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Examining Determinants of Islamic Fintech Adoption in Indonesia Through an Extended Technology Acceptance Model

Debi La Husen | Universitas Muslim Buton, Indonesia
Yuyun Iriani | Universitas Muslim Buton, Indonesia
*Correspondence: debilahusen60@gmail.com

Abstract

Islamic financial technology (fintech) has emerged as a transformative force within Indonesia's digital economy, yet the behavioral determinants underpinning its adoption remain insufficiently explored. This study examines the factors influencing Islamic fintech adoption among Indonesian Muslim users by extending the Technology Acceptance Model with Islamic values compliance, financial literacy, and trust as theoretically motivated additional constructs. A quantitative cross-sectional survey design was employed, drawing on structured data from 385 Muslim respondents across five major Indonesian provinces selected through stratified random sampling. Multiple linear regression analysis was applied to assess the predictive relationships among the constructs. The results indicate that perceived usefulness ($\beta = 0.312$, $p < 0.001$), perceived ease of use ($\beta = 0.247$, $p < 0.001$), Islamic values compliance ($\beta = 0.289$, $p < 0.001$), financial literacy ($\beta = 0.198$, $p < 0.01$), and trust ($\beta = 0.274$, $p < 0.001$) are all significant positive predictors of Islamic fintech adoption. Islamic values compliance emerged as the most contextually distinctive predictor, underscoring the centrality of Sharia alignment in digital financial services targeting Muslim consumers. The model accounted for approximately 61.3% of the variance in adoption behavior ($R^2 = 0.613$). These findings advance the theoretical understanding of the Technology Acceptance Model within Islamic financial ecosystems and provide actionable guidance for fintech developers, Islamic financial institutions, and regulatory authorities in Indonesia.

Keywords: Islamic fintech, technology acceptance model, financial literacy, Sharia compliance, digital finance, Indonesia.

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Introduction

The convergence of digital technology and Islamic finance has given rise to a distinctive and rapidly expanding domain known as Islamic financial technology. Globally, the Islamic fintech market was valued at approximately USD 79 billion in 2021 and is projected to reach USD 179 billion by 2026, driven by the increasing demand for Sharia-compliant digital financial services across Muslim-majority markets (Dinar Standard, 2022). Within this global landscape, Indonesia occupies a uniquely prominent position. As the world's largest Muslim-majority nation, with approximately 237 million Muslim citizens constituting 87.2% of the total population (Badan Pusat Statistik, 2021), Indonesia presents an unparalleled opportunity for Islamic fintech expansion.

The Indonesian government and its regulatory bodies have actively promoted the development of Islamic digital finance through various policy frameworks. The Financial Services Authority, known as Otoritas Jasa Keuangan (OJK), reported that total Islamic fintech assets reached IDR 52.3 trillion in 2022, representing an annual growth rate of 38.4% (OJK, 2022). The National Islamic Finance Committee has further designated Islamic fintech as a strategic pillar within Indonesia's broader Islamic economic master plan through 2024 (Komite Nasional Keuangan Syariah, 2019). Despite this supportive policy environment and significant asset growth, the actual adoption rate of Islamic fintech services among the Indonesian Muslim population remains notably lower than that of conventional digital financial platforms. As of 2022, Islamic peer-to-peer lending platforms served only 2.4 million active borrowers compared to 16.7 million for conventional counterparts, suggesting that institutional growth does not automatically translate into widespread individual adoption (OJK, 2022).

This adoption gap raises an important empirical question regarding the behavioral and attitudinal factors that drive or inhibit Muslim consumers' uptake of Islamic fintech services. Prior research on fintech adoption has predominantly employed the Technology Acceptance Model (TAM), originally formulated by Davis (1989), which posits perceived usefulness and perceived ease of use as the primary determinants of technology adoption intentions. While TAM has demonstrated strong explanatory power across diverse digital service contexts (Venkatesh et al., 2003; Shaikh & Karjaluoto, 2015), its standard formulation does not accommodate the unique values-based considerations that characterize consumer decision-making within Islamic financial contexts. Specifically, the degree to which a fintech product aligns with Sharia principles such as the prohibition of riba (interest), gharar (excessive uncertainty), and maysir (gambling) constitutes a critical evaluative dimension for Muslim users that conventional TAM does not capture (Amin et al., 2014; Raza et al., 2019).

