



Islamic Spiritual Well-Being as a Mediator in CRM–Loyalty Relationships: Evidence from Islamic Microfinance

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DOI: <https://doi.org/10.61987/bamj.v3i1.528>

Abstract:

This study examines the influence of Customer Relationship Management (CRM) on customer loyalty among Muslim members of Islamic microfinance institutions and investigates the mediating role of Islamic Spiritual Well-Being (ISWB). Grounded in the Stimulus–Organism–Response (S–O–R) framework and the Islamic moral economy perspective, the study explores how CRM can cultivate loyalty rooted in Islamic values within *Baitul Maal Wat Tamwil* (BMT), a community-based Islamic financial cooperative. A quantitative cross-sectional survey was conducted with 225 members of BMT Nahdlatul Ulama in Madura, Indonesia. ISWB was measured using a nine-item scale representing Islamic virtues such as *Falah*, *Taqarrub*, *Itqan*, *Istiqamah*, *Ta'awun*, *Ikhlas*, *Akhlaq*, *Tawazun*, and *Qana'ah*, while CRM and customer loyalty were measured using established scales. Data were analysed using Partial Least Squares Structural Equation Modelling (PLS-SEM) with SmartPLS 4 and bootstrapping (5,000 resamples). The findings show that CRM significantly influences ISWB ($\beta = 0.780$, $p < 0.001$) and directly affects customer loyalty ($\beta = 0.180$, $p < 0.05$). ISWB also significantly enhances customer loyalty ($\beta = 0.541$, $p < 0.001$) and partially mediates the CRM–loyalty relationship (indirect $\beta = 0.422$), accounting for 70.1% of the total effect. These results highlight the importance of integrating Islamic values into CRM practices to strengthen spiritually grounded customer loyalty in Islamic financial institutions.

ARTICLE HISTORY

Received 20 January 2025

Revised 5 March 2025

Accepted 21 May 2025

KEYWORDS

Islamic Marketing,
Customer Relationship
Management,
Islamic Spiritual Well-Being,
Customer Loyalty,
Islamic Microfinance

INTRODUCTION

The global Islamic finance industry represents one of the fastest-growing segments of contemporary financial services, with assets exceeding USD 3.6 trillion and annual growth rates of approximately 10–12%. Within this expanding ecosystem, Islamic microfinance institutions, particularly the *Baitul Maal Wat Tamwil* (BMT) cooperative model, which has flourished across Indonesia, occupy a distinctive strategic position (Mukhlisin & Laela, 2022; Raimi & Bamiro, 2025). As community-rooted financial cooperatives governed by Sharia principles, BMTs function simultaneously as economic intermediaries and as vehicles for the social and spiritual empowerment of low- to middle-income Muslim communities (Ibrahim et al., 2022; Junaidi et al., 2024; Nugraheni & Nasiroh, 2023). However, despite their considerable economic and social significance, these institutions remain remarkably underrepresented in the Islamic marketing literature.

From an Islamic marketing perspective, the central challenge facing BMT managers is not merely one of customer acquisition or service improvement, but of cultivating a form of loyalty qualitatively distinctive from that produced by conventional financial services marketing. Muslim consumers engage with Islamic financial institutions not only as rational economic actors maximising utility (Lee et al., 2023; Suhartini et al., 2024), but as members of a faith community whose consumption decisions are deeply shaped by Islamic values, religious identity, and the aspiration to actualise Islamic principles in everyday economic life (Wilson & Liu, 2011). Conventional loyalty frameworks grounded in satisfaction, commitment, and switching costs are insufficient to account for this distinctly values-laden form of customer loyalty.

Customer Relationship Management (CRM), as a strategic orientation encompassing relationship management, service quality, opportunity management, and technology utilisation, is widely recognised as a driver of customer loyalty across diverse service industries (Abror et al., 2022; Khan et al., 2023). However, the specific mechanisms through which CRM generates loyalty in Islamic financial services contexts remain poorly understood. We propose that in BMT settings, CRM practices do not merely satisfy functional needs; rather, they cultivate a deeper form of customer value rooted in Islamic spiritual values, which we conceptualise as Islamic Spiritual Well-Being (ISWB).

