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Islamic Corporate Culture and Customer Satisfaction and Their Influence on Islamic Bank Performance: Evidence from Indonesia

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Abstract

This study aims to identify the influence of Islamic corporate culture on the performance of Islamic banks, both directly and through customer satisfaction. This study also aims to determine the effect of customer satisfaction on the performance of Islamic banks. The research design used was a survey with a quantitative approach. Using a questionnaire as the research instrument, data were collected from 220 respondents from 44 Islamic banks operating in 14 regencies and cities in West Sumatra Province, Indonesia. The study findings indicate that Islamic corporate culture has a positive impact on the performance of Islamic banks, while customer satisfaction has no significant effect on the performance of Islamic banks. Furthermore, it was found that customer satisfaction does not mediate the relationship between Islamic corporate culture and Islamic bank performance. This paper can be useful for Islamic bank managers in creating an Islamic corporate culture that drives Islamic bank performance. This paper is unique in that it finds that customer satisfaction has no impact on the performance of Islamic companies/banks in areas where the community is very devout in practicing Islamic teachings.

Keywords: *Islamic corporate culture, customer satisfaction, Islamic bank performance.*

Introduction

An interesting phenomenon related to Islamic banks is that Islamic banking performance has grown higher than national Islamic banking performance, and Islamic banking performance has grown higher than overall banking performance in West Sumatra. This phenomenon is certainly influenced by several factors. Several factors influence a company's performance, including Islamic corporate culture and customer satisfaction.

Companies with a strong culture can also develop competitive advantages, valuable advantages, and are difficult for competitors to imitate (Barney, 1986). With organizational culture, each employee within the organization is bound by shared beliefs, norms, and conceptions in their work behavior. Therefore, organizational culture reflects the uniqueness or distinctiveness of the entity, distinguishing each institution from others (Faliza, 2023).

Corporate culture significantly influences a company's financial performance (Wahyudi et al., 2013; Gu et al., 2014). In their research, Barth and Mansouri (2016) provide empirical evidence

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that corporate culture in the financial sector is related to banking performance. Furthermore, Sofi and Devanadhen (2015) in their research proposed a conceptual model of the impact of organizational culture on the performance of banking organizations in Jammu and Kashmir, India. Sofi and Devanadhen (2015) showed that organizational culture in the Indian banking sector directly influences organizational performance. This is in line with Ifada et al. (2019), who stated that Islamic organizational culture plays a significant role in enhancing Islamic corporate social responsibility, which ultimately improves company performance. Corporate culture has played an intervening role in the influence of leadership skills on the performance of Islamic rural banks in Indonesia (Soleh and Noor, 2021).

In changing business strategies, financial institutions that maintain their original corporate culture perform better than those that don't (Al-Saie, 2017). Organizational culture from an Islamic perspective positively influences company performance. Companies that implement a management system oriented toward Sharia principles have a greater chance of winning the competition (Ekawati et al., 2019). Organizational culture has a positive and significant influence on organizational commitment and activities, which in turn impacts Islamic banking activities in Aceh (Faliza, 2023).

However, several studies have found that organizational culture or corporate culture negatively impacts company performance. Setyawati and Suartana (2014) found that organizational culture negatively impacted the financial performance of village credit institutions in Bali. Furthermore, organizational culture had no effect on MSME performance (Wahyuni, Nugroho, Purwantini, and Khikmah, 2021).

The above research found that corporate culture directly influences company performance in both Islamic and non-Islamic banking. However, for Islamic banks, organizational culture tends to act as an intervening factor. Furthermore, research findings on the relationship between corporate culture and the performance of Islamic banks and Islamic companies are inconsistent. Some show a significant and positive effect, others a significant and negative effect, and still others show no significant effect. Therefore, research needs to examine the direct influence of organizational culture on the performance of Islamic banks in West Sumatra Province, Indonesia.

