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SHARIA FINTECH ADOPTION MODEL: THE ROLE OF HALAL AWARENESS AND SHARIA FINANCIAL LITERCY IN THE PERSPECTIVE OF EXPECTATION AND ACCEPTANCE MODELS

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Abstract

The objective of this study is to evaluate the elements that impact public interest in adopting Sharia FinTech in Indonesia, focusing on halal knowledge and Sharia financial literacy, and exploring the mediation of perceived usefulness and perceived ease of use. This research is motivated by the great potential of the sharia FinTech industry in Indonesia which has not been balanced with an optimal level of public adoption. This research is an explanatory research conducted using survey methods and quantitative approaches. The sample in the study is 350 of Islamic banking customers throughout Indonesia. Subsequently, the research data underwent analysis through a multivariate approach employing structural equation modelling (SEM-PLS) to evaluate the interrelations among variables based on the technological acceptance model. The findings illustrate that proficiency in Islamic finance and recognition of halal can elevate the perceived benefits and accessibility of Islamic FinTech services, therefore stimulating public inclination toward adoption. The conclusions gained from this investigation are projected to provide a theoretical enhancement to technology adoption models in the realm of Islamic finance and deliver practical consequences for the advancement of educational tactics and innovations pertaining to Islamic FinTech services in Indonesia.

Keywords : FinTech Sharia, Technology Acceptance Model, Halal Awareness, Sharia Financial Literacy

INTRODUCTION

The Minister of Finance of the Republic of Indonesia, Sri Mulyani said that the financial and banking sectors are vital sectors that are the driving force of national economic growth in Indonesia (Ministry of Finance of the Republic of Indonesia, 2023). This is in accordance with the Indonesian Financial Services Authority (OJK) report, which indicates that the financial sector is robust and resilient in 2023. The growth of the capital market, banking, and non-bank financial industry sectors, which increased by 3.35%, 8.99%, and 15.02%, respectively illustrates this situation (Otoritas Jasa Keuangan, 2024). The Indonesian Central Statistics Agency (BPS) reported a 4.94% year-on-year growth in the third quarter of 2023, demonstrating that Indonesia's economy is robust and stable despite global uncertainties and a slowdown. This upward trend in the financial sector clearly benefits the national economy (Badan Pusat Statistik, 2023).

The expansion of Indonesia's financial sector is being bolstered by the emergence of the Financial Technology (FinTech) Industry, which commenced in 2015 as part of governmental initiatives to expedite financial sector growth, subsequently endorsed by the OJK with the release of OJK Regulation Number 77/POJK.01/2016. In addition, the availability of Islamic FinTech, which supplies technology-based financial services and products that align with sharia principles, is further catalysing the advancement of the FinTech landscape in Indonesia. This event undoubtedly hastens the expansion of Indonesia's financial industry. Due to its rapid expansion, Indonesian Sharia Fintech Association (AFSI) Chairman expects Islamic FinTech to compete with conventional FinTech. Referring to the Global Islamic Fintech Report 2023/2024, Indonesia is listed as the third best Islamic FinTech system in the world (Global Islamic Fintech Report, 2023). This achievement is reflected in Indonesia's Global Islamic Fintech (GIFT) index score of 61.1% in 2023/2024. In

addition, the analysis demonstrates that Indonesia is identified as the country with the most Islamic FinTechs in 2022/2023, with a total of 65 Islamic FinTechs (Global Islamic Fintech Report, 2022).

However, with the great potential possessed by Indonesia, the share of the Islamic finance market is still relatively low, namely 10.41% in 2022. In comparison to conventional finance, the low market share of Islamic finance suggests that public interest in Islamic finance remains significantly low. Based on the National Survey on Financial Literacy and Inclusion (SNLIK), Indonesia's Islamic financial inclusion index is only 12.12% (Otoritas Jasa Keuangan, 2022). The general financial inclusion measure is closer to 85.10%, so this number is still a long way behind it. Given that only 9.14% of Indonesians have a basic understanding of Islamic finance, this problem is only going to get worse (Otoritas Jasa Keuangan, 2022).

The lack of public enthusiasm for sharia rigidity presents a notable dilemma, especially because Indonesia is among the nations with the highest Muslim demographic, at 237.56 million individuals (86.7% of the overall population) (Otoritas Jasa Keuangan, 2023). Furthermore, the lack of innovation and competitiveness in the Islamic finance industry, especially FinTech, plays a role in the Indonesian citizens' declining enthusiasm in embracing Islamic financial products. This is evidenced by the fact that Islamic financial products do not exhibit as much innovation as their conventional counterparts (Republika, 2016; Subandi, 2012), a limited office network that prevents it from reaching the public, particularly in remote areas, and higher product prices than the conventional financial industry (Otoritas Jasa Keuangan, 2023).

