



Facilitating Condition of Acceptance and Use of Islamic Financial Technology (Islamic Fintech): Technological Forecasting in Saudi Banks

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ABSTRACT

This paper aims to facilitating condition on behavioral intention using Islamic financial technology (Islamic Fintech). This paper reviews the most recent literature differences between UTAUT (Unified Theory of Acceptance, and Use of Technology) and UTAUT 2 (Unified Theory of Acceptance, and Use of Technology). Academic degree was one of the contributes to management in this study to bridging the knowledge gap by integrating eight theories of technology acceptance models (TAMs). These theories hold that there are seven models accepted on behavioral intention. Acceptance model's explanatory strength can be demonstrated by the analysis of N = 950 responses from respondents about Islamic Fintech use on the Saudi Stock Exchange (Tadawul) website, which shows that these theories play a moderating role. These theories provide many tests to demonstrate the model's explanatory strength. The results indicated a very high significance for the target variables at a 95% confidence level. There was a significant reduction in the relationship between Effort Expectancy and Behavioral Intention when the average age was considered, which resulted in a 54% and 29.9% increase in the explanatory power of the survey. It was unexpected to find that Language moderates the relationship between Hedonic Motivation and Behavioral Intention by factors of 29.9% and 31.5%, respectively. According to Behavioral Intention and Usage Behaviour must be differentiated, and to achieve technological forecasting goal in Saudi Banks, Islamic Fintech will need to increase R-squared by 57.1%. Meanwhile, Academic Degree provide a facilitating condition between BI and Use Behavior to distinguish between acceptance and use of Islamic Fintech, where the interdependence of social, environmental, and technological factors, all of which was analyzed using partial least squares structural equation modeling.

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1. Introduction

In general, technological forecasting is a specific form reasons for the difference between *Behavioral Intention and Use Behavior* that differs from other types of Islamic Fintech, which is derived solely from an acceptance. The acceptance is one of the most well-established areas of usage in the investigation and implementation of Islamic Fintech. Several theoretical frameworks have been accepted to shed light on the reasons for the Reception of Financial technology and the Usage of I FT from the point of view (Venkatesh, Morris, Davis, & Davis, 2003; Venkatesh, Thong, & Xu, 2012) broadly, the eight theories are contextually evaluated in the context; Diffusion of Innovation Theory (Roger, 1960): The SC Theory (Bandura, 1986): TAM (Fred D Davis, 1989): The Model of PCU (Thompson et. al. 1991): RAT (Fishbein and

Ajzen,1975): TPB (Ajzen, 1991): The Motivation Model (Davis et al., 1992); Extended Technical Adoption Model (TAM2) model Venkatesh et al. (2003): Model of Acceptance with Peer Support, (MAPS, Sykes et al., 2009): there is difference relationship between UTAUT (Unified Theory of Acceptance, and Use of Technology) Venkatesh et al. (2003), and UTAUT 2 (Unified Theory of Acceptance, and Use of Technology) (Venkatesh et al., 2012). Furthermore, UTAUT1 and UTAUT2 are two versions of the unified theory of acceptance and use of technology that are the two most pertinent models compared to usage models. These models aim to provide a unified framework for understanding the spread and use of Islamic Fintech. This acceptance has led to use model, reducing the time it takes for Islamic Fintech to achieve widespread and practical application, especially in contexts where it has already been used extensively. Moreover, approximately seventy percent of the difference in Behavioral Intent and 50% of the difference in IFT use are explained by UTAUT in longitudinal field investigations (Ursavaş, 2022).

UTAUT has been used as accepting Behavioral Intention to examine how Islamic Fintech is adopted. The use and acceptability models have become very popular in a short period of time. The paradigm is defined by the plethora of models that comprise it. There are three different ways to use social, environmental, and technological factors in UTAUT. The one type of approval looked at how well UTAUT worked in different situations, such as *interrelate social by Age*. The elaborate models and theories approved by UTAUT provide insight into the widespread application of *Islamic Fintech*. In addition, they have attempted to go further with theory and modeling. Therefore, we examined how these studies were conducted, and UTAUT studies used only a few of the constructed subsets and did not include moderators (Muryanto, Kharisma, & Ciptorukmi Nugraheni, 2022). there is *Age interrelate social by Age* as usage analysis and conceptualization of the primary *behavioral Intention* that correlates to the use of *Islamic Fintech* are required, it is still important to investigate how it might be applied to various situations. However, frequent researches have been steered to provide insight into the application of UTAUT in various contexts, which was originally adopted to explain Fintech acceptance. The *Islamic Fintech* is one example. In the fintech sector, this may be classified as a *Behavioral Intention* due to the high concentration of acceptance-oriented intents. In light of this background, it is obvious that the theoretical work completed to improve UTAUT in order to add *Behavioral Intention* within the context of usage is a significant advancement in our ability to understand how people use *Islamic Fintech* (Alkhowaiter, 2022).

UTAUT2 is created based on the *Facilitating Condition*, which determines which crucial components and connections should be incorporated in UTAUT in order for *Islamic Fintech* to be extensively adopted and employed. We achieved this result using *environmental factors by Language* the following: First, to derive three essential characteristics from existing literature on managers' openness to and adoption of FinTech in general and *Islamic Fintech* in particular, Second, other UTAUT hypotheses should be considered before crediting the presented findings of TAMs (I. M. Shaikh et al., 2020). Third, to change certain pre-existing connections about the expansion of a theory in a new setting. Moreover, this theory extends this method in three ways. To begin, the first technique's direct effects include Performance Expectation (PE), Habit (HT), Social Influence (SI), and Price Value (PV), allowing for market acceptance of this factors from the point of view Venkatesh et al. (2003) compared to what he said (Venkatesh et al., 2012). which shows that these theories play a moderating role According to technological factors *Academic Degree*, as new contribution in this paper Apart from those factors, we assume the Hedonic Motivation (HM), Facilitating Conditions (FC), Effort Expectancy (EE), Behavioral Intention (BI), and use of IFT follow a normal distribution. ensuring that the indirect impact is mediated by using knowledge. In addition, this theory states that indirect effects can be moderated by including control variables that include *Age (AGE)*, *Language (LAG)*, and *Academic Degree (AD)*, which were not allowed in the social, environmental, and technological. It is a new contribution, which is explained as follows:

First off, the *Effort Expectation* in relation to *Behavioral Intention* empowers consumers to take ownership of the acceptance and use of *Fintech* rather than relying on the usage context. In addition to their significance, they may even dictate which *Facilitating Condition* is adopted. It may be beneficial to add a usage-related element to UTAUT's current focus on expectations and effort (Foon & Fah, 2011).

Secondly, findings supported the Hedonic Motivation (HM) and Behavioral Intention (BI), which anticipated that a variety of hedonic motivating factors would have a major impact on the probability that people would adopt Islamic Fintech. Therefore, hedonic incentives may be used to improve utility, the most crucial forecaster of UTAUT. The reliability of Behavioral Intention (BI), as the source of intention forecasting in Fintech has also been called into consideration by the emergence of Facilitating Condition as a significant indicator of adoption and use of IFT (Chang, 2012). Thirdly, the research finds that IFT adoption is influenced directly by the *Academic Degree (AD)*. And relationship between Behavioural Intention (BI) and Use Behavior (UB), which weakens or limits Behavioral Intention (BI) and use behavior by utilization. From a scholarly standpoint, it would be wise to investigate alternative paths for Islamic Fintech acceptance in order to comprehend its academic relevance (Chang, 2012).

