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Behavioral Intention to Adopt Islamic Financial Technology: Theory of Planned Behaviour with Gender Moderation

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ABSTRACT

The Islamic banking industry in Indonesia continues to grow, as evidenced by the presence of technology-based services. This study aims to test the application of the theory of plan behavior in explaining customer intention to use Islamic financial technology by adding gender variables as moderators. Primary data were collected from 298 Islamic fintech users through direct and online surveys. The sample was selected based on the purposive sampling technique. Using PLS MGA analysis, this study found that attitude, subjective norms, and perceived behavioral control positively affect the intention to use Islamic fintech, except for perceived behavioral control in the male gender. Using the MGA, Parametric, and Welch-Satterthwait tests, the study also revealed no significant difference between males and females in utilizing Islamic fintech. This study expands the understanding of psychological and social factors in adopting Islamic fintech. It also contributes to the literature by filling the research gap that has not considered gender moderation in adopting Islamic fintech.

KEYWORDS
Islamic fintech
Intention to use
TPB
Gender moderation
PLS MGA analysis

Introduction

In the current age of globalization, Islamic finance is expanding and attracting increased attention. It operates within Sharia principles as the foundation of its financial dealings (Dharani et al., 2022; Naeem et al., 2023). There's potential for financial technology to contribute to the advancement of Islamic finance (Banna et al., 2021). Presently, technology has integrated deeply into our lives (Banna et al., 2022a). Information and communication technology are reshaping the economies and social landscapes of developing nations, with financial technology playing a significant role in global economic dynamics (Abbasi et al., 2021). Many scholars define financial technology as digital tools utilized for financial transactions (Mohamed & Ali, 2022; Saksonova & Kuzmina-Merlino, 2017). Financial technology serves as a reliable intermediary and simplifies financial transactions in daily life, ushering in a new era in financial services and proving to be an effective tool for banks and other financial institutions (Nguyen et al., 2022; Chinnasamy et al., 2021; Baber, 2020a).

Islamic financial technology (Islamic fintech hereafter) shares similarities with conventional technology but distinguishes itself through adherence to Sharia principles (Chong, 2021). It blends Islam, signifying Sharia-compliant transactions, with financial technology, denoting the use of technology in financial services. Non-compliance with Sharia principles renders financial technology haram or invalid (Hassan et al., 2020; Lajis, 2019). Islamic finance embraces technology to create products like digital

transaction tools, crowdfunding, and P2P lending (Ascarya, 2022; Nor et al., 2021). While financial technology focuses on conducting financial transactions using innovative technology, Islamic financial technology innovates within Sharia boundaries (Karim et al., 2022; Khan et al., 2020). As the Islamic financial market expands, Muslims seek Sharia-compliant financial solutions (Khan & Rabbani, 2022; Rabbani et al., 2022). Financial technology can aid the growth of Islamic financial institutions by enhancing accessibility, efficiency, and transparency (Banna, et al., 2022b).

The rise of technology in financial services stems from various factors, including reducing opportunity costs and boosting customer satisfaction, leading to improved Islamic financial institution efficiency. With financial services accessible anytime, anywhere via the internet, people can conveniently conduct transactions with just a click (Rabbani, 2022; Tajudin et al., 2020). Islamic financial technology could play a crucial role in digitally delivering financial services to meet the objectives of Islamic financial inclusion, social justice, and wealth equality in society (Baber, 2020a). Social financial services like zakat, *qardh-al-hasan*, and microfinance can be administered using artificial intelligence and blockchain technology to realize these goals (Atif et al., 2021; Khan et al., 2020).

Many studies emphasize the benefits of financial technology (Ahmed et al., 2020; Ashta & Biot-Paquerot, 2018; Fu & Mishra, 2022; Mazambani & Mutambara, 2020; Hu et al., 2019; Lee & Shin, 2018; Yan et al., 2023). They explain that: Firstly, financial technology helps increase transparency, accessibility, and flexibility, which confers less risk and increases shareholder earnings. Secondly, the expansion of financial technology can be credited to the widespread availability of mobile internet services to bank customers. These factors collectively indicate that the financial technology market is poised for broad and rapid development in the future. (Baber, 2020a; Chinnasamy et al., 2021; Hendratmi et al., 2020).

