

The Effect of Service, Customer Knowledge, And Word of Mouth on The Growth of Business Finance in Shara People's Financing Bank (BPRS) With Religiosity As a Moderation Variable

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Abstract

In a dynamic economic era, the role of financial institutions such as Islamic People's Financing Banks (BPRS) has an important impact on the growth of community businesses. This study aims to analyze the effect of service, customer knowledge, and word of mouth on the growth of business financing at the Islamic People's Financing Bank. This research is also categorized as a causality study. The data collection method used in this study consists of several techniques, namely distributing questionnaires, interviews, observation, and documentation. The data that has been collected is then analyzed with Structural Equation Modeling (SEM). The results showed that service quality, customer knowledge, can positively affect the growth of financing at BPRS. While religiosity can't positively affect the growth of financing at BPRS. In addition, religiosity cannot moderate the influence of service quality and customer knowledge on financing growth at BPRS. However, religiosity can strengthen the influence of word of mouth on financing growth at BPRS.

Keywords: Service, Customer Knowledge, Word of Mouth, Business Financing Growth, Religiosity.

INTRODUCTION

Banking is a very old service. In practice, banks are institutions that carry out three main functions, namely receiving money deposits, lending money, and providing money transfer services (Muhammad, 2020). This was also revealed by Karim, (2014) that in the history of the Muslim economy, financing carried out with sharia-compliant contracts has been part of the Muslim tradition since the time of the Prophet Muhammad SAW.

The pioneer of Islamic banking in Indonesia is Bank Muamalat Indonesia. Established in 1991, this bank was initiated by the Indonesian Ulema Council (MUI) and the government as well as the support of the Indonesian Muslim Scholars Association (ICMI) and several Muslim entrepreneurs. Currently the existence of Islamic banks in Indonesia has been regulated in the Law, namely Law No. 10 of 1998 concerning Amendments to Law No. 7 of 1992 concerning Banking and is under the supervision of the Financial Services Authority (OJK).

One form of Islamic banking in Indonesia is the Islamic People's Financing Bank (BPRS). Most BPRS are located in sub-districts and districts and provide limited products and services that are considered less complex than commercial banks. These banks

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provide savings and deposit accounts for funding and financing services. The asset and capital size of BPRS is lower than commercial banks, so its services are limited to Micro, Small and Medium Enterprises (MSMEs) (Anwar et al., 2020).

The role of BPRS in supporting the development of micro and small businesses makes the existence of BPRS very important for Indonesia. This is because micro and small businesses are the backbone of the Indonesian economy because they dominate the business sector in Indonesia, which also means that micro and small businesses are where most of the Indonesian workforce will be absorbed (Masrizal et al., 2022). The role of micro enterprises has been recognized in both developed and developing countries. According to Mohd Thas Thaker et al. (2016), the role of micro enterprises can be measured in terms of economic (income generation), social (poverty reduction) and political contributions (wealth redistribution). For economic contribution, microenterprises help job creation, wealth creation, output increase, local resource mobilization and indigenous technology adaptation. Meanwhile, social benefits include poverty reduction, balanced development, provision of goods and services that meet local needs, seedbeds for new initiatives and redistribution of income and opportunities in the community.

The current development of BPRS in Indonesia can generally be stated to be quite good, when viewed from the growth of BPRS year on year deposits of 19.28% in April 2022 and with the proportion of BPRS assets reaching 9.20% in December 2021 (Susanti, 2022). On the other hand, the financing aspect of BPRS in Indonesia is experiencing very intense competition. This competition not only arises from other microfinance institutions such as conventional BPR, but also from larger commercial banks (Parawansa & Anggraece, 2018). This is mainly due to Bank Indonesia regulations that require commercial banks, both conventional and sharia, to provide loans or financing of at least 20% to micro and small businesses (Anwar et al., 2020). Competition for the financing market with commercial banks will certainly be very tough for BPRS.

Financing growth in BPRS needs to be increased, because financing is one of the main sources of profit for BPRS, in other words, the growth of financing in BPRS will reflect the growth of BPRS itself. The high level of competition as mentioned earlier in obtaining financing customers for BPRS, means that BPRS needs to improve its business and aspects of its business activities that can lead to increased distribution of BPRS funds in financing.