The *Academic Degree (AD)* is proposed to use *Age* and *Language* as moderators of the relationships between Effort Expectancy (EE), Hedonic Motivation (HM), Facilitating Condition (FC), Behavioral Intention (BI), and user behavior (UB). The study will no longer take participant gender or professional experience into account because it was created based on age effect and moderated age (between *Effort Expectancy* and *Behavioral Intention*). Additionally, it will be possible to identify a moderated relationship between *Hedonic Motivation* (between *Age* and *Academic Degree*) and a moderated association b/w *BI* and *UB* as a function of FinTech use. It is important to note the overlap between UTAUT1 and UTAUT2, UTAUT1 extensions, UTAUT2 queries and challenges, and other areas of the survey on how people accept and use technology. According to Chang (2012), the study is expected to result in three significant contributions. Moreover, the research offers three vital components to UTAUT that increase the entire homogeneous network connected to the suitability and use of *Islamic Fintech*. In this flow of *Hedonic Motivation (HM)*, for instance, researchers who disagree with the notion that it has been largely disregarded concur that the condition is important. Second, *Effort Expectancy (EE)*, *Hedonic Motivation (HM)*, and enabling conditions to have been added to the big intention- and usage-based UTAUT. This is done so that investigating the new models can affect *Behavioral Intention (BI)* and the new components of *Use Behavior (UB)* (Bere, 2014). As part of this work, we suggest a range of conceptual incentives to encourage development of the fully complete stream of good conditions. The study can be applied in more contexts by expanding UTAUT and changing the linkages between its components (e.g., in an Islamic Fintech context).

2. Literature Review

This study examines the most recent literature differences between UTAUT (Unified Theory of Acceptance and Use of Technology) and UTAUT 2 (Unified Theory of Acceptance and Use of Technology) where there was a significant difference in point of view (Venkatesh et al., 2003; Venkatesh et al., 2012).

2.1. Performance Expectancy (PE)

The level to which a human trusts that installing a new arrangement will improve their output (Venkatesh et al., 2003). It is obvious that UTAUT2 influences a person's proclivity to act in a certain way. Recent research indicates that performance expectations play an important role in forecasting whether Islamic banks will finally implement Islamic FinTech (Venkatesh et al., 2012).

Performance Expectancy (PE) is the anticipated effect of a technological advantage in ambiguous circumstances. The degree to which a student expects that using the system will enable them to perform on the job is known as *Performance Expectancy (PE)*. This variable pertains to the students' academic success in the context of online learning. The most important factor in determining a user's *Behavioral Intention (BI)* to embrace a technology is *Performance Expectancy (Venkatesh et al., 2003)*. Another study noted that compared to other factors such as attitude, satisfaction, and perception assessments, *Performance Expectancy* showed a stronger and more consistent link with *Behavioral Intention (BI)* (Devis, 1989). *Performance Expectancy* increases *Behavioral Intention* to use online learning positively. For instance, people are more willing to embrace technology if they believe it will increase their productivity (Venkatesh, 2000).

2.2. Social Influence (SI)

The word "social influence," which relates to whether a person feels that their influential peers urge them to adopt *Islamic Fintech*, is used whenever we talk about the significance of

using *Islamic Fintech*. It refers to how widely or sparingly *Islamic Fintech* are applied. This paper outlines the social elements that encourage the use of IFT and the acceptance of it. Users' *Behavioral Intentions (BI)* may be considerably impacted by the setting in which social influence is applied (Safitri, Luthfia, & Ramadanty, 2020). Social influence describes deliberate and unintentional efforts to affect someone else's beliefs, attitudes, or behavior. In contrast to persuasion, which is frequently planned and requires some level of awareness on the part of the target, social influence might be unintended or incidental.

2.3. Price Value (PV)

The price value (PV) of a person is the consequence of a mental computation that accounts for both their appraisal of the benefits of the system and the cost necessary to obtain those benefits. According to the UTAUT2 paradigm, PV has an immediate impact on how people use technology. When using a technology has more benefits than drawbacks, the pricing value is deemed to be good. Therefore, while assessing consumers' behavioural intentions (BI) when utilising technology products, it is impossible to disentangle the price value components from the performance expectancy (PE) (Dodds, Monroe, & Grewal, 1991).

2.4. Habit (HA)

A *Habit (HA)* is described as an automatic response to a particular situation as well as "a stable or regular tendency or behaviour, especially one that is hard to break (Robbins & Costa, 2017). *Use behaviour* is characterized by habits, both positive and negative. Invaluable conceptual frameworks for comprehending habits have been generated through psychological and neurobiological studies. Different studies have helped us gain a deep understanding of the brain networks that support habits as well as what distinguishes a habitual behaviour from one that is more adaptable and prospective. A growing body of research employing brain recording techniques indicates that habit building is a complex process. Habits may be shaped by numerous dissociable changes in brain activity (Smith & Graybiel, 2022). The UTAUT2 model describes that Habit (HA) is the main indicator of the Behavioral Intentions (BI) of Islamic Fintech consumers. It can predict Islamic banks' Behavioral Intentions (BI) to adopt FinTech in the financial industry. The Behavioral Intention (BI) of Islamic banks in utilizing Islamic Fintech has a direct influence on their Habit (HA) (Alsheikh, Abd Aziz, & Alsheikh, 2022).

2.5. Effort Expectancy (EE)

It is predicated on the idea that one's actions predict the results they expect to achieve and the benefits they will obtain. It is known as "*effort expectancy*" (*EE*), where trainees anticipate little, or no effort required to take full advantage of a system. TAM claims that perceived ease of use and anticipated effort are related because easier-to-use technology is more likely to elicit *Behavioral Intentions (BI)*. The level of *Performance Expectancy (PE)* and the use of *Islamic Fintech* can both be directly impacted by the level of *Effort Expectancy (PE)*. This indicates how understanding of *Islamic Fintech* usage expectations was associated with a greater assessment of its utility and a higher likelihood of use (Rahim et al., 2022). The foundation of effort expectation is the notion that there are connections between the effort put out at work, the results attained as a result of that effort, and the rewards obtained as a result of the effort.

