“Exploring the influence of skepticism, attitude, and religiosity on consumer intentions to adopt Sharia banking in Indonesia”

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EXPLORING THE INFLUENCE OF SKEPTICISM, ATTITUDE, AND RELIGIOSITY ON CONSUMER INTENTIONS TO ADOPT SHARIA BANKING IN INDONESIA

Abstract

Indonesia, with its position as the world's largest Muslim-majority country, still shows a striking paradox: conventional banks remain dominant, while the market share of Sharia banks is stuck at 7.83% by the end of 2023. To address this issue, this study examines the role of compliance, Islamic financial literacy (IFL), skepticism, attitude, and religiosity in shaping Muslim consumers' intention to adopt Sharia banking. The target population was Muslim individuals aged 17 years and above who had not yet opened an account in a Sharia bank, as they represent potential adopters. Data were gathered through an online survey conducted from July to August 2023, involving 210 respondents, with the majority being female (60%), aged 17-25 years (41%), and already employed (70%). Using Partial Least Squares Structural Equation Modeling (SmartPLS 3.0), the findings reveal that perceived Sharia compliance directly increases intention ($\beta = 0.114$; $p < 0.01$) and reduces skepticism ($\beta = -0.556$; $p < 0.001$). IFL does not directly influence intention ($\beta = 0.053$; $p = 0.134$), but it lowers skepticism ($\beta = -0.225$; $p < 0.01$). Skepticism erodes positive attitudes ($\beta = -0.412$; $p < 0.001$), while attitude emerges as the strongest predictor of intention ($\beta = 0.795$; $p < 0.001$). Religiosity further strengthens the link between IFL and intention ($\beta = 0.089$; $p < 0.01$). These findings highlight that authentic Sharia compliance and positive consumer attitudes play a more decisive role than IFL, with religiosity serving as a key factor in shaping decisions to adopt Sharia banking.

Keywords skepticism, attitude, religiosity, compliance, literacy, intention, Sharia

JEL Classification G21, D12, M31, Z12

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INTRODUCTION

The growth of Islamic finance has been one of the most striking developments in the global financial industry over the past two decades. Across many Muslim-majority countries, Sharia-compliant banking is promoted as an ethical and faith-based alternative to conventional finance, combining profit-seeking with spiritual accountability. Indonesia, as the country with the largest Muslim population in the world, holds extraordinary potential to become a leader in this field. Yet, the reality presents a paradox. Despite more than 86 percent of Indonesians identifying as Muslim, the market share of Sharia banks remains modest – only 7.83 percent of total banking assets by the end of 2023. This situation raises a fundamental problem: why do strong religious demographics not translate into a higher adoption of Sharia banking?

One explanation often raised in public discourse is authenticity. Many consumers doubt whether Sharia banks are genuinely different from their conventional counterparts. Concerns over profit motives, similarity of products, and lack of transparency fuel skepticism and may

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discourage potential users. At the same time, low levels of Islamic financial literacy limit the ability of individuals to evaluate banking products critically. Without a solid understanding of key concepts such as profit-sharing contracts, risk-sharing mechanisms, or the prohibition of riba, consumers may remain hesitant or indifferent toward Sharia banking services.

The paradox becomes even more complex when religiosity is considered. In principle, religiosity should encourage Muslims to align their financial practices with their faith. However, in practice, religiosity does not automatically overcome skepticism or knowledge gaps. Individuals may hold strong religious commitments but still doubt whether Islamic banks truly embody Sharia principles. This tension between belief, perception, and behavior represents the scientific problem at the heart of this study. Understanding how skepticism, literacy, and religiosity interact in shaping consumer attitudes is, therefore, critical to explain the slow diffusion of Sharia banking in Indonesia, despite its cultural and spiritual alignment with the majority population.

1. LITERATURE REVIEW AND HYPOTHESES DEVELOPMENT

Research on consumer behavior toward the adoption of Islamic banking has grown significantly over the past two decades. One of the primary theoretical frameworks used to understand this behavior is the Theory of Planned Behavior (TPB), which posits that an individual's intention to perform a specific action is influenced by their attitude, subjective norms, and perceived behavioral control (Ajzen & Fishbein, 2000). In the context of Sharia banking, TPB is frequently employed to explore how various cognitive and affective factors – such as Islamic financial literacy and attitudes toward Sharia compliance – shape the intention to use these services (Albaity & Rahman, 2019; Charag et al., 2020; Han, 2019; Hoque et al., 2022; Kaakeh et al., 2018; Khan et al., 2020). The theory asserts that behavioral intention is determined by three key components: attitude toward the behavior, subjective norms, and perceived behavioral control. In the Islamic banking context, TPB is often extended by incorporating religious dimensions such as religiosity and psychological dimensions such as skepticism, as these aspects are highly relevant to Muslim consumers (Albaity & Rahman, 2019; Ali, 2017).

