



Factors Influencing Customers Intention to Use Islamic Personal Financing: Moderated by Religious Obligations

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ABSTRACT

The purpose of this dissertation is to explore the factors that influence consumer intention to adopt Islamic products for their personal financing. For this purpose; subjective norm, pricing of Islamic finance and trust have been taken to assess its influence of intention to adopt Islamic financing. Furthermore, religious affiliation has been taken as moderator variable to determine its moderating effect on the relationship between subjective norm, pricing of Islamic finance and trust and intention to use Islamic financing. To achieve these objectives a self-administered survey questionnaire has been distributed among 200 participants. Where, 186 questionnaires have been returned fill making a response rate of 93 per cent. To test the hypotheses of the study; regression analysis and process macro moderating analysis have been carried out on the data set. The regression findings for the four hypotheses revealed that subjective norm, trust and religious affiliation, were shown to be positively associated to the intention to employ Islamic personal financing, whereas, pricing Islamic finance have no significant on intention employ Islamic personal financing. Moreover, religious affiliation has a significant moderating effect for pricing of Islamic finance and trust, and insignificant moderating effect for subjective norm. The findings have practical consequences for bank executives as well as theoretical ones for future academics.

Keywords: Islamic finance, religion, moderation analysis, subjective norm, trust and Pricing of Islamic finance

INTRODUCTION

Islamic banking is considered a more rapid growing and expanding industry around the world. The main element of its widespread popularity and acceptance is the ethical banking ideologies and practices. In theory and its operation Islamic banking forbids not only riba (interest), but also forbid the participation in other unethical practices such as speculation, gharar (ambiguity), and gambling. Malaysia is considered as the pioneer in Islamic banking with a 17.4 per cent assets' share in the banking sector at the end of 2008 (Aziz, 2012). Malaysia is considered as a worldwide Islamic financial center, with the government fully supporting the dual banking system, which permits Islamic and conventional banking to coexist. The majority of modern banking operations are focused on interest. Receiving and lending money on interest is a major part of the activity, which is strictly forbidden in Islam. This ban has provided an incentive for "interest-free" financial products to enter the market, filling a wide demand gap from customers who are wary of paying interest or riba. There are currently over 300 Islamic financial institutions (IFIs) in operation around the world, managing a total of US\$800 billion in assets (Khan and Bhatti, 2008). The Islamic finance sector seems to have become a preferred attractive investment not just for Muslims but also for non-Muslims, particularly during this period of financial crisis, when it is evident

that the Islamic finance industry has survived the severity of the crisis (Yeates, 2008). According to Yeates (2008), the sector is growing at a 15% annual pace, with assets anticipated to exceed \$1 trillion by 2010. The conclusion is that IFIs are no longer regarded as commercial organizations servicing the banking requirements of the Religious corporate world; rather, they must understand market dynamisms and attract a larger client base. Similarly, In Afghanistan, Islamic banks offer a wide range of banking products to meet the diverse financial needs of Muslim and non-Muslim customers. Islamic personal financing is a common product provided by Islamic financial institutions that offers financial assistance to customers who need to buy durable and non-durable goods, as well as meet other financial needs. Given the rise in consumer demand for Islamic financing in general, it's critical to look into the factors that influence customers' decision to use Islamic personal financing. Previous research has demonstrated that "attitude" and "subjective norms" are relevant categories for defining an individual's acceptance of Islamic financial products (Taib et al., 2006; Yuserrie et al., 2004). Subjective norms and attitudes, according to some sources, are a viable concept for understanding an individual's adoption of Islamic banking products (Taibet.al.,2006). Religious obligations, as well as the price of Islamic personal financing, are all likely to have a significant influence on the decision to adopt it. Malaysia's rapidly expanding Islamic banking sector indicates official backing. According to previous study, clients who prefer Islamic banks are motivated not only by their religious responsibilities, but also by the pricing of Islamic banking products (Haron et al., 1994). Similarly, research have demonstrated that pricing impacts a person's decision to utilize which bank and which financial services (Amin, 2008; Rosly, 1999; a Haron et al., 1994). No such research has been performed in the sense of Islamic personal finance in Afghanistan, to the best of the authors' knowledge. The current study is an attempt to add to the existing Islamic finance literature by using a system of theory of reasoned action (TRA) introduced by Fishben and Ajzen to bridge the research gap (1975). We changed the TRA model in this study by adding three new variables: "subjective norms, pricing of Islamic persona financing, trust and confidence and religious obligation." As a result, the current research examines the impact of subjective norms, pricing of Islamic persona financing, trust and confidence and religious obligation on the intention to use Islamic personal financing in Afghanistan. In addition, the study's updated model is checked on full-fledged Islamic bank customers in Afghanistan. The structure of this article is as follows: part no.1 introduction, part no.2 literature, part no.3 methodology, part no.4 results and discussions and part no.5 consist of conclusion.