This study addresses three interrelated gaps in the Islamic marketing literature. First, while CRM's direct effect on loyalty in conventional financial services is well established, its role in activating ISWB as a mediating pathway to loyalty in Islamic marketing contexts has not been empirically examined. Second, existing operationalisations of spiritual well-being in marketing research have largely drawn from Western psychological frameworks (Aziz et al., 2025), neglecting the distinctively Islamic conceptualisation rooted in *Maqashid al-Shariah*. Third, empirical research on BMT institutions within the Islamic marketing literature remains sparse despite their economic and social significance for approximately 200 million Muslim micro-entrepreneurs in Indonesia alone.

The central research question of this study is: Does Islamic Spiritual Well-Being mediate the relationship between Customer Relationship Management and customer loyalty in Islamic microfinance services? Grounded in S-O-R theory and the Islamic moral economy framework, a partial mediation model is tested using PLS-SEM with data from 225 BMT NU members in Madura, Indonesia, a region widely recognised as one of the most intensively Islamic and BMT-active regions of the Indonesian archipelago.

The contributions of this study are threefold. Theoretically, it introduces ISWB as a novel mediating mechanism in the CRM–loyalty nexus within Islamic marketing, extending the theoretical vocabulary available to Islamic marketing scholars beyond religiosity and perceived Islamic compliance. Methodologically, it provides the first empirical application of the ISWB scale by Bagis et al. (2024) within a structural model. In practice, it provides actionable evidence for BMT managers and Islamic microfinance policymakers on the design of CRM programmes that cultivate spiritual well-being as the primary pathway to sustainable loyalty.

Hypothesis Development

H1: CRM has a significant positive direct effect on customer loyalty in Islamic microfinance services.

H2: CRM has a significant positive effect on Islamic Spiritual Well-Being (ISWB) among

BMT members.

H3: ISWB has a significant positive effect on customer loyalty in Islamic microfinance services.

H4: ISWB partially mediates the relationship between CRM and customer loyalty.

Finally, this research model is shown in Figure 1.

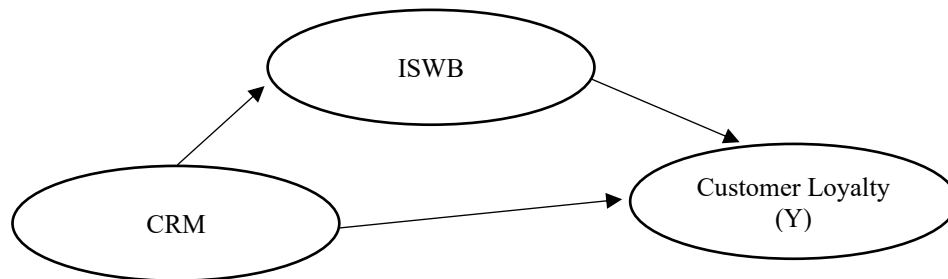


Figure 1. Conceptual Framework

This study is motivated by the growing need to understand how Islamic microfinance institutions cultivate durable member loyalty beyond transactional satisfaction. This conceptual framework explains whether CRM practices directly influence customer loyalty, and whether Islamic Spiritual Well-Being (ISWB) operationalised through nine Islamic virtues grounded in Maqashid al-Shariah mediates this relationship. Furthermore, this framework considers whether ISWB functions as the primary organismic pathway through which CRM stimuli translate into loyal behavioural responses among Muslim members of BMT. Based on the above framework, the hypotheses of this study are presented as follows.

RESEARCH METHOD

Research Design and Sampling

This study adopted a quantitative cross-sectional survey design, consistent with dominant methodological practice in Islamic marketing and financial services research (Hair et al., 2019). The target population comprised active members of Baitul Maal Wat Tamwil Nahdlatul Ulama (BMT NU) in the Madura region of East Java, Indonesia, selected for its high concentration of BMT NU branches, its demographically homogeneous Muslim population, and its strong organisational affiliation with the Nahdlatul Ulama tradition from which the ISWB construct is derived. A total of 225 valid questionnaires were collected using purposive sampling, targeting members with at least six months of active membership. This sample size exceeds the minimum threshold recommended for PLS-SEM analyses with complex measurement models. All 225 respondents identified as Muslim, providing a homogeneous faith context appropriate for testing Islamic spiritual constructs.