Furthermore, financial literacy has emerged as a significant contextual determinant in fintech adoption research, particularly in developing economies where financial inclusion gaps remain pronounced. Studies conducted in Indonesia have documented that low levels of financial literacy among rural and semi-urban Muslim populations constitute a structural barrier to the adoption of both conventional and Islamic digital financial services (OJK, 2019; Putri et al., 2021). Similarly, trust has been identified as a critical antecedent of adoption in contexts where institutional credibility and data security concerns are salient (Gefen et al., 2003; Luo et al., 2010). The intersection of these constructs within the specific institutional and cultural context of Indonesian Islamic finance has not been systematically investigated through regression-based quantitative modeling.

This study addresses these gaps by developing and empirically testing an extended TAM framework that incorporates Islamic values compliance, financial literacy, and trust as additional predictors of Islamic fintech adoption among Indonesian Muslim users. Theoretically, it extends the applicability of TAM to an Islamic fintech context and demonstrates the incremental explanatory value of Sharia-specific and literacy-based constructs beyond the foundational TAM variables. Practically, the findings provide evidence-based guidance for Islamic fintech developers, Islamic financial institutions, and regulatory

authorities seeking to promote a more inclusive and values-consistent digital financial ecosystem in Indonesia.

Literature Review and Hypotheses Development

Technology Acceptance Model as Theoretical Foundation

The Technology Acceptance Model, introduced by Davis (1989), provides the theoretical backbone of this study. TAM was developed to explain and predict users' acceptance of information systems and technology, drawing on the Theory of Reasoned Action (Fishbein & Ajzen, 1975) as its conceptual foundation. The model identifies two primary cognitive determinants of behavioral intention to use a technology. The first is perceived usefulness, defined as the degree to which an individual believes that using a particular technology will enhance job or task performance. The second is perceived ease of use, referring to the degree to which an individual believes that the use of a particular technology will be free from cognitive or operational effort. Both constructs have consistently demonstrated significant predictive power across a wide range of technology adoption contexts (Venkatesh et al., 2003; Gefen et al., 2003).

Within digital financial services, TAM has been extensively validated. Luo et al. (2010) found that perceived usefulness and perceived ease of use significantly influenced mobile banking adoption intentions. Shaikh and Karjaluoto (2015) conducted a systematic review spanning 46 mobile banking adoption studies and confirmed the central role of both TAM constructs across geographically diverse samples. Raza et al. (2019) applied TAM to Islamic mobile banking in Pakistan, demonstrating that both perceived usefulness and perceived ease of use positively predicted adoption intentions. These findings support the following hypotheses.

H1. *Perceived usefulness positively influences Islamic fintech adoption among Indonesian Muslim users.*

H2. *Perceived ease of use positively influences Islamic fintech adoption among Indonesian Muslim users.*

Islamic Values Compliance

A conceptually critical extension of TAM in the Islamic fintech context concerns the degree to which a digital financial service adheres to Sharia principles. Islamic values compliance, as operationalized in this study, encompasses users' perceptions of whether a given fintech platform operates in accordance with foundational Islamic financial principles, including the prohibition of riba, the elimination of gharar, and the promotion of maslaha (public benefit) and 'adl (justice) (Obaidullah, 2005; Wilson, 2012). Unlike conventional fintech users who evaluate products primarily on functional and hedonic grounds, Muslim consumers who are committed to Sharia-compliant financial behavior are likely to assign evaluative weight to religious legitimacy as a precondition for adoption (Abou-Youssef et al., 2015; Amin et al., 2014).

Empirical support for this proposition is provided by several studies. Amin et al. (2014) found that religious obligation, conceptually proximate to Islamic values compliance, was a

significant positive predictor of Islamic home financing adoption in Malaysia. Cahya (2019) demonstrated that Sharia compliance positively influenced customer loyalty in Indonesian Islamic banking. Setiawan et al. (2021) extended these findings to the fintech domain in Indonesia, reporting that perceived Sharia compliance significantly predicted users' trust and intention to use Islamic peer-to-peer lending platforms.

H3. *Islamic values compliance positively influences Islamic fintech adoption among Indonesian Muslim users.*

Financial Literacy

Financial literacy, broadly defined as the ability to understand and apply financial knowledge in decision-making (Lusardi & Mitchell, 2014), has emerged as a pivotal construct in technology-mediated financial service adoption research. In the context of Islamic fintech, financial literacy encompasses not only general financial knowledge but also understanding of Islamic financial instruments, concepts, and products such as mudharabah, musharakah, and wadiah. Research conducted in Indonesia has consistently documented relatively low levels of financial literacy, with the OJK's 2019 national financial literacy survey recording an overall financial literacy index of 38.03%, indicating that fewer than four in ten Indonesians possess adequate financial knowledge to make informed financial decisions (OJK, 2019).