Government efforts to improve Islamic financial literacy can boost the Islamic financial inclusion index and public understanding of financial products and services. In order to help Muslims in Indonesia learn more about Islamic finance, they also need to be made more aware of how important it is to only buy halal products, which includes financial products. This is due to the fact that halal awareness is a person's comprehension, cognition, and perception of the concept of halal products and services. Consequently, the halal awareness of an individual, particularly Musim, is a critical factor in the enhancement of the Islamic financial inclusion index and financial literacy in Indonesia (Antara et al., 2016; Shoffan Hasyim et al., 2022).

Additionally, the Technology Acceptance Model (TAM) is frequently employed as the foundation for theory to assess the extent to which an individual has embraced the use of digital-based financial services (Boonsiritomachai & Pitchayadejanant, 2019; Najib & Fahma, 2020; Shaikh et al., 2020). TAM is capable of elucidating the manner in which individuals perceive, process, and respond to new technologies (Davis & Venkatesh, 1996; Taherdoost, 2018). Based on these conditions, the Islamic finance industry, including Islamic FinTech, needs to increase innovation both in terms of services and products offered based on technology. This is aimed at making it easier for the community to access the Islamic finance industry more effectively and efficiently (Albaity & Rahman, 2019; Pala et al., 2024) in order to increase the speed of money turnover in the midst of the community which further has an impact on improving the community's economy. In addition, brand equity also has an essential function for financial technology adoption model (Sarassina, 2022). This is because, brand equity is able to represent the level of effectiveness of Islamic FinTech so that it is able to produce a strong positive image in the minds of potential consumers so that it is able to attract their interest in using (Saeed & Azmi, 2019).. Therefore, with an equity brand, Islamic FinTech can have a greater opportunity to get customers and repurchase interest. Thus, based on the above phenomenon, this study seeks to construct the sharia FinTech adoption model by exploring the predictive variables of halal awareness and sharia financial literacy, as well as the Tecnhnology Accaptance model as the mediation variable in this study.

This study explores psychological elements including halal awareness, Islamic financial literacy, and brand equity as predictor variables in the model of Islamic FinTech adoption, which defines its originality and novelty of this study as most of study examine those variables separetely. Then, TAM determinants are used as a mediating variable rather than a predictor variable in this study. As for the contribution of this research, in general, there are two main contributions, namely theoretical and practical. Theoretically, the purpose of this research is to address the lack of research in the determinant area of technology-based financial adoption, particularly Islamic Fintech. In contrast to previous research that exclusively examined the technological factors that contribute to the adoption of Islamic financial systems, this study aims to investigate psychological factors, including Islamic financial literacy and halal awareness.

LITERATURE REVIEW

Technology Acceptance Model (TAM) dan Expectation Confirmation Models (ECM)

Usability perception is an individual's perception of the extent to which technology can assist them in performing their tasks or achieving goals. Usability perception focuses on the usability of technology to meet user needs (Putu Ayu Mira Witriyani Wida et al., 2016). The indicators for measuring usability perception are as follows:

a. Technological effectiveness. It refers to an individual's perception of the extent to which technology can meet the needs of users.
b. Technological advantages. An individual's perception of the benefits gained by using technology. These advantages are related to cost, and time.

c. The relationship of technology to tasks. Perceptions related to the extent to which technology can assist them in completing tasks or jobs.
d. Relevance of technology. The ability of technology to meet user needs.

TAM is necessary to understand the reasons why someone accepts or rejects technology. TAM is a theory that describes how individuals perceive, process and act towards their social environment (Davis et al., 1989; Taherdoost, 2018). One of the primary goals of TAM is to elucidate the psychological and social variables that influence the adoption of technology (Najib & Fahma, 2020; Sari, 2022; Singh et al., 2020). There are two primary factors that influence the Technology Acceptance Model: the perception of usefulness and the perception of ease of use. Furthermore, intention to use is one of the important components in TAM. This element pertains to a person's intention to utilise technology. The adoption of technology is initiated by the intention to use it, if the user does not have this intention, the technology will not be adopted (Taherdoost, 2018). In this context, TAM is adopted to explain how perceived usefulness and perceived ease of use shape adoption intention toward *halal* or Islamic financial products.

One of the factors that can affect intention to use is the perception of ease of use and the perception of usability (Davis et al., 1989; Sarassina, 2022). Individuals' evaluations of how user-friendly a particular piece of technology is are referred to as their perceptions of how easy it is to use. An individual's evaluation of how user-friendly a technology is is known as the perception of ease of use. While some of the things measured are: ease of learning, ease of use, availability of technical support, and availability of resources (Davis et al., 1989).