In the context of Indonesia, as a country with a majority Muslim population, Indonesia has great potential for Islamic fintech. However, most fintech lending companies in Indonesia are conventional with interest-based transactions. There are two types of fintech in Indonesia at present: peer-to-peer (P2P) lending and crowdfunding. P2P lending is a platform connecting lenders and borrowers. By the end of March 2024, only seven P2P lending companies were operating under Islamic Sharia law and were registered by the Indonesian Financial Services Authority (OJK, 2024). This figure is 87 lower than its conventional counterparts. Concerning crowdfunding, the Financial Services Authority (FSA) of Indonesia has introduced Securities Crowdfunding (SCF), which allows companies, including micro, small, and medium enterprises (MSMEs), to raise capital from a large group of investors. By the end of 2023, only five Islamic SCFs were registered by FSA.

The effect of moderating variables in technology adoption research is not well understood (Moris et al., 2005; Sun & Zhang, 2006). Venkatesh et al. (2003) conducted an eight-model study that showed six models could be expanded using moderating variables. Furthermore, it found that the explanatory power increased to 52% using the moderating effect of gender on the expansion of the technology acceptance model. Binyamin et al. (2020) state that student awareness of technology adoption provides a deeper understanding of the decision to adopt technology between different student groups. This understanding helps design strategies for individuals to adopt financial technologies such as Islamic mobile banking or Islamic internet banking.

On the other hand, researchers analyze data using the assumption that the data comes from a homogeneous population. Otherwise, this assumption is not always true (Hair et al., 2017). Not considering heterogeneity between observations can affect validity and lead to incorrect interpretations (Hair et al., 2012). For example, when the relationship between the two constructs is negative for men and positive for women, it can be said that the analysis is insignificant. To overcome this gap, this study examines the moderating effect of gender in adopting Islamic fintech in Indonesia using the theory of planned behavior approach. Reviewing some literature, it can be understood that many previous studies have only focused on observing users' intentions in using Islamic fintech with different types of variables.

Therefore, the current study used the theory of planned behavior to predict customer intention to use Islamic fintech. Furthermore, to meet the novelty, this study uses gender as a moderation variable.

Literature Review

Theory of Planned Behavior

Intention to use technology could be explained using the theory of planned behavior. The theory is prevalent because the modeling is precise for predicting the intention to use technology (Hu et al., 2019). It is an extension of the reasoned action theory model (Mittelman & Rojas-Méndez, 2018), which describes three factors driving the intention to use technology. They are attitude, subjective norms, and perceived behavioral control. Attitude assumes that an individual's propensity to perform a particular activity will increase if they find that the behavior is about to produce the desired result; subjective norms assume that they believe that other individuals want them to behave in a certain way, and perceived behavioral control assumes that they have sufficient resources and opportunities to do so in such behavior (Bhatti& Husin, 2020; Zaremohzzabieh et al., 2019).

In this current study, the authors tried to investigate whether the theory of planned behavior was also applicable to explaining users' intention to use Islamic fintech. As stated in the introduction, current research on Islamic fintech users' intentions tends to involve different variables. Therefore, this study fills the gap by examining the applicability of planned behavior theory in explaining the phenomenon by adding gender as a moderating variable. It is predicted that users' intention to use Islamic fintech could be driven by attitude, subjective norms, and perceived behavioral control. It is also predicted that gender could moderate the impact of those three behavioral variables on users' intention to use Islamic fintech.

