



Cite Us



GLOBAL ECONOMICS REVIEW



Hidayat Khan *

Faqir Sajjad Ul Hassan †

Kashif Saleem‡

The Relationship of Social Influence and Awareness on Customer Intention to Use Islamic Banking: The Mediating Role of Attitude

Pages: 194 – 205

Vol. VII, No. I (Winter 2022)

DOI: 10.31703/ger.2022(VII-I).16

p-ISSN: 2521-2974

e-ISSN: 2707-0093

L-ISSN: 2521-2974

Contents

- [Introduction](#)
- [Literature](#)
- [Methodology](#)
- [Data Analysis](#)
- [Mediation Analysis](#)
- [Discussion and Conclusion](#)
- [References](#)

Abstract: *The goal of this research is to explore the factors that affect customers' intention to adopt Islamic banking in Khyber Pakhtunkhwa (KP), and how attitude as a mediator plays a role in these factors. Based on the previous empirical research, we develop a model linking social influence as well as customer awareness and plan to use Islamic banking via attitude. In this cross-sectional study, a mix of the online and traditional methods of paper and pen survey approach was used. This gave us a total of 468 valid responses out of 700 questionnaires that were distributed. To test the proposed model, we used a partial least squares-structural equation model (PLS-SEM) with Smart PLS 3.2. The findings suggest that society has an effect and awareness influences customers' intention to use Islamic banking, and attitude is an important factor that shapes this intention. The study recommends that Islamic bank managers should focus on these factors to attract more customers. However, the study has limitations as it only includes a few factors and is limited to a specific geographical area of KP.*

Key Words: Social Influence, Awareness, Attitude, Intention to use Islamic Banking

JEL Classification:

Introduction

The banking system is very much important for the economic growth of a country (Driga & Dura, 2014). The conventional financial system is well-established in both Muslim and non-Muslims countries and millions of users benefited of this system on daily basis. This type of banking is based on interest and has always been criticized by Muslim scholars as it is contrary to Islamic sharia (Aziz & Afaq, 2018). Given that the Islamic sharia strictly

prohibited Muslims in the Holy Quran Surah Al-Imran, verses 13-132: In order to be successful, "*O believers, take not doubled and redoubled interest and fear God.*" whereas the conventional banking system totally works on the concept of interest. Thereby, to address the interest component of banking, the first Islamic banking system was introduced in Egypt in 1963 (Echecabi, 2012). This system presented an Islamic version of banking that was not only conceptually distinct from

*Ph.D. Scholar, Department of Management Sciences, Khushal Khan Khattak University, Karak, KP, Pakistan. Email: hidayat035@gmail.com (Corresponding Author)

†Assistant professor, Department of Management Sciences, Khushal Khan Khattak University, Karak, KP, Pakistan.

‡ Assistant Professor, Qurtuba University, Dera Ismail Khan, KP, Pakistan.

conventional banking but also had certain potential advantages. Given that it's based on a system of sharing profits and losses and does not permit consumer exploitation, scam, or deception, Islamic Banking, or Shariah-Compliant Banking has attracted the attention of Muslims and non-Muslims alike during the past three decades (Hasan & Dridi, 2012). According to the Islamic banking bulletin report (2021) the share of Islamic banking assets, with 14 percent growth, reached to Rs. 5 trillion in December 2021. In Pakistan, from the day first, authorities and religious scholars demanding for an Islamic banking system. However, the journey started in 2002 when the state bank of Pakistan authorized Meezan bank for offering goods and services as per Islamic laws/ sharia (Majeed & Zainab, 2017).

Islamic banking is still new and not fully established, and it is not only competing with traditional banking, but also with a system that includes dual banking. Literature designated a number of researches that tries to point out those factors that can affect customers' desires or willingness to use the offered goods and services through Islamic banking that comprise attitude, Government support, religious obligation, sharia compliance, awareness, bank image, risk, accessibility, social influence, and perceived behavior (Charag, Fazili & Bashir., 2019; Junidi et al., Marayam et al., 2021; Mindra et al., 2021). Most of the prior studies extensively stressed on the direct association between the determinants and intent to use Islamic banking (Mbawuin & Namoko, 2017) same were the argument of (Echchobi et al., 2016). Previous research only focused on the direct determinants that people are the choice to employ Islamic banking, and didn't consider other variables that might affect this relationship (Bananuka et al., 2019) and especially the role of intervening variables is limited if not absent in the literature (Kaakeh et al., 2019). Besides, it's due to a combination of a few different things that can mediate the relationship of a determinate of the Expansion of Islamic Banking and intention (Bananuka et al., 2020).