There are several previous researchers who have looked at how BPRS can increase the growth of its financing customers. In the research of Jose & Buchanan (2013) found that information or knowledge conveyed and received by customers will affect the customer's desire to borrow from a microfinance institution, in this case including BPRS. In addition, in the same study it was found that the level of service quality in the form of attitude and commitment to work of employees or professionalism is also an important factor in attracting borrowing customers, coupled with the level of satisfaction and trust of customers will encourage increased financing made by these customers (Jose & Buchanan, 2013).

In a study that looked at how a company determines the decision to choose a financial institution in its financing activities, found that religiosity is an important aspect in making these decisions in addition to the attitude of the owner or manager of the company (Bizri et al., 2018). In research in a different country, Bananuka et al. (2020) found that experience and reference to religiosity are important factors that determine the decision to take financing at Islamic financial institutions. In research on customer behavior in financing activities, Amin (2017) also found that the concept of religiosity and understanding of maqasid sharia are important factors in determining customer behavior in financing carried out by Islamic microfinance institutions.

LITERATURE REVIEW

Sharia People's Financing Bank (BPRS)

Islamic People's Financing Bank (BPRS) is an Islamic bank that is identified with banks that deal with the small business sector. Many small business sectors are actually worth financing by BPRS but because they do not have collateral, the small business sector does not get financing from Islamic banks. This is because Islamic banks have an obligation to return the funds they disburse in full to depositors (savers), so to ensure the security of depositors' funds Islamic banks ask for guarantees to their debtor customers. Actually, this guarantee constraint should not prevent Islamic banks from channeling financing to the small business sector. According to Banking Law Number 10 of 1998, it is stated that BPR is a bank financial institution that carries out its business activities conventionally or based on sharia principles. In Law No. 21 of 2010 Article 1 paragraph 9, it is stated that Sharia People's Financing Banks are Islamic banks which in their activities do not provide services in payment traffic.

Service Quality

According to Kotler & Armstrong (2010) service is an activity or benefit offered by one group to another in the form of something intangible. This definition of intangible is not only a service product, but also more precisely the process of achieving it (Zeithaml & Bitner, 2003). Customer service occupies a strategic position in the banking industry, because it is also the front line in providing benefits to customers. Service quality is turning into a very important aspect in the global banking world. Banks that provide poor service have poor implications for competition, as stated by Marasabessy et al. (2021).

Services are all economic activities whose results are not in the form of physical or construction products, which are generally produced and consumed simultaneously and provide added value (Lupiyoadi & Hamdani, 2011). Al-Hawari et al., (2009) state that service quality is related to the level of customer trust or attitude so that it can produce a good level of service. Choudhury (2013) indicated that a good level of service in the company will result in a positive stigma from customers towards the company, including recommending positive things to others about the company, accommodating other customers to interact with the company, doing business with the company, and considering the company as the first choice in business activities. The relationship between service satisfaction and customer loyalty has theoretically and empirically been proven in the service sector, including banks (Al-Hawari et al., 2005). Service quality is the most important component in building trust and retaining customers (Cheruiyot & Maru, 2013). Service quality can directly or indirectly affect customer loyalty in the banking world (Al-Hawari et al., 2009).

Customer Knowledge

The decision-making process in adopting an innovation begins with knowledge of how it works which can motivate individuals or decision-making units to use it (Rogers, 2003). In Islam, knowledge is one aspect of a person that is highly upheld. In the Quran, there are many verses that show the importance of a Muslim to be knowledgeable, including:

Q.S At-Taubah Verse 122

"It is not fitting that the believers should all go (to war). Why not go from each group among them a few men to deepen their knowledge of religion and to warn their people when they return, so that they may protect themselves."

The verse shows how important Muslims are in studying and spreading their knowledge, even to carry out this, Allah SWT gives them permission not to be involved in fighting for the implementation of jihad. Even in one of his hadiths, the Prophet stated that demanding knowledge is a form of activity that is more important than carrying out jihad. The hadith illustrates how important it is for a Muslim to study to expand his knowledge.

Knowledge is the result of "knowing" and this occurs after people perceive a certain object. Notoatmodjo (2007) states that there are several factors that influence knowledge, namely:

- a. Education
- b. Mass media/sources of information
- c. Socio-culture and economy
- d. Environment
- e. Experience

Word of Mouth (WOM)

Word of mouth or the delivery of news by word of mouth. In Islam, this news delivery activity is one of the subjects that is widely recommended, although in Islam the form of news that is spread must be good news or news that brings joy to many people. In addition, Islam also teaches how to convey information, as in Q.S An Nahl: 125

"Invite (people) to the way of your Lord with wisdom and good lessons, and argue with them in a good way. Verily your Lord. He is the One who knows better who has strayed from His path, and He is the One who knows better those who are guided."