Attitude and the Intention to Use Islamic Fintech

The theory of inner attitudes about what Ajzen's planned behavior puts forward is explained as an evaluation of a person's positive and negative beliefs or feelings when he is about to perform a behavior (Chong, 2013). According to Chong et al. (2015), attitudes toward behavior are determined by beliefs about the consequences of behavior, also called behavioral beliefs. (behavioral beliefs). This belief is related to the subjective assessment of the individual towards his environment based on his understanding of the individual and himself in the environment, which is carried out by associating certain behaviors with the benefits or disadvantages that may occur if the individual does it or not.

A Muslim's attitude toward behavior has its processes and principles, where a Muslim's decision-making process begins with recognizing problems, seeking information, and evaluating alternatives. This alternative evaluation consists of the denial of danger, the perception of necessity in Islam, and the perception of *Mardhatillah* or the pleasure of Allah Almighty. Thus, giving rise to a decision whether the decision to behave will be carried out or not (Churchill, 1979). According to Chong (2013), there are two groups in the formation of attitudes: First, behavioral beliefs, which are a person's beliefs in behavior and these beliefs will encourage the formation of attitudes; Secondly, evaluate behavioral beliefs that belong to individuals positive or negative evaluation of behavior based on the beliefs of the individual. A Muslim who makes the Qur'an a guide to his life that he believes in is undoubtedly different from the beliefs of non-Muslims. Based on these evaluations and beliefs, a person's attitude can be formed. The explanation leads to Hypothesis 1 (H1).

H1. Attitude has a positive effect on the intention to use Islamic fintech.

Subjective Norms and the Intention to Use Islamic Fintech

An individual's perception of people's expectations that affect their lives whether or not to perform a behavior, is called a subjective norm. As the name implies, this perception is subjective and influenced

by beliefs. According to Churchill (1979), some things that can influence subjective norms are family support, people considered important, and support from peers (friends and relatives). Chong (2013) states that subjective norms have two components: normative beliefs and the motivation to adhere to them. Normative beliefs are beliefs about others towards someone that refer to whether or not to behave. They could also relate to the opinions of influential figures or people in a person's life so that it becomes their view that makes that person do or not do something. There is the encouragement of people with the motivation to follow their opinions in doing or not doing something that can shape a person's decision to behave. Therefore, subjective norms are expected to positively affect how people behave, including in using Islamic fintech. Thus, Hypothesis 2 (H2) is formulated as follows.

H2. Subjective norms have a positive effect on the intention to use Islamic fintech.

Perceived Behavioral Control and the Intention to Use Islamic Fintech

According to Arif et al. (2016), behavioral control, usually referred to as perceived behavioral control, is an individual's perception of whether it is easy or not to manifest a certain behavior. A person's belief that they have good competence accompanied by facilities can improve behavioral control. In conditions of strong and convincing behavioral control, a person has clear information about the behavior in question, so he can practice to increase his confidence in his ability in the field. This behavioral control strengthens motivation (Chong et al., 2015). To measure behavioral control, Dabholkar & Bagozzi (2002) suggest that behavioral control can be measured in two ways: by directly measuring a person's control in displaying certain behaviors and by measuring a person's beliefs about his or her abilities and opportunities to display behaviors. This study uses a second way to measure behavior control, which is by measuring beliefs about students' abilities and opportunities when they become investors in Indonesian Islamic financial technology. Therefore, perceived behavioral control is expected to affect the way people behave, including in Islamic fintech adoption. This statement leads to Hypothesis 3 (H3).

H3. Perceived behavioral control has a positive effect on the intention to use Islamic fintech.

Gender Moderation in the Intention to Use Islamic Fintech

According to Aboobucker and Bao (2018), some moderation is used in technology research. Sun & Zhang (2006) classify moderation into three groups, which are moderation related to organizations, technology, and individuals. Previous research has shown that gender plays an important role in moderation in research on the interest in using technology (Tarhini et al., 2014; Sun & Zhang, 2006; Venkatesh et al., 2003). Laukkanen (2016) revealed that gender significantly influences decisions. In line with Yousafzai and Yani-de-Soriano (2012), it was stated that technology readiness, age, and gender moderate consumer interest in Internet banking. So, this study uses gender as a moderation variable. Therefore, there is a possibility that gender could also play a moderation role in users' intention to use Islamic fintech, leading to Hyphotesis 4 (H4).

