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Influence of Government Support, Technology Support and Islamic banking awareness on Islamic banking Choice in Indonesia with Moderating role of religiosity

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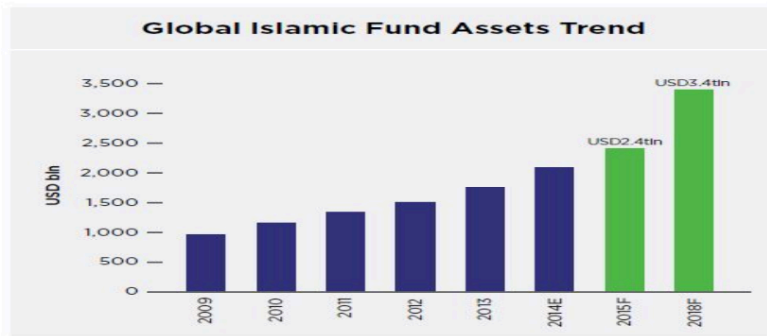
Indonesia has the largest Muslim populations in the world, but the market share of Islamic Banking in Indonesia is only five percent of its total banking system. To attract more Islamic banking customers is a major challenge to Indonesian Islamic banks. This study intends to examine the influence of Government Support, Technology Support and Islamic banking Awareness on Islamic banking Choice in Indonesia. The study also observes the moderating role of religiosity on the relationship of Government Support, Technology Support and Islamic banking Awareness with Islamic banking Choice. For the assessment of relationship among these factors the data was gathered from the bank customers who are teachers in schools, colleges and universities in west, center, and east regions of Indonesia, via a questioner. PLS-SEM statistical tool was used for data analysis. Results of this study revealed that Government Support, Technology Support and Islamic banking awareness has significant influence on selection of Islamic banking. Moreover, findings illustrated that religiosity plays a moderating role on the relationship of Technology Support and Islamic banking awareness with Islamic banking Choice in Indonesia, but religiosity does not moderate the relationship of Government support with Islamic banking Choice. This study contributes to Islamic finance and banking literature and provides empirical evidence that Government Support, Technology Support and Islamic banking awareness are significant antecedent of Islamic banking Choice.

Key words: *Islamic Banking, Government support, Technology Support, Religiosity.*

Introduction

Islamic banking has developed a widely growing industry in previous decades (Wajdi Dusuki & Irwani Abdullah, 2007). In Islamic as well as non-Islamic states, Islamic banking has gained wide attention (Iqbal, Molyneux, & Conermann, 2006; Karbhari, Naser, & Shahin, 2004), as shown in figure 1. Products and services of Islamic banking received equally widespread popularity in the Muslim states as well as non-Muslim states such as the UK, USA, Russia, Argentina, South Africa, Australia, India, Switzerland, Thailand, Philippines, Guinea, Denmark, Nigeria and Germany (Abdullah, Sidek, & Adnan, 2012). Islamic banking in non-Muslim states is accepted because of some of its unique characteristics. These characteristics include knowledge, reliability, stability in nature and benefits of investment without interest (Bananuka, Kaawaase, Kasera, & Nalukenge, 2019). In the countries where the Islamic banking system has prevailed, they enjoyed the privileges of interest free credit, economic prosperity and profit and loss sharing on an equal basis (Saif, Datin, & Muhammed, 2013).

Figure 1. Growth of Islamic Finance globally



Source: Various, KFH Research Database

Islamic banking sector is said to be the most important part in Islamic finance because it refers to the banking system that originated from Islamic rules. Besides that, Islamic finance and banking provide products and services based on shariah compliance. Islamic and conventional banking systems have many sharp differences. Firstly, Islamic banking conducts



all its transactions without involving any elements of “*Ribah*, *Maysir* and *Gharar*”, which is forbidden in Islamic business operations. Secondly, Islamic banking has the objective to fulfil the necessities of Muslims and indirectly provide an alternative to them in choosing products and banking services. According to Julia and Kassim (2019), Islamic banking and finance is based on the Quran and “*Sunnah*” and it is managed in accordance with the Islamic principles of justice and equality for the sake of the public. Comparatively with conventional banking, Islamic banking is a new phenomenon in the banking industry. Modern Islamic banking has its historical roots in 1963 when Mit Ghamr Savings Bank in Egypt was founded, and all its functions were based on Shariah principles. This is a new transformation for the Islamic countries where banks successfully prove that the Islamic principle or Shariah is valid and applicable in modern business operations (Al Balushi, Locke, & Boulanouar, 2019).