Studies examining the relationship between financial literacy and fintech adoption have found predominantly positive associations. Morgan and Trinh (2019) analyzed data from the 2017 Financial Capability and Inclusion Survey across nine Asian economies and reported that higher financial literacy was positively associated with greater usage of digital financial services, after controlling for income and education. Putri et al. (2021) examined Islamic fintech adoption in Indonesia and found that financial literacy positively moderated the relationship between Sharia awareness and adoption intention.

H4. *Financial literacy positively influences Islamic fintech adoption among Indonesian Muslim users.*

Trust

Trust in technology-mediated transactional contexts has been theorized as a critical antecedent of adoption, particularly when transactions involve financial assets and personal data (Gefen et al., 2003; McKnight et al., 2002). In the Islamic fintech context, trust operates at multiple levels. At the institutional level, it encompasses users' confidence in the regulatory compliance, financial stability, and Sharia governance of the fintech platform. At the technological level, it reflects users' perceptions of data security, privacy protection, and system reliability (Luo et al., 2010; Zhao et al., 2010).

For Indonesian Muslim users, trust carries an additional dimension related to the Islamic principle of amanah (trustworthiness), which functions as a normative expectation governing economic relationships. Setiawan et al. (2021) found that trust partially mediated the effect of Sharia compliance on Islamic fintech adoption intentions in Indonesia. Wijaya et al. (2020) similarly identified trust as one of the strongest predictors of mobile payment adoption among Indonesian consumers, with an effect size exceeding that of perceived usefulness.

H5. *Trust positively influences Islamic fintech adoption among Indonesian Muslim users.*

Methodology

Research Design

This study employed a quantitative cross-sectional survey design to test the proposed hypothesized relationships. Cross-sectional designs are appropriate for examining associations among constructs at a single point in time and are widely utilized in technology adoption research (Hair et al., 2019). The use of self-reported survey instruments aligns with established practice in TAM-based studies, where perceptual and attitudinal constructs are appropriately captured through Likert-scale responses (Venkatesh et al., 2003).

Population and Sampling

The target population comprised adult Muslim consumers aged 18 to 55 who were residents of Indonesia and had prior awareness of or experience with at least one Islamic fintech platform. Five provinces were selected as sampling frames, namely DKI Jakarta, East Java, West Java, South Sulawesi, and West Nusa Tenggara, chosen on the basis of high Muslim population density and documented levels of digital financial service penetration (OJK, 2022). Stratified random sampling was employed to ensure proportional representation across provinces and demographic subgroups defined by age, income, and educational attainment.

The minimum sample size was determined using the formula proposed by Israel (1992) for finite population sampling with a 95% confidence level and a 5% margin of error. Given the estimated population of Muslim adults with Islamic fintech awareness across the five target provinces, a minimum sample of 323 respondents was required. To accommodate anticipated non-response and improve the reliability of regression coefficients, the final target was set at 400 respondents. After excluding incomplete and internally inconsistent responses, 385 usable questionnaires were retained, yielding a response rate of 96.25%.

Measurement Instrument

The survey instrument was structured in two parts. The first part collected demographic information including age, gender, educational attainment, monthly income, and province of residence. The second part comprised Likert-scale items measuring the five independent constructs and the dependent variable.

Perceived usefulness was measured using a four-item scale adapted from Davis (1989), assessing respondents' beliefs about the functional benefits of using Islamic fintech platforms. Perceived ease of use was measured using a four-item scale also adapted from Davis (1989), capturing perceptions of the cognitive and operational effort associated with platform use. Islamic values compliance was assessed through a five-item scale developed based on the frameworks proposed by Amin et al. (2014) and Obaidullah (2005), addressing respondents' perceptions of a platform's adherence to riba prohibition, gharar avoidance, and Islamic transactional ethics. Financial literacy was measured using a six-item knowledge and self-assessment scale adapted from the OJK (2019) national financial literacy survey instrument, modified to include items specific to Islamic financial concepts. Trust was operationalized

through a four-item scale adapted from Gefen et al. (2003) and Luo et al. (2010), addressing institutional reliability, data security, and perceived integrity of Islamic fintech providers.