Customer satisfaction is closely linked to bank performance. Eklof, Podkorytova, and Malova (2018) found that customer satisfaction had a significant positive effect on bank profitability in Sandinavia. Amran, Pahlevi, and Aswan (2023) examined banks with core capital levels of 3 and 4 in Indonesia and found that customer satisfaction acted as a mediator between digital service quality and bank performance. In Islamic banks, Sulistiyawan, Suharyanto, Zuhroh, and Putri (2024) found that customer satisfaction positively influences the performance of Islamic banks. However, the results of research by Ahmad, Humayoun, Nawaz, and Bashir (2011) showed a weak negative relationship between customer satisfaction and Islamic bank performance. Likewise, Ahmad, Rehman, and Safwan (2014) also found a negative relationship between customer satisfaction and the performance of Islamic banks in Pakistan, and customer satisfaction did not mediate the relationship between service quality and bank performance. From the information above, there are conflicting opinions regarding the role of customer satisfaction on the performance of Islamic banks. Therefore, it is important to analyze the role of customer satisfaction on the performance of Islamic banks in West Sumatra.

This study is important because it confirms the influence of Islamic corporate culture and customer satisfaction on the performance of Islamic banks. Previous studies have found inconsistent effects on the influence of Islamic corporate culture and customer satisfaction on the performance of Islamic banks, with some showing a negative, some positive, and some even having no effect. Furthermore, this study differs from previous studies in that it used conventional corporate culture as an antecedent variable, while this study uses Islamic corporate culture as an antecedent variable.

Literature Review

Islamic Banking Performance

Firm performance has become a relevant concept in strategic management research and is often used as a dependent variable. Although this is a very common concept in academic literature, there is little consensus on its definition and measurement (Taouab and Issor, 2019). Due to the lack of a universally accepted definition of firm performance, there will naturally be diverse interpretations suggested by different people based on their personal perceptions (Taouab and Issor, 2019). Samsonowa (2012) argues that all the different definitions he reviewed in the literature on performance measurement share a common pattern: they relate to effectiveness and efficiency. Effectiveness is an indicator of the degree to which a goal is achieved, while efficiency is an indicator of the resources consumed to achieve that goal. This is similar to Verboncu and Zalman (2005), who stated that performance is a specific outcome achieved in management, economics, and marketing that provides characteristics of competitiveness, efficiency, and effectiveness for an organization and its structural and procedural components.

In line with Verboncu and Zalman (2005), Grüning (2002) defines performance as a company's ability to achieve goals, namely meeting expectations, and is therefore influenced by results in a broader sense, but also by appropriate goal setting. Similarly, Siminica et al. (2008) state that performance is a function of two variables: efficiency and efficacy. Inspired by Krause (2005), Verboncu and Zalman (2005), Grüning (2002), and Siminica et al. (2008), Samsonowa (2012) defines performance as the level/degree of achievement of an organization's/department's goals. Performance is a company's success due to the achievement of organizational goals (Jones et al. 2016).

Lebens and Euske (2006) state that performance is a set of financial and non-financial indicators that provide information on the level of achievement of goals and results. Performance is dynamic and requires assessment and interpretation. Current performance is influenced by past activities and processes. This opinion is supported by Rhee, Park, and Lee (2010), who stated that the concept of organizational performance is complex and multidimensional. It includes both financial and non-financial criteria. Client satisfaction and market performance are non-financial performance indicators that help improve organizational performance (Chen & Quester, 2006). Most companies have measured performance based on customer loyalty and employee satisfaction (Ittner and Larcker, 2003), as previously stated by Wettstein (2002), that performance can be understood as the level of stakeholder satisfaction.

Rhee, Park, and Lee's (2010) opinion was reinforced by Seo and Lee (2019), who stated that performance generally consists of two components: financial performance and non-financial performance. Financial performance can be measured in monetary terms and financial operations. Meanwhile, non-financial performance is company performance that cannot be measured in monetary terms, but is measured by brand reputation, customer satisfaction, organizational performance, and innovation activities. Financial performance is typically associated with short-term company survival, while non-financial performance is more likely to address sustainable long-term growth (Nguyen et al., 2021). Furthermore, banking performance is related to internal determinants and external variables that reflect the environment in which banks operate (Nouaili et al., 2015). To uncover the performance of Islamic banks in West Sumatra, we adopted measurement items from Murphy et al. (1996) and Li et al. (2009), as used by Susanto et al., (2023). This measurement consists of nine items, as it focuses on efficiency, growth, and profitability.