In the above verse, it can be seen that Allah SWT ordered the Prophet Muhammad to spread the teachings of Islam to many people in a good and wise way. Ibn Jarir said that what is called to man is the revelation revealed to him in the form of the Qur'an, Sunnah, and good lessons, namely all that is contained in it in the form of prohibitions and events that befell man (in the past). The good lessons are to serve as a warning to them of the retribution of Allah SWT. (against those who disobey).

WOM communication is generally considered as one of the promotional strategies through informal communication about experiences related to the consumption of products or services, which are shared between consumers of a product or service and potential consumers of the same product or service (Jalilvand & Ali Heidari, 2015). Compared to marketer-generated communication, WOM is said to be honest and sincere, as it is generated by consumers who have no vested interest. WOM can have a positive or negative influence. Positive WOM relates to customers engaging in favorable recommendations with the intent to promote, while negative WOM relates to actions that may tarnish the image of the company, brand or product. Both types of WOM are mostly conducted using two different modes of communication, namely face-to-face and electronic media van Tonder et al. (2018) argue that both positive and negative WOM can spread through online or offline channels.

WOM is traditionally described as oral, person-to-person or face-to-face communication between a receiver and a giver of information that the receiver perceives as commercially unrelated to a brand, product, or service (Teo & Soutar, 2012). Thus, WOM is a communication between actual and potential consumers connected by their physical presence. It can take the form of sharing attitudes, opinions or reactions that are solicited or unsolicited and is usually done face-to-face (Tsao & Hsieh, 2012). In this case, instant questions and answers in an informal setting can be categorized as WOM.

As a continuation of the traditional concept of WOM, e-WOM (electronic WOM) has emerged as a means of communication facilitated by the internet and technology. e-WOM occurs in electronic or computer-mediated platforms and is accessible via the internet. Thus, a customer is said to engage in e-WOM when they rely on one of the online media platforms to tell their experiences or give advice to fellow consumers about the company and their products or services.

Religiosity

Religiosity is the commitment of a person's activities or behaviors related to religion or belief (Glock & Stark, 1965). According to Suhardiyanto (2001) religiosity is a servant's relationship with God, the Almighty, the Most Compassionate, and the Most Merciful, which has consequences for carrying out all commands and leaving His prohibitions. Religion or religiosity is something very important in human life. Religiousness or religiosity is manifested in various sides of human life. Religious activity not only occurs when someone performs ritual behavior (worship), but also when doing other activities that are driven by supernatural forces. Not only those related to activities that are visible and can be seen by the eye, but also activities that are invisible and occur in a person's heart.

Religiosity as diversity means covering a variety of sides or dimensions that not only occur when someone performs ritual behavior (worship), but also performs other activities driven by supernatural forces. The source of the religious spirit is a sense of absolute dependence, fears of threats from the surrounding natural environment and human beliefs about all limitations and weaknesses. This sense of absolute dependence makes humans look for magical powers from their surroundings that can be used as a protective force in their lives with a power that is beyond themselves, namely God (Ancok & Suroso, 2001).

RESEARCH METHOD

This research is also categorized as a causal research. Causality studies or are studies that measure the relationship between two or more variables and also show the direction of the relationship between the independent variable and the dependent variable (Kuncoro, 2004). The data collection method used in this study consists of several techniques, namely distributing questionnaires, interviews, observation, and documentation. The data that has been collected is then analyzed with Structural Equation Modeling (SEM).

The population for this study were customers of Islamic People's Financing Banks. The sample of this research is borrower customers from Sharia Rural Banks. The sample criteria used in this study include:

1. Sharia People's Financing Bank customers
2. Have borrowed at least once at BPRS for business purposes
3. Aged between 18 to 55 years old

RESULTS

1. Multicollinearity Evaluation

The value of the multicollinearity test for all variables is below the threshold value <5 (Hair et al., 2017, 2019), so this research can continue.