Sharia compliance is a fundamental element of Islamic banking (Hamid et al., 2019). It reflects the extent to which financial products and services adhere to the legal and ethical principles of Islam (AbdulKareem et al., 2022; Kaakeh et al., 2018). Consumers' perceptions of Sharia compliance play a crucial role in shaping trust toward Islamic banking institutions. A study by Ullah and Lee (2012) found that even consumers with high levels of religiosity are unlikely to use Islamic banking services if they doubt the institution's compliance with Sharia principles. Several studies have shown that perceived Sharia compliance has a positive influence on the intention to adopt Islamic banking (Kamiyama & Kashiwagi, 2019). Islamic banks that demonstrate genuine adherence to Sharia principles tend to foster more favorable attitudes among consumers. These findings are consistent with previous research indicating that compliance significantly and positively influences consumer attitudes toward Islamic banks (Alharbi et al., 2022).

Consumer skepticism has emerged as a significant barrier to the adoption of Islamic banking. Many potential customers perceive Islamic banks as too similar to conventional banks, raising doubts about the authenticity of their Sharia claims. Such doubts are often fueled by negative experiences, lack of transparency, or limited understanding of Islamic financial principles. Previous research confirms that skepticism reflects a general tendency to question the credibility of institutional claims, particularly when inconsistencies are suspected (Ahmad & Guzmán, 2021; Deb et al., 2020; Friestad & Wright, 1994; Mohr et al., 1998). In the context of Islamic banking, consumer skepticism often arises from the perception that Islamic banks are not substantially different from conventional banks in terms of their products or operational mechanisms (Aysan et al., 2017; Trisanty

et al., 2024; Zarei & Maleki, 2017). Factors such as negative past experiences, lack of information, and weak transparency can further intensify skepticism (Tutaj & van Reijmersdal, 2012). In their study, Ahmad and Guzmán (2021) found that skepticism significantly reduces purchase intention in online contexts, a pattern that is similarly observed in the financial sector. Skepticism may hinder the formation of positive attitudes and reduce the effectiveness of Islamic banks' marketing and educational efforts (Trisanty et al., 2024). Other studies also confirm that in the Islamic banking context, skepticism negatively affects both attitude and intention to adopt Islamic banking services (Harahap et al., 2023; Trisanty et al., 2024). Therefore, it is essential to understand not only the degree of skepticism but also how it interacts with financial literacy and religious values in shaping consumer intentions.

A strong grasp of Islamic financial concepts is essential for consumers to distinguish Sharia-compliant products from conventional ones. Such literacy encompasses knowledge of contracts, risk-sharing, and the prohibition of riba, providing the foundation for informed choices. Prior studies define this construct as the ability to understand both principles and mechanisms of Islamic finance (Antara et al., 2016; Choudhury & Hoque, 2017; Rahim et al., 2016). Previous studies have shown that Islamic financial literacy contributes to the development of positive attitudes and intentions to use Islamic banking services (Albaity & Rahman, 2019; Hoque et al., 2022). Consumers who are familiar with concepts such as *riba* (interest), *gharar* (uncertainty), *akad* (contract), and risk-sharing in Islam are more likely to trust and prefer Islamic financial services. However, research by Hati et al. (2020) indicates that knowledge alone may not be sufficient to encourage the adoption of Islamic banks. Consumers who understand the principles of Islamic banking may still be reluctant to switch due to other factors, including strong engagement with conventional banks (Nugraha et al., 2022). Interestingly, financial literacy also plays a role in reducing skepticism. Similar to media literacy, which reduces doubts about advertising (Austin et al., 2016). Islamic financial literacy helps mitigate misconceptions about Sharia banking and prevents distrust that may arise from misunderstandings.

In consumer behavior, attitude serves as a key evaluative judgment, reflecting whether individuals view an action positively or negatively. Within the Theory of Planned Behavior, it is recognized as one of the strongest predictors of intention (Ajzen, 2020). In the context of Islamic banking, attitude reflects consumers' assessment of the advantages and values offered by Sharia-compliant banks. These attitudes are shaped by beliefs in ethical and religious values as well as perceived financial and social benefits (Kaakeh et al., 2018; Kamiyama & Kashiwagi, 2019). Previous research confirms that attitude is a strong predictor of the intention to use Islamic banking services (Atal et al., 2022; Hoque et al., 2022; Maryam et al., 2022). In the context of adopting metaverse technology for Islamic banking services, Alhanatleh et al. (2024) found that consumer attitude significantly influenced adoption intention. However, when attitudes are shaped by high levels of skepticism, perceived benefits may diminish. Consumer skepticism regarding the actual implementation of Sharia principles may serve as a barrier to adoption (Mustiko Aji, 2017).