2.6. Hedonic Motivation (HM)

It has been demonstrated that boosting hedonic incentive increases people's willingness to use fintech. In other words, employing technology for personal enjoyment or happiness will be very enjoyable for the user. Hedonic motivation is the readiness to engage in behaviors that promote pleasant or lovely experiences and diminish unpleasant understandings. This term has appeared twice in the literature. First, it has been utilized to provide an explanation for the overarching principle of human behavior, which states that people are more likely to choose behaviors that lead to rewards or avoid punishments. Second, in order to understand how individuals differ in their pursuit of happiness, hedonic motivation has been compared to eudaimonic motivation (striving for personal perfection) in the context of wellbeing. Seeking pleasure while avoiding pain is referred to as hedonistic motivation. The hedonic principle, which states that we choose our everyday activities with the intention of minimizing unpleasant affect and maximizing positive affect, has been recognized as the guiding concept for human behaviour in the majority of motivation theories (Taquet, Quoidbach, De Montjoye, Deseilles, & Gross, 2016). It has been demonstrated that the use of Islamic Fintech is significantly and directly

influenced by Hedonic Motivation (HM), which is here considered to indicate subjective pleasure. Hedonic incentive, in this context, is a noteworthy aspect in deciding the acceptability and operation of Islamic Fintech. This understanding explained how hedonic incentives affected Behavioral Intention (BI) forecasting and the uptake of Islamic fintech (Mansyur & Ali, 2022).

2.7. Facilitating Condition (FC)

It is important to note that *Facilitating Conditions (FC)* are those that foster an atmosphere where individuals are receptive to and comfortable adopting Islamic financial technologies. The notions of *Effort Expectation*, *Hedonic Motivation*, and *Facilitating Condition* are all included in this formulation. We interpret the acceptability and utilization parts of each variable in a way that reduces or gets rid of any barriers to *Behavioral Intention (BI)*. It has been demonstrated that the *Effort Expectancy (EE)* construct, which looks at how naturally the tool can be used, primarily covers issues relating to user behaviour, which is a key idea in the concept of the enabling condition. Support for the hypothesis that *Effort Expectancy (EE)* fully mediates the effect of relative advantages on intention was found in 2000. Since there is no expectation of effort in the usage framework, it stands to reason that ease-of-use-related situations would be a reliable indicator of intentions. These conclusions are supported by our actual results. The component, for instance, is crucial for behaviorally anticipating intention (Hassan et al., 2022).

2.8. Behavioural Intention (BI)

The concepts of mediation and moderation were first introduced as separate but related ideas. In the early phases of *Behavioral Intention*, *Performance Expectancy*, *Effort Expectancy*, *Social Influence*, *Enabling Circumstances*, *Hedonic Motivation*, *Price Value*, and *Habit* are related constructs. The usage of *Islamic Fintech* in the fintech industry has been around for a while, and all recognized behavioral objectives and use models. As envisioned in prior research, have the potential to be accepted and adopted. Five groups, each with a unique set of behaviour, are not uncommon in a measure (Setiawan, Darwanto, & Gunanto, 2021). Depending on the intended use of the technology, there are three degrees of Fintech adoption.

The degree to which acquired behaviour become automatic for managers is known as *Behavioral Intention (BI)*. Although acceptance and automaticity in usage share conceptual commonalities, the latter has been assessed in two different methods. First, acceptance is considered to be past behaviour. In the Second situation, a person's conviction that their behaviour is automatic is referred to as *Behavioral Intention (BI)*. Previous behaviour defines acceptance. However, the degree to which a person believes the behaviour will happen automatically determines *Behavioral Intention (BI)* (Khan, Rabbani, Hawaldar, & Bashar, 2022).

2.9. Islamic Fintech Use (IFT use)

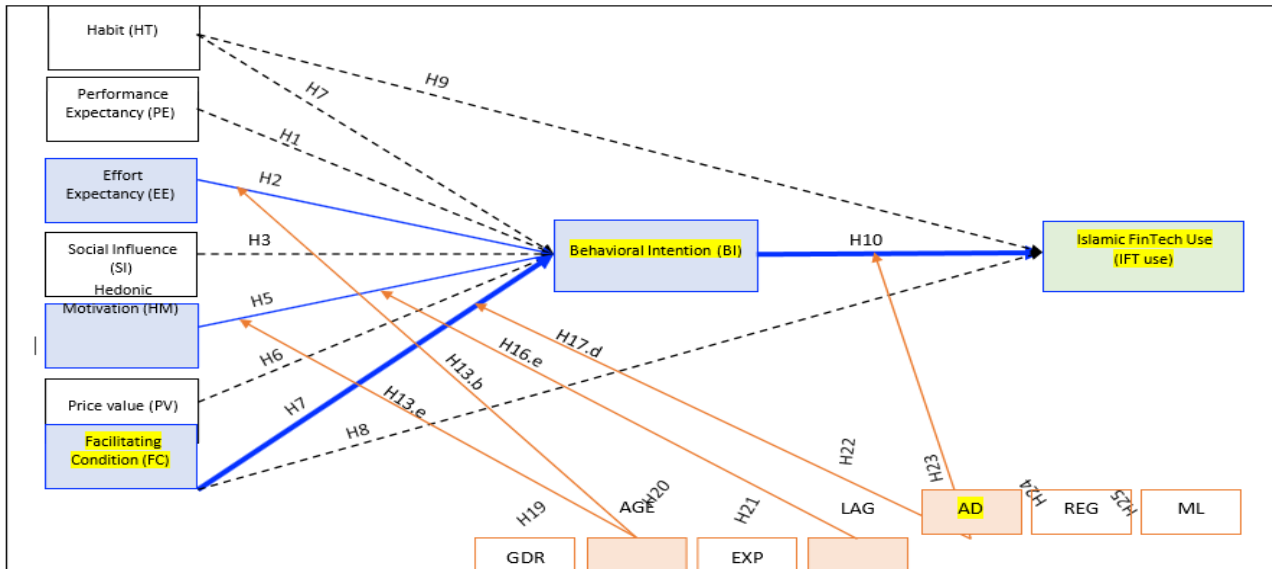
At least two significant differences exist between how Islamic societies adopt and use financial technologies. Acceptability is necessary but insufficient when it comes to producing knowledge. Second, the degree to which *Islamic Fintech* is employed may vary depending on how well-versed and at ease a user is with the relevant technology. Depending on usage, various users may experience varied outcomes when using *Islamic Fintech*. They also look at the actual uses of fintech to comprehend its potential adoption and implementation in Islamic Fintech. The concepts from the past serve as the foundation for knowledge yet to come. However, the term "Islamic finance use" describe the results of user actions in this context (Baber, 2020). An empirical study on the role of *Islamic Fintech* adoption and use has shown different behavioral factors and mechanisms via which Fintech acceptability impacts *Islamic FinTech* use. Because past performance predicts future success, the enterprise's financial viability can be questioned. Due to the concerns about *Islamic Fintech*, some research has employed a questionnaire and opinion technique to determine how widely used and accepted it is (S. M. Ahmad & Al Mamun, 2020).

It has been demonstrated that initiative acceptance and use directly influence the adoption of *Islamic Fintech*, and that purpose and conduct also have a significant contribution. Furthermore, it downplays the importance of the goal, whereas *Islamic Fintech* is beneficial as adoption rates rise. Similar findings have been found in psychological research that has looked at a variety of activities. Through this research, the theoretical frameworks for the use and acceptance of *Islamic fintech* are put into practice. This study follows past research in defining "intention" as the amount of time since the initial use of the relevant technology, while "usage" is defined as the frequency of use or one's own impressions (Hasan, Hassan, & Aliyu, 2020).