Table I presents the demographic profile of the 225 respondents. The sample was predominantly male (59%; $n = 132$) with 41% female ($n = 93$). Educational attainment was diverse, with 42% holding undergraduate degrees and 14% postgraduate qualifications. By occupation, respondents included entrepreneurs (33%), civil servants (28%), and permanent or part-time employees (30%). Monthly income was most concentrated in the IDR 2.5–5 million bracket (48%). Notably, 59% had been BMT members for more than three years, indicating substantial membership tenure that strengthens the ecological validity of loyalty measurements.

Table 1. Respondent demographic profile (n = 225)

No	Category	n	Presentase
1	Gender		
	a) Male	132	59%
	b) Female	93	41%
2	Religion		
	a) Muslim	225	100%
	b) Non Muslim	0	0%
3	Education		
	a) Below Senior Secondary	20	9%
	b) Senior Secondary	76	34%
	c) Undergraduate S1	94	42%
	d) Postgraduate S2	31	14%
	e) Doctoral	4	2%
4	Occupation		
	a) Entrepreneur	75	33%
	b) Civil Servant (ASN)	63	28%
	c) Employee (permanent/part-time)	68	30%
	d) Student	19	8%
	e) Other	0	0%
5	Monthly Income (IDR)		
	a) <2.500.000	52	23%
	b) >2.500.000-5.000.000	107	48%
	c) >5.000.000-10.000.000	45	20%
	d) >10.000.000-25.000.000	19	8%
	e) >25.000.000	2	1%
6	Domicile		
	a) Madura	141	58%
	b) Outside Madura	95	42%
7	Membership Tenure		
	a) <3 Years	82	41%
	b) >3 Years	149	59%

Measurement Instruments

All constructs were measured using a 5-point Likert scale (1 = strongly disagree to 5 = strongly agree). CRM was measured using 12 items adapted from Sin et al. (2005) and Padmavathy et al. (2012), spanning four sub-dimensions: relationship management (CRM1–CRM3), service quality (CRM4–CRM6), opportunity management (CRM7–CRM9), and technology utilisation (CRM10–CRM12). ISWB was measured using nine items representing Falah, Taqarrub, Itqan, Istiqamah, Ta’awun, Ikhlas, Akhlaq, Tawazun, and Qana’ah, adopting the validated scale developed by Bagis et al. (2024) and contextualised for BMT NU settings. Customer loyalty (CL) was measured using four items adapted from Oliver (2014) and Zeithaml et al. (2018), capturing repurchase intention (CL1), recommendation behaviour (CL2), resistance to switching (CL3), and increased usage intention (CL4).

Data Analysis

Data were analysed using Partial Least Squares Structural Equation Modelling (PLS-SEM) via SmartPLS 4 (Hair et al., 2019). PLS-SEM was selected over covariance-based SEM for three reasons: (1) the model incorporates the newly validated ISWB construct (Bagis et al., 2024), making PLS-SEM’s exploratory flexibility appropriate; (2) PLS-SEM is robust for samples in the 200–300 range typical of BMT field studies; and (3) PLS-SEM’s

bootstrapping procedure (5,000 resamples, two-tailed, significance level 0.05) provides robust standard errors for mediation testing without distributional assumptions (Preacher & Hayes, 2008). The measurement model was assessed for indicator reliability (outer loadings ≥ 0.70), construct reliability (Cronbach's alpha and composite reliability), convergent validity (AVE ≥ 0.50), and discriminant validity (Fornell-Larcker criterion). The structural model was evaluated using R^2 , path coefficients, and specific indirect effects with 95% bootstrapped confidence intervals.

Ethical Compliance

This study was conducted in full accordance with applicable ethical standards governing research with human participants. Informed consent was obtained from all 225 respondents prior to data collection; participants were informed of the study's purpose, the voluntary nature of their participation, and the anonymisation of their responses. All data were collected and stored in compliance with applicable data protection guidelines. This research received ethical clearance from the institutional research committee of Universitas Annuqiyah and UIN Sunan Kalijaga Yogyakarta. No external funding was received that could constitute a conflict of interest.

