

## THE IMPACT OF RELIGIOUS BELIEFS ON ATTITUDE TOWARDS ISLAMIC PAYMENT METHODS: A STUDY OF MALAYSIAN INDIVIDUALS IN TURKEY

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### Article info

Received:  
23/02/2024  
Accepted:  
26/02/2024  
Online first:  
15/03/2024

Keywords:  
*Religious Belief;*  
*Attitude;*  
*Islamic Payment;*  
*Islamic Finance*

DOI:  
[10.24191/JIPSF/v6n12024\\_51-64](https://doi.org/10.24191/JIPSF/v6n12024_51-64)

### Abstract

*Existing literature has explored broader aspects of Islamic finance with regards to cultural adaption or social integration, yet there remains a notable gap in research delving into the intricate interplay of religious beliefs and Islamic financial preferences. The aim of this study to address this gap by examining the impacts that influence attitude towards Islamic payment methods among Malaysian individuals in Turkey, with a focus on religious beliefs using six indicators representing religious belief as independent variables. The data were collected through a survey of 37 respondents and limits to Malaysian muslim citizens and reside in Turkey for at least 3 months in a period of time. The data analysis is carried by employing the partial least squares (PLS) technique to test the hypotheses. The findings of this study indicates that religious belief significantly impact on attitude towards Islamic payment method among Malaysian individuals in Turkey. The practical implications stress the importance of a comprehensive approach for Islamic financial institutions and policymakers to facilitate an interactive connection between religious beliefs and the evolving landscape of Islamic payment methods. These implications, which include (1) tailoring financial products, (2) market segmentation, (3) educational initiatives, (4) customer-centered solutions, and (5) supportive regulatory frameworks, underscore the necessity for a holistic strategy.*

### INTRODUCTION

Globalization has become a powerful phenomenon that is reshaping the modern world through the fostering of diverse cultures and beliefs. Due to this global connection, various customs have emerged in societies around the world as a result of the complex interaction of values and norms. In this regard, Malaysia presents itself as an intriguing case study due to its rich Islamic tradition and diverse cultural heritage. Comparing the background of Turkey with the predominantly Muslim population, it deals with

various cultural influences. Hence, Malaysia and Turkey as case studies add a specific and unique context to explore the interplay of cultural and religious factors in individuals' behaviours.

Following that, the adoption of Shariah-compliant financial contracts affects individual behaviour by promoting ethical and socially responsible financial decisions. Individuals, guided by their faith, are inclined to choose financial products and services aligned with Islamic principles, fostering a sense of ethical responsibility in their financial dealings. This adherence to Shariah principles not only influences individual financial choices but also contributes to the broader societal impact of ethical and sustainable financial practices.

On the other hand, the Islamic payment methods which adhere Shariah principles have a notable impact on how individual behaviour conduct their financial transactions. Shariah-compliant financial practices, guided by Islamic ethics, prohibit actions like charging or paying interest and engaging in excessive uncertainty (Nienhaus, V. 2011). In Malaysia, there are 14 Shariah contracts issued by the central bank serve as a regulatory framework, shaping their financial interactions in a manner consistent with Islamic principles.

Thus, understanding the impact of these Shariah contracts on individual behaviour is particularly crucial in Malaysia, given its deep Islamic tradition and diverse cultural tapestry. The Shariah contracts offer individuals a structured and regulated approach to financial transactions, guiding them to make choices that reflect their religious and cultural values. This interplay between religious beliefs and financial contributes to a deeper comprehension in shaping the behaviour of individuals in diverse societies.

Moreover, this research acknowledges the insufficiency of comprehensive studies addressing this specific intersection of factors. While existing literature may touch upon the specific aspects of Islamic finance or cultural adaptation among expatriates, there is a notable gap in research that intricately explores the interconnectivity of religious beliefs. Thus, the present paper expected to foresee the factors of religion belief that influencing attitude towards Islamic payment methods among Malaysian individual living in Turkey. The selection of Islamic payment methods considered a critical aspect of daily financial interactions, and understanding the factors influencing these choices is crucial for businesses, policymakers, and financial institutions. Consequently, Malaysian individuals in Turkey may experience attitudes influenced by their religious convictions when opting for payment methods.