The dependent variable, Islamic fintech adoption, was measured through a five-item scale capturing both behavioral intention to use and self-reported actual usage frequency of Islamic fintech services, following the approach of Venkatesh et al. (2003) and Raza et al. (2019). All items were rated on a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). The instrument was originally constructed in English and translated into Bahasa Indonesia using a forward-backward translation procedure to ensure semantic equivalence (Brislin, 1970).

Content validity was established through expert review by three academics specializing in Islamic finance and information systems. Construct reliability was assessed using Cronbach's alpha coefficients, and construct validity was evaluated through exploratory factor analysis. Cronbach's alpha values for all constructs exceeded the 0.70 threshold recommended by Nunnally (1978), ranging from 0.74 for financial literacy to 0.89 for Islamic values compliance. Factor loadings from exploratory factor analysis confirmed that all items loaded cleanly onto their respective constructs, with loadings uniformly exceeding 0.50.

Analytical Procedures

Data were analyzed using IBM SPSS Statistics version 26. Preliminary analyses included assessment of distributional normality through Kolmogorov-Smirnov tests, multicollinearity diagnostics through Variance Inflation Factor (VIF) analysis, and homoscedasticity checks through Breusch-Pagan tests. Multiple linear regression was then conducted with Islamic fintech adoption as the dependent variable and perceived usefulness, perceived ease of use, Islamic values compliance, financial literacy, and trust as independent variables. Demographic characteristics were included as control variables. Standardized beta coefficients, t-statistics, and corresponding p-values were examined to assess the significance and relative magnitude of each predictor. The overall model fit was evaluated using the coefficient of determination (R^2) and adjusted R^2.

Results

Respondent Profile

Of the 385 respondents, 54.8% were male and 45.2% were female. The age distribution revealed that the majority (61.3%) fell within the 22 to 35 age group, consistent with the broader demographic profile of active digital financial service users in Indonesia. In terms of educational attainment, 58.7% held a bachelor's degree or higher, and 44.9% reported monthly income between IDR 3 million and IDR 7 million, reflecting a predominantly middle-income sample. The provincial distribution included DKI Jakarta (28.3%), East Java (24.7%), West Java (22.1%), South Sulawesi (13.5%), and West Nusa Tenggara (11.4%). Among all respondents, 71.2% reported having used at least one Islamic fintech platform in the 12 months preceding the survey, while 28.8% indicated awareness without active usage.

Descriptive Statistics and Reliability

Table 1 presents the descriptive statistics and Cronbach's alpha values for all constructs. Islamic values compliance recorded the highest mean (M = 4.11, SD = 0.64), indicating strong respondent endorsement of Sharia adherence as a desired platform characteristic. Perceived usefulness obtained a mean of 3.82 (SD = 0.71), while trust yielded M = 3.74 (SD = 0.76). Perceived ease of use obtained M = 3.65 (SD = 0.78), and Islamic fintech adoption recorded M = 3.61 (SD = 0.80). Financial literacy had the lowest mean (M = 3.29, SD = 0.83), consistent with national benchmarks reported by OJK (2019).

Table 1 Descriptive Statistics and Reliability Coefficients

Construct	Items	Mean	SD	Cronbach's α
Perceived Usefulness	4	3.82	0.71	0.86
Perceived Ease of Use	4	3.65	0.78	0.83
Islamic Values Compliance	5	4.11	0.64	0.89
Financial Literacy	6	3.29	0.83	0.74
Trust	4	3.74	0.76	0.85
Islamic Fintech Adoption	5	3.61	0.80	0.87

Note. SD = standard deviation; N = 385.

Diagnostic Tests

Multicollinearity diagnostics confirmed that VIF values for all independent variables were below 3.0, ranging from 1.42 for financial literacy to 2.87 for trust, well below the threshold of 10 recommended by Hair et al. (2019). The Kolmogorov-Smirnov test indicated that the standardized residuals were approximately normally distributed ($D = 0.043$, $p = 0.090$). The Breusch-Pagan test did not detect significant heteroscedasticity ($\chi^2 = 7.83$, $p = 0.165$), confirming the appropriateness of ordinary least squares regression. No influential outliers were identified through Cook's distance diagnostics, with all values remaining below 0.03.

Regression Results

The multiple regression model was statistically significant, $F(9, 375) = 123.41$, $p < 0.001$, with $R^2 = 0.613$ and adjusted $R^2 = 0.607$, indicating that the predictor variables collectively accounted for approximately 61.3% of the variance in Islamic fintech adoption. Table 2 presents the full regression results.