RESULT AND DISCUSSION

Results

Measurement Model: Outer Loadings

Table 2 presents the outer loadings for all 25 indicators. All items demonstrated loadings exceeding the 0.70 threshold recommended for reflective measurement models (Hair et al., 2019), with one marginal exception: CRM11 ($\lambda = 0.684$) was retained as its AVE contribution remained above 0.50 and its removal did not improve composite reliability. All outer loadings were statistically significant at $p < 0.001$ (T-statistics ranging from 11.629 to 63.344), confirming strong indicator reliability across all constructs. The outer loading diagram (Figure 2) provides a visual representation of the structural model.

Table 2. Outer loadings and indicator reliability

Indicator	Loading (λ)	T-stat	p-value	Construct	Description
CL1	0.915	63.344	<0.001	CL	Repurchase intention
CL2	0.870	34.289	<0.001		Recommendation behaviour
CL3	0.800	17.108	<0.001		Resistance to switching
CL4	0.892	39.217	<0.001		Increased usage intention
CRM1	0.781	24.512	<0.001	CRM	Relationship management 1
CRM2	0.711	15.993	<0.001		Relationship management 2
CRM3	0.764	19.844	<0.001		Relationship management 3
CRM4	0.813	23.118	<0.001		Service quality 1
CRM5	0.848	27.601	<0.001		Service quality 2
CRM6	0.779	20.774	<0.001		Service quality 3
CRM7	0.804	22.993	<0.001		Opportunity management 1
CRM8	0.790	21.448	<0.001		Opportunity management 2
CRM9	0.831	26.887	<0.001		Opportunity management 3
CRM10	0.712	16.003	<0.001		Technology utilisation 1
CRM11	0.684	11.629	<0.001		Technology utilisation 2
CRM12	0.708	14.882	<0.001		Technology utilisation 3
ISWB1	0.787	17.948	<0.001	ISWB	<i>Falah</i>
ISWB2	0.841	26.419	<0.001		<i>Taqarrub</i>
ISWB3	0.807	23.112	<0.001		<i>Itqan</i>
ISWB4	0.828	24.873	<0.001		<i>Istiqamah</i>

ISWB5	0.836	26.001	<0.001	<i>Ta'awun</i>
ISWB6	0.832	25.334	<0.001	<i>Ikhlas</i>
ISWB7	0.752	18.772	<0.001	<i>Akhlaq</i>
ISWB8	0.763	19.441	<0.001	<i>Tawazun</i>
ISWB9	0.781	21.334	<0.001	<i>Qana'ah</i>

Note: All loadings exceed the 0.70 threshold (Hair et al., 2019); CRM11 ($\lambda = 0.684$) retained as AVE > 0.50 and removal did not improve composite reliability.

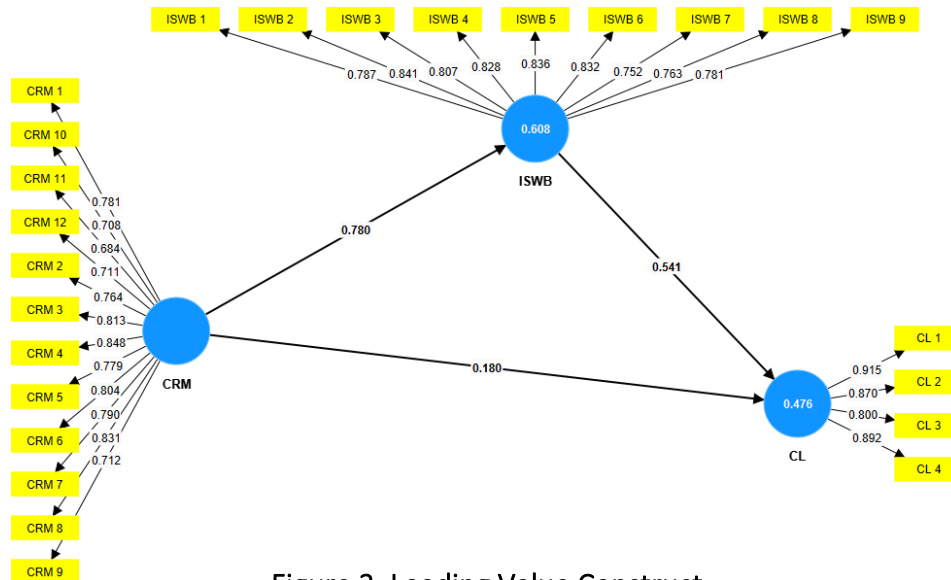


Figure 2. Loading Value Construct
Source: Data Processing Result, Authors (2026)