Historical research has indicated that customers are not attracted to Islamic banking

because of a lack of awareness about the product and services it offers (Islam & Rahman, 2017). Awareness is the knowledge about the characteristics of goods and services (Barreda et al., 2015). Those with a deeper understanding of Islamic banking tend to make more use of it. (Chaouch, 2017). Similarly, Aziz et al., (2017) revealed a positive relationship between the constructs. However, the finding of (Warsme, 2017) and (Sun et al., 2012) are quite opposite and claimed of no relationship exist between awareness and intention. Muhamad et al., (2016) scrutinized the importance of education in spreading Islamic banking, indicating that a significant positive link existed in general awareness is a potential and critical factor that can influence user mentality and a desire to make use of Islamic banking services and products. But earlier literature is not clear about the role of awareness, several researchers find a positive impact in influencing user intention while choosing Islamic banking (Gilani, 215 Ghosh, 2015; Jalil & Rahman, 2014; Saudin & Rani, 2015). Nevertheless, these results fly in the face of the results of (Dorasamy et al., 2011) customers' intentions to adopt Islamic banking are unaffected by their level of knowledge. These opinions are the same with the conclusion of (Hmid et al., 2011) and Aziz et al. (2105). According to research done in Tunisia (Echachbi et al., 2014) a study found that knowing about Islamic banking doesn't necessarily mean that people will use its products and services. This is different from what most other studies have found. It means that there may be other things that also affect whether people decide usage Islamic financial services or not. Friends, in addition to family's recommendations and endorsements, can modify someone's decision to use Islamic financial services, according to Razak (2014). Other studies (Aziz & Afaq, 2018; Bananuka et al., 2020) also support this idea. However, there are some studies that contradict this finding, such as Bananuka et al. (2019) and Ayyub (2020). Several studies, such as those conducted by Chu & Hu (2001) and Kaakeh et al., (2018), have shown that a person's attitude plays a vast role in determining whether they

will use Islamic banking or not. Attitude can even act as a mediator, which means it can affect how others modify someone's motivation to use Islamic banking. This research objective is to look at how attitude fits into this relationship and determine which factor rank highest in significance in people's decision to do banking. By understanding the role of attitude and other factors, we can better understand how to encourage more people to utilize services and products offered by Islamic banks.

Literature

Social Influence and Intention

Social influence is the society's perception of individuals. Social influence is considered an important factor that can be influenced the decision process of the potential customer about the product and service. Chen et al. (2021) found that social influence significantly and directly influences the intention of customers. Studies indicate that social influence plays a critical role in shaping customers' intentions. Nelson et al. (2017) revealed that social influence along with other explanatory variables like attitude, and government support has the capacity to Planned Use of Islamic Financial Services Customers For instance (Faizal & Adil, 2018; Lujja et al., 2018; Mohanchandra & Normala, 2019; Sudarsono et al., 2020) claim that social influence and customer intention has a positive relationship to adopt? This means that social influence has a positive and substantial position in Islamic banking's growing popularity among individuals and communities in Pakistan (Maryam et al., 2019). Likewise (Heri, 2021) find out that religiosity as well as its influence on society has significantly and positively affected customers' expectations pertaining to Islamic banking and related services. This research aims to investigate and find out evidence on the connection between peer pressure and the decision to switch to Islamic banking in KP Pakistan. Thus, the next supposition is stated:

H 1: There is a strong association between social influences and subsequent actions to use Islamic Banking.

Awareness and Intention

From several perspectives, the association between comprehension and purpose to use within the framework of Islamic banking products and support has been examined in current literature (Dauad et al., 2011; Khattak & Rahman, 2010; Metwa & Mossawi, 1998). A number of studies evolved and it has been proven positive and substantial the association between awareness and the intent to switch to Banking that complies with Islamic principles (Faisal et al., 2014; Isalm & Rahman, 2017; Wahyani, 2012). Heri et al. (2021) found the same result and argue about the significant and positive cause and effect between knowing and the intent to employ Islamic bank services. In light of earlier studies (Aziz et al, 2017; Basir et al., 2014; Chaouch, 2017; Dasuki & Abdullah, 2007; Kabachi & Obeid, 2016; Rammal & Zurbruag, 2007; Thambiah, et al., 2010) relate awareness aiming to switch to the Islamic banking system and indicate positive relationship. Generally, it seems, awareness effectively changes customer Consumers' Desire to Make the Change to Islamic Financial Institutions, thus this study can develop the hypothesis that:

H2: Awareness has a positive effect on customers' intent to utilize Islamic banking.