Previous researches highlighted a number of prominent elements that are importance for Islamic banking choice (Al Balushi et al., 2019; Bananuka et al., 2019; Lujja, Mohammed, & Hassan, 2018). According to Lujja et al. (2018), Islamic banking must have support from the adequate supervision and industrial growth with the support of regulations by keeping in view that Islamic banking will sustain public benefit. Lujja, Omar Mohammad, and Hassan (2016) argued that Muslim users have developed knowledge of Islamic financial system in relation to non-Muslim customers while other groups are not aware of the terminologies used in Islamic Finance. Additionally, Al Balushi et al. (2019) argued that there is a difference of behaviours towards this banking system among Muslim and non-Muslim customer. Motivation for non-Muslims customers is return on finance. In contrast, Muslims customers consider not only the profitability factor but they are also keen on Shariah compliance. Moreover, Bananuka et al. (2019) concluded that religiosity has significant association in relation to choosing an Islamic bank. Customer acceptance is the ultimate factor for the success and growth of banking.

According to the Indonesian Central Bureau of Statistics, the population of Indonesia in 2018 was 267 million. Among them, 237.89 million were Muslim, that have a 90 per-cent share of the total population. However, Islamic banking gained the attention of Indonesian customers at very late stage and the Indonesian share was only 5.1 percent of total global Islamic banking, despite having largest number of Muslims in the world. Later, in Indonesia, Islamic banking has gaining rapid attention and support not only from customers but also from groups of prominent scholars. Furthermore, the government is also concentrating on Islamic banking in the form of five year road maps for Indonesia (PY Lai & Samers, 2017) with the help of Otoritas Jasa Keuangan Indonesia (OJK) authority. According to the report of Otoritas Jasa Keuangan Indonesia (OJK) authority, 103 out of 162 Islamic rural banks have their basis in Java province. The statistics shows that a great number of the Islamic rural



banks are placed in Java and remaining provinces have very few numbers of rural Islamic banks. By considering the importance of Islamic banking and the prevailing situation in the country, the Indonesian government is making efforts to expand the Islamic banking network towards the whole of the country (GBG Indonesia, 2015).

Islamic banks in Indonesia are facing issues regarding expansion of the banking business. Islamic banking has the share of assets, funding and financing worth 6.5%, 5.1% and 3.64% respectively. Despite the fact that operations of Islamic windows and Islamic banks are constructed on Shariah principles, its share in the total banking system was 5.1 %. That is very low in comparison to conventional banking. By comparing the Indonesian share of Islamic banking with other countries, it is also a very small; Malaysia has 20%, Qatar 24%, and Turkey 7 % share in the total world Islamic banking system. The figures show the poor participation in Islamic banking of the Indonesian Muslim population; 237.89 million compared to the Malaysian total population of only 29.7 million that had 20.6 percent share in Islamic banking in 2013 (Economic Report, Ministry of Finance, Malaysia). This phenomenon presents potential for a study, highlighting the factors that are important for Islamic banks in developing appropriate strategies with the purpose of raising demand and gaining the attention of customers to use Islamic banking.

In comparison to the Organization of Petroleum Exporting Countries (OPEC) or Malaysia, the operation of Islamic banking in Indonesia was relatively late, starting in 1992. Moreover, Islamic banking did not receive supportive politically despite frequent meetings between the Minister of Finance Ali Wardhana, and OPEC members (Hosen, 2004). Resultantly, because of its late entry and infrastructure problems during the 1990s, Islamic banking in Indonesia did not grow rapidly as conventional banking did. However, since 2000, Islamic banking growth in Indonesia has increased after the government has undertaken several initiatives to expand Islamic banking. In the year 2000, two Shariah banks increased to three banks while three Shariah units were increased to 26 with 176 and 164 branch offices and sub offices respectively. There were 139 rural Islamic banks in the year 2009 (Syamsuddin, 2017). Since then, there are 11 Shariah banks with 1,920 branch offices, 24 Islamic Business units with 554 offices, and 160 rural Islamic Banks, at the end of year 2013 (Indonesia Central Bank, 2009; 2013). But still the share of Islamic banking is very low; only 5% of the total banking sector. Thus, there is need to study those factors that can contribute in the expansion of Islamic banking.