Religiosity is often considered a powerful driver of consumer behavior, shaping preferences for products and services aligned with faith. In financial decision-making, highly religious individuals are expected to be more sensitive to Sharia compliance. Scholars conceptualize religiosity as the extent to which individuals internalize and practice religious values in daily life (Abror et al., 2022; Al-Ajmi et al., 2009). Consumers with a high level of religiosity tend to be more sensitive to the halal status of products, including in their choice of financial institutions (Arli & Pekerti, 2017; Junaidi et al., 2022; Koc et al., 2024). Previous studies also highlight that religiosity significantly predicts behavioral intentions in Islamic financial contexts, including mobile banking adoption (Sudarsono et al., 2022). Furthermore, religiosity may serve as a moderating variable in the relationship between financial literacy and intention (Jazuli et al., 2023; Faiz & Firmansyah, 2024). For instance, Alzadjal et al. (2021) found that consumers with high religiosity are more likely to translate financial knowledge into religiously guided consumption decisions. In other words, two consumers with equal levels of literacy may behave differently depending on their level of religiosity. Religiosity may also mitigate the negative effects of skepticism; religious con-

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sumers, due to their strong spiritual values, may be more willing to trust Islamic institutions despite uncertainty (Razzaque & Chaudhry, 2013; Shaharudin et al., 2010).

In summary, prior studies highlight that Sharia compliance, skepticism, financial literacy, attitude, and religiosity are interrelated factors influencing the adoption of Islamic banking. Yet, the simultaneous role of skepticism, attitude, and religiosity has received limited attention, especially in Indonesia. Therefore, this study aims to fill that gap by examining how these variables interact to shape consumer intentions toward adopting Sharia banking.

The purpose of this study is to investigate the effects of Sharia compliance, Islamic financial literacy, skepticism, attitude, and religiosity on Muslim consumers' intention to adopt Sharia banking in Indonesia, focusing on the mediating role of attitude and the moderating role of religiosity.

Study hypotheses are as follows:

H_1: *Compliance has a positive impact on the intention to adopt.*

H_2: *Compliance negatively influences consumer skepticism.*

H_3: *Islamic Financial Literacy has a positive impact on the intention to adopt.*

H_4: *Islamic Financial Literacy negatively influences consumer skepticism.*

H_5: *Consumer skepticism negatively impacts attitudes toward Sharia banks.*

H_6: *Consumer skepticism has a negative effect on the intention to adopt.*

H_7: *Attitude toward Sharia banks has a positive effect on the intention to adopt.*

H_8: *Religiosity moderates the relationship between Islamic Financial Literacy and the intention to adopt.*

H_9: *Attitude mediates the influence of skepticism on the intention to adopt.*

2. RESEARCH DATA AND METHODS

This study applied a quantitative survey approach to examine the causal relationships among Sharia compliance, Islamic financial literacy, skepticism, religiosity, attitude, and intention to adopt Sharia banking. The design was chosen because it allows testing of both direct and indirect relationships between psychological and behavioral constructs. The survey was conducted online between July and August 2023, a period when digital distribution through social media was considered effective for reaching young and employed Muslim respondents in Indonesia. The target population consisted of Muslims aged 17 years or older who had not yet opened an account with a Sharia bank. Out of 440 responses collected, 210 valid questionnaires remained after screening for eligibility.

The characteristics of the respondents are summarized in Table 1. The sample is dominated by female respondents (60%), a large proportion are in the age range of 17-25 years (41%), and most reported being employed (70%). Such characteristics are important as they may influence consumer attitudes toward Sharia banking.

Participation in the study was voluntary, and informed consent was obtained from all respondents before the survey began. Anonymity was preserved by not collecting personal identifiers, and impartiality was maintained by using neutral wording in the questionnaire. The study protocol was reviewed and approved by the Research Ethics Committee of Universitas Sebelas Maret, ensuring compliance with ethical standards for research involving human subjects. It should be noted that while this dataset was previously collected for a different project, the present study applies a distinct conceptual model by introducing religiosity as a moderating variable and attitude as a mediating variable. The reuse of the dataset is declared transparently here and complies with ethical publishing standards.