Measurement Model: Reliability, Validity, and Discriminant Validity

Table 3 reports reliability and validity statistics. All Cronbach's alpha values exceeded 0.70 (CL = 0.893; CRM = 0.937; ISWB = 0.931), and all composite reliability (ρ_c) values surpassed 0.92, confirming strong internal consistency (Hair et al., 2019). AVE values exceeded 0.50 for all constructs (CL = 0.757; CRM = 0.594; ISWB = 0.646), demonstrating satisfactory convergent validity (Fornell & Larcker, 1981).

Table 3. Construct Reliability and Convergent Validity

Variables	Cronbach's alpha	Composite reliability (rho_a)	Composite reliability (rho_c)	Average variance extracted (AVE)
CL	0.893	0.903	0.926	0.757
CRM	0.937	0.940	0.946	0.594
ISWB	0.931	0.931	0.942	0.646

Note: CR = composite reliability; AVE = average variance extracted. All values satisfy thresholds: $\alpha > 0.70$, AVE > 0.50, $\rho_c > 0.70$.

Table 4 presents the Fornell-Larcker criterion for discriminant validity. The square root of AVE for each construct (diagonal values) exceeded all inter-construct correlations, confirming discriminant validity. Specifically, $\sqrt{\text{AVE}}$ for CL (0.870) exceeded its correlations with CRM (0.648) and ISWB (0.744); $\sqrt{\text{AVE}}$ for CRM (0.771) exceeded its correlation with ISWB (0.831). The elevated CRM-ISWB correlation ($r = 0.831$) approaches but remains below the HTMT threshold of concern (0.90). All VIF values ranged between 1.969 and 4.084 well below the threshold of 5.0 confirming the absence of multicollinearity.

Table 4. Fornell-Larcker criterion for discriminant validity

Variables	CL	CRM	ISWB
CL	0.870*		
CRM	0.648		
ISWB	0.744	0.831	0.804*

Note: *Diagonal values represent \sqrt{AVE} ; off-diagonal values are inter-construct correlations. Discriminant validity is confirmed when \sqrt{AVE} exceeds all correlations in the same row/column (Fornell & Larcker, 1981).

Structural Model and Hypothesis Testing

Table 5 presents R^2 values. CRM explained 60.8% of the variance in ISWB ($R^2 = 0.608$; $R^2_{adj} = 0.607$), indicating a substantial relationship between Islamic-values-aligned CRM practices and members' spiritual well-being. The combined effects of CRM and ISWB explained 47.6% of the variance in customer loyalty ($R^2 = 0.476$; $R^2_{adj} = 0.472$), representing a moderate-to-substantial effect size.

Table 5. R-square values for endogenous constructs

Variables	R-square	R-square adjusted
CL	0.476	0.472
ISWB	0.608	0.607

Note: $R^2 = 0.608$ for ISWB indicates substantial explanatory power; $R^2 = 0.476$ for CL indicates moderate-to-substantial effect.

Table 6 presents the direct-effects hypothesis testing results from bootstrapping (5,000 resamples). All three direct-effect hypotheses were supported. H1 the positive direct effect of CRM on customer loyalty was supported ($\beta = 0.180$, $T = 2.237$, $p = 0.025$; 95% CI [0.022, 0.339]). H2 the positive effect of CRM on ISWB was strongly supported ($\beta = 0.780$, $T = 27.108$, $p < 0.001$; 95% CI [0.719, 0.833]). H3 the positive effect of ISWB on customer loyalty was supported ($\beta = 0.541$, $T = 6.619$, $p < 0.001$; 95% CI [0.372, 0.698]).

Table 6. Direct effects and hypothesis testing results

Variables	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (O/STDEV)	P values
CRM -> CL	0.180	0.178	0.080	2.237	0.025
CRM -> ISWB	0.780	0.781	0.029	27.108	0.000
ISWB -> CL	0.541	0.544	0.082	6.619	0.000

Note: Bootstrap resamples = 5,000; two-tailed test; significance level = 0.05. 95% CI reported: H1 [0.022, 0.339]; H2 [0.719, 0.833]; H3 [0.372, 0.698].