Social Influence and Attitude

Social influence refers to the change in someone's feelings, thoughts, attitudes, and behaviors because of social engagement and interaction with other individuals or groups (Rashotte 2007). While (Venkatesh et al., 2003 define social influence as "an individual's level of thinking it's important that other people think it's important". Common factors that determine the goal of switching to Islamic Banking or simply the Islamic financial system adoption is because of influence on society, attitude, religiousness, and self-perceived behavior (Abdullahi et al., 2021; Echachabi et al 2016). Empirical studies show that mindset play a vital role in the adoption of Islamic Banking (Bananuka et al., 2020). The outcomes of (Sun et al., 2019; Zhang et al., 2017) research being a fact social influence has significance

and impact favorably on the spirits of prospective buyers.

H3: Influence from one's peers can significantly affect customers' attitudes.

Awareness and Attitude

Awareness refers to the degree of knowingness or familiarity of a customer about the features and characteristics the product or service itself (Bareda et al., 2015). The lack of information about the services presented by Islamic financial institutions among customers impedes the possible expansion of Islamic banking to a grander degree compared to the conventional

banking system (Sun et al., 2012). Awareness plays an effective role in the bank selection process (Souidan & Rani, 2015). Generally, Muslim customers prefer to sharia compliance product and services when selecting among banks. Muhamad et al. (2016) establish that awareness, which plays a crucial role that manipulating the clients' attitudes towards the Islamic banking system. Awan et al., (2011) reported that previous research about the standards that define the choices of a financial institution, emphasize the implication of customers' awareness concerning Islamic bank and their services. In Pakistan, Islamic banks customers had enhanced insight about product and service quality rather than the conventional banking system (Ahmad et al., 2010). Currently, the clientele of Islamic financial institutions are too much anxious about the superiority of the provided services by Islamic financial institutions, to increase awareness, therefor we can develop the hypothesis:

H4: Awareness and attitude to use Islamic baking has a positive relationship.

Attitude and Intention

"Attitude is the opinion, feeling, belief or mental tendency of acceptance or rejection about something" (Fishbein & Ajzen, 1975). Attitude impacts the world in a substantial and beneficial way in shaping of customer intention about the use of the banking sector (Davis et al., 1989; Eriksson, 2005; Gopi &

Ramayah, 2007; Ramayah et al., 2004; Taylor & Todd, 1985;). A similar result has been found about Islamic finance and banking in Malaysia (Amin et al., 2009). The same is Islamic credit cards as an example where the intention is positively influenced by attitude (Jamshadi & Hussain 2018; Aziz et al., 2019). Hence attitude is measured the most influential and important factor that shaped individual intention (Echchabi & Aziz, 2012; Salaam Wahhabi & Arafin, 2013;). Therefore, Islamic Banking Management should develop such types of strategies that have a positive impact on individuals (Reni & Ahmad, 2016). Empirical studies relate attitude with intention i.e., Echachbi (2106) argues that attitude and intention benefits from the relationship on intention purpose to convert to Islam banking in Tunisia. Furthermore, Zinser (2019) support the idea that one's outlook influences the link to the use of Islamic Financial Institutions in the USA. Maryam et al. (2021) also found that attitude is a significant and factor that contributes significantly to the development of Islamic banking in Pakistan.

H5: The attitude of an individual is positively and significantly related to wanting to switch to Islamic banking.

H6: Attitude mediate the relation of social influence and intention and also influence the connection between being conscious and doing what you intend.

Methodology

Data Collection

The information was gathered using structured questionnaires from a respondents' representative sample from the residents of KP Pakistan. Questioners was sent to the maximum participant, those who have some know-how about banking products and services, through all possible means after an equal interval of time: Email, WhatsApp, Facebook, etc. Participants were requested via a cover latter along with questioner for participation in the survey, promising them about privacy and reassuring them that their replies will only be used for this study. To minimize common method biases (CMB;

Podsakaoff, 2012) random items were put in the questionnaire. To obtain the required response 700 questionnaires were distributed out of which 513 responses were received, 31 of which were unacceptable, thus we had 468 appropriate responses for further analysis.

First, data were submitted for a screening process to avoid any potential issue for further analysis of the model test, and the missing values, straight-lining, and outliers were removed in the process of screening. Further, due to procedural and statistical remedies, our tests about common method bias indicated no such serious issue of CMB in the data set.