3. Theoretical Framework

Many presumptions have been included in the theoretical framework's construction. It should therefore seek direction from the theoretical and methodological underpinnings of pertinent conceptual models. The ideal philosophical foundation for organizing and carrying out the study may thus be found in this way. Due to FinTech's efficiency and standards, there has been an increase in acknowledgment for these attributes across a variety of businesses (S. A. Shaikh, 2021). This is a key principle in the framework that establishes the most important ideas it uses.

Figure 1:



4. Methodology

The purpose of this study is to figure out the connection between seven outside variables and the acceptance and use of *Islamic Fintech*. Since it enables us to better understand how the various elements interact. For the current investigation, a comprehensive conceptual (UTAUT2) model put forth by Venkatesh et al. (2012) and theoretical model was accepted that included independent, dependent, mediating, and moderating variables. Users were asked to reply to a series of survey questions intended to elicit input on specific elements of the conceptual framework that was proposed and that identified the key factors influencing the adoption of *Islamic Fintech* (Gai, Qiu, & Sun, 2018).

The methods of statistical analysis and data collection used in this study are outlined in this section. Data for this study was gathered quantitatively using a survey technique to understand how likely clients are to use internet banking. The questionnaire was accepted using existing scales and survey techniques to measure *Behavioral Intention (BI)*. A questionnaire was accepted based on the literature cited above and modified to fit within the parameters of this study. According to the previous discussion, PLS-SEM was used for analysing the final theoretical model. The primary objective of this statistical approach is to aid researchers in modelling and predicting associations between hypothesized ideas and moderator factors such as demographic traits. By surveying a central online hub, we were able to contact a large sample of KSA's Islamic bank management. It provides citizens access to a wide range of banking, financial advice, and insurance options. To guarantee proper coverage, we ran a two-part online survey. We started by gathering data on exogenous variables and potential *Islamic Fintech* users. Only four of the twelve banks in Saudi Arabia with official license meet the strict requirements for Islamic banking. Participants in the survey who had never heard of or used *Islamic Fintech* were excluded from further consideration. As a result, 950 responses from Islamic bank managers were used to analyse the study's data, representing a response rate of 76.2%. (Wang & Hu, 2022).

5. Data Analysis

Firstly, partial least squares (PLS) were used to assess the model because of its ability to consider and analyse the acceptability and usage of *Islamic Fintech* over a broad spectrum of

interaction variables. It was found that adoption and consumption theories are fundamentally different. The validity of each of the models mentioned above was evaluated by EFA. The CFA comes next. Since the framework contains a variety of usage models, partial least squares (PLS) were employed in this instance to test the precision and accuracy of the direct relationship measure since PLS can resolve problems of this nature without the need for any intermediary procedures (Chin, Marcolin, & Newsted, 2003).

5.1. Hypothesis Testing

Several hypotheses were put forth in the previous chapter to address research difficulties regarding *Behavioral Intention (BI)* in determining the use of *Islamic Fintech*. Through the use of PLS-SEM bootstrapping techniques, these hypotheses were verified, and the results produced t-values and p-values that could be used to assess the reliability and directional of model links (Kock, 2016). This section describes both direct and indirect strategies for testing the hypothesis.

5.2. Testing for indirect effects (mediation effects)

An internal latent construct is protected from the effects of an external latent construct in the PLS pathway model by a mediating variable (Sarstedt, Ringle, & Hair, 2021). The bootstrapping method of PLS-nonparametric SEM was used in this study to assess mediation. Because it doesn't make any assumptions about how the variables are distributed or how the statistics in a sample are distributed, FinTech PLS-SEM is a strong fit for bootstrapping, according to (Hair, Sarstedt, Pieper, & Ringle, 2012). The adoption of FinTech by Muslims was anticipated to be hampered by circumstances outside their control. It was therefore assumed that the seven external elements were related to *Islamic Fintech* use via the impact of *Behavioral Intention*. Ratios like the split between direct and indirect effects are taken into account while choosing the optimum type of mediation. A ratio of indirect to overall impacts is used to determine the VAF (Hair et al., 2012).

Table 1: Test of Direct and Indirect Bootstrapping (Mediation Analysis)

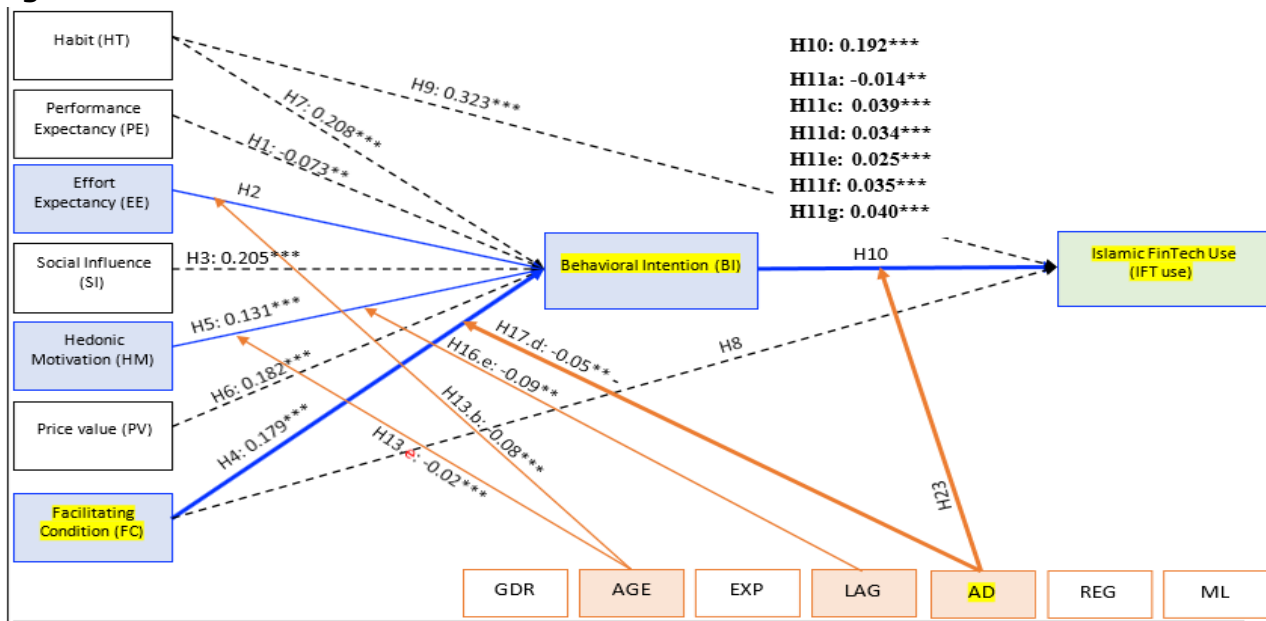
Path	Direct Effect			Indirect Effect			Mediation Type		
	B	t-value	P-Values	β	t-value	P- Values	2.50%	97.50%	
PE -> BI -> IFT_Use	-.074	2.123	.036	-0.015	1.969	0.050	-0.04	-0.02	Corresponding mediation
EE -> BI -> IFT_Use	.008	.278	.781	0.002	0.272	0.786	-0.01	0.01	No Mediation
SI -> BI -> IFT_Use	.205	6.588	.000	0.039	3.846	0.000	0.02	0.06	Complementary mediation
FC -> BI -> IFT_Use	.178	5.24	0.001	0.032	4.158	0.000	0.03	0.06	Complementary mediation
HM -> BI -> IFT_Use	.129	4.134	.000	0.024	3.138	0.003	0.02	0.06	Complementary mediation
PV -> BI -> IFT_Use	.183	5.445	.000	0.036	3.561	0.000	0.03	0.07	Complementary mediation
HT -> BI -> IFT_Use	.319	9.08	0.000	0.039	4.579	0.000	0.02	0.08	Complementary mediation

A VAF of 80% or more implies full mediation; a VAF of 20%–80% indicates partial mediation; and a VAF of 20% or lower indicates no mediation has occurred. Calculations are used to determine the value-added fraction (VAF) (F. Hair, Jr., et al., 2014).