Table 1. Multicollinearity Test Results

| Variable | (1) | (2) | (3) | (4) | (5) |
|---------------------|-----|-------|-----|-----|-----|
| Service Quality (1) | | 2.595 | | | |
| BPRS Financing (2) | | | | | |
| Knowledge (3) | | 2.049 | | | |
| Religiosity (4) | | 3.451 | | | |
| WOM (5) | | 1.922 | | | |

2. Coefficient of Determination (R2)

Table 2. R2 Results

| Variable | R-square | R-square adjusted |
|----------------|----------|-------------------|
| BPRS Financing | 0.495 | 0.483 |

SEM-PLS aims to maximize the R2 value of the endogenous latent variables in the path model. While the exact interpretation of R2 values depends on the specific model and research discipline, in general R2 values of 0.75, 0.50, or 0.25 for endogenous constructs can be described as substantial, moderate, and weak (Hair et al., 2017).

3. Hypothesis Test Results

Based on the results of hypothesis testing in Table 4.22 shows that the first hypothesis (H1) which examines the effect of service quality on BPRS financing has a T-stat value of 3.516 ($0.00 < 0.05$) so that it is stated that there is a significant effect. The effect is positive at 0.284, which explains that the better the service to customers, the more the growth of BPRS financing. The results of this study are in accordance with several previous studies which also state that there is a significant positive influence between service quality and interest in financing (Anbiya & Renny, 2020; Hamid & Masood, 2011; Parawansa & Anggraec, 2018; Saleem et al, 2017; Thanh Ha & Thu, 2022).

The second hypothesis that examines the effect of customer knowledge on BPRS financing has a T-stat value of 2.370 ($0.009 < 0.05$) so that it is stated that there is a significant influence. The effect is positive at 0.151, which explains that the better customer knowledge, the more BPRS financing growth increases. The research results are in accordance with previous research conducted by Ahmed et al., (2020); Amin (2019); El-Mallouli & Sassi, (2022); Ibrahim & Sopian (2021); Jaffar & Musa (2016); Kurniawan et al. (2018); Marasabessy et al. (2021); Suci & Hardi. (2020) which found that customer knowledge is a factor that has a significant effect on customer decision making in determining the selection of financing sources in Islamic banking.

Table 4. Hypothesis Test Results

| Hypothesis | Beta | T-Stat | P-Value | Decision |
|---|--------|--------|---------|---------------------|
| H1: Customer Service → BPRS Financing | 0.284 | 3.516 | 0.000 | Positively Affected |
| H2: Customer Knowledge → BPRS Financing | 0.151 | 2.370 | 0.009 | Positively Affected |
| H3: WOM → BPRs Financing | 0.319 | 5.264 | 0.000 | Positively Affected |
| H4: Religiosity → BRPS Financing | 0.104 | 1.363 | 0.086 | No Effect |
| H5: Customer Service*Religiosity → BPRS Financing | 0.029 | 0.345 | 0.365 | No Effect |
| H6: Customer Knowledge*Religiosity → BPRS Financing | -0.196 | 1.381 | 0.084 | No effect |
| H7: WOM*Religiosity → BPRS Financing | 0.250 | 1.762 | 0.039 | Positive Moderating |

Source: Attachment

The third hypothesis testing the effect of WOM on BPRS financing has a T-stat value of 5.264 ($0.00 < 0.05$) so it is stated that there is a significant effect. The effect is positive at 0.319, which explains that the better the WOM, the more the growth of BPRS financing. The results of this study are similar to the results of previous studies which also found

that word of mouth can influence the process and results of a customer's decision making when choosing a product to use, in this study it shows that WOM can influence customer decisions in choosing financing at BPRS (Farzin et al., 2020; Lien & Cao, 2014; Jamshidi & Kuanova, 2022); Naeem, 2021).

The fourth hypothesis that examines the effect of religiosity on BPRS financing has a T-stat value of 1.363 ($0.086 > 0.05$) so that it is stated that there is no significant effect. So it can be stated that religiosity owned by BPRS customers cannot significantly influence customer financing decisions. The results of the study contradict the results of previous studies, which have tended to result in a significant influence between religiosity and decisions related to the products to be consumed by these customers (Abd Rahman et al., 2015; Chai and Tan 2013; Kum-Lung and Teck-Chai 2010; Souiden & Jabeur, 2015; Wilson & Liu, 2011).