The questionnaire was divided into two sections: demographic questions and measurement items for the constructs. All measurement items were adapted from established sources to ensure validity and comparability with prior studies: compliance (Kaakeh et al., 2018), Islamic financial lit-

Table 1. Profile of respondents

Classifications	Group	Number	%
Gender	Female	126	60
	Male	84	40
	Total	210	**100**
Age (years)	17-25	86	41
	26-35	55	26
	36-45	44	21
	> 46	25	12
	Total	210	**100**
Occupation	Student	62	30
	Private Sector Employee	50	24
	State Civil Apparatus/BUMN Employee	34	16
	Entrepreneur	15	7
	Others	49	23
	Total	210	**100**
Monthly Income	Less than or equal to Rp 2.500.000	96	46
	Greater than Rp 2.500.000 and up to Rp 5.000.000	60	29
	Greater than Rp 5.000.000 and up to Rp 7.500.000	27	13
	Greater than Rp 7.500.000 and up to Rp 10.000.000	7	3
	Greater than Rp10.000.000	20	9
	Total	210	**100**
Education Level	Postgraduate	57	27
	Undergraduate	51	24
	Sub-Degree	23	11
	Secondary Education	79	38
	Total	210	**100**
Region	Java	151	72
	Sumatera	32	15
	Kalimantan	12	6
	Others	15	7
	Total	210	**100**

eracy (Hoque et al., 2022), skepticism (Mohr et al., 1998), attitude (Kaakeh et al., 2018), intention (Ajzen, 1991; Kaakeh et al., 2018), and religiosity (Worthington et al., 2003). Each item was measured on a five-point Likert scale (1 = strongly disagree to 5 = strongly agree), which was chosen for its simplicity and ability to capture the intensity of respondents' evaluations. The selection of these items was based on two considerations: first, they have been validated in previous studies on Islamic finance and consumer behavior; second, they directly reflect the constructs proposed in the research model.

The data were analyzed using Partial Least Squares Structural Equation Modeling (PLS-SEM) with SmartPLS 3.0. The analysis followed a structured procedure:

1) assessment of the reliability and validity of measurement items;
2) evaluation of discriminant validity and common method bias;
3) testing the structural model through bootstrapping with 5,000 subsamples.

3. RESULTS

A total of 210 valid responses were analyzed. The respondents consisted of 126 females (60%) and 84 males (40%). The largest age group was 17-25 years (41%), followed by 26-35 years (26%), 36-45 years (21%), and above 45 years (12%). Approximately 70% of participants were employed, and 30% were students or in other categories. The majority of respondents were based in Java (72%), while the rest were from Sumatra, Kalimantan, and other regions of Indonesia.

The evaluation of the measurement model was conducted using outer model analysis in SmartPLS.

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This analysis included assessments of convergent validity, internal consistency reliability, discriminant validity, and indicator reliability. The factor loadings derived from the analysis are presented in Table 2.

Based on the results of the outer loading analysis, eight items were removed due to having factor loadings below the recommended threshold of 0.70 (Hair et al., 2017). These excluded items include two indicators from the Islamic Financial Literacy construct (IFL1 and IFL7) and six indicators from the Religiosity construct (REG1, REG2, REG4, REG5, REG6, and REG10). Only indicators with loadings above 0.70 were retained for further analysis to ensure adequate indicator reliability.

To distinguish each latent construct from the others, discriminant validity was assessed using multiple approaches, including the Heterotrait-Monotrait Ratio of Correlations (HTMT). According to established criteria, HTMT values should be below 0.850 or 0.900, and the confidence intervals should not include the value of one. These criteria ensure that the constructs are empirically distinct from one another.

These findings are consistent with the results of discriminant validity assessments using the cross-loading method and the Fornell-Larcker criterion (see Tables 4 and 5). The cross-loading analysis confirmed that each indicator loaded more strongly on its associated construct than on any other construct, thereby supporting the distinctiveness of the constructs. Similarly, the Fornell-Larcker criterion indicated that the square root of the Average Variance Extracted

Table 2. Factor loadings

Source: Authors' analysis using SmartPLS 3.0.

Variable	Item	Factor loading
Attitude	I believe that choosing a Sharia bank is a wise decision	0.946
	I believe that choosing a Sharia bank is a good idea	0.941
	I enjoy choosing Sharia banking services	0.882
Compliance	I consider the concept of Islamic finance to be a camouflage used by Sharia banks to gain more profit	0.801
	In my opinion, the products offered by Sharia banks merely imitate those of conventional banks	0.861
	I believe that the difference between Sharia and conventional banks lies only in the name	0.914
Islamic Financial Literacy (IFL)	Sharia banks offer lease-based financial products (*Ijarah*)	0.758
	Sharia banks distribute funds based on profit-sharing principles (*Musyarakah*)	0.865
	Sharia banks can invest using profit-sharing methods (*Mudharabah*)	0.888
	Sharia banks may provide benevolent loans known as *Qardhul Hassan*	0.784
	Sharia banks offer trade-based contracts (*Murabahah*)	0.843
	Sharia banks provide financing for industrial sectors (*Istisna*)	0.852
Intention to adopt	My interest in choosing a Sharia bank is very high	0.878
	I will choose Sharia banking services	0.929
	I intend to choose Sharia banking services in the future	0.917
Religiosity	I frequently read books and magazines related to my religion	0.684
	I contribute financially to my religious organization	0.686
	I dedicate time to deepen my understanding of my religion	0.774
	Religion is very important to me because it answers many questions about the meaning of life	0.675
	My religious beliefs form the foundation for how I live my life	0.618
	I enjoy spending time with people who share my religious beliefs	0.560
	My religious beliefs influence all aspects of my life	0.789
	It is important for me to spend time reflecting on matters related to my religion	0.789
	I enjoy participating in activities organized by my religious organization	0.805
	I always stay informed about my religious group and influence decision-making processes	0.629
Skepticism	The Sharia claims made by Islamic banks are true	0.750
	The Sharia claims made by Islamic banks are exaggerated	0.864
	The Sharia claims made by Islamic banks are confusing	0.846
	I do not trust the Sharia claims made by Islamic banks	0.871