The frequency Table 1 has two primary summary columns. Categorical data are also displayed in the same table, in the frequency column. 468 people, all locals of the KP, took part in the study. All the participants were

Muslim as the major portion of KP residents are Muslims and a negligible portion of the population is non-Muslim. 97% belonged from Sunni Sect and 3% from the others. There were 73% of the respondents were Male and 27% were female. There were categories of different age groups, and a significant 65% response was received from the age group 26 to 35 Years and 18 to 25 Years 12%, from 36 to 45 Years was 17% and a very low 6% response was received from the age group 46 to 55 Years. 90% of responses were received from the graduate participants and one percent from high-level education. The mostly 50% of respondents were more than 50,000 Monthly Average income Below 50,000 23%, below 40,000 19%, and below 20,000 8%. The most significant response was received from the Public Servant 76% Private Servant 20% and Businessmen 4%.

Table 1. Respondents Demographic Information

Demographic items	Frequency	Percent
Religion		
Islam	468	100
Sects		
Sunni	455	97
Others	13	03
Gender		
Male	340	73
Female	128	27
Age Group		
18 to 25 Years	55	12
26 to 35 Years	305	65
36 to 45 Years	78	17
46 to 55 Years	30	6
Education Status		
High	44	09
Graduate	424	91
Monthly Average Income		
Below 20,000	36	08
Below 40,000	106	23
Below 50,000	90	19
Above 50,000	236	50
Occupation		
Public Servant	355	76
Private Servant	94	20
Businessman	19	4

Data Analysis

Before moving to test our hypotheses, first we measured the measuring tools' validity and reliability is almost an essential step in the SEM. This study analyzed four latent variables, intention, attitude, social influence, and awareness consisting of a total of twenty (20) reflective items representing five items for each construct. The construct reliability, which is the integrity of the whole of scale is measured composite dependability index based on Cronbach's alpha as recommended by (Hire et al., 2017). Table 2 displays Calculating Cronbach's alpha and establishing the reliability whole group. Which are higher than the 0.70 thresholds indicating that there is

no dispute of reliability in a unit of measurement of the study.

The trustworthiness and accuracy of the scale were tested through factor loadings and average Calculating the Mean-Variance (AVE). Each item is worth more than the cut-off. value of 0.7. Similarly, the value of AVE for each unknown factor is much higher than 0.5 which is the threshold value shown in table 02 (see e.g., Hair et al., 2017). So, there is no issue of convergent validity. Discriminate validity was checked by HTMT, the values are in between the range of 0.413 and 0.763, which are less than 0.90 so the data also satisfy the condition of discriminant validity (see e.g., Hair et al., 2017).

Table 2. Measurement Model

Latent Variables	Item	Loading Composite	AVE	Cronbach's	Reliability	Alpha
Intention	IIB1	0.848	0.902	0.648	0.864	
	IIB2	0.790				
	IIB3	0.820				
	IIB4	0.791				
	IIB5	0.772				
Attitude	Atd1	0.850	0.903	0.651	0.865	
	Atd2	0.772				
	Atd3	0.824				
	Atd4	0.819				
	Atd5	0.765				
Social Influence	SI1	0.848	0.885	0.606	0.837	
	SI2	0.753				
	SI3	0.769				
	SI4	0.750				
	SI5	0.767				
Awareness	Awr1	0.878	0.897	0.636	0.856	
	Awr2	0.739				
	Awr3	0.804				
	Awr4	0.760				
	Awr5	0.7				

Structure Model Result

To assess the explanatory power, relevancy, and direct relationship between the variable of the study, we checked the condition of R^2 , f^2 , Q^2 , and path coefficient (Hair et al., 2017). The value of was found moderate in our model and it specifies good predictive power while explaining Atd and IIB with the variance of

33% and 49% respectively, as shown in Table 3. As we know that R^2 is the change/ variance in dependent variables accounted by independent variables. So, here 49% change occurs intending to make use of Islamic Banking of independent variables, and we observe significant path co-efficient among the variables.