H4. Gender moderates the effect of attitude, subjective norms, and perceived behavioral control on the intention to use Islamic fintech.

Research Method

Research Framework

As stated in the introduction, this study aims to investigate the applicability of the planned behavior theory in explaining users' intention to use Islamic fintech. It also examines the role of gender in moderating the theory. Therefore, four hypotheses were formulated in this study. H1, H2, and H3 were developed based on the planned behavior theory, as discussed in the earlier sections. They are also supported by some prior studies on the intention to use fintech. (Abbasi et al., 2021; Baber, 2020b; Banna et al., 2021; Kou et al., 2021; Solarz & Swacha-Lech, 2021; Suryanto et al., 2020). H4 related to the

moderation role of gender variables is supported by prior studies such as Sun and Zhang (2006), Tarhini et al. (2014), and Venkatesh et al. (2003). Venkatesh et al. (2003) reveal that males and females differ in making decisions. Thus, it is expected that the behavior of males and females in deciding to use Islamic fintech might have differed. Figure 1 illustrates the research framework.

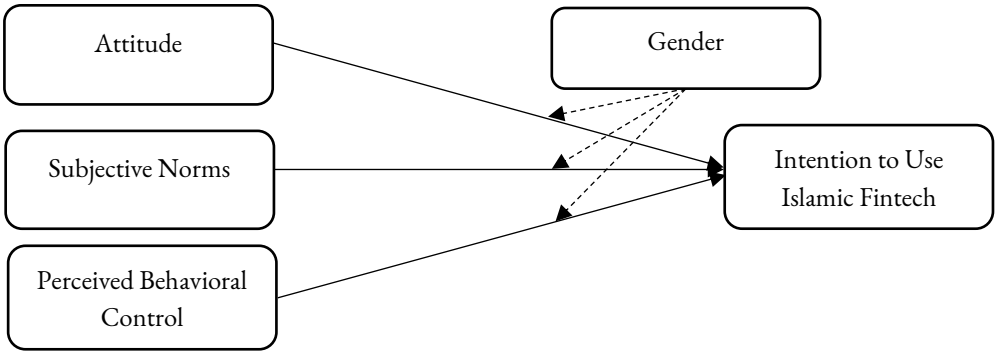

Figure 1. Research Framework

Sample and Data Collection Method

According to Wardiwiyono and Imron (2022), this type of study could be considered an observational study to answer research questions through hypothesis testing. It involves the researchers observing and collecting data without directly manipulating the variable. It utilizes primary data that were directly gathered from Islamic fintech users as the subject of the study. The research sample was chosen based on purposive sampling by selecting respondents who already used Islamic fintech (Lenaini, 2021).

The primary data was collected using questionnaires through direct and online surveys. The questionnaire was designed based on Peslak et al. (2010) and Taylor and Todd (1995). It was measured using a 5-point Likert scale from strongly disagree (1) to strongly agree (5) and divided into two parts. The first part was for the demographics of respondents, whereas the second part was the main part to collect primary data related to the variables being observed. Table 1 summarizes the operational definition of the variables and their measurements.

Table 1. Operational Definition of the Variables and the Measurement

Variable	Definition	Source of the Instrument	Item
Independent Variable (X)			
Attitude (AT)	Individual beliefs about positive or negative things when doing behavior	Taylor & Todd (1995); Peslak et al. (2010)	AT-1 AT-2 AT-3 AT-4
Subjective Norms (SN)	Individual assumptions are related to pressure from the environment around the individual to perform behavior	Taylor & Todd (1995); Peslak et al. (2010)	SN-1 SN-2 SN-3 SN-4
Perceived Behavioral Control (PBC)	Individual beliefs are related to the presence or absence of supporting or inhibiting factors that can give rise to behavior	Taylor & Todd (1995); Peslak et al. (2010)	PBC-1 PBC-2 PBC-3 PBC-4 PBC-5
Dependent Variable (Y)			
Intention to Use (IU)	A source of motivation that can drive individuals to do what is done	Taylor & Todd (1995); Peslak et al. (2010)	IU-1 IU-2 IU-3 IU-4