Table 3. Heterotrait–Monotrait ratio (HTMT)

Source: Authors' analysis using SmartPLS 3.0.

Variable	Attitude	Compliance	IFL	Intention	Religiosity
Compliance	0.203	–	–	–	–
IFL	0.456	0.057	–	–	–
Intention	0.947	0.287	0.449	–	–
Religiosity	0.578	0.191	0.473	0.470	–
Skepticism	0.468	0.643	0.248	0.487	0.148

Table 4. Fornell-Larcker criteria

Source: Authors' analysis using SmartPLS 3.0.

Variable	Attitude	Compliance	IFL	Intention	Religiosity	Skepticism
Attitude	0.924	–	–	–	–	–
Compliance	0.185	0.860	–	–	–	–
IFL	0.425	–0.003	0.835	–	–	–
Intention	0.857	0.253	0.415	0.908	–	–
Religiosity	0.504	–0.159	0.414	0.408	0.815	–
Skepticism	–0.412	–0.556	–0.223	–0.422	–0.116	0.834

Table 5. Cross-loadings

Source: Authors' analysis using SmartPLS 3.0.

Variable	Attitude	Compliance	IFL	Intention	Religiosity	Skepticism
Attitude1	0.946	0.192	0.393	0.807	0.423	–0.404
Attitude2	0.941	0.176	0.401	0.793	0.480	–0.402
Attitude3	0.882	0.143	0.384	0.775	0.496	–0.331
Compliance1	0.091	0.801	–0.061	0.140	–0.121	–0.376
Compliance2	0.139	0.861	0.011	0.216	–0.154	–0.495
Compliance3	0.225	0.915	0.023	0.276	–0.134	–0.539
IFL2	0.325	0.026	0.771	0.340	0.327	–0.174
IFL3	0.411	0.008	0.872	0.384	0.362	–0.208
IFL4	0.430	0.025	0.900	0.432	0.355	–0.207
IFL5	0.294	–0.010	0.779	0.278	0.341	–0.211
IFL6	0.267	–0.027	0.840	0.274	0.296	–0.118
IFL8	0.359	–0.055	0.842	0.328	0.385	–0.182
Intention1	0.708	0.255	0.336	0.878	0.337	–0.391
Intention2	0.788	0.265	0.393	0.929	0.361	–0.413
Intention3	0.831	0.176	0.398	0.917	0.408	–0.348
Religiosity3	0.378	–0.108	0.301	0.303	0.800	–0.107
Religiosity7	0.350	–0.196	0.301	0.293	0.818	–0.022
Religiosity8	0.421	–0.081	0.423	0.343	0.820	–0.156
Religiosity9	0.490	–0.134	0.322	0.388	0.822	–0.094
Skepticism1	–0.398	–0.281	–0.190	–0.415	–0.175	0.765
Skepticism2	–0.298	–0.556	–0.199	–0.334	–0.076	0.859
Skepticism3	–0.328	–0.480	–0.145	–0.307	–0.060	0.840
Skepticism4	–0.357	–0.517	–0.208	–0.359	–0.084	0.869

(AVE) for each construct was greater than its correlations with other constructs, further confirming discriminant validity. These results, together with the HTMT evaluation, demonstrate that the constructs used in this study are empirically distinct and meet the requirements for discriminant validity.

Next, a composite reliability analysis was conducted to evaluate the internal consistency of the constructs. A construct is considered to exhibit high reliability if the composite reliability value is at least 0.70, and the Average Variance Extracted (AVE) exceeds 0.50. In addition, both the composite reliability and Cronbach's alpha should be

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Table 6. Internal consistency reliability

Source: Authors' analysis using SmartPLS 3.0.

Variable	Cronbach's Alpha	rho_A	Composite Reliability	AVE
Attitude	0.913	0.915	0.946	0.853
Compliance	0.826	0.858	0.895	0.740
IFL	0.913	0.926	0.932	0.698
Intention	0.893	0.900	0.934	0.824
Religiosity	0.832	0.832	0.888	0.665
Skepticism	0.854	0.859	0.901	0.696

greater than 0.60 to meet the threshold for acceptable reliability. As shown in Table 6, the results of all measurement tests demonstrate that each construct met the required criteria for both validity and reliability.