In this regard, the present study utilizes the Theory of Islamic Consumer Behaviour (TiCB) as the theoretical framework due to its focus on understanding consumer behaviour and preference within Islamic context. This theory was first developed by Kahf (1978) aiming to distinguishes the framework of Muslim behaviour from non-muslim, particularly. Given the study's aim to examine the correlation between the dimension of religious belief and attitude towards Islamic payment methods, the TiCb provides a relevant theoretical lens. Hence, the researcher proposes the following research questions:

- RQ.* To what extent does the religious belief of Malaysian individuals in Turkey impact the attitude towards Islamic payment method?

## **LITERATURE REVIEW**

### **Religious belief**

Religious belief is a profound effect on individual and society morals where some groups meant it for personal gain, leading to positive or goodness and negative or evil effects on believers. This influence stems from various factors such as family upbringing, cultural environment, tribal affiliation, and community influence (Noor & Hussain, 2014). As it is not easy and challenging to generalize one's religious belief, a lot of the studies used different approaches to measure religious belief. For instance, Xu et al. (2017) used the number of religious institutions as a measure, which would likely reflect the density or distribution of places of worship within a given province, while Niu & Zhao (2018) focused on the frequency of participation in religious activities, regardless of explicit religious beliefs.

In Islam, this is distinct from the term "Muslims," which specifically refers to individuals who adhere to and practice the religious beliefs of Islam. While religious belief is about the content of the faith, being a Muslim involves personally holding and practicing those beliefs (Chaney & Church 2017). Hamdan (2007) specified six beliefs articulated in the Quran and hadith are widely accepted among

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Muslims which are belief in the oneness of Allah, belief in angels, belief in books, belief in prophets, belief in the day of judgement, and belief in divine decree are examples of pillars of Iman (faith). A Muslim's mental process is frequently centered on this religion, including spiritual, social, economic, political, and family dimensions.

Presently, studies have carried out in discussing religious belief to modern issue. Such as, the issue regarding of the right to freedom of religion and belief. Kadivar (2006) explains the concepts of religion and belief separately and later he interpreted the theory of freedom of religion and belief from the views of Islam. Other studies also discussed on this issue such as Abdul et al (2014) and Kadarudin (2015). These studies explained the legal guarantee of the right to freedom of religion/belief in Indonesia by focusing on the inconsistency of state recognition to the right of religion and belief.

Johnson et al. (2001) argued that there is variation in people's faith and dedication to following religious beliefs, even if they belong to the same religion. This diversity in adherence and interpretation provides an intriguing avenue for researchers to explore the nuanced factors influencing individuals' religious practices. In contrast, researchers assumed that individuals within a religion have the same beliefs and what differentiates them is the presence of various traditions, and culture and history (Azra, 2005). The author stressed the varying interpretations of usury among Islamic scholars. Although the scholars generally agree on usury's prohibition, differences emerge in their views on Shariah-compliant finance. As well, Muslim believers separated into those who strictly opposed Islamic banks, preferring Islamic banks, while others chose conventional banks. This underscores the influence of tradition, culture, and historical experiences on interpretations within the Islamic community.

### **Islamic payment method**

Islamic payment methods are predominantly used by Islamic banks globally, which offer Shariah-compliant financial solutions for Muslims. The coordination of Islamic payment methods with consumer preferences can be seen through several factors.

Shariah-compliant taken to ethical consideration. This due to Islamic payment method adhered to Shariah principles. Kazarian (1993) lined that the trade and commerce containing certain unethical objects such as liquor, pornography and gambling are considered haram and not permitted in Islam. This including avoidance of interest (riba) and any investment deemed forbidden align with the ethical values of many Islamic consumers. (Khan, 2011) gives specific reasons of the prohibition of interest as follows:

- Prohibition of trading of money as money is not itself a commodity, therefore there should be no price to use it.
- Prohibition of receiving and earning monetary advantage without putting effort or labouring as these earnings does not contribute to economic development and lead to inflation.
- Prohibition of imposing certain interest on something that is uncertain because it causes the existence of exploitation to one of the parties.

Islamic payment method also compromises to the profit and loss sharing that contributes to fairness and equity for its consumers especially in contracts involving more than one party such as *musyarakah* (equity partnership) and *mudarabah* (finance partnership). The practical Mudarabah is Islamic bank as rabb mal provides capital to be managed by other parties (Bank Negara Malaysia, 2015). Mudarabah business profit are divided according to the agreement and any losses occurred is borne by Islamic bank as long is not due to negligence of other parties or the one who manages the capital. Musyarakah in the contrary have the similar operations however, the parties joining the contract both act as capital provider and manager. In a Musyarakah contract, any profits and losses are borne by all parties.