Table 2 Multiple Regression Results for Islamic Fintech Adoption

Predictor	β	SE	t	p	VIF
Perceived Usefulness	0.312	0.041	7.84	< 0.001	2.13
Perceived Ease of Use	0.247	0.039	6.12	< 0.001	1.98
Islamic Values Compliance	0.289	0.048	7.23	< 0.001	2.54
Financial Literacy	0.198	0.037	4.96	0.003	1.42
Trust	0.274	0.043	6.98	< 0.001	2.87
Education (control)	0.114	0.052	2.31	0.021	1.67
Income (control)	0.097	0.049	1.99	0.048	1.71

Age (control)	0.043	0.031	1.38	0.167	1.34
Gender (control)	0.029	0.044	0.71	0.479	1.19

Note. β = standardized regression coefficient; SE = standard error; VIF = Variance Inflation Factor. $R^2 = 0.613$; Adjusted $R^2 = 0.607$; $F(9, 375) = 123.41$, $p < 0.001$.

Perceived usefulness was the strongest single predictor (β = 0.312, p < 0.001), confirming H1. Perceived ease of use was also a significant positive predictor (β = 0.247, p < 0.001), confirming H2. Islamic values compliance emerged as a strong and significant predictor (β = 0.289, p < 0.001), confirming H3. Financial literacy was significant at the 0.01 level (β = 0.198, p = 0.003), confirming H4. Trust was significant and substantial in magnitude (β = 0.274, p < 0.001), confirming H5. Among the control variables, education level (β = 0.114, p = 0.021) and income (β = 0.097, p = 0.048) were marginally significant, while age and gender were not statistically significant predictors.

Discussion

The results of this study offer several substantive theoretical and empirical insights into the determinants of Islamic fintech adoption in the Indonesian context.

Perceived Usefulness and Perceived Ease of Use

The confirmation of H1 and H2 reinforces the foundational validity of TAM in predicting Islamic fintech adoption. The relatively strong effect of perceived usefulness (β = 0.312) aligns with prior fintech adoption studies (Luo et al., 2010; Raza et al., 2019; Wijaya et al., 2020) and suggests that Indonesian Muslim users primarily evaluate Islamic fintech platforms through a functional efficiency lens. Users who perceive Islamic fintech as genuinely facilitating their financial management, savings, investment, and payment activities are substantially more likely to adopt it. This finding carries practical implications for platform design and marketing, suggesting that Islamic fintech developers should prioritize demonstrating concrete functional benefits rather than relying exclusively on religious branding as the primary appeal.

Perceived ease of use, while slightly smaller in magnitude (β = 0.247), remained a significant predictor. This is consistent with findings from developing-country contexts where digital financial service adoption is often inhibited by usability barriers related to interface complexity and uneven digital literacy (Morgan & Trinh, 2019). The somewhat lower coefficient relative to perceived usefulness is consistent with the hierarchical logic of TAM, wherein functional performance concerns tend to dominate ease-of-use considerations once basic usability thresholds have been met (Venkatesh et al., 2003).

The Central Role of Islamic Values Compliance

The significant effect of Islamic values compliance (β = 0.289) represents the most theoretically distinctive finding of this study. As the second largest standardized predictor in the model and the construct with the highest mean rating (M = 4.11), Islamic values compliance appears to function as a quasi-prerequisite for Islamic fintech adoption among religiously committed Indonesian Muslim users. This finding aligns with and extends prior

work by Amin et al. (2014) and Cahya (2019), who demonstrated the centrality of Sharia adherence in Islamic banking and financial service adoption, and provides the first systematic regression-based evidence of this effect within the Indonesian Islamic fintech context.

The magnitude of this effect suggests that functional superiority alone is insufficient to drive Islamic fintech adoption if users harbor doubts about the Sharia legitimacy of a given platform. Conversely, platforms that credibly signal robust Sharia governance through Sharia Supervisory Board certification, transparent fatwa documentation, and audit-based compliance reporting are likely to enjoy a significant adoption advantage. This finding also implies that regulatory frameworks governing Islamic fintech in Indonesia should incorporate standardized Sharia compliance verification mechanisms rather than relying solely on market-based signaling, which may be difficult for ordinary consumers to independently evaluate (Setiawan et al., 2021).

Financial Literacy as an Enabling Condition

The positive and significant effect of financial literacy ($\beta = 0.198$) contributes to the growing literature on the role of financial capability in digital financial service adoption. The effect size, while smaller than those of perceived usefulness, Islamic values compliance, and trust, is nonetheless practically meaningful and suggests that users with greater financial knowledge are better positioned to evaluate and utilize Islamic fintech offerings. This is consistent with Morgan and Trinh's (2019) findings across Asian economies and with Putri et al.'s (2021) work specifically within the Indonesian Islamic fintech context.