Mediation Analysis

Table 7 presents the specific indirect effects analysis for H4. The indirect effect of CRM on customer loyalty via ISWB was $\beta = 0.422$ ($T = 6.526$, $p < 0.001$; 95% CI [0.293, 0.550]). The 95% confidence interval excludes zero, confirming significant mediation (Preacher & Hayes, 2008). The persistence of a significant direct effect ($\beta = 0.180$, $p = 0.025$) alongside the significant indirect effect establishes partial mediation (Baron & Kenny, 1986). H4 is therefore fully supported.

Notably, the indirect effect ($\beta = 0.422$) is more than double the direct effect ($\beta = 0.180$), with ISWB accounting for 70.1% of the total effect (0.602). This finding provides robust empirical support for what we term the spiritual loyalty thesis: in Islamic marketing contexts, durable customer loyalty in BMT microfinance is constituted primarily through

the cultivation of spiritual well-being rather than through transactional satisfaction mechanisms.

Table 7. Specific indirect effects: mediation analysis (H4)

Path	Indirect (β)	Mean	STDEV	T-Stat	p	CI 2.5%	CI 97.5%	Mediation
CRM → ISWB → CL	0.422	0.425	0.065	6.526	<0.001	0.293	0.550	Partial

Note: Indirect effect = 0.422; direct effect (H1) = 0.180 ($p = 0.025$); total effect = 0.602. ISWB accounts for 70.1% of the total effect (0.422/0.602). CI excludes zero, confirming significant mediation (Preacher & Hayes, 2008); persistence of significant direct effect confirms partial mediation (Baron & Kenny, 1986).

Discussion

The most striking finding of this study is the exceptionally strong effect of CRM on ISWB ($\beta = 0.780$, $T = 27.108$, $p < 0.001$; $R^2 = 0.608$), an effect size that substantially exceeds the majority of CRM–outcome relationships documented in the extant service marketing literature (Kabadayi et al., 2023; Kim et al., 2024). From an Islamic marketing perspective, this finding carries profound theoretical significance (Darmawan, 2024; Riofita, 2024; Utomo et al., 2021). It demonstrates that Islamic-values-aligned CRM practices characterised by relationship-based service delivery, *akad* (contractual) transparency, community-oriented opportunity management, and technology-assisted member communication function not merely as instruments of customer retention but as institutional mechanisms for cultivating Islamic values in members’ everyday economic lives.

When a BMT officer engages a member with *ikhlas* (sincerity) and *Ta’awun* (mutual assistance), this interaction does not merely satisfy a transaction; it affirms the member’s identity as a participant in an Islamic moral economy, enhancing their sense of *Falah* (comprehensive flourishing) and *Taqarrub* (nearness to God). This interpretation aligns with the construct validation work of Bagis et al. (2024), who established that ISWB is rooted in the actualisation of Islamic values in everyday economic and social contexts. In Islamic marketing terms, CRM in this institutional setting constitutes a form of values-based service marketing that produces spiritual well-being as a distinctively Islamic customer value, a conceptualisation that enriches Islamic marketing theory considerably.

The finding that ISWB mediates 70.1% of the total CRM–loyalty relationship (indirect effect 0.422 of total effect 0.602; $T = 6.526$, $p < 0.001$) provides compelling evidence for the spiritual loyalty thesis in Islamic microfinance: durable customer loyalty in BMT contexts is constituted primarily through the accumulation of spiritual well-being rather than through cognitive satisfaction calculations or switching-cost assessments. This is a fundamentally important finding for Islamic marketing theory.

This finding stands in productive tension with dominant models of customer loyalty in financial services marketing, which privilege affective commitment, perceived value, and service quality as mediating mechanisms (Abror et al., 2022; Ibrahim et al., 2022; Khan et al., 2023). It aligns more closely with emerging literature on loyalty in Islamic financial marketing contexts, particularly studies that identify religiosity (Kashi et al., 2024; Wahab et al., 2023), Islamic compliance perception (Aziz et al., 2025; Bagis et al., 2024; Khan et al., 2023), and CSR-driven loyalty as significant loyalty drivers (Umar et al., 2023). The present study extends this line of inquiry by demonstrating that a comprehensive ISWB construct operationalised through nine Islamic virtues provides a

richer and more theoretically grounded account of Islamic consumer loyalty formation than single-item religiosity measures or generic satisfaction scales (Subhan et al., 2023).