Asset-backed also compromised to Islamic payment method especially financing contracts such as contract of *ijarah* (lease), *murabahah* (cost plus), *istisna* (manufacturing) and *salam* (advance). These contract Asset-based financing refers to financing activity between an Islamic bank and its customer that involves the acquisition and sale of an asset. Normally, this is done on a deferred payment basis (Aziz & Gintzburger, 2009). In this arrangement, the bank frequently acts as the buyer on behalf of the consumer, acquiring the asset from a third party and selling it back to the customer in installments over an agreed-upon time period. In modern times, salam and istisna contracts usually used in agriculture, (Hudaifah et al., 2019) manufacturing (Muhammad & Chong, 2007) (Hasmawati & Mohamad, 2019)

and construction finance (Al-Feel, 2019) (Rashid, 2018). The asset-backed financing is used in intention to maintain the fairness, transparency, and avoidance of speculative or uncertain transactions.

The flexibility payment structure is one of the shariah principle applied in Islamic banking. This can be seen in the contract that allowed deferred or instalment as mode of payment. The preliminary studies show there is also no interest imposed on the outstanding amount in Islamic credit card and no penalty imposed for late repayment (Razak et al., 2019). However, due to many Islamic Banks have been abused by delinquent customers caused by the low penalties for late payments, Bank Negara Malaysia (BNM) has provided guidance to the Islamic financial institutions on the mechanism of late payment charges that applies the concept of *ta'widh* (compensation) and *gharamah* (penalty) (Bank Negara Malaysia, 2012). This *ta'widh* authorization is granted with maximum chargeable is up to 1% as their income. If the bank chooses to charge Gharamah along with Ta'widh, thus the Gharamah charge must not go into the revenue books of any kind and distributes for charitable purposes (Ishak, 2019). Hence, it is clear that the charges imposed are meant as a preventive measure against late payments by customers to protect against the losses that may be incurred by Islamic banks.

### **Theory of Islamic consumer behaviour (TiCB)**

In the field of Islamic consumer behaviour, the interaction of religious belief forms its own landscape, where these considerations influence individual choices, express preferences, and engage in decision-making. The discipline of this theory was used with several other disciplines such psychology, economics, marketing, sociology, law and ethics and many more.

Zaman (1992) considered a Muslim consumer behaviour model largely similar to the prevailing Western consumer model. In contrary, Zarqa (1991) believes that the existing consumer behaviour (CB) is no longer applicable and must be modified to accommodate Muslim consumers and supported by future studies (Kusuma, 2013) (Achour, 2020). Furthermore, the concepts such as needs, wants, desire, motivation, satisfaction, self-concept in the light of Islam must be connected to consumer behaviour (Zafran, 2022).

On the other side, savings behaviour is directly involved in one's consumers behaviour (Rambe et al., 2023). The concept of Islamic consumer behaviour is deeply rooted in the principles of maqasid al-Shariah, which encompasses the higher objectives of life, religion, intelligence, property, and genealogy. Following studies attempted to distinguish the field of consumer behaviour, particularly when it comes to considering the influence of Islamic principles. Khan (2013) distinguishes between Theory of Islamic Consumer Behaviour and "Islamic Theory" of Consumer Behaviour. As can clearly see in study of Iswanto et al. (2022) distinguishes between the act of consumer behaviour (CB) and Islamic consumer behaviour (iCB) to the field of economics. These are as follows:

- The concept of satisfaction (utility) determines need in CB, whereas the concept of *maslahah* determines need in iCB, which splits into three dimensions: necessities (*daruriyat*), needs (*hajiyyat*), and luxuries (*tahsiniyat*).
- The act of CB has the absolute right to acquire fulfillment; without it, all that man obtains and utilizes is God's creation in CB, but the iCB are taught to believe that the world's life is built on the principles of monotheism, caliphate, and justice.
- The concepts that guide consuming behavior are freedom, self-interest, and materialism, whereas iCB supports spiritual values, opposes martyrdom, *israf*, and *mudharat*, and prefers the legal over the illegal.
- Consumption in CB is motivated by internal and external incentives that try to maximize needs and desires while pursuing social status and prestige, but the objective of a Muslim consumer is to bring physical wellness, sustain and close auras, and provide satisfaction in life.