Customer Satisfaction

Satisfaction reflects the benefits of an emotional state of mind (Cole and Illum, 2006) or the outcome of an experience (Baker and Crompton, 2000), along with other influences such as the quality of the service process. Kotler and Keller (2009) suggest that customer satisfaction is the level of feeling a person feels after comparing perceived performance with their expectations. Customer satisfaction occurs when the customer's perception of the value received in a transaction equates to the perceived service quality relative to the acquisition cost and price (Jahanshahi et al., 2011). Customer satisfaction is their feedback in the form of evaluations after the actual purchase and use of a product, comparing it with their own expectations and desires (Woodruff, Cadotte, and Jenkins, 1997). Customers experience varying levels of satisfaction and dissatisfaction after experiencing or perceiving each service, depending on the extent to which their expectations are met or exceeded (Javed and Cheema, 2017; Payne and Frow, 2017; Velnampy and Sivesan, 2012). Torres and Kline (2006) define customer satisfaction as an individual's perception of product or service performance in relation to expectations.

There are various indicators of customer satisfaction, including: repurchase intention, loyalty, low intention to complain, satisfaction, company reputation, and willingness to recommend the product (Kotler & Keller, 2012). The level of satisfaction or dissatisfaction is reflected in perceptions and attitudes related to previous service experiences and can also influence repurchase intention (McGuire, 1999).

Islamic Corporate Culture

Corporate culture is the soul and character of a company, reflected in its daily life and all its activities (Hofstede and Minkov, 2010). Schein (1992), Brown (1998), and Robbins (2005) state that corporate culture refers to a system of shared meanings held by members of a company, distinguishing it from other companies. Corporate culture in Islamic banks should be based on Islamic values, and these values distinguish Islamic banks from other banks (Byarwati, 2016). For Islamic banks, Islamic corporate culture is the soul and personality that must be reflected in their daily lives and all their activities. According to Byarwati (2016), there are two main values that can serve as Islamic corporate culture for Islamic banks, derived from the Quran and Hadith: *Ihsan* and *Itqan*.

a. Ihsan

Ihsan is a description of a person's feelings towards Allah's supervision when doing a job (Qudamah, 1997). This is in accordance with the Hadith of the Prophet Muhammad SAW which was narrated by Muslims, which states that *ihsan* is doing something as if you see Allah and if you cannot see Allah, then be sure Allah will see your deeds. Likewise, the Word of Allah SWT in Surah At-Taubah verse 105 states that work, then Allah and His Messenger and those who believe will see your work, and you will be returned to (Allah) to know the real and the unseen, then it will be reported to you what you are doing. This *Ihsan* gives birth to a mental attitude of sincerity, patience and *tawaqal*.

Sincerity encourages employees to try to work seriously for the sake of Allah, because they know that God is watching over their work. Employees are patient in facing problems that are beyond their will and the choice of patience is of the highest rank (Qudamah, 1997). Patience is also seen in behavior under pressure, the ability to see beyond one's duties, the ability to see circumstances as opportunities to improve oneself so that one is stronger in facing the burden of work (stress tolerance) because one is confident that God wills it, not burdening one beyond the capacity of His servants (Tasmara, 2001). In addition, the awareness that oneself is always under God's control will give rise to an attitude of steadfastness (consistency) in working. *Istiqomah* also has the meaning of developing and increasing one's deeds (Al Jauziyah, 1998). Thus, in the context of modern management, *istiqomah* is actually a form of continuous improvement (continuous development) carried out by every individual in a company. If *Istiqomah* is instilled in a company's workers, it will improve their performance over time. Continuous improvement efforts will produce quality work and are a form of *Itqan*.

b. Itqan

Itqan is creating or working on something earnestly and meticulously so that it is neat, beautiful, orderly, and fits together (Kosasih, 1999). This aligns with the hadith of the Prophet Muhammad, narrated by Thabrani, which states, "Indeed, Allah loves those who, when doing a job, do it with *itqan* (precise, directed, clear, and thoroughness). The word *itqan* is often used to indicate the quality of work produced, meeting high standards, not haphazard quality. *Itqan* can mean perfect, superior, beautiful, neat, and complete. *Itqan* is also often interpreted as carrying out work professionally. *Itqan* as a concept encourages Islamic bank employees to work professionally and maintain discipline. Therefore, *itqan* will foster a work attitude that is disciplined, meticulous, careful, punctual, consistent, effective, optimal, and values creative collaboration (Byarwati, 2016).