This study investigates the contribution of Government support, technology support and Islamic banking awareness in association with the Islamic banking choice in Indonesia. To the best knowledge of researcher, this is the pioneer study to examine the effect of



government support, technology support and awareness as appropriate factors of Islamic banking system, with the moderating role of Islamic religious obligations.

Review of Literature

Choice process can be defined in the words “the process through which individual adopters passes from awareness to full acceptance of a new innovation” (Rogers, 2010). Consequently, continuous use and recognition of a product is called choice. Furthermore, Rogers (2010) contextualizes the choice process in the sequence of information, recognition, decision, approval and finally adoption of a product. According to Ajagbe (2017), people of Indonesia are familiar with the operating methods of Islamic banking because a complete Islamic banking system exists in Indonesia. But, Similar to the other banking products, Islamic banking products also have an evolving process.

Lone and Ahmad (2017) argued that there are some difficulties in adoption of Islamic banking because opponents and advocates are there with their arguments. Arguably, a group of scholars in Indonesia is opposing Islamic banking system in view of religious thoughts but they are not considering the economic settings of this exceptional setup (Ajagbe, 2017). Moreover Ezech and Nkamnebe (2018) argued that religion is the most influential factor in the selection of banking. Furthermore, Owolabi Yusuf and Mat Derus (2013) found that reputation, visibility, result certainty and voluntariness are those factors that affect the choice of banks.

Sayani and Miniaoui (2013) found that the main selection criteria for customers is religion. However, image of bank and profit ratio on deposits is not a criteria of bank selection. Khattak (2010) found that people adopt Islamic banking systems in Pakistan as they are satisfied with some of the products and services of this system but they do not use some of their products, although they are aware of them. Almossawi (2001) conducted research on the determinants of consumer's bank selection decisions and found the elements that are important in choosing a bank. Those elements include service fee, image, interest rate on loans, loan sanctioning process, friendly cashiers, interest on checking account, interest on saving account, prompt loan approval, convenient hours, interest on CDs, ATMs in other areas, ATM availability, one-stop banking, overdraft protection, proximity to workplace, closeness to home, insured deposits, advise availability, drive-in windows, direct deposit and effective advertising. The results indicated that service fee, image, interest rate on loans, loan sanctioning process time and possessing friendly cashiers are the most important factors in bank selection.



Yahaya, Yusoff, Idris, and Haji-Othman (2014) conducted a study on adoption but the study was restricted because it focused on “customer involvement”, advanced to the product characteristics of Rogers’ adoption theory. The current study having the argument that “customer involvement” is obvious in Islamic financing and profit/loss sharing depends upon the profitability of business. Resultantly, by considering diverse-cultural nature of Indonesia and the kinds of product involved in Islamic banking, a wider argument can be developed. Indonesia is a country that has strong religious emotions as well as religious authorities. Indonesian people consider every matter in the light of religion whether it is an emerging national or economic issue. The inability of Indonesians to differentiate between religion and politics and from economic systems resulted in heated discussion on the popularity of the Islamic banking system (Yunusa & Nordin, 2015).

Development of Hypotheses

Government Support and Islamic banking Choice

The major problem that faces Islamic banks in most of the countries is regulation. Regulators have poor understandings about Shariah rules and regulation. The factor causes difficulties among the controllers and the Islamic banks which hinders the government to support Islamic banking (Karbhari et al., 2004). Mahmoud and Abduh (2014) argued that North Africa has a lack of support from the government for such promising financial systems. Abdullah et al. (2012) observed that economic settings, government legislations, poor knowledge of the system, inadequate research, least interest of employees and inadequate regulations are the major factors that create hurdles for the growth of the Islamic banking system. Ezeh and Nkamnebe (2018) concluded that government support and regulation are required for growth of Islamic banking, and government support played a crucial rule in Islamic banking development.