LITERATURE REVIEW

From the beginning of the twentieth century until the middle of the century, Islamic banking was primarily the subject of theoretical discussions. On a very small scale, some pioneering Islamic banks established in Egypt in the 1960s. In 1963, his pioneering work in the Egyptian city of Mit Ghamr, under the leadership of Ahmad El Najjar, culminated in the formation of a savings bank based on the principle of profit sharing. After a decade, the experiment ended in 1967 when there were nine such banks in Egypt. These banks made most of their investments in commerce and industry, either directly or in partnership with others, and distributed the proceeds to their depositors (AlOmar & AbdelHaq, 1996). These financial institutions were more in the nature of savings and loan associations than commercial banks. Naser Social Bank, founded in Egypt in 1971 and the world's first interest-free commercial bank, was the first institution to do so without making any specific reference to Islam. The Ministry of Social Affairs and the Ministry of Finance jointly financed and oversaw the establishment of the first Islamic bank to promote social banking practices (Al-Suwaidi, 1994). Many Muslim countries experienced a shift in their political climate during the 1970s, and commercially oriented Islamic banks have been established since the mid-seventies.

A conventional bank is a for-profit business that is not usually guided by religious principles. That is an unethical banking system built on arbitrary legislation. Its main goal is to earn money through interest. While the Islamic banking system is a moral banking organization built entirely on Islamic principles, interest rates are forbidden in Islam. Many academics, in agreement with other studies, conclude that Islamic banks' principles are similar to those of regular banks, particularly in terms of operations. This includes claims that most Islamic banks are identical to conventional banks and are not founded on Shariah principles (Aggarwal and Yousaf, 1999; El-Gamal, 2006). Interest and mark-up do not differ significantly. Some researchers have also suggested that the Islamic financial system has a lot of potential for promoting economic growth and absorbing macro financial shocks (Dridi & Hasan, 2011).

HYPOTHESIS DEVELOPMENT

SUBJECTIVE NORMS AND INTENTIONS

Subjective norms are one of the main determinants of human behavioral intention. Theoretically it is the effect of social influences (i.e., pressure from the society) in order to display or not to display a particular behavior (Fishbein et al., 1975). Moreover, they also argue that in certain cases, societal forces shape people's attitudes toward those behaviors. Subjective norms composed of the basic value systems known as normative beliefs, as well as the desire to follow them. Normative beliefs refer to an individual's conviction that a specific referent group affects how they behave, while enthusiasm to conform refers to the implication of such referent groups. Hence, the collection of these normative beliefs and the value allotted to these beliefs is what we call subjective norms. According to some research, subjective standards have a negligible impact on the intention to behave in particular manner (Bagozzi, et al., 2000). Even though there are contradictory findings in the literature concerning the connection among normative belief systems and behavioral intentions, the phenomenon still needs to be investigated further. Subjective norms play an important role in predicting an individual's intentions, according to studies by Echchabi and Aziz (2012). Subjective standards have also been shown to predict customer intentions in the financial services industry (Siang & Weng, 2011). Subjective norms have been shown to have a profound impact on behavioral purpose in studies across various disciplines. In Islamic insurance and internet banking (Amin, 2011; Nor, 2013), Islamic house finance products (Ali & Jama, 2016; Amin et al., 2011). In comparison to preceding research, a scarce study, such as those conducted by MdHusin and Rahman (2016) and Saeed, et al., (2012), have revealed that subjective norms do not influence behavioral intentions. Previous studies' contradictory findings highlight the need for further research. Since the present study is being conducted in the field of Islamic banking. Therefore;

Hypothesis 1: Subjective norms have a positive influence on customers' intention to use Islamic personal financing.