Theories Related to Corporate Performance

a. Stakeholder Theory

Freeman's (1984) stakeholder theory states that each group or individual can influence the successful achievement of organizational goals. The success and survival of a company depend heavily on its ability to balance the interests of these stakeholders. This theory suggests that if managers can understand the relationship between the business, the groups, and the individuals

they influence, they can effectively address three issues: 1) From a stakeholder perspective, a business can be understood as a set of relationships among groups with interests in the activities that constitute the business (Freeman, 1984; Jones, 1995; Walsh, 2005). This is about how customers, suppliers, employees, investors (shareholders, bondholders, banks, etc.), the community, and managers interact to jointly create and exchange value. Second, while effective stakeholder relationship management helps businesses survive and thrive in a capitalist system, it is also a moral endeavor because it addresses questions of value, choice, and potential harms and benefits for a wide range of groups and individuals (Phillips et al., 2003). Third, descriptions of management that focus on creating, maintaining, and aligning stakeholder relationships better equip practitioners to create, value, and avoid moral failures (Post, Preston, & Sachs, 2002; Sisodia, Wolfe, & Sheth, 2007).

Companies that manage stakeholders allocate more resources to meeting the legitimate needs and demands of stakeholders than are necessary to simply maintain their participation in the company's productive activities. This management opens up additional potential for value creation, as well as conditions that facilitate or hinder the value creation process. Companies that manage stakeholders develop trusting relationships with them based on principles of distributive, procedural, and interactional justice. Under these conditions, stakeholders are more likely to share nuanced information about their utility functions, thereby enhancing the firm's ability to allocate its resources to areas that best satisfy them (thus increasing demand for business transactions with the firm).

Stakeholder theory argues that corporate well-being is optimized by meeting the needs of the firm's key stakeholders in a mutually beneficial manner (Harrison and St. John, 1996; Walsh, 2005). The instrumental view of stakeholder theory suggests that firms that address the interests of a broad group of stakeholders enjoy higher levels of performance than firms that focus primarily on one or a few stakeholders (Donaldson and Preston, 1995; Jones, 1995).

Firms that allocate both value and decision-making influence broadly across their key stakeholders engage in stakeholder management (Freeman et al., 2007). Jones, Felps, and Bigley (2007) distinguish between firms that consistently consider the legitimate interests of stakeholders at least moderately salient (Jones et al., 2007) and firms that are willing to violate their standards of stakeholder treatment when it is economically advantageous to do so (Jones et al., 2007).

The above opinions (Donaldson and Preston, 1995; Jones, 1995; Jones et al., 2007) indicate that stakeholders influence company performance. In the context of Islamic banks, research results indicate that all components of stakeholder pressure (management, clients, competitors, the Sharia advisory board, and the community) have a significant positive impact on Islamic CSR. The findings of this study further reveal that Islamic CSR is a significant predictor of bank financial performance, thus necessitating the development of best CSR practices to achieve competitive advantage and sustainable financial performance (Ali et al., 2023).

b. Resource-Based View (RBV) Theory

The RBV theory was first introduced by Wernerfelt in 1984 and further popularized by Barney in 1991. The RBV focuses on the concept of difficult-to-imitate firm attributes as a source of superior performance and competitive advantage (Barney, 1986; Hamel and Prahalad, 1996). Resources that cannot be easily transferred or purchased, require extensive learning or significant changes in the organizational climate and culture, are likely unique to the organization and, therefore, more difficult for competitors to imitate (Madhani, 2010).

The RBV is useful in identifying the basis on which a firm's resources and capabilities serve as a source of sustainable competitive advantage (e.g., Wernerfelt, 1984; Barney, 1991; Peteraf, 1993). Thus, resources and capabilities are the fundamental foundation of any source of advantage (Rumelt, Schendel, & Teece, 1991). Valuable resources are called strategic assets (Barney, 1991; Amit & Schoemaker, 1993). The RBV asserts that ownership and control of strategic assets determine which organizations will achieve superior profits and enjoy a competitive advantage over others (Madhani, 2010).

According to Cruz and Haugan (2019), RBV theory examines the relationship between a company's internal characteristics and its competitive advantage to achieve sustainable competitive advantage, making it an ideal theory for studying company performance. Nikmah et al. (2021) state that RBV focuses on optimizing a company's internal resources and competencies to create value in order to achieve competitive advantage. The resources possessed differentiate companies that possess them, thus gaining an advantage over those without them (Kellermanns et al., 2016). Developing RBV as a competitive advantage strategy can be implemented while simultaneously developing the ability to understand the company or organization's external environment (Sugiarno and Novita, 2022).