Table. 3 R², f² and Q²

Construct	R ²	f ²	Q ²
SI	-	0.334	-
AWr	-	0.044	-
Atd	0.332	0.334	0.212
IIB	0.492	-	0.313

The finding shown in Fig. 1 indicates evidence of a significant and positive connection between social influence and intention, ($\beta = 0.178; p < 0.001$). Likewise, cognition and its connection to awareness and intention is also found positive ($\beta = 0.165; < 0.001$). Thus, this support our hypotheses H1 and H2. Similarly, Statistically, a very substantial positive correlation and the relationship between social pressure and attitude H3 ($\beta = 0.47; p < 0.001$). The same is link between being aware and having a certain attitude positive and significant and supports our hypothesis H4 ($\beta =$

$0.203; p < 0.001$). Attitude and intention ($\beta = 0.504; p < 0.001$) confirm H5 that a correlation exists that is both positive and statistically significant thoughts and actions. Additionally, the relative importance of each, is represented by f² in the model (Hire et al., 2017). Table 3 illustrates, in the whole thing attitude has the maximum effect came next by social influence and awareness. The predictive relevance was concluded by blindfolding method Q²>0 as mentioned in Table 3 showed the appropriate level of being able to tell relevance (Hire et al., 2020).

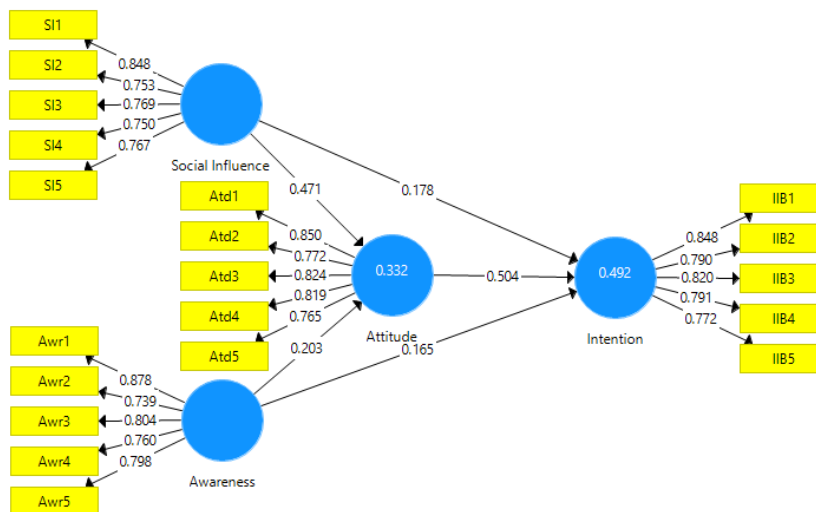


Figure 1

All paths are statistically significant at p<0.01.

Mediation Analysis

To examine the way-around effect, with the reference of Klarnar et al (2013), we simultaneously run a mediation model as well as a direct model. To analyze first we execute the baseline model for the direct connection

of social pressures and goals and in the same way awareness and intention excluding mediator, we found positive Table 4 shows the relationship between the different things ($\beta = 0.511; p < 0.01$) and awareness ($\beta = 0.416; p < 0.01$) this confirm H1 and H2 the next step

is to perform simple mediation model to check it for H6. Based on the values of VAF as shown in Table 04 the result specifies the mediation between social influence and intention was 58 % and between awareness and intention was

53 % which is partial mediation as it is in the range of $20\% \leq VAF \leq 80$ (see e.g., Hire et al., 2020). This result of partial mediation supports our H6.

Table 4. Mediation results

Model Description	Direct Effect (D)	Indirect effect (I)	Total effect	VAF	Mediation
M.1.D	0.510**				
M.2.D	0.416**				
M.1.I	0.214**	0.294**	0.508	58%	Partial
M.2.I	0.194**	0.220**	0.413	53%	Partial
Mediation (Taking both independent variables in the model)					
SI →attitude →IIB	0.165**	0.179**	0.33	53%	Partial
Awareness →attitude →IIB	0.178**	0.060**	0.193	30%	Partial

** $P < 0.01$

Discussion and Conclusion

Over the last two decades several Islamic banking and finance has been looked at in-depth, and the researchers have tried to find out if people are interested in Islamic banking or not. The other reason could be that the desire to use Islamic banks has grown because of certain things. Based on the findings, it appears that social pressure played influences people's decisions significantly to practice Islamic banking. This study focused on direct as well as the attitude's role as a go-between. The results prove the effectiveness of social pressure is positive and influences people's decisions significantly and attitude. This result is in accordance with Charge, Fazali & Bashir, (2020), also match with the argument of (Maryyam et al., 2021). Factor awareness was also discovered to have a significant and positive impact on the intention to deal in Islamic Banking. The attitude was found highly significant and positive to shape intention and the attitude also mediates the relationship of these variables, social influence and awareness, and intention.