Moreover, Furqani and Mulyany (2009) argued that Islamic banking in Malaysia faces fewer problems on regulation issues because of the strong support from the government as well as the initiatives of the Bank Negara Malaysia such as the establishment of Malaysian International Financial Center (MIFC) in the ninth Malaysia Plan. The Malaysia government developed its banking sector into a leading country in Islamic finance. Since 2008 the government has provided tax incentives to those who are involved in Islamic financing products. There are no tax incentives for conventional banks. An assurance from the Bank Negara Malaysia that every effort will be made to make Islamic finance in Malaysia a priority indicates strong government support for Islamic Banking (BIS Review, 2004). The Malaysian sound Islamic banking system and its 60% Muslim population is making Malaysia a suitable market for Middle East financiers who make investments in the Islamic banks of Malaysia.

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Amin, Abdul-Rahman, and Abdul-Razak (2013) found that the majority of the participants who are involved in the policy making process of the corporate sectors believe that the Islamic banking system provides another attractive avenue contrary to conventional banking. Secondly, 65 percent of the respondents showed that they had inadequate information about this system. Furthermore, lack of promotional and marketing efforts could be another factor contributing to the smaller market participation of Islamic banking in Malaysia compared to its conventional counterparts.

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In line with the literature, regulations influence the growth of Islamic banking operations in the context of Malaysia and the United Kingdom. Therefore, it is hypothesized that government support and Islamic banking choice has a significant positive association.

Technology Support (Facilitating Condition) and Islamic banking Choice

Technology support (TS) is a significant variable to increase user's confidence and competency to participate in a systematic process (Fada & Wabekwa, 2012). Technology support enables an organization to improve its performance and competitive edge with better information systems (Rod, Ashill, Shao, & Carruthers, 2009). Abou-Youssef, Kortam, Abou-Aish, and El-Bassiouny (2011) found that technology support has a strong influence on the acceptance criteria of Islamic banking. Technology support increases flexibility and easiness for customers to use internet and e-commerce in handling their banking needs. In contrast, Yee-Loong Chong, Ooi, Lin, and Tan (2010) found that technology support did not affect customer's use of e-banking in Singapore. The findings were supported by Celik (2008), that showed Technology support had no significant impact on customer's use of internet banking in Brazil. Furthermore, Kesharwani and Tripathy (2012) found that automatic banking is the prominent factor in the criteria of bank selection. Yousafzai (2012) applied theories of Reasoned Action, Planned Behaviour and the Technology Acceptance Model to study the importance of technology support in the banking sector. The results showed that technology support affects the choice of banks.

The advanced technology makes sure the strong information system to enhance the productivity and competitive standings of a business. Globally, Information and computer technology is becoming most important factor in the life of people as well as society (Dastranj, Ghazinoory, & Gholami, 2018). The emergence of IT is a somewhat significant variable in the system implementation. User's confidence and competency in the use of technology may increase user participation in banking (E. Tan & Leby Lau, 2016). Moreover, flexible technology facilities will have positive impact of technology advancement and internet facilities that makes the customers able to use Islamic banking system (Bananuka et



al., 2019). The developed technological facilities significantly affect the behaviour of customers in the adoption of banks. They may use it in an easy way by dealing with the e-commerce and internet activities more flexibly (Shih & Fang, 2004).

On the organizational level, banks could also enhance their competitiveness with the use of innovative technology such as e-commerce or e-banking. Shih and Fang (2004) argued that technological support give benefits to customers if they are familiar with it and has the skill to use the devices. With modern technology and information system that is being widely used in almost all service providers, it is hypothesized that technology support may positively influence to customers in Islamic banking choice.

Islamic Banking Awareness and Islamic Banking Choice

The main distinction between Islamic and traditional banking is particularly with respect to product features and services such as prohibition of interest (Aburime, 2008). According to Khattak (2010) found that maximum number of customers were aware from Islamic banking services in Pakistan relating to many familiar products like current and deposit accounts. However, numerous customers did not know about few of the products like *Murabaha* and *Ijarah*. Julia and Kassim (2019) conducted a study in Bangladesh to examine the familiarity of the several products and services in the customers of Islamic banks and found that customers are much familiar with the common products of conventional banking. However, many financial products of Islamic banks are used Arabic names such as *Murabaha*, *Bai 'Bithaman Ajil*, and *Ba Inah* and customer of Islamic banking are not familiar with these products. Hence, use of the Arabic terms can also be the main cause of the low of awareness among customers in the use of these products.