It is well acknowledged that the idea of Islamic consumer behaviour has been opened to a variety of interpretations. Diversity exists as a result of the application of the Islamic law known as maqasid sharia, which is the core that differentiates Muslim consumer behaviour in practically every aspect of life. The concept of *maslahah* also serves to ensure that all Muslim needs, wants, desires, and satisfactions are fulfilled. So does it is important to understanding how individuals make decisions within the framework of the theory of Islamic consumer behaviour.

### **Religious Belief and Attitude toward Islamic Payment Method**

Prior studies have attempted to examine the correlation relationship between religious belief and attitudes toward Islamic payment method. Ziky and Elghabri (2022) uncover that religious beliefs are linked with the demand for Ijarah contract among Moroccan residents. In their study found 85.5% of 200 respondents refrains from using traditional financing due to the teaching or principle in Islam. Similar in the context of the reception of Ijarah Thummah Al-Bay (AITAB) where is the religious belief stands out as pivotal factor facility among residents in Shah Alam, Malaysia in opting for AITAB (Yusoff & Masri, 2013).

The selection of Islamic bank of Malaysian Muslims also highlights the high score in religious belief which potentially leading individual to prefer Islamic banks. This preference remains strong despite the survey only including the pillars of Islam, while the pillars of faith were excluded. (Usman, 2016). Contrary to the result in Awan and Bukhari (2011), the study indicated that religious belief is given lesser importance compared to product feature and service quality in selecting Islamic bank among respondents from four cities in Pakistan. Corresponding to study of the researchers in desire to utilize Islamic banking product in Johor Bahru showed that there is no correlation on religious belief factor (Idris et al., 2014)

Study on religious belief also made to examine the direct relationship to Islamic banking selection criteria from diverse ethnic background in Malaysia (Hadi & Muwazir, 2020). The results revealed that religious belief is emerging as the primary criterion for Malay customers. Conversely, Chinese and Indian do not show significant influence by this key factor. Besides, the religious belief has appeared as a pivotal key factor of the decision of East Coast of Peninsular Malaysia residents driven by the alignment of banks practices with their religious belief which not involved in any actions that contrary to Islamic law. For instance, refraining from conducting transactions that contain uncertainty, charging interest and engaging in any dishonest practices that are against the teaching of Quran and Sunnah (Idris et al., 2011).

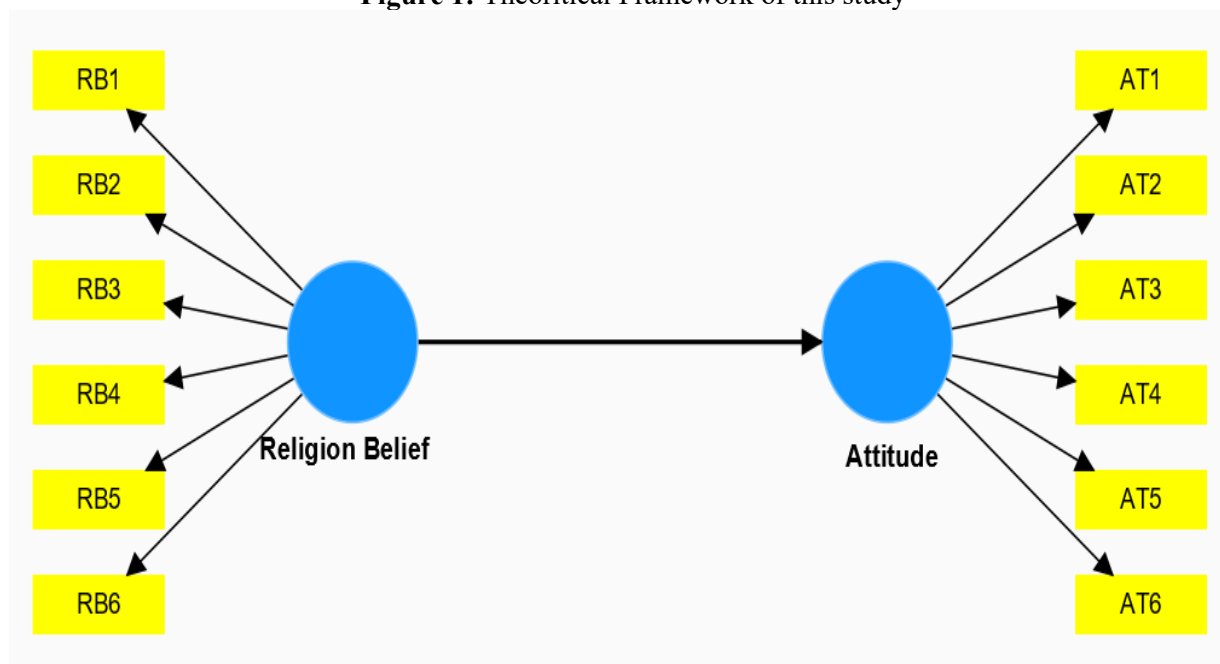
While many previous studies have focused on specific Islamic financial products and services, such as Islamic banking facilities or specific contracts like Ijarah, this study intends to take a broader approach. This approach allows for a more comprehensive analysis that considers religious belief influencing attitudes toward Islamic payment method which beyond just specific products. Hence, this current study will explore the intersection of religious belief with the broader landscape of Islamic finance.

