploring.

INTRODUCTION

Islamic finance or banking has been around 40 years; its existence continues to draw attention. The accusation that Islamic banking is just a copy of the conventional banking system has not prevented it from achieving promising growth. Policy makers and bankers notice a prospective business opportunity for Islamic banking (Goddard, 2011; Nikonova, Kokh, & Safina, 2015). Sharia banking based on Islamic principles leaves usury practices (Shamsudin, Salamon, Abu-Hussin, & Nor Muhamad, 2015; Shuib, Bakar, Osman, Hashim, & Fadzil, 2016; Dusuki, 2008), as emphasized in Quran Surah Al Baqarah at verse 275.

Ashraf, Rizwan, and L'Huillier (2016), Hassan and Aliyu (2018), Zins and Weill (2017) emphasize shortcomings that plague conventional banking:

- an interest-based transaction does not take into account fairness in business;

- this can lead to bankruptcy;

- the obligation to keep depositors' savings safe along with the interests makes banks concerned about returns;

- this also prevents SMEs from making significant innovations;

- this negates the scope for business partnership as banks always require certain capital return and income interests.

Sharia banking emphasizes profit sharing principle that provides equally business profit to people and banks (Chong & Liu, 2009). Only in this way, the goals of economic development, economic stability, financial inclusion, and stabilization can be achieved (Ibrahim, 2015; Khan, 2010; Mollah & Zaman, 2015). As such, the values of fairness, ethics, cohesion and safety (gharar) are well maintained (Goddard, 2011; Suzuki, 2013). The illegality of gharar is reflected in Quran, which forbids the taking other people's property in unfair ways, most clearly – in Sura Al-Baqarah at 188th verse. Sharia banking is an alternative but very reliable alternative with more financial schemes (Bank Indonesia, 2011).

The study focuses on state-owned Sharia Banking in Pasuruan, East Java. It explores the mediating role of consumers' satisfaction in the relationship between Islamic banking service quality and consumers' happiness. This may shed light on the relationship between state-owned sharia banks and customers' satisfaction and happiness in the Islamic perspective. Expected results should contribute to the development of marketing management science that covers the area of Islamic bank service quality, customers' satisfaction and happiness.

1. LITERATURE REVIEW

In the banking industry, Bahia and Nantel (2000) develop a more specific scale in measuring Bank Service Quality perception, that is the BSQ model (Grazhdani, Vërçuni, & Merollari, 2015; Jiang, Jun, & Yang, 2016; Paul, Mittal, & Srivastav, 2016; Quyet, Vinh, & Chang, 2015). Islamic banking needs to take cultural diversity into account when adopting SQ, and to consider a new model to measure SQ, the so-called CARTER (Othman & Owen, 2001). Consumers make SQ evaluations on two levels, namely organizational and transactional (Aldlaigan & Buttle, 2002). Research to refine SQ dimensions with other additional dimensions (values and image) leads to operational dimensions: personal skills, reliability, values, and image. Some research on differences and similarities between states emphasizes that BSQ should be included in service quality dimensions (Ali & Raza, 2017; Yilmaz, Ari, & Gürbüz, 2018).

Islamic Banking or IB stands for sharia banking identity in Indonesia, which has been legally registered since July 2, 2007. Its symbol reflects modern sharia banking values, which correspond to modernity, justice, balance, transparency, and ethics that emphasize equality and partnership. IBSQ (Islamic Banking Service Quality) that sets benchmark for sharia banking service quality in Indonesia integrates these values with BSQ (Bank Service Quality) popularized by Abdullah, Suhaimi, Saban, and Hamali (2011), Bahia and Nantel (2000), Glaveli, Petridou, Liassides, and Spathis (2006). IBSQ reflects sharia banking service quality and image in Indonesia (Abdullah et al., 2011).

Islam as a religion measures the human life quality in comprehensive and universal manner in terms of their relation to God (hablumminallah) and to other human beings (hablumminannas). Three pillars of Islamic teaching include:

- Aqidah: It emphasizes a strong belief in Omni-power of God in such a way as to guide them through the life. If it is heartily kept, it would mold worldview and way of thinking.

- Syariah: It refers to the Islamic rules and teachings that determine individual relationship to God (habluminallah) and to other individuals (hablumminannas) arising from Aqidah.