5.3. Structural Equational Model

To test hypotheses, build models, and validate those models in light of the study variables, the researchers used a structural equation modelling (SEM) analytical strategy to probe the interrelationships between latent variables. SEM is used due to its superior ability to examine the reliability model fit and assess the basic course of correlations (Sarstedt et al., 2021). This method also permits the investigator to evaluate and comprehend elaborate models with various interdependent linkages. Analysis of exploratory factors and structural route analysis are two robust statistical methods used to quantify SEM. These methods can be used to evaluate the assessment and structural model. Moreover, the dependent variable's described variance is higher than that achieved via multiple regression (Hair et al., 2012).

Figure 2: Final structural model



Note: $P > 0.05$ is not significant, $P < 0.05$ is significant

5.4. Significant Effect

If the substantial influence is significant enough, it can affect acceptance (*HT, PE, SI, and PV*). In order to investigate the relationship between independent and dependent variables, mediators are used in the study. Fintech acceptance is impacted significantly and indirectly. To ascertain the direct influence of acceptance, the intermediary factors must be maintained constant. The present scientific tendency of reframing direct effects as indirect effects is the result of this. The idea of indirect effects can be used to show how each job has evolved into something more specific and specialized. However, the use of FinTech already exists and will continue to grow. Theories, models, and processes serve as the foundation for the innovation in the current investigation.

5.5. Insignificant Effect

The straight connection between *Behavioral Intention (BI)* and actual use of *Islamic Fintech* was measured after assessing the insignificant effects of acceptance, *EE, HM, FC, BI, and IFT use*. The above relationship crucially depends on accurate timing and appropriate utilization that allows for effective approaches and plainly emphasizes the ideas of acceptance and usage. The outcomes of current research were broadly aligned with those of previous research on the seven elements that increased the adoption and usage of *Islamic FinTech*. Furthermore, the results highlighted the significance of consumer approval of the use and acceptance of IFT in promoting its adoption. The findings indicated that an academic degree has a moderating effect, which provides strong support.

5.6. Moderation Analysis

The presence of a third variable, known as a moderator variable, may alter the connection b/w the independent and dependent variables. There are three methods for performing moderation analysis in PLS-SEM: the product pointer technique, the two-stage method, and the orthogonalization method. The two-stage method uses previously calculated latent variable scores for both the forecast and moderator, whereas the product indicator method uses every possible combination of latent predictor and moderator indications (Fassott, Henseler, & Coelho, 2016). For the second step of the analysis, which includes the relation, the predicting, and the moderating variable, the stored latent scores are utilized to generate the product indicator. We performed a moderation analysis with *Behavioral Intention* as the IV, FT in Islam applications as DV, and social profile including *age, gender, Academic degree, work experience, religion, managerial level, and linguistic* as the moderators. To compare the direct and moderation effects, it is important to first examine and evaluate the R2 changes in the major impact model and the interaction effect moderating analysis. For more information, refer to the table attached

Table 2: Bootstrapping results in interaction effects (Moderation Analysis)

MOD-Path	β	SD	t	P	95%CI	
					2.5%	97.5%
(EE*AD) -> BI	0.01	0.02	0.53	0.59	-0.03	0.06
(FC*AD) -> BI	-0.05	0.025	1.81	0.03	-0.10	-0.004
(HM*AD) -> BI	0.00	0.03	0.02	0.99	-0.07	0.06
(HT*AD) -> BI	-0.05	0.03	1.54	0.12	-0.11	0.01
(PE*AD) -> BI	-0.01	0.03	0.21	0.83	-0.06	0.05
(PV*AD) -> BI	0.02	0.03	0.74	0.46	-0.03	0.07
(SI*AD) -> BI	0.05	0.04	1.34	0.18	-0.02	0.12
(EE*AGE) -> BI	-0.08	0.02	3.37	0.00	-0.13	-0.04
(FC*AGE) -> BI	-0.04	0.03	1.44	0.15	-0.10	0.02
(HM*AGE) -> BI	0.06	0.03	1.69	0.09	0.003	0.11
(PE*AGE) -> BI	-0.03	0.03	1.21	0.23	-0.08	0.02
(PV*AGE) -> BI	-0.03	0.03	0.97	0.33	-0.09	0.03
(SI*AGE) -> BI	-0.02	0.04	0.45	0.66	-0.09	0.07
Mod (HT*AGE) -> BI	0.02	0.03	0.59	0.56	-0.05	0.08
(EE*GDR) -> BI	-0.03	0.03	1.28	0.20	-0.08	0.02
(FC*GDR) -> BI	0.01	0.03	0.29	0.77	-0.06	0.08
(HM*GDR) -> BI	0.02	0.03	0.60	0.55	-0.04	0.09
(HT*GDR) -> BI	0.04	0.04	1.10	0.27	-0.03	0.11
(PE*GDR) -> BI	-0.01	0.03	0.46	0.65	-0.08	0.03
(PV*GDR) -> BI	-0.01	0.04	0.34	0.74	-0.08	0.06
(SI*GDR) -> BI	0.01	0.03	0.41	0.68	-0.05	0.08
(EE*ML) -> BI	0.02	0.03	0.81	0.42	-0.03	0.08
(FC*ML) -> BI	0.04	0.04	0.95	0.34	-0.05	0.10
(HM*ML) -> BI	-0.02	0.03	0.47	0.64	-0.09	0.04
(HT*ML) -> BI	0.00	0.04	0.01	0.99	-0.08	0.07
(PE*ML) -> BI	-0.01	0.03	0.27	0.79	-0.06	0.05
(PV*ML) -> BI	-0.04	0.04	1.04	0.30	-0.12	0.03
(SI*ML) -> BI	0.04	0.04	1.07	0.29	-0.03	0.12
(EE*LAG) -> BI	0.00	0.02	0.09	0.93	-0.05	0.04
(FC*LAG) -> BI	0.06	0.04	1.55	0.12	-0.02	0.13
(HM*LAG) -> BI	-0.09	0.04	2.42	0.02	-0.14	-0.02
(HT*LAG) -> BI	-0.04	0.03	1.44	0.15	-0.10	0.01
(PE*LAG) -> BI	0.00	0.02	0.18	0.85	-0.05	0.04
(PV*LAG) -> BI	-0.02	0.03	0.58	0.56	-0.08	0.03
(SI*LAG) -> BI	0.05	0.04	1.33	0.19	-0.03	0.12
(EE*EXP) -> BI	0.00	0.03	0.04	0.97	-0.06	0.05
Mod (FC*EXP) -> BI	-0.01	0.03	0.17	0.87	-0.07	0.05
(HM*EXP) -> BI	-0.01	0.03	0.36	0.72	-0.07	0.05
(HT*EXP) -> BI	0.04	0.03	1.37	0.17	-0.02	0.10
(PE*EXP) -> BI	0.01	0.02	0.32	0.75	-0.04	0.06
(PV*EXP) -> BI	0.03	0.03	1.08	0.28	-0.04	0.08
(SI*EXP) -> BI	-0.04	0.03	1.46	0.15	-0.09	0.02
(EE*REG) -> BI	0.00	0.02	0.05	0.96	-0.05	0.04
(FC*REG) -> BI	0.01	0.04	0.22	0.82	-0.06	0.08
(HM*REG) -> BI	0.00	0.03	0.02	0.98	-0.05	0.06
(HT*REG) -> BI	0.00	0.04	0.08	0.94	-0.09	0.08
(PE*REG) -> BI	-0.03	0.02	1.45	0.15	-0.08	0.01
(PV*REG) -> BI	-0.01	0.03	0.34	0.74	-0.07	0.05
(SI*REG) -> BI	0.00	0.03	0.17	0.87	-0.06	0.05
(BI* ML) -> IFT use	0.01	0.02	0.51	0.61	-0.03	0.05
(BI*AD) -> IFT use	0.05	0.03	1.77	0.04	0.004	0.10
(BI*AGE) -> IFT use	-0.01	0.03	0.40	0.69	-0.06	0.04
(BI*EXP) -> IFT use	-0.01	0.03	0.51	0.61	-0.06	0.04
(BI*GDR) -> IFT use	-0.02	0.02	0.69	0.49	-0.07	0.03
(BI*LAG) -> IFT use	-0.02	0.03	0.92	0.36	-0.08	0.02
(BI*REG) -> IFT use	-0.03	0.03	0.97	0.34	-0.08	0.03