Using the RBV theory, Genc (2013) states that cultural elements become strategic resources and provide competitive advantage; namely the value, rarity, and imperfection of organizational culture will create competitive advantage in addition to other conditions and have an important role in the output and profits of the organization. RBV defines strategic assets as assets that are rare, valuable, cannot be imitated perfectly, and cannot be substituted. According to Moran and Meso (2008), manufacturing strategy is a strategic asset, while manufacturing strategy is influenced by organizational culture. Resources that cannot be easily transferred or purchased, require long learning or major changes in the organizational climate and culture, are likely to be unique to the organization and, therefore, more difficult for competitors to imitate (Madhani, 2010).

Relationship Between Variables

a. Islamic Corporate Culture and Customer Satisfaction

The relationship between Islamic corporate culture and customer satisfaction can be explained using the RBV theory. RBV focuses on the concept of difficult-to-imitate company attributes as a source of superior performance and competitive advantage (Barney, 1986; Hamel and Prahalad, 1996). In this regard, resources that cannot be easily transferred or purchased, require extensive learning or significant changes in the organizational climate and culture, are likely unique to the organization and, therefore, more difficult for competitors to imitate (Madhani, 2010).

Using RBV theory, Genc (2013) states that cultural elements serve as strategic resources and provide competitive advantage; that is, the value, rarity, and imperfection of organizational culture will create competitive advantage, in addition to other conditions, and play a significant role in organizational output and profitability. RBV defines strategic assets as assets that are rare, valuable, imperfectly imitable, and non-substitutable. According to Moran and Meso (2008), manufacturing strategy is a strategic asset, while manufacturing strategy is influenced by organizational culture. Resources that cannot be easily transferred or purchased, require extensive learning or significant changes in organizational climate and culture, are likely to be unique to the organization and, therefore, more difficult for competitors to imitate (Madhani, 2010). By using RBV, the corporate culture manifested in the company's operations will have a positive influence on customer satisfaction in the company.

Several studies have explained the link between organizational culture and customer satisfaction. Organizational culture has a strong influence on customer satisfaction ratings (Ward and Osho, 2006). Customers across all age groups in Nigeria derive significant satisfaction from a technology-based banking culture (Ibrahim and Obianuju, 2019). Organizational culture is significantly related to customer satisfaction (Gillespie et al., 2008). Corporate culture, mediated by service quality, has a significant effect on customer satisfaction (Rosmika and Nurhaida, 2017; Chau Thi Le et al., 2025). Similarly, Chau Thi Le et al. (2025) found that organizational culture, through service quality, significantly influences customer satisfaction in franchise companies in developing countries. Organizational culture, which encompasses corporate engagement, corporate consistency, corporate adaptability, and corporate mission, has a positive and significant effect on customer satisfaction in the Nigerian banking industry (Omoregbe et al., 2022). However, there has been no research on Islamic corporate culture.

b. Customer Satisfaction with Islamic Bank Performance

Stakeholder theory argues that corporate well-being is optimized by meeting the needs of the company's key stakeholders in a mutually beneficial manner (Harrison and St. John, 1996; Walsh, 2005). The instrumental view of stakeholder theory suggests that companies that address the interests of a broad group of stakeholders enjoy higher levels of performance than companies that focus primarily on one or a few stakeholders (Donaldson and Preston, 1995; Jones, 1995).

Companies that allocate both value and decision-making influence broadly across their key stakeholders engage in stakeholder management (Freeman et al., 2007). Jones, Felps, and Bigley (2007) distinguish between companies that consistently consider the legitimate interests of stakeholders at least moderately salient (Jones et al., 2007) and companies that are willing to violate their standards of stakeholder treatment when it is economically advantageous to do so (Jones et al., 2007). The opinions above (Donaldson and Preston, 1995; Jones, 1995; Jones et al., 2007) indicate that stakeholders influence company performance.

Customers are a crucial internal stakeholder for a company, in this case, an Islamic bank. Satisfied Islamic bank customers will remain loyal to the bank, resulting in continued transactions with the bank or repeat transactions. These transactions can take two forms: 1) Fundraising, which provides low-cost third-party funds to be channeled/loaned to customers in need; 2) Fund distribution, which provides the Islamic bank with the opportunity to earn profit sharing from the

distribution of these funds; and 3) Banking services, which generate income for the Islamic bank in the form of rent (ijarah), fees, and other services. The ultimate outcome of all this customer satisfaction is, of course, improved Islamic bank performance.