Rammal and Zurbrugg (2016) conducted a study to examine the customer awareness of Islamic demand for the division of profits and losses in the Australian Islamic banking. In a study, researcher found that people have lack of awareness about the basic operations and philosophies of Islamic finance. In addition, it was found that customers would not prefer products of Islamic banking if credit facilities were not given. Moreover, Thambiah, Eze, Santhapparaj, and Arumugam (2011) examined the customers' knowledge about Islamic retail banking (IRB) towards rural and urban banks of Malaysia and concluded that there is a lack of awareness among customers about the product and services of Islamic banks.

According to PY Lai and Samers (2017) the awareness among customer of Singapore towards the products of Islamic banking is generally low but in the selection of banking system involve the religious factor. Maximum of the customers are familiar with the existence of Islamic banking and finance while they do not have awareness or lack of



knowledge about the operation of this financial system. Most of the customers focus on the return of the investment instead of awareness of the products.

Ahmed (2006) argued that the key purpose of Islamic law is to provide welfare, justice, prosperity and protection of religious life of mankind. Islamic system provides strong support for expansion of Islamic finance and indirectly meets the requirements of financial markets. This will give the advantage to the Muslims especially, in order to spend their lives based on Shariah and Islamic law. Altogether, all elements such as charging interest to customers, business having elements of uncertainty and gambling is prohibited in Islam. These elements will lead to the economic crisis and will contribute directly to negative impact for society. Islamic banking is focused more on promoting the values of Islam and at the same time maximizing their profits. Farook, Kabir Hassan, and Lanis (2011) found that many more customers are more satisfied from Islamic banking product as compare to the product of traditional banking system. Islamic banking system developed its basics on the principles of Islamic law or Shariah, while conventional banks based on profit maximization. In conclusion, awareness plays a significant role in the selection of banks. Less intention to select the Islamic banking shows that customers have low awareness about some particular Islamic banking products such as Musyarakah, Murabahah, Mudharabah and etc. Therefore, it is hypothesized that Islamic Banking Awareness has positive relationship with Islamic banking choice.

Moderating Role of Religiosity

Religiosity is among the most influential factors that affect the behaviour and choice of individuals (Sabir, Mohammad, & Shahar, 2019). Brown and Ferris (2007) argued that for understanding of mankind and given behaviour, religion is a dominant framework that brings individuals into a social network. Religion influences the social behaviour of individuals and religiosity has a possibly significant effect on client's trust and ethics which must be reflected in behaviour and commitment (Conroy & Emerson, 2004; Stavrova & Siegers, 2014). Alam, Janor, Zanariah, and Ahsan (2012) investigated whether religiosity is a prominent interpreter of intention to choose Islamic home financing of Islamic banks in Malaysia. The study focuses on religiosity from an Islamic perspective. The findings of this study show that religiosity has a significant positive influence on choice of Islamic home financing of Islamic banks. Casidy, Hati, and Idris (2014) conducted an empirical study to investigate the impact of external elements such as age, qualification, gender, income and marital status of customer's on the intention of customers. This study also examined the influence of religiosity on intention and found that socio-economic status and religiosity have a significant influence on the customers' intention.



In Islam, there are many verdicts from the Quran that emphasizes the relationship between having faith (Iman) and the human deeds (Amal) (Al Nur: 37, Al-Qaşa: 77). A religious person will develop himself in accordance to the teaching of Islam in his financial and commercial activities. Past research about religiosity is mainly focused on Christianity and has concentration on ceremonial belief like religious behaviour and affiliation with the church. Unlike Christianity, the teachings of Islam have emphasis on three main elements that are Iman (faith), Shariah (ibadah and conducts) and Akhlaq (virtual deeds and voices) (Al-Tawbah: 18 & 20).