- Akhlak: It is a reflection of strong faith (aqidah) and strict adherence to Islamic teachings (sharia), which affects attitudes and behaviors. It concerns with typical personality, characters, or nature that relies on knowledge of what God approves or disapproves. Individuals with akhlak have commitment to orient their lives to God's love embrace.

Lupiyoadi (2001, p. 158), quoting Kotler (1997), describes satisfaction as "…the extent of feeling resulting from comparison between actual product or service performance and its expected performance. According to Lupiyoadi (2001, p. 143), consumer is: "An individual who, according to Webster's 1928 Dictionary, as several times visits the same place to purchase a product". It suggests that one's frequent visitation to a certain place is driven by a desire to satisfy a need by owning a product or gaining a service by means of transaction.

According to Tse and Wilton, as quoted by Tjiptono and Chandra (2005, p. 198) "it is a consumer's response resulting from perceived evaluation on the disparity between earlier expected performance and actual performance".

Customer happiness is a research domain of marketing (De Keyser & Lariviere, 2014). Literature identifies two components of happiness that are affective and cognitive. The former refers to how people feel positive about themselves (hedonic level of affect), while the latter refers to individuals' satisfaction over what they have achieved during their life (contentment/life satisfaction). "Happiness" is too obscure to some scholars, and they instead turn on "subjective welfare". The word "subjective" refers to the relative nature of happiness. At the theoretical and methodological levels, some findings emphasize the importance of examining shared happiness and its relation to other welfare dimensions, to find differences and synergy between them (Fave, Brdar, Freire, Vella-Brodrick, & Wissing, 2011). Some scholars define happiness as a positive emotional experience combined with a deeper feeling of life meaning and purpose.

Merunka and Sirgy (2011, p. 21) define consumer happiness or welfare as "consumer judgment

over a brand/company's contribution to their life quality". In the marketing domain, positive marketing or life quality approach have gained much attention from continuously growing research (Sirgy & Lee, 2006). Lee and Sirgy (2004, p. 44) define life quality marketing as follows: "Marketing practices-planned business mechanism, price, promotion, and consumptive goods distribution are designed to increase customer welfare and other stakeholder welfare (such as stockholders, distributors, suppliers, workers, local society, and environment)."

Dagger and Sweeney (2006, par 5) argue that "Marketers can positively affect consumer life by means of QOL concept". In its further development, the relevance of marketing for live quality and social welfare has been explored in various industrial sectors, including travel and tourism, finance, health, food and nutrition, and high technology (Sirgy, 2001).

2. RESEARCH PURPOSE

The purpose of this study is to conduct an In-depth review of the service system implemented by state-owned Islamic banking in Pasuruan city and its effect on customers' satisfaction, as well as to investigate the role of customer' satisfaction derived from the quality of Islamic services provided by state-owned Islamic banking in Pasuruan city in creating customers' happiness.

3. METHODS

3.1. Structural equation modeling (SEM)

To solve research problems, the study applies the SEM analysis method with FIMIX-PLS. The analysis steps in the research cover estimating model parameters, analyzing model structure by means of PLS-SEM, examining and detecting heterogeneity cases by means of FIMIX-PLS.

Besides, the following were used:

- Parameter Estimation Procedure by means of Finite Mixture; and

- Estimation parameter of the finite mixture of partial least squares by applying the EM algorithm consisting of the Expectation-Step (E-Step) and Maximization-Step (M-Step).

IBSQ Model Structure was analyzed using SEM Partial Least Squares.

The analysis steps are as follows:

1) conceptualizing a model that involves the development of an outer model and an inner model;

2) constructing a path diagram;

3) conserving a path diagram into equation system;

4) estimating a model parameter including path, loading and weight;

5) evaluating outer and inner models;

6) testing hypotheses (resampling bootstrap);

7) interpreting the results of the PLS-SEM analysis.

4. QUALITATIVE INFORMATION

The study contains both quantitative analysis and qualitative information. Quantitative analysis is concerned with the examination of data, while qualitative information deals with the study of state-owned sharia banks' commitment in service quality and to what extent, particularly in Pasuruan city, by means of in-depth interviews.

5. RESULTS

The theoretical model built in the first step will be depicted in path diagram. The diagram would make the causality relationship clear. Based on the literature review and theoretical justification, a path cause-effect diagram can be drawn as shown in Figure 1.