Prior research has shown that method bias can influence the validity and reliability of measurement items as well as the covariance among latent constructs, which may lead to erroneous conclusions (MacKenzie & Podsakoff, 2012). Therefore, it is necessary to examine common method bias (CMB) to avoid errors or inaccuracies in data measurements or testing. In accordance with Kock (2015) a full collinearity assessment was conducted to detect potential method bias. Table 7 presents the Variance Inflation Factors (VIF) values resulting from this test. All VIF values were found to be below the threshold of 3.3, indicating that collinearity among the variables is not a concern and that common method bias is unlikely to be present in this study.

Table 8 presents the results of the hypothesis testing. The analysis was conducted using the bootstrapping procedure with 5,000 subsamples in SmartPLS 3.0. Path coefficients, *t*-statistics, and *p*-values were examined to determine whether each hypothesis was supported by the data. The findings indicate that Hypotheses 3 and 6 were not supported, while the remaining hypotheses were accepted, demonstrating statistically significant direct or indirect effects ($p < 0.10$; $t > 1.96$).

Summary of hypothesis testing results:

H_1 *Compliance has a positive impact on the intention to adopt.*

Table 7. Full collinearity estimates (variance inflation factors/VIFs)

Source: Authors' analysis using SmartPLS 3.0.

Variable	Attitude	Intention	Skepticism
Attitude	–	1.716	–
Compliance	–	1.585	1.000
IFL	–	1.325	1.000
Religiosity	–	1.561	–
Skepticism	1.000	1.717	–

Table 8. Hypotheses testing

Source: Authors' analysis using SmartPLS 3.0.

Variable	Original Sample	Sample Mean	STDEV	T Stat	P Values	Decision
H_1 Compliance → Intention	0.114	0.114	0.049	2.329	0.010	Supported
H_2 Compliance → Skepticism	–0.556	–0.564	0.068	8.149	0.000	Supported
H_3 IFL → Intention	0.053	0.053	0.048	1.109	0.134	Not Supported
H_4 IFL → Skepticism	–0.225	–0.222	0.076	2.945	0.002	Supported
H_5 Skepticism → Attitude	–0.412	–0.412	0.071	5.809	0.000	Supported
H_6 Skepticism → Intention	–0.006	–0.004	0.054	0.109	0.457	Not Supported
H_7 Attitude → Intention	0.795	0.791	0.048	16.559	0.000	Supported
H_8 IFL*Religiosity → Intention	0.089	0.087	0.035	2.525	0.006	Supported
H_9 Skepticism → Attitude → Intention	–0.327	–0.327	0.061	5.392	0.000	Supported

The analysis supports this hypothesis (β = 0.114; t = 2.329; p = 0.010). This indicates that the more positively individuals perceive Sharia banks' compliance with Islamic principles, the stronger their intention to adopt Sharia banking services.

H_2 *Compliance negatively influences consumer skepticism.*

This hypothesis is also supported (β = –0.556; t = 8.149; p = 0.000). It suggests that when individuals have positive perceptions of Sharia compliance, their skepticism toward Sharia banks decreases. This finding is confirmed by the evidence in this study.

H_3 *Islamic Financial Literacy has a positive impact on the intention to adopt.*

This hypothesis assumes that Islamic Financial Literacy should positively influence the intention to adopt Sharia banking. However, the results indicate that this hypothesis is not supported (β = 0.053; t = 1.109; p = 0.134). This means that the level of Islamic financial literacy does not significantly influence individuals' intention to adopt Sharia banking services.

H_4 *Islamic Financial Literacy negatively influences consumer skepticism.*

This hypothesis is supported by the data (β = –0.225; t = 2.945; p = 0.002). The higher an individual's understanding of Islamic financial concepts, the lower their level of skepticism toward Sharia banks.

H_5 *Consumer skepticism negatively impacts attitudes toward Sharia banks.*

The analysis confirms this hypothesis (β = –0.412; t = 5.809; p = 0.000). Consumer skepticism significantly reduces positive attitudes toward Sharia banks. The more skeptical an individual is, the less favorable their attitude becomes toward Sharia banking.

H_6 *Consumer skepticism has a negative effect on the intention to adopt.*

This hypothesis is not supported (β = –0.006; t = 0.109; p = 0.457). Although the relationship direction is negative, it is not statistically significant. This implies that skepticism does not directly influence the intention to adopt Sharia banking services.

H_7 *Attitude toward Sharia banks has a positive effect on the intention to adopt.*

This hypothesis is strongly supported (β = 0.795; t = 16.559; p = 0.000). The more favorable an individual's attitude toward Sharia banks, the stronger their intention to adopt such services.