Data Analysis Method

This study used descriptive statistics and Partial Least Square (PLS) to analyze the data. Descriptive statistics was used to describe respondents' demographics and responses related to the research variables, whereas PLS was used for testing the hypotheses. Anggita et al. (2019) state that PLS is a component-based or variant-based structural equation modeling (SEM). SEM does not require data normality as in OLS and is effective for analyzing data from big samples (Aguirre-Urreta & Rönkkö, 2015; Hair et al. (2014). PLS-SEM analysis includes analyzing two models, the outer and inner models. The outer models are used to test construct validity and reliability, which are important to ensure the quality of the research instruments/questionnaires. The inner model is used to test causality or hypothesis testing. The validity test is assessed based on the loading factor. The indicator of each questionnaire item is said to be good if the loading factor is above 0.5 (Fachrudin et al., 2021). Hair et al. (2014) state that a variable is said to be reliable if the composite reliability above the rule of thumb is 0.7. Furthermore, inner model testing is carried out using the coefficient of determination (R square) and p values. Chin (2013) explained that the higher the coefficient of determination value, the better the model is for predicting research. For testing the hypotheses, the decision to accept or reject the hypotheses relies on the significance value of p. According to Sari and Hidayatulloh (2019) as well as Hidayah et al. (2023), a hypothesis will be supported when the p-value is less than 5%.

Furthermore, Multi-group analysis (MGA hereafter) is used to assess whether two or more variables have different or equal effects across groups. have different or equal effects across groups (MacKinnon, 2011). In particular, categorical moderator variables are more appropriate for using MGA when using SEM-PLS. In other words, MGA tests and compares the effects of each structural path between groups, parametric tests, and Welch-Satterthwait tests and bootstrapping (Aguinis et al., 2017; Cheah et al., 2020; Ting et al., 2019). Unlike ANOVA or t-test, the MGA procedure can be used to compare parameters between two or more groups. The structural model is assessed using the coefficient of determination (R-square), and the value should be above 0.33 (Chin, 1998).

Results and Discussion

Descriptive statistics were applied to describe the demographic of the respondents and the description of the variables. Table 2 and Table 3 summarize the analysis results.

Table 2. Demographics of the Respondents

Demographic	Criteria	Number	Percentage
Gender	Male	81	27.18%
	Female	217	72.82%
Age	< 25 years	175	58.72%
	26 – 35 years	99	33.22%
	6 – 45 years	19	6.38%
	> 45 years	5	1.68%
Education	High School	36	12.08%
	Diploma (D3)	30	10.07%
	Bachelor (S1)	195	65.44%
	Postgraduate (S2/S3)	37	12.42%
Occupation	Student	154	51.68%
	Teacher/Lecturer	41	13.76%
	Self Employed	15	5.03%
	Civil Servant/Military/Police	9	3.02%
	Employee	74	24.83%
	Entrepreneur	5	1.68%

Source: Primary Data Processed (2024)

Table 2 summarizes the demographic of respondents that were selected as the sample of the study. According to the table, of the 298 respondents, most of them were female. Even though half of the respondents were under 25 years old and were undergraduate students, this study involved diverse types of respondents based on age, education, and occupation.

Table 3 summarizes the descriptive statistics of both dependent and independent variables. The table shows that the dependent variable, intention to use Islamic fintech, has an average value of nearly 4 (3.77). It shows that, on average, the respondents' intention to use Islamic fintech was not quite high. Similarly, the average value of the respondents' subjective norms was just 3.91. It means that the respondents did not feel high pressure from the surrounding society or environment to use Islamic fintech. With regard to the attitude and perceived behavioral control variables, Table 3 reports that both variables have an average value just above 4. It means that, on average, the sample of this study had a positive attitude toward using Islamic fintech and felt the presence of support in doing so.