The specification equation serves to determine which variables measure constructs and form a set of matrices displaying hypothesized correlations between constructs or variables.
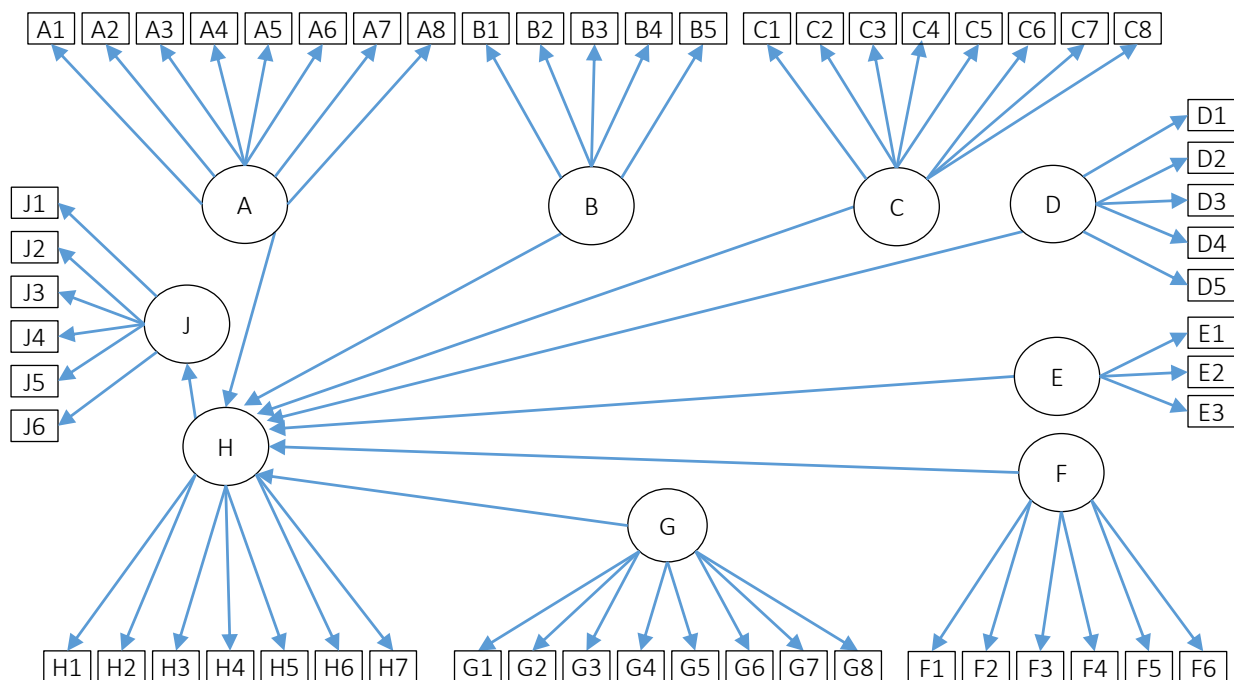
Exogenous latent variable X:

Figure 1. Path of the causality relationship

$$\begin{bmatrix} X_1 \\ X_2 \\ \vdots \\ X_{43} \end{bmatrix} = \begin{bmatrix} X_{1,1} & X_{1,2} & \cdots & X_{1,7} \\ X_{2,1} & \ddots & & X_{2,7} \\ \vdots & & \ddots & \vdots \\ X_{43,1} & X_{43,2} & \cdots & X_{43,7} \end{bmatrix} \begin{bmatrix} \xi_1 \\ \xi_2 \\ \vdots \\ \xi_7 \end{bmatrix} + \begin{bmatrix} \delta_1 \\ \delta_2 \\ \vdots \\ \delta_{43} \end{bmatrix} \cdot (1)$$

Structural model specification equations:

$$\eta_1 = \gamma_{11}\xi_1 + \gamma_{12}\xi_2 + \gamma_{13}\xi_3 + \\ + \gamma_{14}\xi_4 + \gamma_{15}\xi_5 + \gamma_{16}\xi_6 + \gamma_{17}\xi_7 + \zeta_1, \quad (2)$$

$$\eta_2 = \beta_{11}\eta_1 + \zeta_2\acute{a}, \quad (3)$$

$$\eta_3 = \beta_{11}\eta_1 + \beta_{12}\eta_2 + \zeta_3. \quad (4)$$

The results of convergent validity, discriminant validity, and composite reliability are as follows: every indicator in the model must fulfill convergent validity that requires over 0.7 loading factors. If fulfilled, evaluation may be preceded. Otherwise, the indicator below 0.7 should be removed. The step should be started over until all existing indicators with loading factors above 0.7 remain.