Both theoretical and practical implications of the results of this investigation are discussed significance for future research, particularly for Islamic bank policymakers and managers in the government. Our research shows that social influence is the most important factor in assuming to adopt Islamic

banking. Awareness also plays a significant role in shaping a plan to become an Islamic banking customer, therefore managers should work on the awareness part of Islamic banking. Keeping in view the importance of awareness they may open their branches in an area where clients are more socially influenced. As the result suggest, attitude is a major factor in reformatting customers' intention, banks authorities would articulate policies that change consumer attitudes about Islamic banking.

Overall, this study has added to already existing literature about the theory and practice of Islamic banking. The study has also found out what makes Islamic banking important and acceptable to the residents of KP. More research should be done on Islamic banking products and services. In the future, more variables, such as rewards, risks, and Islamic beliefs, can be added to research on Islamic and non-Islam banks products. Just like every other study, this one has some limitation. First, this study only looked at people in KP about Islamic banking product and services, so the results can't be generalized to the customers of other industries in Pakistan. Second, information was gathered from Muslims living in a particular geographical area. There is still a vast space for research to be done on the attitudes and plans of both Muslims and non-Muslims.

References

- Abdullahi, A., & Othman, A. H. A. (2021). Financial inclusion enhancement through the adoption of Islamic microfinance in Nigeria. *International Journal of Ethics and Systems*, 37(3), 486–505. <https://doi.org/10.1108/ijoes-02-2021-0040>.
- Ahmad, A., Rehman, K. U., & Saif, M. I. (2010). Islamic Banking Experience of Pakistan: Comparison between Islamic and Conventional Banks. *International Journal of Business and Management*, 5(2). <https://doi.org/10.5539/ijbm.v5n2p137>.
- Ajzen, I., & Fishbein, M. (1975). A Bayesian analysis of attribution processes. *Psychological Bulletin*, 82(2), 261–277. <https://doi.org/10.1037/h0076477>.
- Amin, H., Rizal Abdul Hamid, M., Lada, S., & Baba, R. (2009). Cluster analysis for bank customers' selection of Islamic mortgages in Eastern Malaysia. *International Journal of Islamic and Middle Eastern Finance and Management*, 2(3), 213–234. <https://doi.org/10.1108/17538390910986344>.
- Aziz, S., & Afaq, Z. (2018). Adoption of Islamic banking in Pakistan an empirical investigation. *Cogent Business & Management*, 5(1). <https://doi.org/10.1080/23311975.2018.1548050>.
- Bananuka, J., Katamba, D., Nalukenge, I., Kabuye, F., & Sendawula, K. (2020). Adoption of Islamic banking in a non-Islamic country: evidence from Uganda. *Journal of Islamic Accounting and Business Research*, 11(5), 989–1007. <https://doi.org/10.1108/jiabr-08-2017-0119>.
- Bananuka, J., Mukyala, V., Tumwebaze, Z., Ssekakubo, J., Kasera, M., & Najjuma, M. S. (2020). The intention to adopt Islamic financing in emerging economies: evidence from Uganda. *Journal of Islamic Accounting and Business Research*, 11(3), 610–628. <https://doi.org/10.1108/jiabr-07-2017-0108>.
- Barreda, A. A., Bilgihan, A., Nusair, K., & Okumus, F. (2015). Generating brand awareness in Online Social Networks. *Computers in Human Behavior*, 50, 600–609. <https://doi.org/10.1016/j.chb.2015.03.023>.
- Butt, I., Ahmad, N., Naveed, A., & Ahmed, Z. (2018). Determinants of low adoption of Islamic banking in Pakistan. *Journal of Islamic Marketing*, 9(3), 655–672. <https://doi.org/10.1108/jima-01-2017-0002>.
- Charag, A. H., Fazili, A. I., & Bashir, I. (2019). Determinants of consumer's readiness to adopt Islamic banking in Kashmir. *Journal of Islamic Marketing, ahead-of-print*(ahead-of-print). <https://doi.org/10.1108/jima-10-2018-0182>.
- Daud, M., Yussof, I. M., & Abideen, A. (2011). The Establishment and Operation of Islamic Banks In Nigeria: Perception Study on the Role of the Central Bank of Nigeria. *Australian Journal of Business and Management Research*, 01(02), 14–29. <https://doi.org/10.52283/nswrca.ajbmr.20110102a02>.
- Davis, F. D., Bagozzi, R. P., & Warshaw, P. R. (1989). User Acceptance of Computer Technology: a Comparison of Two Theoretical Models. *Management Science*, 35(8), 982–1003. <https://doi.org/10.1287/mnsc.35.8.982>.
- Dridi, J., & Hasan, M. (2010). The Effects of the Global Crisis on Islamic and Conventional Banks: A Comparative Study. *IMF Working Papers*, 10(201), 1. <https://doi.org/10.5089/9781455205318.001>.
- Drigă, I., & Dura, C. (2014). The financial sector and the role of banks in economic development. In *6th International Multidisciplinary Symposium "Universitaria SIMPRO"* (pp. 10–11).
- Echchabi, A., & Olaniyi, O. N. (2012). Using Theory of Reasoned Action to Model the Patronisation Behaviour of Islamic Banks'