The fifth hypothesis testing the moderating role of religiosity variables on the effect of service quality on BPRS financing has a T-stat value of 0.345 ($0.365 > 0.05$) so that it is stated that there is no significant effect of the moderating role of religiosity on the magnitude of the effect of service quality in increasing financing at BPRS. Furthermore, the sixth hypothesis that tests the moderating role of religiosity variables on the effect of customer knowledge on BPRS financing has a T-stat value of 1.381 ($0.084 > 0.05$) so it is stated that there is no significant effect of the moderating role of religiosity on the magnitude of the effect of customer knowledge on increasing financing at BPRS. These two hypothesis test results contradict the results of similar studies, especially those related to the moderating role of religiosity on the magnitude of the influence on customer actions and behavior, such as Farouk et al., (2018) who found that religiosity can strengthen the influence on zakat behavior, Muslichah et al., (2020) who found that religiosity can strengthen the influence on customer behavior in consuming halal products, Sulaiman et al., (2021) who found that religiosity can moderate the factors that influence customer decisions in choosing Islamic hotels. In banking-related research, Abror et al. (2022); Atal et al. (2022) Mubin (2019), found that religiosity can act as a moderator that strengthens the influence of factors that influence decisions on banking customers.

The seventh hypothesis that examines the moderating role of religiosity variables on the effect of WOM on BPRS financing has a T-stat value of 1.762 ($0.039 < 0.05$) so that it is stated that there is an influence. The effect is positive at 0.250, which explains that religiosity strengthens the value of WOM influence on BPRS financing. The results of this study are in line with the results of research by Abror et al. (2022); Atal et al. (2022) Mubin (2019), who found that religiosity can moderate the influence of factors that influence behavior on Islamic banking customers.

DISCUSSION

Financing Growth

Financing growth in this study refers to the condition where financing customers will continue to use financing services from BPRS in the future despite changes in the situation that occurs, in other words, financing growth in this study will be seen through the dimensions of customer loyalty (Hurriyati, 2010). In this study, there are several factors that are expected to influence the growth of financing at BPRS institutions, including service quality, customer knowledge, word of mouth, and religiosity.

Based on the results of this study, it is proven that partially (each) service quality, customer knowledge, and word of mouth are factors that have a positive effect on financing growth. Which means that if these three factors increase, there will also be an increase in financing growth at BPRS. On the other hand, religiosity partially cannot have a significant influence on financing growth in BPRS. This is certainly a unique result

because BPRS which is one form of Islamic banking turns out that its customers do not base religiosity as one of the factors in deciding to continue using financing at BPRS.

In the results of research related to the role of moderation in this study, only the influence of WOM on financing growth in BPRS can be strengthened by the religiosity of its customers, while the influence of service quality and knowledge on BPRS financing growth cannot be moderated by religiosity. The research results above basically make sense when looking at the descriptive analysis of each aspect of BPRS financing growth in this study. In the analysis, it can be seen that one of the factors that has a very low value is the reluctance of BPRS financing customers to continue using BPRS financing products if there is an increase in financing margins. This shows that the decision-making of BPRS financing customers is a practical and logical decision-making in which religiosity plays less of a role. This conclusion can be formed because if the religiosity factor plays a role, the decision to switch banks due to an increase in margins is avoided by these financing customers unless there is a very drastic increase.

Service Quality

Based on the research results, service quality has a significant influence on financing growth at BPRS. These results indicate that BPRS financing customers see service quality as one of the important factors taken into consideration in choosing BPRS financing products as a means of financing them. Based on the 3 dimensions of service quality measurement in this study, namely the fulfillment of customer expectations, sharia standardization in BPRS, and the quality and quantity of BPRS information, it can be seen that the dimension that has an important role in influencing service quality according to the perception of financing customers is the dimension of quality and quantity of BPRS information. Furthermore, the ability of BPRS to meet customer service expectations is the second important dimension in determining the level of service quality of BPRS. Sharia standardization is the last dimension that has a role in determining service quality at BPRS.

The perception of BPRS customers who put sharia standardization as the last dimension in determining the quality of BPRS services shows that basically the main reason for customers in choosing BPRS as a source of financing is not related to the sharia values carried by the BPRS. This also corresponds with other results of this study, namely related to the role of religiosity as moderation of the influence of service quality on the growth of BPRS financing which proved to have no significant role. This insignificant role is certainly logical when looking at customer perceptions related to the contribution of sharia standardization to the low service quality of BPRS.