5.7. Age (AGE) relationship between EE and BI

The interrelate social by Age of innovation-driven technology or usage is a key asset for a society's ability to create value. The interrelate social/Age relationship between *Effort Expectancy* and *Behavioral Intention*. Numerous studies have examined the impact of *age* on *Effort Expectancy (EE)* and the potential for *EE* to operate directly on *Behavioral Intention* across ages. The adoption paradigm for fintech refers to the habituation perspective, whereas the immediate activation paradigm (BI) is consistent with the second (*Islamic fintech use*) paradigm.

When it comes to the idea that objects or signs of adoption might set off pre-existing adoptions and intents, BI is consistent with *Islamic Fintech*. It is possible to alter *Behavioral Intention* without deliberate mental activities like concept formation or retrieval by adopting and activating goals. After *Islamic Fintech* has been adopted, approved, and used by interrelate social/Age, a favourable attitude toward its utilization may have evolved. For example, Fintech acceptability and Islamic Fintech are excellent to buy so that the end goal will remain fresh in the buyer's mind (Asad, Shaheen, & Aftab, 2021). When Fintech is widely adopted, it has the potential to set off a domino effect of positive attitudes and actions. It's reasonable to conclude that if general acceptance rises with usage, it is due to customer demand. On the other hand, Fintech presupposes that sensory inputs may directly engage behaviour and that frequent acceptance leads to purpose. In the end, we won't need to use our prefrontal cortexes to deliberate before reacting to the same stimuli again. In contrast to *Islamic Fintech*, fintech promotes the idea that new habits are formed by repeatedly reinforcing the stimulus-action connection, like in classical conditioning. For instance, a customer will react quickly if fintech creates an environment conducive to adopting and using *Islamic Fintech*. In this case, there is no deliberate action or goal; rather, the context of adoption has been accepted in accordance with the act. There is a significant difference between widespread acceptance and *Islamic Fintech* usage in terms of the amount of pre-use intentional consideration prospective users of *Islamic Fintech* make before making a decision to use it (Ali, Raza, Khamis, Puah, & Amin, 2021). Once we have seen something several times, either with an immediate response or with a planned response, we have a tendency in academics to form neural connections between the intention and the use. This conduct could be brought on by the connection. As a result, both conventional and *Islamic Fintech* require ongoing acceptance. However, acceptance of change is a sign of acceptability, and it happens quickly in a market like the Saudi Stock Exchange. Both the acceptability of fintech and the number of businesses using Islamic fintech are rapidly growing. For example, Islamic financial technology has come a long way since 1983. Fintech has come a long way from its initial, institution-only analogy models; today's financial institutions may utilise dozens of thousands of Fintech apps, accept Islamic banking and financial operations, and pay to financial institutions. The share market paradigm has dominated consumers' relationships with fiscal firms and commercial banks in recent years (Agustiningasih, Savitrah, & Lestari, 2021). As a result, there is currently no unanimous agreement that *Islamic Fintech* should be approved and implemented.

H13.b: Age moderate the affiliation between effort expectancy and behavioral intention.

5.7.1. Age (AGE) and Language (LAG) relationship between HM and BI

The interrelate social/Age include relationship between Hedonic Motivation and behavioral intention. When it comes to the adoption of *Islamic fintech*, such as hedonistic motivation, there is a moderate correlation between *age* and *language*. It's crucial to remember that language use and the reasons behind it change as people become older. Hedonic drive causes various generations to have varied language requirements and preferences. Even during the course of a single person's lifetime, linguistic practise changes and evolves. Because *Hedonic Motivation* varies from culture to culture, language use will too. It's important to take a variety of things into account, like language and age (Gungor & Kurt, 2021).

5.7.2. Age (AGE) relationship between HM and BI

Technological forecasting factors include social/Age relationship between Hedonic Motivation and behavioral intention such as Every learning process has two primary phases: the invention cycle and the diffusion cycle, during which information is spread throughout the productive system. The first age-effect theory serves as the foundation for this notion. The impact relationship between *Hedonic Motivation* and *Behavioral Intention* is anticipated to be influenced by individual differences in inventiveness, novelty seeking, and assessments of the

originality of the target technology. Independence of mind and a desire to learn new things are traits of old age. The pursuit of new experiences and intellectual stimulation is inextricably linked to aging. The hedonistic desire to pursue any financial objective may be satisfied by using problem-solving and curiosity (Odei-Appiah, Wiredu, & Adjei, 2022).