Sayani and Miniaoui (2013) conducted a study in the UAE to examine the influential factors in bank selection criteria and found that the firms preferably select conventional banks when compare to Islamic banks. Size of bank assets is a significant determinant of bank selection while Islamic banking practices are the fifth most important significant factor. This study indicates that despite the UAE being a Muslim country, the religion factor is not influencing Islamic bank selection. Ltifi, Hikkerova, Aliouat, and Gharbi (2016) found that religion is a better motivation than profitability in selecting Islamic banking. Besides that, other significant factors for bank choice are availability of efficient services, bank's goodwill, image and confidentially. Additionally, Awan and Shahzad Bukhari (2011) found that religious beliefs drive the bank selection and not the financial knowledge. Ahmad, Rahman, Ali, and Seman (2008) investigated the relationship between Muslims state of religiosity and their choice of bank for financing. They found that a preference for Islamic Finance correlates with religiosity and religious persons who significantly received advanced religious education. The above literature shows that religiosity could moderate the relationship of Government Support, Technology Support and Islamic banking awareness with Islamic banking choice. Hence, this study proposes the following hypothesis.

H4: Religiosity has a moderating effect on the relationship of Government Support, Technology Support and Islamic banking awareness with Islamic banking choice.

H4a: Religiosity has a moderating effect on the relationship of Government Support, with Islamic banking choice.

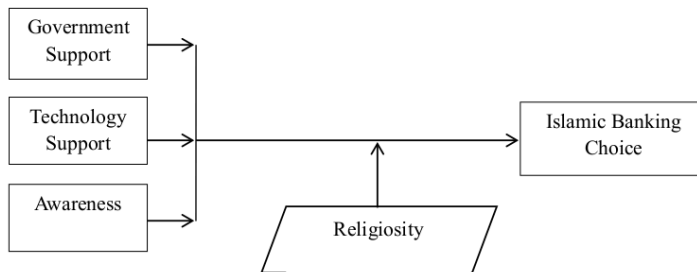
H4b: Religiosity has a moderating effect on the relationship of Technology Support with Islamic banking choice.

H4c: Religiosity has a moderating effect on the relationship of Islamic banking awareness with Islamic banking choice.

Research Framework:

²⁵ The aim of this study is to investigate the influence of Government Support, Technology Support and Islamic banking awareness on Islamic banking choice, with the moderating role of Religiosity. Thus, the proposed research framework is presented Figure 2.

Figure 2. Proposed research framework



Research Methodology:

This section presents the methodology of this study. Research methodology elaborates the whole procedure used in this research such as data screening techniques (normality, reliability, and validity), results and instruments developed (questionnaire), as well as data collection and data analysis processes. This study is a quantitative nature study and a survey questionnaire is used for the collection of data. This study aimed to examine the influence of Government Support, Technology Support and Islamic banking awareness on Islamic banking choice. Primary data was gathered via a questionnaire for the completion of the study aim. Data was collected from the bank customers who are teachers in schools, colleges and universities in west, centre, and east regions of Indonesia.

Instrument development:

³¹ The questionnaire used in this study was organized into four sections. First section A contains demographic information of respondents like, (age gender, education, income level). Section B describes the questions regarding Islamic banking choice. Section C consists of the question regarding Government Support, Technology Support and Awareness regarding

Islamic banking. Section D contains questions about the moderating variable of religiosity. All the questions were examined on the 5 point Likert scale, where 1 demonstrate as highly disagree, 2 as disagree, 3 as neutral, 4 as agree and 5 as highly agree. Scales for all variables were adapted from the previous studies. The scale for Islamic banking choice and government support were adapted from the study of Mahmoud and Abduh (2014). The scale for the technology support was adapted from the study of M. Tan and Teo (2000). Items for the Islamic banking Awareness were adapted from the study Cheteni (2014). The scale for religiosity was adapted from Amin (2009).

Analysis and Discussion:

The data analysis process started with the screening of data. Screening of data contains a validation process for which CFA method is used for convergent validity and discriminant Analysis. PLS- SEM was used for the data analysis and assessment of hypotheses of this study.

Confirmatory Factor Analysis:

“Confirmatory Factor Analysis” (CFA) method was used to assess the reliability and validity of constructs. “Cronbach’s Alpha” and composite reliability was estimated for the assessment of reliability (Sekaran & Bougie, 2003). Convergent Validity is used to examine the validity of the constructs. The values of “Cronbach’s Alpha” and “Composite Reliability” are presented in Table 1.