According to Suchánek et al. (2015), a correlation between customer satisfaction and company performance has been established, but it is not statistically significant. Williams and Naumann (2011) found a significant, moderate to strong relationship between customer satisfaction levels and a company's financial and market performance. More specifically, there is a strong relationship between customer satisfaction and retention, revenue, earnings per share, and stock price. Similarly, Zakari and Ibrahim (2021) stated that resilience and increased profitability in Nigerian small and medium-sized enterprises can be achieved by meeting customer satisfaction with the services they receive. Customer satisfaction has been shown to positively impact the business performance of various companies across various financial metrics in the United States (Yeung and Ennew, 2001). Companies can profit by delivering customer satisfaction, as customer satisfaction is the best way to achieve a sustainable competitive advantage (Mazreku, 2015). Furthermore, Otto, Szymanski, and Varadarajan (2019) stated that customer satisfaction mediates the impact of selected marketing strategy variables on company performance.

In Islamic banks, Halim and El Sheikh (2018) found that customer satisfaction influences profitability. This satisfaction is driven by the politeness and respect shown by Islamic bank customer service staff, which leads to bank profitability.

c. Corporate Culture on Islamic Bank Performance

Corporate culture is a unique resource possessed by a company. Resources that cannot be easily transferred or purchased, require extensive learning or significant changes in the organizational climate and culture, are likely unique to the organization and, therefore, more difficult for competitors to imitate (Madhani, 2010).

The RBV is useful in identifying the basis on which a company's resources and capabilities serve as sources of sustainable competitive advantage (e.g., Wernerfelt, 1984; Barney, 1991; Peteraf, 1993). Thus, resources and capabilities are the fundamental foundation of any source of advantage (Rumelt, Schendel, & Teece, 1991). Valuable resources are called strategic assets (Barney, 1991; Amit & Schoemaker, 1993). The RBV asserts that ownership and control of strategic assets determine which organizations will achieve superior returns and enjoy a position of competitive advantage over others (Madhani, 2010).

According to Cruz and Haugan (2019), the RBV theory examines the relationship between a company's internal characteristics and its competitive advantages to achieve sustainable competitive advantage. Therefore, the RBV is an ideal theory for studying company performance. Nikmah et al. (2021) state that the RBV focuses on optimizing a company's internal resources and competencies to create value in order to achieve competitive advantage. The resources possessed differentiate companies that possess them, thus gaining an edge over those that lack them (Kellermanns et al., 2016). Developing the RBV as a competitive advantage strategy can be implemented while simultaneously developing the ability to understand the company's or organization's external environment (Sugiarno and Novita, 2022).

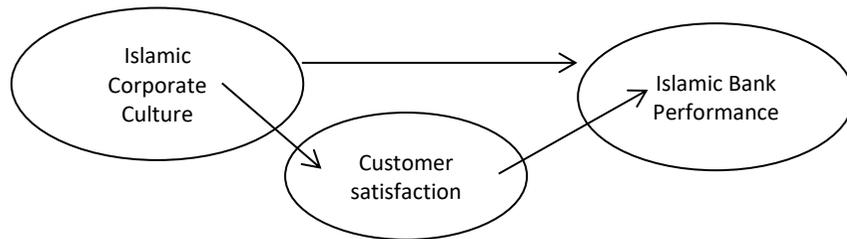
Using the RBV, it can be explained that corporate culture is a unique resource that is difficult to imitate, thus providing opportunities for Islamic companies/banks to gain a competitive advantage. The competitive advantage achieved by a company will ultimately improve company performance (Cruz and Haugan, 2019).

Several previous researchers have studied the influence of organizational culture on performance. A study by Prajogo and McDermott (2011) found the development of a rational culture to be the strongest predictor compared to the other three cultural dimensions. Other research demonstrating the influence of organizational culture on performance was presented by Gu et al. (2014). According to Zhao et al. (2018), promoting corporate culture is negatively related to company market value, positively related to innovation output, and not significantly related to company financial performance. Furthermore, the negative effect of promoting corporate culture on company market value is driven by small companies and companies located in less developed provinces.