Perceived Trust and Intention to Use Islamic Personal Financing

Confidence greatly influences the market's choice for Islamic banking. Previous study has indicated that confidence in the provider as a bank, as well as faith in the bank's adoption and adherence to Sharia rules, is crucial (Amin and Isa, 2008). Previous research has found that financial stability via assets and financial status, as well as company success, are significant and bank management confidence (Rashid and Hassan, 2009) as significant

factors in predicting bank confidence. Trust, on the other hand, is more explicitly defined as the fulfilment of commitments and faith that the bank would act to safeguard the customer's long-term interests (Hassan et al. 2009). This study digs deeper into whether consumer banking behaviour is influenced by trust or faith in an Islamic bank's compliance.

Hypothesis 2: Perceived Trust and confidence positively influences customers' intention to use Islamic Personal financing.

Pricing of Islamic personal financing

The pricing of Islamic personal financing, according to Ebert and Griffin (1998), refers to the price at which Islamic banks sell their goods. Islamic banks use the benefit and loss sharing system for financial transaction services (Olson and Zoubi, 2008). In Islam, however, the principle of *riba* (interest) is strictly forbidden, while benefit and loss sharing is permitted. Furthermore, under Sharia principles, the Islamic banking model provides for deferred payment charges on trade financing. In a similar way, Amin (2008) claims that pricing is the most important factor in motivating Islamic bank customers.

As a result, lower Islamic personal financing pricing increases the likelihood of customers using Islamic personal financing goods (Amin et al., 2011). This result is consistent with previous research (Amin et al, 2008; Rahman, 2005; Abdullah and Dusuki, 2006). Based on past literatures, following hypotheses is proposed:

Hypothesis 3: Pricing of Islamic financing will influence the intentions to use Islamic personal financing.

Moderating Role of Religious obligation

The majority of prior researches have shown that religious affiliation of an individual has a strong influence on one's attitude that in turn effect behavior (Wilson and Liu, 2011). For example, Abd Rahman et al. (2015) discovered that religious affiliation is an important factor in influencing consumers' attitudes toward halal cosmetics. Consumer attitudes about using Islamic banking services are influenced by religiosity, according to Souiden and Jabeur (2015). According to Chai and Tan (2016) findings demonstrated that, religiosity has a major impact on customer attitudes toward green goods, and Choe and Lau (2013) revealed that religiosity is one of the most significant and critical factors that have an impact on business ethics attitudes.