Figure 3. Measurement Model output

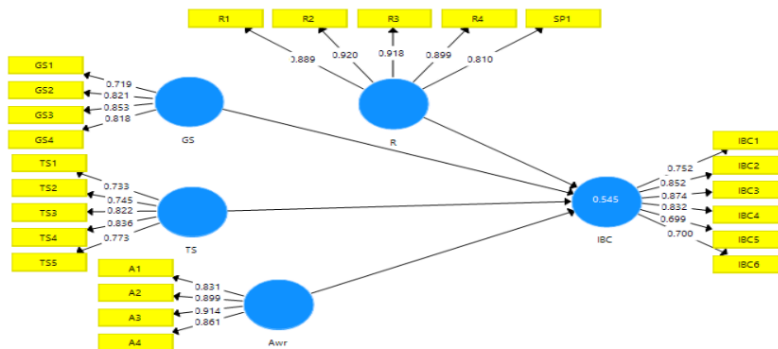




Table 1: Confirmatory Factor Analysis:

| Sr# | Constructs | Cronbach's alpha | CR | Remarks |
|-----|---------------------------|------------------|-------|------------|
| 1 | Islamic banking choice | 0.780 | 0.827 | Acceptable |
| 2 | Government Support | 0.712 | 0.831 | Acceptable |
| 3 | Technology Support | 0.913 | 0.767 | Acceptable |
| 4 | Islamic banking Awareness | 0.849 | 0.817 | Acceptable |
| 5 | Religiosity | 0.743 | 0.798 | Acceptable |

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The value of discriminant is presented in **Table 2**

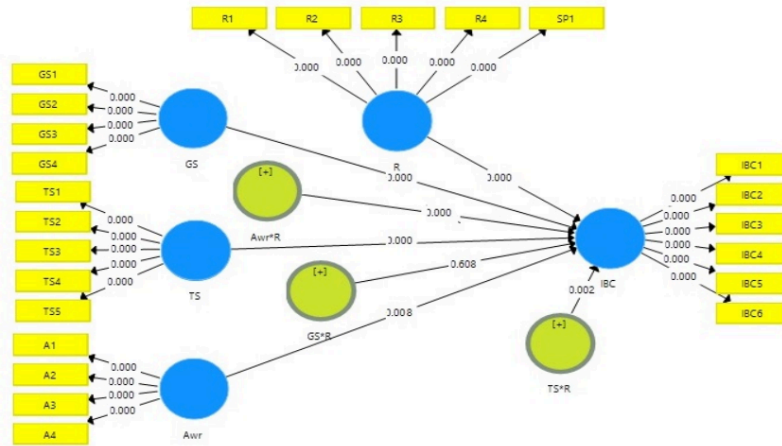
Table 2: Discriminant Validity

| Sr# | Constructs | 1 | 2 | 3 | 4 | 5 |
|-----|---------------------------|--------|--------------|--------------|--------------|--------------|
| 1 | Islamic banking choice | 0.695 | | | | |
| 2 | Government Support | 0.379 | 0.490 | | | |
| 3 | Technology Support | 0.555 | 0.222 | 0.417 | | |
| 4 | Islamic banking Awareness | -0.011 | 0.132 | 0.366 | 0.179 | |
| 5 | Religiosity | 0.340 | 0.195 | 0.328 | 0.065 | 0.081 |

Structure Equation Modelling

The Structure Equation Modelling was applied for the testing of the proposed hypothesis of this study. The bootstrapping procedure was used to assess the direct relationship between dependent variable, independent variables and the moderating effects of religiosity (Hair et al., 2014; Soto-Acosta et al., 2016).