Table 1 shows that all 21 indicators of each construct have a loading value over 0.7. Any construct

with loading value below 0.7 is removed to improve the model's outer loading and composite reliability scores. The validity retest would be conducted among 566 respondents (see Table 2).

Table 2 shows that all indicators of each variable have loading value more than 0.7. It means that they are in a good validity and significance category.

Discriminant validity evaluation is made by comparing square root value of average variance extracted (AVE) of every construct with correlation between constructs in the model. Table 3 reveals that the AVE root value exceeds 0.5 and the AVE root value exceeds the correlation between constructs, indicating that all constructs are in a good (valid) category.

Composite reliability is a PLS reliability test to confirm accuracy and insistence of XX, which is used to measure the rest reliability of a construct. A construct should be reliable if its composite reliability values exceed 0.70 (Wiyono, 2011). Table 4 shows that all constructs have composite reliability values above 0.7, indicating that they are in a good reliability category.

Table 1. The results of the first convergent validity test

Sharia adherence		Assurance		Reliability		Tangibility	
A1	0.795	B1	0.590	C1	0.747	D1	0.376
A2	0.684	B2	0.863	C2	0.596	D2	0.750
A3	0.838	B3	0.870	C3	0.806	D3	0.871
A4	0.640	B4	0.837	C4	0.701	D4	0.528
A5	0.798	B5	0.641	C5	0.698	D5	0.157
A6	0.805	**Responsiveness**		C6	0.485	**Service system**	
A7	0.583			C7	0.694		
A8	0.826	F1	0.762	C8	0.669	G1	0.643
Empathy		F2	0.853	**Customer satisfaction**		G2	0.795
		F3	0.845			G3	0.738
E1	0.857	F4	0.822	H1	0.826	G4	0.754
E2	0.908	F5	0.629	H2	0.759	G5	0.701
E3	0.826	F6	0.778	H3	0.741	G6	0.523
Happiness				H4	0.698	G7	0.715
				H5	0.695		
J1	0.803	J4	0.627	H6	0.767	G8	0.316
J2	0.813	J5	0.818	H7	0.695		
J3	0.835	J6	0.758				

Table 2. The results of the second convergent validity test

Sharia adherence		Assurance		Reliability		Tangibility	
A1	0.819	B2	0.871	C1	0.814	D2	0.807
A3	0.866	B3	0.902	C3	0.876	D3	0.945
A5	0.785	B4	0.868	C4	0.755	**Empathy**	
A6	0.812	**Service system**		**Satisfaction**		E1	0.870
A8	0.837	G2	0.807	H1	0.771	E2	0.906
Responsiveness		G3	0.724	H2	0.851	E3	0.812
F1	0.780	G4	0.798	H3	0.794	**Happiness**	
F2	0.860	G5	0.721			J1	0.835
F3	0.857					J2	0.835
F4	0.836	G7	0.728	H6	0.745	J3	0.842
F6	0.770					J5	0.815
						J6	0.747

Table 3. The results of the average variance extracted test (AVE)

Variables	AVE	AVE root
Tangibility	0.679	0.824
Customer happiness	0.775	0.880
Customer satisfaction	0.667	0.817
Empathy	0.772	0.879
Sharia adherence	0.746	0.864
Service system	0.675	0.822
Assurance	0.573	0.757
Responsiveness	0.626	0.791
Reliability	0.665	0.815

Table 4. The results of the composite reliability test

Variables	Composite reliability
Tangibility	0.914
Customer happiness	0.912
Customer satisfaction	0.857
Empathy	0.870
Sharia adherence	0.898
Service system	0.912
Assurance	0.870
Responsiveness	0.870
Reliability	0.908

Table 5. Significance value of structural model via bootstrap 250

	Original sample estimate	Mean of subsamples	Standard deviation	T-statistic
Adherence > Customer satisfaction	0.180	0.191	0.094	1.916
Assurance > Customer satisfaction	0.042	0.059	0.107	0.392
Reliability > Customer satisfaction	0.031	0.051	0.099	0.313
Tangibility > Customer satisfaction	0.105	0.009	0.101	1.043
Empathy > Customer satisfaction	−0.006	−0.001	0.093	0.064
Responsiveness > Customer satisfaction	0.253	0.240	0.121	2.092
Service system > Customer satisfaction	0.379	0.369	0.131	2.893
Customer satisfaction > Customer happiness	0.648	0.647	0.076	8.565

Common forms of the structural equation follow the values presented in Table 5. The results are as follows:

1. Customer satisfaction = 0.180 Adherence + 0.042 Assurance + 0.031 Reliability + 0.105 Tangibility – 0.006 Empathy + 0.253 Responsiveness + 0.379 Service system.