Table 3. Descriptive Statistics of the Variables

Variable	Mean	Min	Max	Std. Dev.
Intention to Use	3.77	1	5	1.08
Attitude	4.03	1	5	0.94
Subjective Norms	3.91	1	5	0.98
Perceived Behavioral Control	4.02	1	5	0.96

Source: Primary Data Processed (2024)

Validity and Reliability Test

Validity and reliability tests were conducted using the questionnaire to ensure the quality of data collected. For producing a qualified set of primary data, the questionnaire being distributed should be valid and reliable (Ahmad & Rusdianto, 2020); (Wardiwiyono, S., Sumaryanto, 2022); (Ibrahim et al., 2023). As stated in the Research Method section, the validity and reliability tests were conducted through outer model testing of PLS-SEM. Table 4 and Table 5 summarize the results of the outer model testing.

Table 4. The Result of Validity Testing

Variables	Indicator	Male	Female	Male (AVE)	Female (AVE)
Attitude (AT)	AT 1	0.822	0.714	0.610	0.625
	AT 2	0.854	0.813		
	AT 3	0.690	0.784		
	AT 4	0.748	0.845		
Subjective Norms (SN)	SN 1	0.811	0.678	0.598	0.513
	SN 2	0.761	0.593		
	SN 3	0.780	0.817		
	SN 4	0.793	0.758		
Perceived Behavioral Control (PBC)	PBC 1	0.819	0.776	0.624	0.601
	PBC 2	0.807	0.877		
	PBC 3	0.749	0.790		
	PBC 4	0.794	0.714		
	PBC 5	0.778	0.708		
Intention to Use (IU)	IU 1	0.857	0.829	0.685	0.575
	IU 2	0.773	0.720		
	IU 3	0.806	0.669		
	IU 4	0.873	0.806		

Source: Primary Data Processed (2024)

Table 4 shows that none of the loading factors resulting from the outer model analysis has a value of less than 0.5. Referring to Fachrudin et al. (2023) stating that a questionnaire item with a loading factor value more than the rule thumbs value of 0.5 is valid, it can be concluded that all items in the questionnaire used for data collection were valid.

Table 5. Reliability Test Result

Variable	Composite Reliability Male	Composite Reliability Female
Attitude	0.861	0.869
Subjective Norms	0.897	0.843
Perceived Behavioral Control	0.892	0.882
Intention to Use	0.856	0.806

Source: Primary Data Processed (2024)

Table 5 presents the results of reliability tests from the outer model analysis, measured by the value of composite reliability. The table shows that all construct/variables have a composite reliability value of more than the rule-of-thumb value of 0.7. Referring to Hair et al. (2014), it can concluded that the questionnaire/instruments used for measuring the four research variables were reliable.

Hypothesis Testing of H1, H2, H3

The hypothesis testing was conducted through the inner model test of the PLS-SEM. Additionally, to investigate the role of gender variables in moderating the theory of plan behavior in explaining the intention to use Islamic fintech, the inner model analysis was conducted in three model scenarios. The model scenarios are models involving all female and male respondents, female respondents only, and male respondents only. The first model utilized the data collected from all respondents (298 respondents), whereas the second and third models were analyzed based on the data from male respondents (81 respondents) and female respondents (217). The partitioning of the sample based on respondents' gender could allow sub-group analysis. Table 5 presents the results of the analysis based on the overall male and female model.