Tulcanaza-Prieto et al. (2021) found a statistically positive relationship between organizational culture and company performance. Furthermore, engagement, adaptability, consistency, and mission influence the non-financial performance of the Ecuadorian service sector. Engagement is a key determinant of organizational culture's influence on company performance, while training shows the strongest relationship with organizational culture. Similarly, Farooq et al. (2020) also found that companies with high power distance and individualism had lower financial performance, while companies with high uncertainty avoidance had higher financial performance, as these dimensions reflect assertiveness, uncertainty resolution, and cooperative behavior. According to Reino et al. (2020), cultural factors such as clan, adhocracy, and market type have a substantial positive relationship with financial performance. The results of research by Khedhaouria et al. (2020) indicate that cultural aspects such as adhocracy and market culture that support inventive and proactive behavior are necessary to improve the financial performance of small businesses. Silwal (2022) states that organizational culture has a significant influence on financial performance.

Extensive research has been conducted on organizational culture, particularly in the banking sector. Barth (2016) in his study provided empirical evidence that organizational culture in the financial sector is related to banking performance. Furthermore, Sofi and Devanadhen (2015) in their study proposed a conceptual model of the impact of organizational culture on the performance of banking organizations in Jammu and Kashmir, India. Their findings (2015) indicate that organizational culture in the Indian banking sector directly influences organizational performance. In changing business strategies, financial institutions that maintain their original corporate culture perform better than those that do not (Al-Saie, 2017). Corporate culture is an intervening factor in the influence of leadership skills on the performance of Islamic rural banks (BPRS) in Indonesia (Soleh and Noor, 2021). Furthermore, there is a positive influence of organizational culture from an Islamic perspective on company performance. Companies that implement a management system oriented towards Sharia principles have a greater chance of winning the competition (Ekawati et al., 2019). Furthermore, Faliza (2023) states that organizational culture has a positive and significant influence on organizational commitment and activities, which in turn impacts the Islamic banking activities of the Acehese community. The

relationship between the variables above can be described in the framework of thinking in Figure 1.



Method

Research design

The research design used was a survey with a quantitative approach. The data used to identify the influence of Islamic corporate culture and customer satisfaction on Islamic bank performance was qualitative data quantified using a five-point Likert scale.

Data Source

The data used comprises primary and secondary data. The primary data required are customer satisfaction, Islamic corporate culture, and Islamic banking performance in West Sumatra, obtained from internal and external data sources of Islamic banks. Internal data sources were selected purposively because they are considered to understand the organizational culture implemented by Islamic banks and their performance. External data sources were selected through accidental sampling, selecting any Islamic bank customer served by the Islamic bank who was encountered during data collection as a research respondent. From external sources, the required data is on customer satisfaction. Meanwhile, from internal sources, the required data is on the Islamic organizational culture adopted by Islamic banks and data on Islamic bank performance.

In all cities and regencies in West Sumatra, there are 49 Islamic banks, which are branches or sub-branches of Islamic banks in West Sumatra. Five subjects were selected from each Islamic bank: a branch manager, deputy branch manager, operational manager, financing section manager, and funding section head. Five customers of each Islamic bank were also sampled from external data: two consumer customers and three commercial customers. The results of each respondent's responses were averaged.

Research Instrument

The research instrument used a questionnaire distributed to 44 Islamic banks in West Sumatra. The questionnaire was aimed at Islamic bank managers and customers operating in West Sumatra, covering 14 regencies and cities. The questionnaire was used to collect data related to customer satisfaction, organizational culture, and Islamic bank performance.

Data Analysis

The data analysis technique used SEM (structural equation modeling). SEM is a multivariate analysis technique that combines factor analysis and regression analysis (correlation), with the

aim of examining the relationships between variables in a model, both between indicators and their constructs and the relationships between constructs. This technique was used to identify the influence of Islamic corporate culture and customer satisfaction on Islamic banking performance in West Sumatra, both directly and mediated by customer satisfaction. The SEM model used here is SEM-PLS.

Findings

The Influence of Customer Satisfaction on Islamic Bank Performance

Table 1 shows that, the results of the hypothesis test revealed a P-value of $0.713 > 0.05$, with a t-statistic of 0.368, significantly smaller than the critical value of 1.96 for a two-tailed test at a significance level of 0.05. Therefore, it can be concluded that H_a is rejected and H_o is accepted. This means that Islamic bank customer satisfaction does not significantly influence Islamic bank performance in West Sumatra.