### **THEORETICAL FRAMEWORK**

Based on the literature review, this research concentrates on theoretical framework of the impact of religious belief on attitude towards Islamic payment methods among Malaysian Individual in Turkey. Previous studies have demonstrated that one's religion belief are positively influence to consumer behaviour. In Islamic financial institutions, an Islamic bank is obligated to adhere to Islamic principles, beliefs, and goals when providing it products and services. The bank's devotion can, in turn, influence one's decision to seek Islamic financial guidance. The greater the devotion to Shariah, the more likely an individual will use Islamic personal financing (Sulaiman, M. 2003) Religious factors influence consumers' decisions to use an Islamic bank, with consumers insisting on their devotion to Islamic standards. Naveed, A. K., (2010) also revealed that most customers turned to Islamic banking due religious reasons. Golnaz et al. (2010) discovered that religious beliefs are a significant indicator of customers' attitudes toward awareness of halal food products. Hence, the hypothesis that has been suggested is based on the theory's description and earlier studies:

**H1:** There is a significant relationship between religious belief and attitude toward Islamic payment method.

**Figure 1:** Theoretical Framework of this study



Source: Smart PLS (processed), 2023.

## RESEARCH METHODOLOGY

### Research instrument

Data was collected using a Google Form survey questionnaire. To create the questionnaire, the following processes were taken: To begin, the draft version of the questionnaire was prepared and updated according to the current study title using the English language. Second, the draft version was translated into Malay by the researcher, which is Malaysia's official language. This questionnaire is divided into three parts. The first part contains demographic data. The second section questioned about respondents' religious beliefs, and the third part addresses their attitudes toward Islamic payment method preferences. Sections 2 and 3 utilize a five-point Likert scale, with range from (1 = strongly disagree) to (5 = strongly agree) to measure the items of the study.

### Data collection and sample

This study's target population was Malaysian individuals and must reside in Turkey for at least 3 months in a period of time. To ensure that the respondents properly understood the concept, an explanation of Islamic payment systems was given at the outset of the questionnaire. Purposive sampling was utilized in this study, which is a strategy for choosing samples depending on criteria set by the researcher. The samples have the following characteristics: (1) an individual who are Malaysian citizens; and (2) reside in Turkey for at least 3 months in a period of time. This sample has chosen due to the increasing of the population of Malaysian that have been reside in Turkey such as expat, student and others which indicates a focus on a particular group of people and their experiences with Islamic payment methods in a foreign context. The questionnaire was structured using structured or closed-ended questions which require respondents to choose from a set of predefined answers.

For this investigation, a sample size of 37 respondents was determined to be sufficient. The sample size is considered adequate for the research, despite the fact that its fraction is extremely small compared to the actual population. Given that Mandeville and Roscoe (1971) suggested the following general guideline for calculating sample size: "if the sample size is larger than 30 and less than 500, it is therefore appropriate for most research". This justification appears to be compatible with the sample size. The questionnaires were distributed, and the data was collected over a period of three weeks, from early December 2023 to late December 2023.