- Customers in Malaysia. *Research Journal of Business Management*, 6(3), 70–82. <https://doi.org/10.3923/rjbm.2012.70.82>.
- Echchabi, A., Azouzi, D., & Aziz, H. Abd. (2016). The future prospects of Islamic banking in Tunisia: an empirical survey. *EuroMed Journal of Business*, 11(1), 119–131. <https://doi.org/10.1108/emjb-03-2015-0018>.
- ElMassah, S., & Abou-El-Sood, H. (2021). Selection of Islamic banking in a multicultural context: the role of gender and religion. *Journal of Islamic Marketing, ahead-of-print* (ahead-of-print). <https://doi.org/10.1108/jima-05-2020-0160>.
- Eri, Y. (2004). Retailing on the internet is the buying Intention. Unpublished Thesis, School of Management University Sains Malaysia, Penang.
- Eriksson, K., Kerem, K., & Nilsson, D. (2005). Customer acceptance of internet banking in Estonia. *International Journal of Bank Marketing*, 23(2), 200–216. <https://doi.org/10.1108/02652320510584412>.
- Faisal, M. & Rehman, A. (2008). Awareness of Islamic banking in India: an empirical study. *Journal of Management Research*, 4(1)13-27.
- Gopi, M., & Ramayah, T. (2007). Applicability of theory of planned behavior in predicting intention to trade online. *International Journal of Emerging Markets*, 2(4), 348–360. <https://doi.org/10.1108/17468800710824509>.
- Hair Jr, J. F. (2020). Next-generation prediction metrics for composite-based PLS-SEM. *Industrial Management & Data Systems*, 121(1), 5–11. <https://doi.org/10.1108/imds-08-2020-0505>.
- Hair, J. F., Hult, G. T. M., Ringle, C. M., & Sarstedt, M. (2017). *A primer on partial least squares structural equation modeling (PLS-SEM). 2nd Ed. Los Angeles: SAGE Publications, Inc.*
- Hussain, I., Rahman, S. ur, Zaheer, A., & Saleem, S. (2016). Integrating Factors Influencing Consumers' Halal Products Purchase: Application of Theory of Reasoned Action. *Journal of International Food & Agribusiness Marketing*, 28(1), 35–58. <https://doi.org/10.1080/08974438.2015.1006973>.
- Islam, J. U., & Rahman, Z. (2017). Awareness and willingness towards Islamic banking among Muslims: An Indian perspective. *International Journal of Islamic and Middle Eastern Finance and Management*, 10(1), 92–101. <https://doi.org/10.1108/imefm-01-2016-0017>.
- Jamshidi, D. & Hussin, N. (2013). Determining a conceptual framework for the adoption of Islamic credit card in the context of Malaysia. *Journal of Basic and Applied Scientific Research*, 3(1), 188-196.
- Kaabachi, S., & Obeid, H. (2016). Determinants of Islamic banking adoption in Tunisia: empirical analysis. *International Journal of Bank Marketing*, 34(7), 1069–1091. <https://doi.org/10.1108/ijbm-02-2015-0020>.
- Kaakeh, A., Hassan, M. K., & van Hemmen Almazor, S. F. (2018). Attitude of Muslim minority in Spain towards Islamic finance. *International Journal of Islamic and Middle Eastern Finance and Management*, 11(2), 213–230. <https://doi.org/10.1108/imefm-11-2017-0306>.
- Khattak, N. A. (2010). Customer satisfaction and awareness of Islamic banking system in Pakistan. *African Journal of Business Management*, 4(5), 662.
- Kholid, M. N. (2019). Determinants of intention to use Islamic mobile banking: Evidence from millennial generation. *Jurnal Ekonomi & Keuangan Islam*, 5(2), 53–62. <https://doi.org/10.20885/jeki.vol5.iss2.art2>.
- Lu, J.-R., & Chan, C.-M. (2012). Religious-based portfolio selection. *Review of*