Figure 4. Structure Equation Modelling output

**Table 3: Direct Relationship**

| Hypothesis | Relationship | Std. Beta | S.E. | t-Value | P-Value | Decision |
|----------------|--------------|-----------|-------|---------|---------|-----------|
| H ₁ | GS → IBA | 0.232 | 0.076 | 3.052 | 0.000 | Supported |
| H ₂ | TS → IBA | 0.412 | 0.081 | 5.086 | 0.000 | Supported |
| H ₃ | AIB → IBA | 0.463 | 0.112 | 4.134 | 0.008 | Supported |

Table 3 presents the direct relationship of Government Support, Technology Support and Islamic banking Awareness with Islamic banking choice. Findings shows that Government Support has a positive and significant relationship with Islamic banking adoption ($\beta = 0.232$, $P\text{-value} = 0.040$). $P\text{-value} < 0.05$ and $t\text{-value} > 1.96$ shows H1 is accepted. Moreover, this result is similar Fada and Wabekwa (2012). Results also indicated that Technology Support also has a positive significant influence on Islamic banking choice ($\beta = 0.412$, $P\text{-value} = 0.000$). H2 is also accepted on statistical grounds on the bases of $P\text{-value}$ and $t\text{-value}$ that are according to standards. These findings are in line with Aburounia and Sexton (2006). Findings shows that H3 is also accepted and it shows that Islamic banking Awareness has a positive influence on Islamic banking choice ($\beta = 0.463$, $P\text{-value} = 0.000$). These results are consistent with the study of Bananuka et al. (2019).

Table 4: Moderating Relationship

| Hypothesis | Relationship | Std. Beta | S.E. | t-Value | P-Value | Decision |
|-----------------|----------------|-----------|-------|---------|---------|---------------|
| H _{4a} | GS*Rel -> IBA | 0.168 | 0.109 | 1.541 | 0.608 | Not Supported |
| H _{4b} | TS*Rel -> IBA | 0.346 | 0.103 | 3.359 | 0.002 | Supported |
| H _{4c} | AIB*Rel -> IBA | 0.431 | 0.111 | 3.883 | 0.000 | Supported |

Table 4 shows the findings of the moderating role of Religiosity. Table 4 demonstrate that religiosity has no significant moderating role on the relationship of Government support with Islamic banking choice. P-value 0.091 and t-value 1.541 are not according to the threshold values; t-value is grater then 1.96 and P-value is less the 0.05. Hence, H_{4a} is rejected. Moreover results show that religiosity has a significant moderating role on the relationship between Technology Support and Islamic banking choice. P-value is <0.05 and t-value>1.96, therefore H_{4b} is accepted on the statistical grounds. Furthermore, findings indicated that religiosity significantly and positively moderates the effect of Islamic banking Awareness with choice of Islamic banking. It shows that religiosity increase the influence of Islamic banking awareness on Islamic banking adoption.

2 Conclusion:

The core purpose of this research study was to examine the role of Government Support, Technology Support and Islamic banking awareness products on the Islamic banking choice in Indonesia. Secondly this study intended to inspect the moderating role of religiosity on the relationship of independent variables (Government Support, Technology Support and Islamic banking awareness) with the dependent variable (Islamic banking choice) in Indonesia. For the achievement of the objectives of the study the data was collected from the teachers that are customers of Islamic banks in Indonesia via a survey questionnaire. Structural equation modelling (SEM) was applied through PLS-SEM for the analysis of data. Two types of tests were applied, first measurement model technique that was used to check the reliability and validity of data. Secondly, structural equation modelling (SEM) was used to test the hypotheses of the study.

The results of the study show that Government Support, Technology Support and Islamic banking awareness plays a significant role in the choice of Islamic banking. These findings are consistent with the findings of previous studies that were conducted in different countries. According to the results of this study H₁, H₂ and H₃ are accepted on statistical grounds.



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The second objective of the current study was to examine the moderating role of religiosity between Government Support, Technology Support and Islamic banking awareness on Islamic banking choice in Indonesia. Results illustrated that religiosity enhance the effect of Technology Support and Islamic banking awareness on the Islamic banking choice. While, results indicated that religiosity does not moderate the relationship of Government Support with choice of Islamic banking in Indonesia. Therefore, H4b and H4c were accepted while H4a was rejected.

The results of this study are very significant and helpful for the Islamic banking sector of Indonesia, as well as for the policy makers and the Government of Indonesia. This study will be helpful for attaining the attention of Indonesian people toward the use of Islamic banking. Islamic banks can increase their revenues through gaining the attention of customers.



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