The partial mediation structure is theoretically significant for Islamic marketing. The persistence of a direct CRM–loyalty path ($\beta = 0.180$, $p = 0.025$) alongside the dominant indirect path suggests that CRM generates loyalty through two complementary marketing pathways: a direct relational pathway rooted in service satisfaction and commitment, and a spiritually mediated pathway rooted in the cultivation of Islamic values (Hameed et al., 2024; Oliso et al., 2024; Yeong et al., 2022). This dual-pathway structure aligns with S-O-R theory's distinction between stimuli that trigger immediate behavioural responses and those that operate through organismic processing.

The elevated CRM–ISWB correlation ($r = 0.831$), while approaching the HTMT threshold of concern (0.90), falls meaningfully below it and merits theoretical interpretation rather than methodological concern. This high correlation reflects the distinctive institutional architecture of BMT NU, where CRM practices are explicitly designed to embody Islamic values, making the boundary between relational management and spiritual cultivation deliberately permeable. In Islamic marketing terms, this constitutes an integrated spiritual-relational service system rather than discrete functional silos: the very thing that distinguishes Islamic financial service marketing from its conventional counterparts (Qurtubi, 2024; Sahri et al., 2023; Yasin et al., 2025). Future research should employ HTMT analysis to supplement the Fornell-Larcker criterion in confirming discriminant validity.

Theoretical Contributions to Islamic Marketing

This study makes four distinct contributions to the Islamic marketing literature. First, it introduces ISWB as a theoretically grounded and empirically supported mediating construct in the CRM–loyalty relationship, extending Islamic marketing theory into the domain of faith-based organisational well-being and establishing a conceptual bridge between relationship marketing, Islamic consumer behaviour, and spiritual well-being research. Second, it provides the first empirical application of the Bagis et al. (2024) ISWB scale within a structural model, validating its predictive utility in Islamic microfinance settings and demonstrating its discriminant validity. Third, it establishes that S-O-R theory is productively applicable to Islamic marketing contexts, with Islamic institutional CRM environments functioning as stimuli for spiritual well-being responses that drive behavioural loyalty. Fourth, it advances the conceptualisation of Islamic consumer loyalty as values-actualised, intrinsically motivated by spiritual flourishing, and qualitatively distinct from satisfaction-based loyalty theorised in conventional marketing frameworks.

CONCLUSION

This study demonstrates that Islamic Spiritual Well-Being (ISWB) plays a central mediating role in the relationship between Customer Relationship Management (CRM) and customer loyalty within Islamic microfinance services. The findings indicate that most of the CRM–loyalty relationship operates through the spiritual well-being pathway, confirming that loyalty in Islamic microfinance is not purely transactional but also shaped by the internalisation of Islamic values. These results suggest that Islamic financial institutions should integrate Islamic virtues such as *Ikhlas*, *Ta'awun*, *Qana'ah*, and *Tawazun* into CRM strategies, service design, and marketing communications, thereby strengthening relational management and simultaneously enhancing spiritual well-being and long-term customer loyalty.

Despite these contributions, several limitations should be acknowledged. The cross-sectional design limits causal interpretation, and the sample is limited to Madura, reducing broader generalisability. Future research is therefore recommended to employ longitudinal designs to examine the dynamics of ISWB and loyalty over time and to test the model across different Islamic financial contexts and regions such as Malaysia, Gulf Cooperation Council countries, and West Africa. Further studies may also incorporate additional analytical approaches, such as HTMT, to strengthen discriminant validity testing and explore potential moderators, including digital technology adoption, which may shape the effectiveness of CRM in fostering spiritually grounded customer loyalty in Islamic microfinance institutions.

ACKNOWLEDGEMENT

The authors further acknowledge the constructive input from colleagues and reviewers whose comments helped improve the quality of this manuscript.

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