**Table 1: Variable measurement**

Variable	Item	Reference
Demographic	D1 Age	Doraisamy et al. (2011), Muhamad et al. (2013)
	D2 Gender	
	D3 Religion	
	D4 Marital status	
	D5 Education Level	
	D6 Employment status	
	D7 Duration living in Turkey	
	D8 Have you heard any Islamic payment methods?	
	D9 Have you engaged to any Islamic payment methods?	
Religious Belief	RB1 I believe the use of Islamic payment methods is the command and submission of Allah.	Usman, H. (2016).
	RB2 I believe that the Islamic payment methods is banking system in accordance with the Quran and Hadith.	
	RB3 I believe the Islamic payment methods in accordance with the rules and teachings of Islam in conducting banking business.	
	RB4 I believe the Islamic payment methods is the implementation of the principles of Islamic business.	
	RB5 Using the Islamic payment methods is a form of worship.	
	RB6 Using the Islamic payment methods is a form of obedience to the teachings of Islam.	
Attitude toward Islamic payment method	AT1 Choosing Islamic payment methods is important to me.	Lada, et al. (2009), Taib, et at. (2008), Alam, et al. (2012)
	AT2 My outlook toward the use of Islamic payment methods is positive.	
	AT3 I like to choose Islamic payment methods services.	
	AT4 People around me prefer Islamic payment methods.	
	AT5 Choosing Islamic payment methods is useful and beneficial. I appreciate Islamic payment methods.	

## RESULT

### Demographic characteristics

Table 2 shows that 64.9% of the respondents were female and 35.1% were male. With regard to respondents age, most respondents were aged 21–29 years, with 78.4%, and the rest were 20–39 years old and under 20 years old, respectively, with 13.5% and 8.1%. In terms of the level of education, considering the respondent's current or highest level of education, it was found that most respondents were from a bachelor's degree, with 70.3% followed by 16.2% from a master's degree, 10.8% from associate degree/certificate programs such as diploma, foundation, and TÖMER, and 2.7% were at the high school level. In addition, employment status was also measured, with 70.3% being students, 13.5% being self-employed, 10.8% being unemployed, and 5.4% from the government and private sector. In addition, the duration of living in Turkey was also asked, and most respondents had lived in Turkey within 1 to 3 years and 4 to 5 years, with 40.5% representing each, followed by 10.8% living more than 5 years and 8.1% living less than 1 year. The results also recorded that 94.6% of respondents had heard of Islamic payment methods, with only 5.4% saying otherwise. Surprisingly, only 70.3% of respondents

have been engaged with Islamic payment methods, while 29.7% have never been engaged with Islamic payment methods.

**Table 2:** Frequency distribution table for respondent's demographic

Characteristics		Frequency	(%)
Gender	Male	13	35.1
	Female	24	64.9
Age	< 20 years old	3	8.1
	21 – 29 years old	29	78.4
	30 – 39 years old	5	13.5
Marital status	Single	30	81.1
	Married	7	18.9
Education level	High school	1	2.7
	Associate degree/Certificate Program	4	10.8
	Bachelor's degree	26	70.3
	Master's degree	6	16.2
Employment status	Unemployed	4	10.8
	Self-employed	5	13.5
	Student	26	70.3
	Government/Private Sector	2	5.4
How long have you been in Turkey?	< 1 year	3	8.1
	1 to 3 years	15	40.5
	4 - 5 years	15	40.5
	> 5 years	4	10.8
Have you heard any Islamic payment methods?	Yes	35	94.6
	No	2	5.4
Have you ever engaged to any Islamic payment methods?	Yes	26	70.3
	No	11	29.7

### Measurement model evaluation

A rigorous validity and reliability check was performed before the researcher tested the hypothesis to ensure that all of the data was reliable and valid. As a result, the test was carried out adopting the PLS algorithm test using Smart PLS software. In determining validity and reliability, the assessment was examined through internal consistency reliability, convergent validity, and discriminant validity.

According to Geffen et al. (2000), the composite reliability should be 0.7 or more in order to demonstrate adequate convergence or internal consistency reliability. Based on the current study, both CR values for religious belief = 0.876 and attitude = 0.923 are over the minimal cut-off value. Besides, the Cronbach alpha value was identified to indicate adequate convergence or internal consistency, which should be above 0.7 (Nunnally, 1978). This study's Cronbach alphas are all higher than 0.7. As a consequence, all of the results are deemed valid and reliable for future research, as indicated in Table 3.