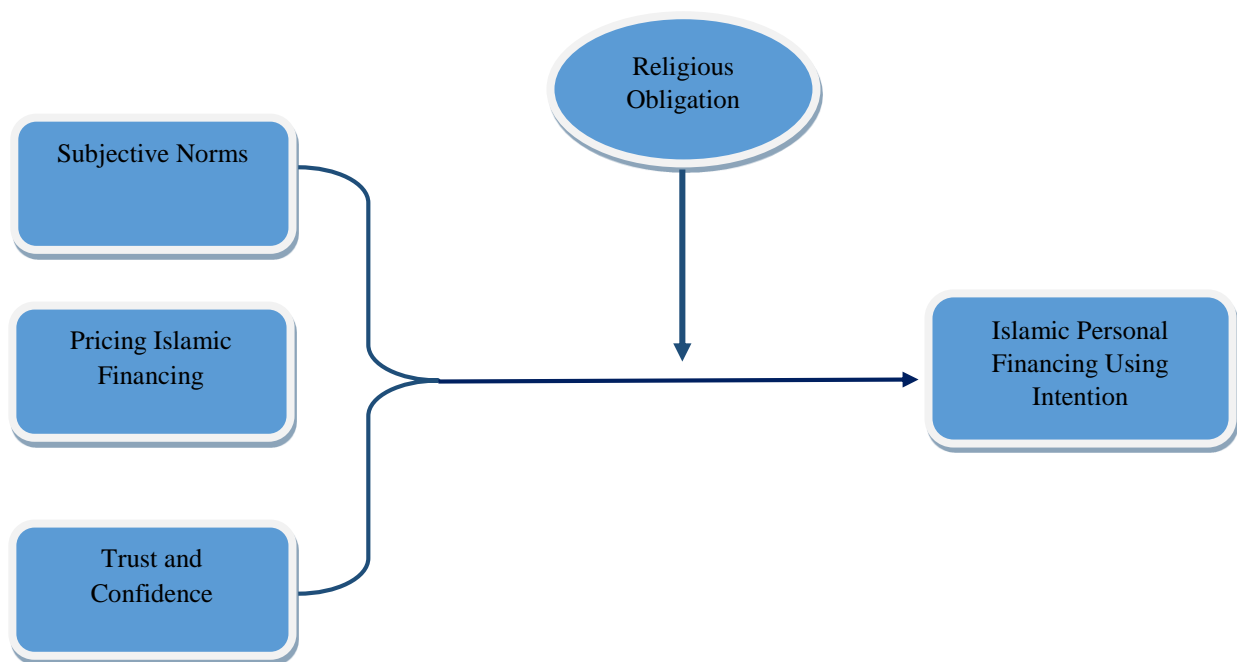
According to Abou-Youssef et al. (2015), there is a causal effect of religiosity on customer attitudes toward Islamic banking product and services. Religion, according to Hosseini et al. (2019), shows a dominant part in religious people's daily lives and decisions. Loyal people towards Islamic principles and belief are able to pay premium price for approved halal food, according to Iranmanesh et al. (2019). As a result, price of the product and services plays a smaller role in decision-making. In addition, Iranmanesh et al. (2019) discovered that social influence also poses a minor effect on Muslims with a high commitment to Islam's willingness to pay for certified halal food than those with a lower commitment. As a result, Muslims who are deeply devoted and dedicated to Islam are more likely to be influenced by Islamic law, and social control and pricing of Islamic personal financing are likely to have a smaller impact on their attitudes toward Islamic personal financing. As a result, this study proposes that religiosity has a negative moderating impact on the associations between social control, Islamic personal financing pricing, and confidence in Islamic personal financing. On the other hand, since religion plays

such a significant role in the lives and decisions of religious people, it is anticipated that religiosity will mitigate the negative effects of religious responsibility and knowledge on attitudes toward Islamic personal financing. Religious people may be persuaded to use Islamic personal financing if they have enough knowledge about the attribute and advantages of the product and find it to be consistent with the Islamic ideology of banking. Therefore, following these arguments the hypotheses are proposed as:

Hypothesis 4a: Religiosity moderates negatively the impacts of (a) subjective norms and (b) pricing on attitude towards using Islamic personal financing.

Hypothesis 4b: Religiosity moderates positively the impacts of trust and confidence on attitude towards using Islamic personal financing.

Schematic Diagram



RESEARCH METHODS AND METHODOLOGY

Data collection and the sample

Residents of Afghanistan who are over the age of 18 will be the target population of this study. To ensure that the respondents have a correct understanding of Islamic personal finance, a clarification will be given at the start of the questionnaire. Due to a lack of access to the sampling frame, the analysis will use a comfort sampling technique. Data will be collected in Kabul and Nangarhar, Afghanistan's two provinces. Since all of the commercial banks in Afghanistan that sell Islamic financing products have branches in these two provinces, they were chosen. According to Afghanistan's National Statistics and Information Authority (2018), these two territories house approximately 21% of the total population, and their own population covers individuals from all

provinces of Afghanistan who continue living here for schooling, health, security, employment opportunities, and other accommodations, so these individuals can be representative of the other territories as well. Apart from that, these two provinces host the bulk of the country's manufacturing and commercial activities.

The data will be collected from respondents using a self-administered questionnaire. The information will be gathered from Islamic and traditional banks, as well as shopping malls. Customers who were sitting in banks, restaurants, and coffee shops in shopping malls would be approached and encouraged to take part. To avoid sample selection bias, data will be collected at various times of the day, on various days of the week, and in various areas of two selected provinces to capture population heterogeneity.