H_8 *Religiosity moderates the relationship between Islamic Financial Literacy and the intention to adopt.*

The statistical results show that religiosity significantly moderates the effect of Islamic Financial Literacy on the intention to adopt Sharia banking (β = 0.089; t = 2.525; p = 0.006). The more religious an individual is, the stronger the influence of Islamic Financial Literacy on their intention to adopt Sharia banking.

H_9 *Attitude toward Sharia banks mediates the influence of skepticism on the intention to adopt.*

Although there is no significant direct effect of skepticism on intention, attitude is found to mediate the relationship between the two (β = –0.327; t = 5.392; p = 0.000). This suggests that individuals who are skeptical of Sharia banks may still intend to adopt them if they hold a positive attitude toward Sharia banking. Hypothesis 9 is therefore supported.

4. DISCUSSIONS

The findings of this study highlight several key determinants of consumer intention to adopt Sharia banking. First, the results indicate that compliance has a positive and significant effect on individuals' intention to use Sharia banking services. This finding aligns with prior research emphasizing that adherence to Sharia principles is a critical factor for customers when selecting financial products (Ashraf & Lahsasna, 2017; Kaakeh et al., 2018). In the context of Indonesia, where the

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majority of the population holds strong religious values, compliance is perceived not merely as a legal aspect but also as a reflection of spiritual trust. The consistency of these findings with previous literature suggests that consumers evaluate Sharia banking services not only based on their functional benefits but also on ethical and religious dimensions. This supports the findings of Ullah and Lee (2012), who argued that even highly religious consumers may be reluctant to use Sharia banks if they doubt the level of Sharia compliance. Therefore, clarity, consistency, and transparency in demonstrating the implementation of Sharia principles are essential for building adoption intentions. Moreover, the finding that compliance significantly and negatively influences consumer skepticism is also in line with existing literature. When consumers perceive that Sharia banks truly implement Islamic principles in their operations, their doubts and suspicions tend to decrease. This is reinforced by Ashraf and Lahsasna (2017), who emphasize that symbolic or merely tagline-based compliance is insufficient to overcome consumer skepticism. In the Indonesian context, this issue is particularly relevant, as many consumers still question the actual practices of Sharia banks, perceiving them as too similar to conventional banks (Mohammed et al., 2015). Consequently, compliance has both a direct impact on intention and an indirect effect through reducing skepticism, making it a crucial component of Sharia banks' communication and operational strategies.

The findings indicate that Islamic Financial Literacy does not have a significant effect on the intention to adopt Sharia banking services. This result contradicts several prior studies that have found a positive relationship between Islamic financial literacy and the intention to use Sharia banks (Khan et al., 2020). However, it supports other studies that found no significant effect of Islamic financial literacy on adoption intention (Hoque et al., 2022; Maryam et al., 2022; Sumiati et al., 2021; Yeni et al., 2023). In the Indonesian context, consumers who possess knowledge of Islamic financial principles may not perceive substantial added value in Sharia banking services compared to conventional banks. The perceived benefits of Sharia products may play a more important role than consumers' financial knowledge (Amin et al., 2017). Furthermore, strong emotional or habitual attachment to conventional banks may prevent consumers from switching, even when they are financially literate (Nugraha et al., 2022). These findings suggest that enhancing literacy does not necessarily lead to changes in attitudes or behavioral intentions. In light of these findings, Sharia banks should focus on educating consumers in a way that emphasizes practical applications and clearly demonstrates the tangible benefits of Sharia-compliant products and services – particularly in meeting consumers' financial needs. On the other hand, the fourth hypothesis, which posits that Islamic Financial Literacy negatively influences consumer skepticism toward Sharia banks, was supported. The results indicate that individuals with a higher understanding of Islamic financial concepts tend to have lower levels of skepticism toward the claims made by Sharia banks. Thus, literacy plays a crucial role in fostering more objective perceptions, thereby reducing the likelihood of skepticism. These findings align with previous research by Trisanty et al. (2024). In the advertising context, Austin et al. (2016) found that media literacy can mitigate skepticism.

The results of this study indicate that consumer skepticism has a significant negative effect on attitudes toward Sharia banks. This finding is consistent with previous studies, which suggest that the higher the consumer's doubt toward an institution's Islamic claims, the lower their positive attitude toward that institution (Harahap et al., 2023; Trisanty et al., 2024). Skepticism stemming from the perception that Sharia banks merely use religious labels without offering substantive differences from conventional banks can erode trust and diminish consumers' positive perceptions. This result reinforces the notion that consumer trust is a key determinant in shaping favorable attitudes toward Sharia banking. Accordingly, improving transparency, enhancing public education, and ensuring the authentic implementation of Sharia principles are essential strategies to reduce skepticism and foster more positive consumer attitudes.