Users of a cutting-edge product may use it only because they find it fascinating. A hedonic incentive, such as interest, plays a role in managers' initial adoption of novel knowledge. The novelty eventually wears off, and people start using the technologies for more practical reasons, like better planning or higher efficiency, as time goes on and they acquire expertise. Therefore, as people grow older, they will be less affected by the hedonic drive when deciding when and how to use technology (Najib, Ermawati, Fahma, Endri, & Suhartanto, 2021). In addition, ideas from people of all genders and experience levels are equally welcome, when it comes to creating innovative consumer technology. When new technologies are introduced, users are often eager to explore their innovative potential. Due to this increasing tendency, the role of hedonistic rewards in early technology adoption will rise. As a result, differences in the moderating effects of *age* and *gender* will emerge (Tamilmani, Rana, Prakasam, & Dwivedi, 2019). This leads to the hypothesis.

H13: Age moderate the association between Hedonic Motivation and Behavioral Intention

5.7.3. Language (LAG) Relationship between HM and BI

The Second Environmental/Language Effect is caused by *Hedonic Motivation*. The study's authors hypothesise that language's moderating influence on the connection between *Hedonic* and *Behavioural Intention* will bear fruit. In addition to using social role theories, it illustrates how hedonic incentives impact transitions to Islamic finance (Alam & Nazim, 2021; Kettell, 2011). Based on the literature mentioned above, Islamic finance professionals value taking and expressing a broad range of societal perspectives. *Islamic Fintech* is often independent, competitive, and founded on pre-screened facts and judgments, while language is more collaborative, helpful, and subtle (Firmansyah & Manaf, 2020). Consequently, *IFT* is more focus on the cost of belongings, services and encourage restraint in their usage than conventional forms of finance. Language users are also saving money since they take a more active role in the buying process. Since *Islamic Fintech* is more likely to try out novel methods, it stands to reason that the hedonistic incentive fintech gives innovation will be greater in the Islamic financial sector. There will be a wider gap between the speaking region and other communities as the language community develops and takes on greater maternal roles. The language will become more responsive to new ideas because of their standing as household financial decision-makers. In this regard, language plays a key role in the development of new products and services (Bhardwaj, Sinha, & Gupta, 2019).

We designed an English-language questionnaire and had it reviewed by specialists in *Islamic Fintech* to see whether there was a linguistic impact on our findings. The questionnaire had to be translated from English into Arabic and back again to ensure fairness since Arabic is the primary language used at Saudi banks and is spoken by the vast majority of customers. A professional translator and two research assistants worked separately to translate English into Arabic.

H16: Language has a moderate effect on the association between H M and BI.

5.7.4. Frist-academic degree (AD) relationship between FC and BI

Technological Factors include relationship's facilitating conditions and behavioral intention. Technological factors are known as an *Academic Degree*. As a Facilitating Condition for Education, the term "academic" is used to describe things that relate to the work done in *Behavioral Intention*, especially work that involves education or education level that has a modest effect on the desire to change behavior. The links between each construct's *Behavioral Intention* and *Islamic Fintech/usage* behaviour are comparable, as shown by the empirical findings given in *facilitating conditions (FC)*. It is particularly true with regard to whether or not people will adopt *Islamic fintech*. However, *Behavioral Intention* shows that the effect of education level on intent is null and void (Ali et al., 2021).

The adoption of Islamic financial technology into the mainstream lags much behind that of financial technology. But with UTAUT, it's the consumers, who conceived of the concept and

who typically come up with novel applications. The innovation framework may significantly affect the dissemination and implementation of financial technologies, particularly *Islamic fintech*. The influence of the Saudi stock market on the spread and usage of *Islamic Fintech* stands out among other forms of Islamic banking and financial services. It is standard practice for market researchers to consider both quality control and the present economic condition when making price predictions. The curriculum keeps tabs on these developments and recognizes customers' mental calculations when weighing the pros and cons of embracing FT. When the observed assistances of employing *IFT* offset the inhibiting state, the enabling situations has been satisfied. It is also possible to facilitate behavioral motivation by creating favorable conditions. Therefore, we develop models of technology adoption intent that consider the context (Tarique & Ahmed, 2021). Our initial adjustment to UTAUT is to create a direct link between the *Facilitating Conditions* and *Behavioral Intention* for *Islamic fintech* use, expanding on the already-existing correlation between *behavioral intention* and the use of fintech (Sulaeman & Ninglasari, 2020). The UTAUT suggests that behavioral intent directly impacts how quickly *Islamic fintech* is adopted. A supportive environment might impact user behaviour more than is warranted for fintech adoption (Setiawan et al., 2021).

According to this research, the impact of positive traits on *behavioral intention* is expected to be determined only by the amount of education possessed by the individual. The cognitive abilities of people naturally decline with age, making it increasingly difficult for them to learn and adapt to new technologies. The natural deterioration in brain function and memory that comes with getting older may be at the root of this problem. As a result, older customers value the availability of appropriate assistance more than academic knowledge. As a result, academics are more likely to put forth the extra effort to overcome obstacles. In contrast, financial institutions tend to focus on the sheer greatness of the task and its method. When seeing the adoption of new tech application, men incline to rely less on exterior backup elements than financial institutions (Hasan et al., 2020).

Rank in schooling Perceived academic commitments may account for certain variations in academic success in countries where academia is more challenging. Another benefit of *academic degree* is managing the correlation between *Islamic Fintech* widespread adoption and widespread usage. Individuals become more self-sufficient as they become more familiar with their technology and advance in their education. The meta-analysis found that people with higher education or expertise were more likely to depend on favorable circumstances. In addition, the correlation between intent to use and actual usage of fintech strengthens when a person's level of education is high. It is important to note that graduation rates vary among institutions depending on how much emphasis is placed on task-focused training and equipment quality. As faculty members, especially managers, continue to advance in education, the existing gap across faculty ranks will widen even more. As students get older, it is more and more clear that they are unable to take advantage of helpful settings (Firmansyah & Manaf, 2020).

Several degree combinations may influence the relationship between facilitative conditions and behavioral goals. It includes this because consumers with insufficient technical skills and knowledge (those with fewer degrees) benefit more from the influence of higher education on their learning than those with sufficient technical skills and expertise (those with more degrees). As was previously said, at the beginning stages of technology adoption, reducing the amount of research and education required is of utmost significance, which makes the goal behind one's conduct all the more vital (Czaja et al., 2006). As a result, we hypothesized.

H17: An AD has a moderate influence on the connection of FC and BI.

5.7.5. Second-Academic Degree (AD) relationship between BI and IFT use

Technology is a key driver of change that matters for all the big problems that Academic consider by Degree technological factors as part of Academic Degree. The likelihood of individuals to employ Islamic Fintech is transitionally influenced by their educational backgrounds. Thus, the level of innovation via which the indirect conditional effects were triggered must be taken into account when analyzing FC on BI and UB. If consumers perceive that acceptance of the transition is normally steady, they are more likely to create and activate the link between behavioral intention (BI) and Islamic fintech as well as usage behaviour (Saba, Kouser, & Chaudhry, 2019). This would stop it from influencing customers through conditional

factors or utilizing behaviour in any other way. Individual differences in how information is processed, and memory associations may have an impact on conditional indirect's effectiveness. If a consumer has a weaker tendency to manage key information in a controlled and correct manner or is less responsive to changes in context, the reliance on preexisting conditioning to steer usage behaviour indirectly grows. When social norms change, consumers who are particularly susceptible to them, such as those who commute to work on public transportation, are less likely to continue adopting conditioned indirect access to the web. Customers who are less concerned with acceptance may fail to notice a number of unexpected behavioral effects. There are two ways to move between applications. Processing information and cues is essential in both scenarios. The results show that people's levels of exercise will differ throughout each path. It also lists three categories of personal traits that we anticipate would affect how customers identify cues and arrange their activities, moderating the effects of conditioned direct and indirect outcomes on acceptance and use of *Islamic Fintech* (Baber, 2020).