**Table 3: Internal consistency reliability**

	Composite Reliability (CR)	Cronbach Alpha ( $\alpha$ )
Attitude (AT)	0.923	0.901
Religious Belief (RB)	0.876	0.825

Furthermore, according to the results in Table 4 the average variance equation (AVE) value of religious belief was 0.548, whereas attitude was 0.667, indicating appropriate convergent validity as specified by Bagozzi and Yi (1988) that the AVE value should be greater than 0.5. All factor loadings are higher than 0.70 except the value of factor loadings of RB3=0.627 and RB5=0.481. Yet, values between 0.40 and 0.70 can be justified if other indices such as internal consistency reliability, AVE, and HTMT provide acceptable value (Hair and Alamar, 2022). According to Chin (2010), cross loadings are not a concern because items are heavily loaded on their proposed constructs. Therefore, the current study's measurement model is robust, and each indicator is effectively capturing the variance of its intended construct as marked in table 5.

**Table 4. Loadings and average variance extracted (AVE)**

Items		Factor loadings	AVE
Religious Belief (RB)	RB1	0.839	0.548
	RB2.	0.823	
	RB3	0.627	
	RB4.	0.805	
	RB5.	0.481	
	RB6	0.798	
Attitude (AT)	AT1.	0.820	0.667
	AT2	0.858	
	AT3	0.890	
	AT4	0.780	
	AT5	0.770	
	AT6	0.775	

**Table 5: Cross-loadings**

Dimensions	Religion Belief (RB)	Attitude (AT)
RB1	0.839	0.512
RB2	0.819	0.381
RB3	0.620	0.276
RB4	0.801	0.518
RB5	0.494	0.394
RB6	0.799	0.424
AT1	0.384	0.842
AT2	0.703	0.835
AT3	0.505	0.904
AT4	0.397	0.773
AT5	0.287	0.769
AT6	0.491	0.774

The Heterotrait-Monotrait Ratio of Correlations (HTMT) is a criterion used to examine discriminant validity between components. It assists in determining whether the correlations between constructs differ significantly from one another. A common discriminant validity criterion for HTMT is lower than 0.85 or 0.90 (Henseler et al., 2015). The HTMT test results are provided in Table 6, and the values

achieved the HTMT requirements. Ultimately, it implies the measurement model had sufficient validity and discriminant validity.

**Table 6:** Discriminant validity – HTMT criterion

Constructs	Religious Belief (RB)	Attitude (AT)
Religious Belief (RB)		0.638
Attitude (AT)		

### Structural model evaluation

Shmueli and Koppius (2011) underlined that the R<sup>2</sup> statistic was used to measure the researcher's model's predictive power. The value of R-square is always around zero and one modest (Cameron & Windmeijer, 1997). If the R-square value is small, the potential of the independent variables to explain the variance in the dependent variable is low as well. If the value is near to one, it suggests that all of the independent variables provide almost all of the information needed to predict the variation of the dependent variable. Hence, to evaluate the strength of the current proposed variables in explaining the variation of religious belief and attitude towards Islamic payment methods, the proportion of variance (R<sup>2</sup> value) was considered. Based on the results, the R<sup>2</sup> value for attitude towards Islamic payment method was 0.364. It appears that 36.4% of the current model's ability to define the dependent variable can be explained by changes in religious belief variables as independent variables, implying that 36.4% of the variance in attitude toward Islamic payment methods among Malaysian individuals in Turkey can be explained by differences in religious belief variables as independent variables. The remaining 63.6% said that the dependent variable in review was still impacted by a number of other variables that were not included in this study model.

Following the evaluation of convergent validity, discriminant validity, and reliability, the subsequent phase involves hypothesis testing. Table 7 present the positive value ( $\beta=0.603$ ) denotes a significant relationship between religious belief and attitude toward Islamic payment method. Consequently, the attitude variable increases by 0.603 standard deviations for every standard deviation increase in religious belief. This implies that religious belief and attitude have a direct and positive relationship.

### Bootstrapping test result

Particularly, hypothesis testing in this study was done by examining the significance value as well. That is, if the t-statistical value is higher than the critical value (cut off by 1.96), it is deemed significant and the p-value value is less than 0.05, indicating that the initial hypothesis can be accepted. The current study reveals that the impact of religious belief on attitude toward Islamic payment methods is demonstrated by direct findings t-value of  $4.225 > 1.96$  and a p-value of  $0.000 < 0.05$ , thus the testing hypothesis is supported or accepted. Eventually, H1 is accepted.