Customer Knowledge

Knowledge is one of the factors required by a person in making decisions. It is evident in this study that knowledge has a significant influence in positively affecting the growth of financing at BPRS. It can also be interpreted that the higher the knowledge possessed by BPRS customers related to BPRS, the higher the chances of these customers to continue using BPRS financing products so that it will lead to growth in BPRS financing. In this study, knowledge will be seen through three dimensions, namely the dimensions of customer knowledge related to usury, customer knowledge related to Islamic banking, and customer knowledge related to contracts or products in Islamic banking. The unique result found in this study is that usury knowledge owned by BPRS customers cannot be used as a measurement dimension on customer knowledge of BPRS. This result arises due to the very low knowledge of BPRS customers related to usury so that statistically the knowledge cannot be used as a measuring tool of knowledge related to BPRS as a whole.

The low knowledge of usury among customers indicates that for BPRS financing customers, knowledge related to usury is not an important aspect that needs to be studied

by them during the decision-making process to choose BPRS financing products as a source of financing that they will use. The same thing also happens to customer knowledge related to customer knowledge of the Islamic banking process in terms of sharia provisions that BPRS must follow as a form of Islamic banking. In other words, the knowledge that then becomes important to be studied by BPRS customers is knowledge related to practical matters that will be directly related to their financing interests, such as financing products at BPRS, available contracts, and other provisions related to the agreement between customers and BPRS.

Word of mouth

Word of mouth (WOM) communication is generally regarded as informal communication about experiences related to the consumption of a product or service, shared between consumers of a product or service and potential consumers of the same product or service (Jalilvand & Ali Heidari, 2015). Compared to marketer-generated communication, WOM is said to be honest and sincere because it is generated by consumers who have no vested interest. In this study, WOM is seen through two dimensions, namely traditional WOM and digital WOM. This study found that WOM has a significant and positive influence on financing growth in BPRS. WOM is also the strongest factor in influencing BPRS financing growth compared to other factors in this study. Between the two dimensions of WOM, namely traditional and electronic, it was found that Electronic WOM is a type of WOM that has a greater role than traditional WOM. This shows that for BPRS customers the information they get through social media and digital media will get their greater attention and can indirectly have an impact on their decisions related to financing at BPRS. However, this does not mean that traditional WOM has no impact, it is just not as big as electronic WOM. This study also found that religiosity can moderate the influence of WOM on financing growth positively. This means that religiosity will strengthen the influence of WOM on the growth of BPRS financing, or in other words, the higher the religiosity of a BPRS customer, the more easily his decision making related to financing in BPRS will be influenced by WOM.

Religiosity

In this study religiosity is the only factor that cannot partially influence the growth of BPRS financing. This is certainly a form of irony in itself, where in an institution that is Islamic or prioritizes sharia, the religiosity aspect of its customers does not have a significant influence on the customer's interest in financing at BPRS. In other words, religiosity is not a consideration for customers when determining which financing product to choose. When examining the results of the descriptive analysis of this study then basically the results above are not surprising. This is because in the descriptive analysis it can be seen that the highest aspect of religiosity is in the aspect of belief, and the lowest value is in the aspect of practice. This shows that for BPRS financing customers who are respondents in this study are a little less in terms of practicing religiosity, prioritizing the concept of belief in religiosity itself but less in the aspect of practicing religiosity.

CONCLUSION

Based on the problems and objectives raised in this study, it can be concluded that in this study it was found that service quality, customer knowledge, and word of mouth have a positive effect on financing growth, while religiosity has no effect. Furthermore, religiosity is only able to moderate the influence of WOM on financing growth in BPRS. Thus this can be described as follows:

1. Service quality can have a positive effect on financing growth at BPRS
2. Customer knowledge can positively influence the growth of financing at BPRS

3. Word of mouth can have a positive effect on the growth of financing at BPRS
4. Religiosity can not positively affect the growth of financing on BPRS
5. Religiosity cannot moderate the effect of service quality on financing growth in BPRS
6. Religiosity cannot moderate the influence of customer knowledge on financing growth at BPRS
7. Religiosity can strengthen the influence of word of mouth on financing growth at BPRS.

In this study it was also found that word of mouth is the strongest factor that can affect financing growth in BPRS. Furthermore, service quality is the second strongest factor that can affect financing growth in BPRS.

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