Table 5. Hypothesis Test Result

	Overall Model Adjusted R^2 = 0.622		Male Model Adjusted R^2 = 0.632		Female Female Adjusted R^2 = 0.643	
	Path Coefficient	P Value	Path Coefficient	P Value	Path Coefficient	P Value
AT→ IU	0.293	0.000	0.382	0.001	0.235	0.000
SN→ IU	0.248	0.000	0.415	0.310	0.389	0.000
PBC→ IU	0.390	0.000	0.121	0.000	0.326	0.000

Source: Primary Data Processed (2024)

Table 5 reveals that each path under the first scenario (overall model) has a p-value below 5% with a positive path coefficient. It implies that H1, H2, and H3 of this study were supported. It means that attitude, subjective norms, and perceived behavioral control positively affect the intention to use Islamic fintech. Perceived behavioral control has the highest impact on the intention to use Islamic fintech, which is 0.390, followed by attitude (0.293) and subjective norms (0.248). This finding supports the theory of planned behavior in the context of customers' intention to use Islamic fintech.

Moderating effect of gender

Turning to Hypothesis 4 (H4), stating that gender has a moderating role on the effect of attitude, subjective norms, and perceived behavioral control on the intention to use Islamic fintech, the decision to accept or reject the hypothesis lies upon the Multiple Group Analysis (MGA) results. The moderating

effect of gender was estimated through the MGA technique. The sample was divided into two groups: male (n = 81) and female (n = 217). The model was then estimated separately to verify the significance of the structural model. The MGA technique evaluates differences in path coefficients between groups and is used to evaluate group differences in PLS-SEM (Hair et al., 2017). Table 6 shows the path coefficient value in PLS MGA, which is used to assess the group comparison between males and females.

Table 6. Moderating Effect Test by Groups

Variable	P-value (male vs female)	Parametric test	Welch-Satterthwait test
Attitude	0.276	0.238	0.274
Subjective Norms	0.145	0.127	0.133
Perceived Behavioral Control	0.818	0.802	0.817

Table 6 shows that attitude, subjective norms, and perceived behavioral control factors do not affect the interest in using Islamic fintech; none of the *p-values* is less than 0.05. The same results were reported in the parametric test and Welch-Satterthwaite test. Although there is no difference, the bootstrapping results presented in Table 5 show the path coefficient difference between males and females. It shows that attitude in the male gender (β = 0.382) has a stronger path coefficient than female (β = 0.235). Meanwhile, perceived behavioral control in the male gender (β = 0.415) has a stronger path coefficient than female (β = 0.389).

Discussion

The Effect of Attitude on the Intention to Use Islamic Fintech

In research on the acceptance of technology, the actual use of technology is the primary dependent variable, and the intention to use it becomes a valid predictor (Premkumar & Bhattacherjee, 2008). Davis et al. (1989) state that the use of technology can be predicted from their intention to use. Flow theoretical models such as the Technology Acceptance Model (TAM) and Theory of Planned Behavior (TPB) have focused on the individual's attitude and behavior towards the intention to use technology. TAM, in particular, has become the focus of various studies on the intention to use it (Brown et al., 2012). From the TPB viewpoint, measuring behavioral intention is the best way to predict individual behavior. According to Ajzen (2001), intention plays a vital role in directing individual behavior. According to Hill et al. (1977), behavior is the direct application or proof of intention. Therefore, the intention to use technology directly influences the actual use of technology.

In relation to this study, when individuals have a positive attitude or directed goals, they will show good and directed intentions and use financial technology. They will use the facilities offered in financial technology by considering the consequences of these uses. Attitudes are also related to individual assessments of certain behaviors, whether those behaviors are good or bad (Untaru et al., 2016). Previous studies agree that attitude positively impacts the intention to use technology (Muslichah & Sanusi, 2019; Suki & Suki, 2018). Additionally, Briliana and Mursito (2017) opine that attitudes are the most significant predictor of individual behavioral intentions. Additionally, Rahman et al. (2015) as well as Hinsz and Nickell (2015), proved that when individuals show a positive attitude, their behavior is also positive.