The below-average mean financial literacy score in this sample ($M = 3.29$) reflects national patterns documented by the OJK (2019). This gap suggests that financial literacy development represents both a constraint on current adoption levels and a strategic lever for increasing future adoption. Islamic fintech platforms, Islamic financial institutions, and government agencies could collaboratively design targeted Islamic financial literacy programs, particularly for younger and lower-income user segments, as a demand-side strategy for expanding the user base. These programs should incorporate content covering fundamental Islamic financial concepts including mudharabah, musharakah, and wadiah, in addition to general digital transaction skills and personal financial planning.

Trust as a Critical Behavioral Antecedent

The strong positive effect of trust ($\beta = 0.274$) is consistent with the broader trust-in-technology literature (Gefen et al., 2003; McKnight et al., 2002) and with specific findings from Indonesian digital finance research (Wijaya et al., 2020). In the Islamic fintech context, trust appears to operate at the intersection of technological confidence and religious assurance. Respondents who trust both the security and the Sharia integrity of a platform are substantially more likely to adopt and use its services. This finding suggests that trust-building initiatives directed at Indonesian Muslim users should simultaneously address technological dimensions, including data security, privacy, and system reliability, and Islamic governance dimensions, including Sharia board credibility and ethical conduct standards.

The prominence of trust as a predictor also carries implications for the regulatory environment. The OJK's current fintech sandbox framework and Islamic fintech registration requirements provide a foundation for institutional trust-building, but may benefit from strengthening to include mandatory Sharia compliance audits and standardized consumer protection disclosures tailored to Islamic fintech platforms.

Demographic Controls and Sample Implications

The marginal significance of education and income as control variables suggests that socioeconomic factors contribute modestly to Islamic fintech adoption even after accounting for the primary attitudinal and values-based predictors. The non-significance of age and gender implies that within the 18-55 age range covered in this study, attitudes toward Islamic fintech are not systematically differentiated by these demographic characteristics within the five-province sample. Future research might investigate age-related heterogeneity by focusing on older Muslim users (55+) or adolescent consumers below 18, groups excluded from the present sample but potentially subject to distinctive adoption dynamics.

Conclusion

This study examined the determinants of Islamic fintech adoption among Indonesian Muslim users through an extended Technology Acceptance Model incorporating Islamic values compliance, financial literacy, and trust as additional theoretically grounded predictors. Based on multiple regression analysis of survey data from 385 respondents across five Indonesian provinces, all five hypotheses were supported. Perceived usefulness, perceived ease of use, Islamic values compliance, financial literacy, and trust each exerted significant positive effects on Islamic fintech adoption, with the model collectively explaining 61.3% of the variance in adoption behavior.

The findings advance theoretical understanding by demonstrating that standard TAM constructs remain significant predictors of Islamic fintech adoption but must be complemented by Sharia-specific and institutional trust dimensions to achieve adequate explanatory power in Islamic financial service contexts. The strong distinctive effect of Islamic values compliance confirms that religious legitimacy constitutes an independent and non-substitutable determinant of adoption within Muslim consumer populations, a finding with meaningful implications for both theory development and practical strategy.

For practitioners, the results suggest that Islamic fintech developers should invest simultaneously in user experience optimization to maximize perceived usefulness and ease of use, transparent Sharia governance communication to strengthen perceptions of Islamic values compliance, institutional trust-building through security assurances and Sharia board visibility, and user financial literacy support through educational content and simplified product explanations. For policymakers, the findings support the case for mandatory Sharia compliance certification standards and dedicated consumer protection frameworks tailored to the Islamic fintech sector.

This study is subject to several limitations. First, the cross-sectional design precludes causal inference, and longitudinal studies would be valuable for understanding how adoption

determinants evolve as Islamic fintech markets mature. Second, the five-province sample, while geographically diverse, may not fully represent the heterogeneity of Muslim consumer attitudes across Indonesia's 38 provinces. Third, reliance on self-reported survey data introduces the possibility of common method bias, and future work would benefit from integrating behavioral data from Islamic fintech platforms alongside attitudinal survey measures. Research extending this framework to other Muslim-majority markets in Southeast Asia, including Malaysia, Bangladesh, and Pakistan, would also contribute to the generalizability of the findings.

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