This is due to several factors: 1) the public does not fully understand the differences between Islamic banks and conventional banks, resulting in some holding a negative perspective on Islamic banks. 2) Lack of outreach and education, as well as a lack of public understanding of Islamic bank products and services, can hinder the adoption and use of Islamic bank services, even if the service quality is good. 3) Limited innovation in Islamic bank products and services can hinder the public from using Islamic banks. 4) Competition from conventional banks: Conventional banks generally have extensive networks, encouraging people to transact with them. This is consistent with research by Suchánek et al. (2015), which found a correlation between customer satisfaction and company performance, but it was not statistically significant.

| Hypothesis | Construct | Original sample (O) | Sample mean (M) | Standard deviation (STDEV) | T statistics (O/STDEV) | P values | Description |
|------------|--|---------------------|-----------------|----------------------------|--------------------------|----------|-------------|
| H1 | Customer Satisfaction -> Islamic Bank Performance | 0.086 | 0.076 | 0.233 | 0.368 | 0.713 | Rejected |
| H2 | Islamic Corporate Culture -> Islamic Bank Performance | 0.759 | 0.760 | 0.087 | 8.705 | 0.000 | Accepted |
| H3 | Islamic Corporate Culture -> Islamic Bank Performance Ω | 0,000 | 0,002 | 0,019 | 0,026 | 0,979 | Rejected |

| | | | | | | | |
|--|-----------------------|--|--|--|--|--|--|
| | Customer Satisfaction | | | | | | |
|--|-----------------------|--|--|--|--|--|--|

Table 1
The Effect of Exogenous Variables on Endogenous Variables

The Influence of Islamic Corporate Culture on Islamic Bank Performance

The path coefficient between Islamic Corporate Culture and Islamic Bank Performance is 0.759, with a P-value of $0.000 < 0.05$. This indicates a significant and positive influence of Islamic Corporate Culture on Islamic Bank Performance in West Sumatra. Since the original sample value (path coefficient) indicates a regression coefficient, the path coefficient of 0.759 indicates that if Islamic corporate culture in Islamic banks increases by one unit, Islamic bank performance in West Sumatra increases by 0.773 units.

For Islamic banks, Islamic Corporate Culture is the spirit and personality that must be reflected daily and in all activities within the company. According to Byarwati (2016), there are two main values that can serve as Islamic corporate culture for Islamic banks, sourced from the Quran and Hadith: Ihsan and Itqan. The Islamic corporate culture, consisting of Ihsan and Itqan, practiced by Islamic bank management and its employees, has led to increased performance. Ihsan encourages employees to work earnestly for the sake of Allah, knowing that God is watching over their work. Patience in facing problems beyond one's control and the choice of patience are the highest values (Qudamah, 1997). Meanwhile, Itqan guides Islamic bank management and employees to perform optimally, meticulously, and sincerely in every area of work they undertake at Islamic banks.

The Influence of Islamic Corporate Culture on Islamic Bank Performance Through Customer Satisfaction

The analysis results show that the path coefficient (original sample) for customer satisfaction mediating the influence of corporate culture on Islamic bank performance is 0.000, with a P-value of $0.979 > 0.05$. This indicates that customer satisfaction does not mediate the influence of corporate culture on Islamic bank performance. This occurs because Islamic corporate culture cannot satisfy customers. Therefore, Islamic corporate culture does not influence Islamic bank performance through customer satisfaction, but rather directly.

Conclusion

This article has analyzed the influence of Islamic corporate culture and customer satisfaction on Islamic bank performance. Using cross-sectional data from 44 Islamic banks with 220 respondents, this study concludes that Islamic corporate culture has a significant influence on Islamic bank performance. It also concludes that customer satisfaction does not influence Islamic bank performance. Furthermore, the study concludes that customer satisfaction does not mediate the influence of Islamic corporate culture on Islamic bank performance. In relation to the findings of this study, several recommendations are made for future research. First, it is important for future researchers to use panel data to obtain more data and improve the accuracy of their research

results. Second, researchers are advised to use financial data as indicators of Islamic bank performance. Third, researchers are advised to use other variables as antecedents of Islamic bank performance to identify more variables that influence Islamic bank performance.

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