The Effect of Subjective Norms on the Intention to Use Islamic Fintech

Research findings on the effect of subjective norms on users' intention to use technology show that the higher the subjective norm level, the more likely individuals are to use Islamic fintech. Subjective norms refer to individual perceptions about what you should or shouldn't do (Hill et al., 1977). In this study, subjective norms are defined as individuals who refer to the effect of individual perceptions on the use of Islamic fintech and whether or not they should use Islamic fintech facilities. The results of the analysis

suggested that subjective norms affect behavioral intentions to use Islamic fintech. The finding is consistent with research by Chiu and Leng (2016) as well as Liat and Wuan (2014). The driving factors for increasing the intention to use a product are due to high subjective norms (Mao & Lyu, 2017). An individual's perception of the pressure of those around them can influence intention. Suppose people around them have a positive attitude toward Islamic fintech. In that case, the person will likely make adjustments, and eventually, the intention to use Islamic fintech arises, and vice versa. Therefore, the greater the influence of subjective norms on the use of Islamic fintech, the more likely individuals will use it.

The Effect of Perceived Behavioral Control on the Intention to Use Islamic Fintech

Halimi et al. (2022) argue that perceived behavioral control is one of the factors that can encourage the intention to use. Perceived behavioral control is supported by adequate access, facilities, and skills to increase the intention to use it. Some researchers, such as Agag (2019) and Troise et al. (2021) found that perceived behavioral control positively influences the intention to use. TPBs are a socio-cognitive theory that provides an understanding of the influence of perceived behavioral control on the intention to act (Ajzen, 1985). The theory has been widely used to predict consumer behavior, including intentions to use Islamic fintech. Behavioral control refers to the skills and resources needed to use. Perceived behavioral control refers to factors that can inhibit behavioral performance (George, 2004; Shih & Fang, 2004). With increasing knowledge and ability to use, perceived behavioral control will lead to greater intention to use, in this case, the use of Islamic fintech. It means that the higher the perception of an individual's behavioral control over the use of Islamic fintech, the stronger the individual's intention to use Islamic fintech, and vice versa.

The Moderating Role of Gender on Predicting the Intention to Use Islamic Fintech

The findings from the MGA analysis using Smart PLS 3 show that gender has no moderating effect on attitudes, subjective norms, and perceived behavioral control on the intention to use Islamic fintech. These results are indicated by the p-value in PLS MGA $p>0.05$. It does not support H4 and rejects the results found by previous researchers (Laukkanen, 2016; Sum & Zhang, 2006; Tarhini et al., 2014; Yousafzai & Yani-de-Soriano, 2012). However, in this study, testing separately using bootstrapping shows that attitude, subjective norms, and perceived behavioral control have an effect on the intention to use sharia fintech, except for perceived behavioral control on males. Furthermore, testing the coefficient of determination shows that females have a higher coefficient of determination (female = 0.643) compared to males (male = 0.632).

Conclusion

This study aims to test the applicability of the Theory of Planned Behaviour (TPB) in explaining users' intention to use Islamic fintech by adding gender variables as moderation. The results showed that attitude, subjective norms, and perceived behavioral control positively affect the intention to use Islamic fintech. However, perceived behavioral control is not significant in male respondents. The Multi-Group Analysis (MGA) test and other parametric tests showed no significant difference in intention to use Islamic fintech between men and women. This study contributes to the understanding of psychological and social factors in the adoption of Islamic financial technology. It fills the gap of previous research that has not considered gender moderation.

This study has several limitations. First, this study used a sample limited to Islamic fintech users in Indonesia, so the results may not be generalizable to a wider population or other countries. Second, although it has included the moderating variable of gender, this study has not considered other factors that might affect user intentions, such as education level, income, or knowledge about Islamic fintech. Future research

is recommended to expand the sample coverage by involving users from different countries or regions to increase the generalizability of the findings. Research can also consider other variables such as education level, income, or user knowledge about Islamic fintech to provide a more comprehensive understanding of the factors that influence the intention to use Islamic fintech. Future research could also explore other moderating roles besides gender, such as age or technology experience, to understand more deeply the dynamics of Islamic financial technology adoption.

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