Questionnaire Development

The research questionnaire is divided into two parts. The respondent's business and personal details is included in the first section. The second section covered the various types of statements used to assess the study variables such as intent to use Islamic personal financing, subjective norms, trust and confidence, Islamic personal financing pricing, and religiosity. The responses were gathered using a five-point Likert scale (strongly disagree = 1, disagree = 2, neutral = 3, agree = 4, strongly agree = 5)

The questionnaire used in this research was adapted from previous studies to look at the intentions of Islamic bank customers in Afghanistan when it came to Islamic personal financing. The research of Naser.al., (1999); Metwally, (1996); and Metawa and Al-Mossawi, (1998) will be used to develop religious obligation products. Similarly, Amin et al. would be used to adjust the products of purpose to use Islamic personal financing (2011). Questions about the intention to use Islamic banking (the study's dependent variable) were adapted from Kaabachi and Obeid's (2016) study, which sought to identify the key factors that affect the use of Islamic banking services in Tunisia.

This research used a pilot test on 50 Islamic bank customers to help design the questionnaire before performing the actual survey. The content validity of the questionnaire was supported by business and academic experts, and all of the items were reported in English.

Econometric Model

The regression model to test the relationship between intention to use Islamic personal financing and its determinants is as follows:

$$y = \beta_0 + \beta_1x_1 + \beta_2x_2 + \beta_3x_3 + \beta_4x_4 + \beta_5 (x_1 \times x_2 \times x_3) + \epsilon_i \quad (1)$$

Where, y is denoted as the dependent variable (intention to use Islamic personal financing) and α denotes intercept term. X represents explanatory variables (subjective norms, pricing of Islamic personal financing, trust and confidence and religious obligation) while β is regression coefficient. Further, in the model, the role of x_4 as a moderating variable is accomplished by evaluating β_5 , the parameter estimate for the interaction term. The basic functional form study model is as follows:

Intention to use Islamic personal financing = f {(subjective norms, pricing of Islamic persona financing, trust and confidence, religious obligation and religious obligation (subjective norms, pricing of Islamic persona financing, trust and confidence)} \quad (2)

The Model can be written as follows:

$$INT = \beta_0 + \beta_1 SN + \beta_2 PRC + \beta_3 TRST + \beta_4 RLG N + \beta_5 (SN \times PRC \times TRST) + \epsilon_i \quad (3)$$

Where, SN represents subjective norm, PRC represents pricing of personal financing, TRST represents trust and confidence and RLG N represents religious obligation.

RESULTS AND DISCUSSION

Reliability Analysis

The purpose of the reliability study is to determine the scale's dependability, or, in other words, to determine if the construct items are consistent and represent the same concept. In the instance of the graphical ability, a question about mental calculus would reduce the scale's coherence. Internal consistency, or how precisely a group of things are connected, is measured by Cronbach's alpha matrix. It is regarded as a scale dependability indicator. The reliability analysis is presented in table 4.1. The findings shows that the entire construct (variables) have an acceptable level of reliability, because Cronbach's Alpha value for the variable is greater than 0.50 level of threshold. This conclude that all the variable has a considerable level of reliability and can be used for further analysis.

Table 4.1 Reliability Analysis

Variable	No of Items	Cronbach's Alpha
Subjective Norm	3	0.617
Pricing of Islamic Product	6	0.712
Trust	6	0.847
Religious Obligation	5	0.769
Intention to Use Islamic PF	5	0.635

Correlation Analysis

The below table is about Pearson correlation which shows us the difference between variables of the study. In this study the Pearson correlation test is used to find out the relationship between dependent variables and independent variables.

The correlation findings of the four variables are presented in Table 4.2. According to the results all the variables, subjective norm, pricing of Islamic product, trust and confidence and religious affiliation, were shown to be positively associated to the desire to employ Islamic personal financing. Because, the significant value for all the variables are less that 0.05 level of significance.

Table 2. Correlations

	Intention_Islamic_PF	Subjective_Norm	Pricing_IslamicProduct	Trust	Religion
Intention_Islamic_PF	1	.342**	.394**	.636**	.529**
Subjective_Norm	.342**	1	.016	.254**	.174*
Pricing_IslamicProduct	.394**	.016	1	.629**	.676**
Trust	.636**	.254**	.629**	1	.706**
Religion	.529**	.174*	.676**	.706**	1

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Regression Analysis

Regression analysis is a form of statistical tests used in statistical modelling to estimate the association between the dependent (often referred to as the 'outcome' or 'response' variable) and one or more independent variables (often referred to as 'predictors,' or explanatory variables.). Linear regression is the most frequent type of regression analysis, wherein one determines the line (or a more complicated linear combination) that fits the data according to a set of mathematical criteria. In this study subjective norm, pricing, trust and religion are used as independent variables and intention to Islamic finance are used as dependent variable.