Consumer attitudes toward Sharia banks were found to have a significant influence on the intention to use Sharia banking services. This finding is consistent with the Theory of Planned Behavior (TPB), which posits that attitudes toward a given object are a primary determinant of behavioral inten-

tions (Atal et al., 2022; Boubker et al., 2021). In this context, the more positive an individual's perception of Sharia banking, the greater their likelihood of adopting its services. Individuals who express feelings of preference, satisfaction, and happiness when choosing Sharia banking are more likely to develop a strong intention to engage with such services (Hoque et al., 2022; Maryam et al., 2022). In response to this, Sharia banking practitioners must focus on fostering positive public attitudes toward their institutions. Understanding the key factors that shape consumer attitudes and intentions regarding Sharia banking products and services will enable these institutions to develop more effective strategies for attracting and retaining customers.

Furthermore, skepticism in this study was found to have no direct influence on the intention to use. Although the hypothesis testing the negative influence of skepticism on intention to use was not supported, these results align with previous studies (Luo et al., 2020) that showed no effect of green advertising skepticism on consumers' green purchase intention on social media. Goh and Balaji (2016) also found no effect of green skepticism on green purchase intention. Instead, this study found that consumer skepticism indirectly influences the intention to use Sharia banks through the mediation of attitude toward Sharia banks. This finding is in contrast with those of previous studies (Trisanty et al., 2024). This could occur because consumers who are skeptical of Sharia banks may perceive that they offer other advantages. Rational consumers tend to make decisions based on logical analysis and available data, objectively evaluate the benefits, and consider relevant information before making a decision (Aysan et al., 2017; Emam et al., 2019).

The results indicate that religiosity significantly moderates the relationship between Islamic Financial Literacy and the intention to adopt Sharia banking services. This means that the higher an individual's level of religiosity, the stronger the effect of Islamic financial literacy on their intention to utilize Sharia banking services. This finding is consistent with prior studies that emphasize the role of religiosity as a reinforcing factor in the relationship between cognitive influences and value-based behavior (Abror et al., 2022; Alzadjal et al., 2021). Similarly, Faiz and Firmansyah (2024) found that religiosity acts as a strengthening variable in the link between consumer perceptions and intentions within the context of Islamic financing.

In the Indonesian context, where the majority of the population is Muslim, religiosity can serve as a key consideration in decision-making. Religious consumers are more likely to integrate rational understanding (i.e., literacy) with their spiritual beliefs, thereby viewing Sharia banking not only as a logical choice but also as a spiritual obligation. Moreover, the findings of this study indicate that skeptical consumers do not automatically reject Sharia banking services. Instead, they tend to form attitudes based on their personal evaluations first. These attitudes subsequently influence their behavioral intentions. In other words, attitude functions as a mediator between perception and behavioral decision-making. This finding supports the framework of the Theory of Planned Behavior (Ajzen, 1991), which posits that attitude is the most immediate determinant of intention, while other factors, such as beliefs or doubts, influence behavior indirectly through attitude. The results also align with Trisanty et al. (2024), who found that skeptical consumers may still develop an intention to adopt Sharia banking if they form positive attitudes based on perceived benefits, the bank's reputation, or personal experiences.

CONCLUSIONS

This study aimed to examine the influence of compliance, Islamic financial literacy, skepticism, attitude, and religiosity on consumer intention to adopt Sharia banking services in Indonesia. The findings reveal that compliance and attitude have a significant direct impact on intention, while Islamic financial literacy influences intention indirectly through attitude. Conversely, skepticism affects attitude but does not directly influence intention. These results suggest that strategies to enhance the adoption of Sharia banking should prioritize strengthening perceptions of Sharia compliance and cultivating positive con-

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sumer attitudes, rather than focusing solely on improving financial literacy. Furthermore, the moderating role of religiosity strengthens the relationship between Islamic financial literacy and intention, underscoring the importance of value-based approaches in communication and marketing strategies. For future research, it is recommended to explore additional external variables such as service experience, technology adoption, and social influence in shaping consumer intention. A qualitative approach is also suggested to gain deeper insights into the psychological motivations and barriers faced by Muslim consumers in choosing Sharia banking services.

AUTHOR CONTRIBUTIONS

Conceptualization: Aidha Trisanty, Catur Sugiarto.
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Formal analysis: Aidha Trisanty.
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Investigation: Aidha Trisanty.
Methodology: Aidha Trisanty, Catur Sugiarto.
Project administration: Aidha Trisanty.
Resources: Aidha Trisanty.
Software: Catur Sugiarto.
Supervision: Catur Sugiarto.
Validation: Catur Sugiarto.
Visualization: Aidha Trisanty.
Writing – original draft: Aidha Trisanty.
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