The advantages of the association between intention and *Islamic Fintech use* signals are most affected by the condition. The connection between knowledge and innovation grows and deepens with repeated exposure. The result may be taught, and repetition is the only method for making it remain in long-term memory and rise to the top of the hierarchy of important usage patterns and acceptance of *Islamic fintech*. While consumers may develop a condition after just a few instances of repeated exposure, they are more likely to make associations between signals and actions if they are exposed to the signals for longer. It is difficult for consumers to switch to new technologies due to their cognitive lock-in (Purwantini, Athief, & Waharini, 2020).

The spread of electronic gadgets may be responsible for an improvement in signal reception. As a result, users with greater experience will have a bigger impact on intention and applicability. Second, differences in cognitive processing are revealed depending on how much a person relies on outside factors to affect their behaviour. It has been demonstrated that the reliance on automated information processing restricts or hinders the elderly from learning new things. It might be problematic for a senior client to adopt a new method of performing things if they develop a habit of using a particular sort of technology.

Managers who become distracted by changes in direct impacts and cease utilizing their financial services are more likely to stop doing what they are doing than consumers who utilize their Islamic banking tools to earn both direct and indirect benefits. Additionally, age inequalities will reduce the impact of favourable circumstances. In this study, we observed that financial institutions are more inclined to give background information and elaborate on crucial subjects when speaking with clients than are males. Statistics show that when determining where and how to invest their money, banks are more cautious than men. Men have a tendency to take in stimulus and information in a more general way, whereas institutions have a tendency to look at things in a more detailed and thorough way. This is another reason why men and women think differently. In order to reduce the impact of utilization on long-term planning, banks will therefore keep an eye out for any indications of changes in inappropriateness or use (Noor et al., 2022).

Lastly, *age, language, and academic degree* can all be used together to lessen the effect of utilization on behavior. The effect of education on spending varies by age and language. It is more challenging for women to learn technical skills through hands-on experience due to their age. As we get older, our ability to think and reason gets worse. Fellows of a certain oldness are significantly inclined to use schemas made from prior practices to figure out a individual's objects, while women within the identical age cluster favour studying things in a more refined and detailed way (Czaja et al., 2006). The academic or educational degree is determined on how applicable it is in the actual world. For example, older males who have used Islamic banking for a while are the least likely to observe alterations or brand-new indications in how people accept and use *Islamic Fintech*. Their Islamic banking will only be focused on using financial products (Chapra¹, 2009; Tlemsani & Matthews, 2019). If a company's management lacks extensive knowledge of the Islamic finance sector, it is more likely that the Islamic financial institutions will keep an eye on the FinTech sector and implement the necessary reforms.

This will make it more difficult for bank managers with less experience to draw a direct connection between the use of *Islamic Fintech* and subway approval, as they would have done in the past. In conclusion, we believe that older males, especially those who are well-versed in

technological factors, will be most affected by usage (Odei-Appiah et al., 2022). Higher-achieving individuals are more likely to continue using if they have more opportunities to see cues and practice the associated behaviour. People's behaviour grows more rooted and attentive to environmental cues as they acquire more education. As a result, *behavioral intentions* become less significant in deciding how people use technology as their level of knowledge rises. Psychology research suggest that experience may mitigate the influence of a person's preferences on their behaviour. For instance, a field study found that the frequency with which *Islamic fintech* is used has less of an impact on usage in the future. According to the logic of fintech, an increase in language use indicates a higher likelihood of strengthening the connection between behaviour and choice, which would aid in capitalization (Czaja et al., 2006). We therefore form a hypothesis.

H23: The relationship between behavioral intention and Islamic Fintech use is moderately influenced by academic degree.

6. Conclusions and Implications

The adoption and implementation of *Islamic Fintech* are complicatedly influenced by academic and auxiliary elements, technological forecasting according to interrelate social, environmental and technological factors. First, Social Factors relationship between *hedonic rewards* and *behavioral intention* which influenced by *academic* factors like *educational level, age, and language*. In addition to demographic indicators like a *college degree, demographic variables* can have an impact on an individual's intent to act. It is significant to note that the outcomes of *Islamic Fintech* are affected both in the short and long terms by a second *academic degree*. It takes a combination of adoption and use of an *IFT* viewpoint on usage and the more contemporary understanding of usage based on automatic activation to understand how managers use academia. Based on demographic factors such age, education level, academic degree, and first language, *Islamic FinTech* adoption and use varies (K. Ahmad & Yahaya, 2023). Overall, our findings validated the role of *academic degree* in *Islamic FinTech* acceptance and usage as well as in UTAUT2, which has been revised to take into account these specifics (Hazzi & Kilani, 2013; Wilson, 2019). Our empirical findings on the estimated value of prices can help *Islamic fintech* companies develop and implement approved pricing strategies. Our research demonstrates that environmental factors like the perceived value of the technology's benefits and the amount of money spent on installation fees have an impact on people's willingness to adopt and use *Islamic Fintech*. It should be emphasized that the existing framework for adopting fintech depends significantly on the movement of technological factors, with acceptance and use being the most popular payment methods (El Qorchi, 2005). Islamic Fintech may be significantly impacted by the growing use of fintech (Ali et al., 2021). Existing pricing mechanisms, though, might not fully capture this.

6.1. Limitations and recommendations

In the context of academic's factors, there are complex entities such as the acceptance and use of Islamic Fintech. The improvement of one's academic or educational degree may be considered a management activity by technological forecasting. The following is an approximation of a methodological framework to facilitate organizational learning at any corporate level, as well as a synthesis of social, environmental and technological factors as the process of improving the creation and application of new knowledge. First, the findings' broad applicability is an issue for social factors. It's important to note that the results of our research may not be transferable to nations with less technological advancement because it was conducted in Saudi Arabia, a nation with a reasonably high penetration of banking institutions, conventional banking, Islamic banking, financial sectors, financial firms, and commercial banks. Second, even though our sample size was very young—31— environmental factors findings might not be generalizable to people who are considerably older. Thirdly, all *Islamic Fintech* have not before been the subject of a detailed research. Therefore, by looking at UTAUT2 over a wider range of demographics interrelate social, environmental and technological factors, future studies will be able to build on our findings. We also included effort expectation, *Hedonic Motivation (HM)*, and enabling situation as predictors in light of significant new theoretical advancements that were contributed to the UTAUT results. If other crucial characteristics are identified in subsequent research, UTAUT might be able to be adjusted to a larger range of circumstances about the espousal and use of *IFT*.

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