2. Customer happiness = 0.648 Customer satisfaction.

According to Table 5, exogenous latent variables of service system and responsiveness affect the endogenous variable of customer satisfaction, while the latter affects customer happiness. This can be seen from t-stat, which is higher than t-table, that is 1.97 (alpha 0.05 with DF = 430).

The structural model is evaluated using R-square for dependent constructs, Stone-Geisser Q-square test for predictive relevance, and the significance test of structural path parameter coefficients. R^2 with 0.67, 0.33, and 0.19 indicates that the model is in "good", "moderate", and "weak" categories. The evaluation using Q-square is also important to see the model predictive relevance and its parameter estimation. Q-square value > 0 indicates that the model has predictive relevance, while Q-square value ≤ 0 indicates otherwise. Its magnitude covers the range of $0 < Q^2 < 1$, where the closer it is to 1, the higher the model's parameter estimation. The results of the structural model goodness of fit evaluation (inner model) or R-squared values are presented in Table 6.

Table 6. R-Square values

Variables	R-squared
Customer happiness	0.507
Customer satisfaction	0.420

The purpose of the evaluation is to find out the effect strength of exogenous variables on endogenous variable in the model. The resulting R-Square in the study is 0.420 or 42% for customer satisfaction. It reveals that customer satisfaction is affected by Sharia compliance, assurance, reliability, tangibility, empathy, re-

sponsiveness, and service system as much as 42%, and the remaining 58% is affected by other variables outside the model. R-squared of customer happiness is 0.507 or 50.7%. It means that the influence of customer satisfaction on customer happiness is 50.7%, and remaining 49.3% is the influence of other variables outside the model.

Q-Square predictive relevance value is also applicable for the same purpose. It is calculated as follows:

- $Q^2 = 1 - (1 - (R\text{-square})^2)$,

- Q^2 Customer satisfaction $= 1 - (0.580^2) = 0.664$,

- Q^2 Customer happiness $= 1 - (0.493^2) = 0.757$.

6. DISCUSSION

Customer satisfaction with state-owned Syariah Banks in Indonesia significantly contributes to increasing customer retention. This significant increase has resulted in an increase in transactions and the number of clients in state-owned Islamic banks in Indonesia. The consistency of these conditions will testify to the good Islamic Banking growth from year to year in Indonesia. For the majority of the Muslim population, these conditions will continue to increase along with increased customer satisfaction with the services received when transacting at BUMN Syariah Banks in Indonesia. These interesting results are explained by the fact that customers who have felt satisfaction with receiving Islamic banking services create happiness. The customers final orientation to Islamic banking transactions is happiness, because, in addition to savings, customers can also worship with the concept of zakat, infaq and sodaqoh from Islamic banking products.

The results of this study support the opinion of Kotler (2006), Zeithaml et al. (2006) and the study by Parasuraman et al. (1988), which explains that the quality of service must begin with the needs desired by the customer and end with the customer satisfaction. Theoretically and empirically, this has a positive relationship.

CONCLUSION

Only two of the seven dimensions of service quality have a significant impact on customers' satisfaction. They are service system and responsiveness, which are 37.9% and 25.3%, respectively. This means that the remaining 36.8% could be ascribed to other variables not included in the model. Customers' happiness is significantly affected by customers` satisfaction (64.8%). This means that the remaining 35.2% is the effect from other variables.

State-owned Sharia banks should take better account of service quality, especially their adherence to sharia principles, assurance, reliability, tangibility, and empathy dimensions. These may include consideration to increase the number of branches, ATMs, customer services/tellers and emphasize hospitality in order to increase customers` satisfaction and, in turn, happiness.

The Government policy on Sharia banking should boost further growth. It can be a continuous campaign to save on Sharia banking with its comparative advantages. Fining sanctions should be removed or replaced by related but more Sharia-oriented practices.

ACKNOWLEDGMENTS

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