**Table 7:** Path coefficient and hypothesis testing

Hypothesis	Relationship	$\beta$	t-values	p-values	Decision
H1	Religion Belief → Attitude	0.603	4.225	0.000	Accepted

## DISCUSSION

The primary purpose of this study was to explore at the impact of religious beliefs on attitudes toward Islamic payment methods among Malaysians who reside in Turkey. The Theory of Islamic Consumer Behavior (TiCB) established a foundation to explore individual behaviours in the context of Islamic payment methods. The study introduced and incorporated the crucial aspect of religious beliefs. Subsequently, the established hypotheses were validated through comprehensive data analysis and rigorous statistical evaluation, revealing the significant effect of religious beliefs on the attitudes of Malaysian individuals in Turkey toward Islamic payment methods.

The current findings of this study are consistent with and confirm a strong direct correlation between religious belief and key factors, suggesting a significant role in shaping individuals' attitudes and behavior towards Islamic finance, as observed in previous research by Zikry & Elghabri (2022) and Yusoff & Masri (2013). While Usman's study (2016) on the selection of Islamic banks only included the pillars of faith as indicators to represent religious belief, the current study reveals that attitudes toward Islamic payment methods are influenced by both the pillars of faith and Islam, indicating the importance of religious belief. Moreover, current finding contrasts with the findings of studies involving different demographics, such as Awan & Bukhari (2011). Despite this study focusing on Malaysians living abroad, specifically in Turkey, religious belief emerges as an important key factor, which is also supported by the findings of Idris et al. (2011) and contradicts the results of Idris et al. (2014).

The practical implications suggest that using Islamic payment methods is not merely a transactional activity but a reflection of an individual's religious beliefs. This insight has a profound impact on financial institutions and policymakers, as well as individuals seeking to navigate the intersection of religious beliefs and Islamic payment methods. Such financial institutions may develop and advertise financial products that adhere to Sharia rules in response to the need for Islamic payment methods. In the context of the study, take into account foreigners living in Turkey or those living abroad as essential components when developing a product that complies with Sharia rules. This can include ethical investment choices, Islamic banking services, and other Islamically-based financial products.

In order to increase public understanding of Islamic financial practices, financial institutions should also take part in educational initiatives. This could comprise educating consumers concerning the fundamentals of Islamic banking, the advantages of Sharia-compliant products, and the ways in which they can incorporate these choices into their financial portfolios. Aside from that, financial institutions may adapt their services by developing a deeper understanding of the needs of their customers and their religious beliefs. This may be done by interacting with customers to learn about their interests and concerns. Thus, it may create more customer-centered Islamic financial solutions. Conversely, policymakers may work on developing and improving regulatory frameworks that encourage the growth of Islamic finance. Such clear standards and regulations can help to foster the expansion of Sharia-compliant financial services. On top of that, policymakers may consider providing incentives to Islamic finance institutions, such as tax incentives or regulatory support. This may motivate the other institutions to implement Islamic payment methods.

## **LIMITATION AND CONCLUSION**

Given that the study's aims were met adequately, there are several limitations that should be noted before generalizing the findings. First, the sample population was restricted to Malaysian Muslim individuals living in Turkey who had been staying in Turkey for at least three months over a period of time, which may limit the data's generalizability to other populations. In order to reach to a stronger outcome, future research may consider including non-Muslims, bigger sample sizes, and different geographic regions. Second, this study uses six indicators that represent religion and belief as independent variables. Therefore, current studies suggest using other variables for future researchers. For example, using trust, awareness, and perceived benefit to explore the impact on attitude toward the Islamic payment method. Third, the focus of the study was the attitude towards Islamic payment methods, which have a broader context in Islamic financial institutions; therefore, future studies may focus on specific products or services, such as the attitude toward Islamic home financing, Islamic credit or debit cards, and any other shariah contracts practiced in Islamic financial institutions.

To sum up, this research is conducted in the framework of religious belief given that it is a fundamental factor that shapes attitudes, behaviours, and perceptions. Specifically, Muslims ought to incorporate their beliefs into daily life. As a result, the findings highlight a significant positive relationship. The implications emphasize the necessity for specialized products that are in line with religious beliefs to policymakers and Islamic financial institutions. Ultimately, this study gives helpful knowledge to the connection of religious belief and Islamic payment methods, assisting in the formulation of strategies of Islamic finance.

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