Model Summary

Model summary of regression analysis shows the R square and adjusted R Square values. R square value indicates the explanatory power of the model; that is it shows percentage variation in dependent variable by independent variables. The results shows that 455.2 per cent of variation in intention to use Islamic personal financing is explain by Religion, Subjective Norm, Pricing Islamic Product, and Trust and confidence.

Table 4.3 Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.673 ^a	.452	.440	2.36449

a. Predictors: (Constant), Religion, Subjective_Norm, Pricing_IslamicProduct, Trust

ANOVA Model

The table below is about the test of ANOVA model. ANOVA model is run for the validity and fitness of test that whether the test is fit or otherwise. In the below table F value is 37.398 which shows that the model is good which

is also significant at .000 which means that the P value is less than .05 and in this case the model is good and fitted.

Table 4.4 ANOVA^a

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	836.344	4	209.086	37.398	.000 ^b
	Residual	1011.941	181	5.591		
	Total	1848.285	185			

a. Dependent Variable: Intention_Islamic_PF

b. Predictors: (Constant), Religion, Subjective_Norm, Pricing_IslamicProduct, Trust

Regression Coefficient

The below table is regarding the coefficient of regression. The regression model summary is given in the following table.

According to findings presented in the regression table; the beta value for subjective norm with intention to use Islamic personal financing is significant ($b = 0.238$; p value = 0.001). This indicates that subjective norm has a direct effect on intention to use Islamic personal financing. Therefore, hypothesis 1 is accepted and conclude that there is a significant effect of subjective norm on intention to use Islamic personal financing.

According to findings presented in the regression table; the beta value for Pricing of Islamic product is negative and insignificant ($b = -0.028$; p value = 0.692). This indicates that Pricing of Islamic product has an indirect effect on intention to use Islamic personal financing, but the association is no significant. Therefore, hypothesis 2 does not accepted and conclude that there is no significant effect of Pricing of Islamic product on intention to use Islamic personal financing.

The findings presented in the regression table shows; the beta value for trust and confidence with intention to use Islamic personal financing is significant ($b = 0.324$; p value = 0.000). This indicates that trust and confidence have a significant and positive impact on intention to use Islamic personal financing. Therefore, hypothesis 3 is accepted and conclude that there is a significant effect of trust and confidence on intention to use Islamic personal financing.

Finally, the findings presented in the regression table highlights; the beta value for religious affiliation is also significant ($b = 0.166$; p value = 0.041). This indicates that religious affiliation has a positive and significant effect on intention to use Islamic personal financing. Therefore, hypothesis 4 is accepted and conclude that there is a significant effect of religious affiliation on intention to use Islamic personal financing.

Table 4.5 Regression Coefficients

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	7.276	1.438		5.061	.000
	Subjective_Norm	.238	.073	.189	3.254	.001

Pricing_IslamicProduct	-.028	.070	-.032	-.397	.692
Trust	.324	.056	.483	5.778	.000
Religion	.166	.081	.177	2.056	.041

a. Dependent Variable: Intention_Islamic_PF

Moderating Analysis

The moderating analysis have been conducted by applying Process macro develop by Andrew F. Hayes (2012). The results of the moderating analysis have been presented in table 4.6. According to the findings religious affiliation have no significant moderating association on the relationship between subjective norm and intention of Islamic financing. Because, the p value is greater that 0.05 (p value 0.3605 > 0.05). This shows that religion has no moderating influence on the relationship between subjective norm and intention of Islamic financing. Therefore, hypothesis 4a does no accepted.

Whereas, the findings related to religious affiliation has a significant moderating association on the relationship between pricing of Islamic finance and intention of Islamic financing. Because, the p value is less than that 0.05 (p value 0.0002 < 0.05). This shows that religion has a moderating influence on the relationship between subjective norm and intention of Islamic financing. Therefore, hypothesis 4b is accepted.