- Financial Economics*, 21(1), 31–38.
<https://doi.org/10.1016/j.rfe.2011.12.004>.
- Lujja, S., Omar Mohammad, M., & Hassan, R. (2016). Modelling public behavioral intention to adopt Islamic banking in Uganda. *International Journal of Islamic and Middle Eastern Finance and Management*, 9(4), 583–600.
<https://doi.org/10.1108/imefm-08-2015-0092>.
- Majeed, M. T., & Zainab, A. (2017). How Islamic is Islamic banking in Pakistan? *International Journal of Islamic and Middle Eastern Finance and Management*, 10(4), 470–483.
<https://doi.org/10.1108/imefm-03-2017-0083>.
- Maryam, S. Z., Ahmad, A., Aslam, N., & Farooq, S. (2021). Reputation and cost benefits for attitude and adoption intention among potential customers using theory of planned behavior: an empirical evidence from Pakistan. *Journal of Islamic Marketing, ahead-of-print*(ahead-of-print). <https://doi.org/10.1108/jima-03-2021-0059>.
- Mbawuni, J., & Nimako, S. G. (2017). Determinants of Islamic banking adoption in Ghana. *International Journal of Islamic and Middle Eastern Finance and Management*, 10(2), 264–288.
<https://doi.org/10.1108/imefm-04-2016-0056>.
- Metawa, S. A., & Almossawi, M. (1998). Banking behavior of Islamic bank customers: perspectives and implications. *International Journal of Bank Marketing*, 16(7), 299–313.
<https://doi.org/10.1108/02652329810246028>.
- Mindra, R., Bananuka, J., Kaawaase, T., Namaganda, R., & Teko, J. (2022). Attitude and Islamic banking adoption: moderating effects of pricing of conventional bank products and social influence. *Journal of Islamic Accounting and Business Research*, 13(3), 534–567.
<https://doi.org/10.1108/jiabr-02-2021-0068>.
- Muhamad, S. F., Anuar, N. A., Kamarudin, M. K., Aziz, N. A. A., Pazil, A. H. M., & Muhammad, M.Z. (2016). Banking selection criteria: a study among muslims in Kelantan. *International Journal of Marketing Research Review*, 3(12).
- Muhammad Awan, H., Shahzad Bukhari, K., & Iqbal, A. (2011). Service quality and customer satisfaction in the banking sector. *Journal of Islamic Marketing*, 2(3), 203–224.
<https://doi.org/10.1108/17590831111164750>.
- Podsakoff, P. M., MacKenzie, S. B., Lee, J.-Y., & Podsakoff, N. P. (2003). Common method biases in behavioral research: A critical review of the literature and recommended remedies. *Journal of Applied Psychology*, 88(5), 879–903.
<https://doi.org/10.1037/0021-9010.88.5.879>.
- Reni, A., & Ahmad, N. H. (2016). APPLICATION OF THEORY REASONED ACTION IN INTENTION TO USE ISLAMIC BANKING IN INDONESIA. *Al-Iqtishad: Journal of Islamic Economics*, 8(1).
<https://doi.org/10.15408/aiq.v8i1.1998>.
- Sekanjako, H. (2021). Muslims propose 11 people to manage Islamic banking in Uganda.
www.newvision.co.ug/articledetails/99311.
- Souiden, N., & Rani, M. (2015). Consumer attitudes and purchase intentions toward Islamic banks: the influence of religiosity. *International Journal of Bank Marketing*, 33(2), 143–161.
<https://doi.org/10.1108/ijbm-10-2013-0115>.
- State Bank of Pakistan. (2021). *Islamic Banking Bulletin*.
- Taylor, S., & Todd, P. A. (1995). Understanding Information Technology Usage: A Test of Competing Models. *Information Systems Research*, 6(2), 144–176.
<https://doi.org/10.1287/isre.6.2.144>.
- Venkatesh, V., Morris, M. G., Davis, G. B., & Davis, F. D. (2003). User Acceptance of Information Technology: toward a

Unified View. *MIS Quarterly*, 27(3), 425–478. <https://doi.org/10.2307/30036540>.

Wahyuni, S. (2012). Moslem Community Behavior in The Conduct of Islamic Bank: The Moderation Role of Knowledge and

Pricing. *Procedia - Social and Behavioral Sciences*, 57, 290–298. <https://doi.org/10.1016/j.sbspro.2012.09.1188>.