Furthermore, the findings related to religious affiliation has a significant moderating association on the relationship between trust & confidence and intention of Islamic financing. Because, the p value is less than that 0.05 (p value 0.0369 < 0.05). This shows that religion has a moderating influence on the relationship between trust & confidence and intention of Islamic financing. Therefore, hypothesis 4c is accepted.

Table 4.6 Moderation Analysis

	Coefficeint	SE	T statistic	P value	LLCI	ULCI
Subjective Norm *Religion	-0.019	0.0207	-0.9168	0.3605	-0.0598	0.0218
Pricing Islamic						
Finance*Religion	0.0516**	0.0137	3.775	0.0002	0.0246	0.0786
Trust*Religion	0.0232*	0.0111	2.1027	0.0369	0.0014	0.045

Dependent Variable: Intention of Islamic Personal Financing

**significant at 1 per cent; * significant at 5 per cent

CONCLUSION

According to the results, at the 1% significance level, subjective norm is positively associated to the desire to employ Islamic personal financing (b= 0.238; p-value 1= 0.001). Similarly, trust of the consumers on Islamic banking is also favorably associated to the desire to utilize Islamic personal financing (b= 0.324; p-value = 0.000), at a 1% significant level. As a result, H1 and H3 are accepted. These findings are in line with prior research (Taib et al., 2006; Yuserrie et al., 2004). As a result, the more favorable the trust and subjective norm, the more likely bank clients will use Islamic personal finance. These findings show that the original TRA constructs are acceptable in the context of Islamic personal financing. When it comes to Islamic personal finance, trust (b = 0.324) is found to be a better predictor than subjective norm (b = 0.234), suggesting that a bank client has a greater trust on Islamic personal financing. The influence of pricing of Islamic personal financing on the intention to utilize Islamic

personal financing is presented in Table V. The intention to utilize Islamic personal financing is shown to be adversely associated to Islamic personal financing, although the relationship is not significant ($b = .028$; $p\text{-value} = 0.692$). As a result, hypothesis H2 does not accepted. This indicates that the stronger the pricing of Islamic personal financing, the less likely bank clients will use Islamic personal financing. This conclusion backs with previous research by Abdullah and Dusuki (2006), and Rahman (2005), and Amin (2008), all of which showed price to be a major predictor of Islamic banks' endorsement of certain banking products. Participant religious affiliation is shown to be positively associated to the desire to employ Islamic personal financing, although not significantly ($b = .166$; $p\text{-value} = 0.041$). As a result, H4 is not supported. This indicates that the more religious affliction assistance there is, the more likely it is that Islamic personal finance will be employed. This finding is consistent with Haron (2001)'s arguments that the religious affiliation has a significant impact on demand for Islamic banking products.

The findings have practical consequences for bank executives as well as theoretical ones for future academics. As the data suggest, Islamic banks must endeavor to improve bank customers' views, which can change over time and must be monitored. In order to combat this, Islamic banks may be able to alter consumer attitudes by promoting equality and justice in the conduct of Islamic finance transactions. This might be accomplished by disseminating the "fair bank customer treatment policy" in the form of well-written booklets and pamphlets. This strategy has the ability to develop a good attitude toward the usage of Islamic personal financing. The usage of Islamic personal financing, both BIMB and BMMB, is heavily influenced by subjective norm and trust. In terms of subjective norms and trust, banks may compile an Islamic banking customer database in order to identify existing customers who use Islamic personal financing, provide them with verbal and written support, and encourage them to persuade their friends, relatives, and other contacts to use Islamic personal financing in the future. Subjective norm and trust is a major motivator for the usage of personal finance, which means the bank must work diligently on the suggestion. Aside from mindset and societal impact, the bank should think about Islamic personal finance price. It is necessary for banks to have a "fair pricing policy practice." Consider a "payment holiday" and a "reduced rate for fixed Islamic financing regime," both of which may be added to the banks' existing list of Islamic personal financing policies. Allowing a variable rate financing policy for Islamic personal loans might assist Islamic banks in promoting an equity pricing strategy for the financing facility.

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