The more user-friendly the technology, the more likely users are to embrace it. The intention to use technology can be influenced by the perception of usability. The more an individual believes that technology is useful and can help them complete a task or achieve their objectives, the more likely they are to have the intention to use the technology (Davis et al., 1989). The intention to utilise is also associated with the feeling of convenience under the Technology Acceptance Model (TAM). The perception of convenience is the degree to which an individual believes that a technology is user-friendly. If people perceive technology as user-friendly, they are likely to intend to utilise it.

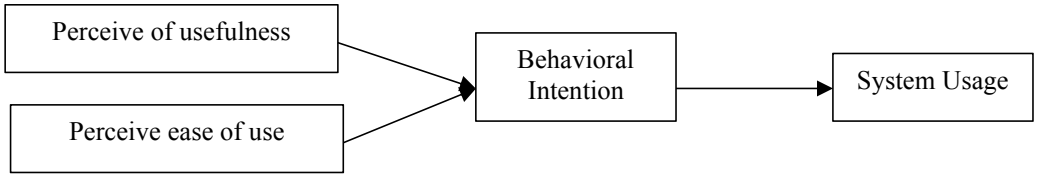


Figure 1. Technology Acceptance Model

In addition, the Expectation Confirmation Model (ECM) is a theoretical model formed from the Expectation Disconfirmation Theory (EDT) posited by Oliver in 1980. The theory was then developed through his research resulting in a conceptual model known as ECM. Similar to TAM, the ECM model has also been used as the basis for intent analysis for various adoption behaviors of digital-based financial products and services such as internet banking, electronic payments, and chatbots. The two models have similarities in terms of dimensional construction, namely the perception of usability. In addition, Bhattacherjee (2001) intention in the ECM model is a construct that is considered relevant to be used as an adoption intention in TAM. This ECM is used in this research for explaining on how user's experiences and confirmation of expectations influence satisfaction and continuance intentio. Although TAM and ECM have similarities, there are significant differences between the two models, where ECM rejects the perception of ease of use. On the other hand, ECM emphasizes more on the confirmation aspect, which emphasizes more on the difference between the expectations and performance reality of an adopted product or service.

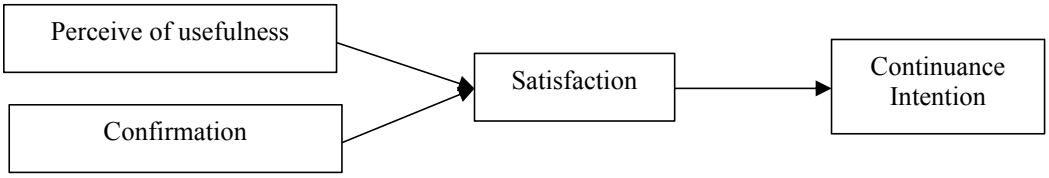


Figure 2. Expectation Confirmation Model (ECM)

Halal Awareness

The general definition of halal awareness is the comprehension of the significance of goods that adhere to Islamic sharia regulations (Aziz & Chok, 2013). This consciousness encompasses the implementation of halal symbols, the certification procedure, and their influence on belief and economic dimensions (Zakaria et al., 2016). In Islamic finance, halal awareness signifies the level of an individual's comprehension, information, and consciousness regarding the need of utilising financial products and services that conform to Islamic doctrines.

This involves a range of considerations, comprising knowledge of Islamic doctrines, the merits of Islamic financial offerings, and the obligation to refrain from usury (Bashir, 2019; Hasibuan et al., 2021).

Increased awareness of halal standards is expected to contribute to the development of the Islamic financial sector, as well as FinTech. This is because the more awareness individuals have of halal financial products, the higher their literacy level (Aulia, 2018; R. F. Malik et al., 2019). This scenario may additionally influence the enhancement of Indonesia's Islamic financial inclusion index. In this context, it can be suggested that halal awareness is a factor that has the potential to influence the adoption and development of the Islamic finance industry (Hartani et al., 2020; Muslichah et al., 2020). Heightened understanding of halal principles enables a deeper comprehension and application of Islamic financial goods and services, hence fostering more equitable and sustainable economic development. This aligns with the results of other prior investigations, which demonstrate that halal awareness can be regarded as a factor that influences the decision to utilise a halal product or service.

Sharia Financial Literacy

Islamic finance literacy is the knowledge and comprehension of Islamic finance's fundamental principles, including Islamic law-compliant products, services, and methods (Antara et al., 2016; Ibrahim et al., 2010). According to sharia values, this literacy entails the ability to make knowledgeable and prudent financial choices. Hence, it is evident that financial literacy is crucial in enhancing the development of sharia finance domain (Abdullah et al., 2023; Alshater et al., 2022). The higher the degree of Islamic financial literacy that individual possesses, the greater the production value it can yield for the sharia financial knowledge, including FinTech (Abd Razak, 2018).

Moreover, numerous prior investigations have demonstrated that Islamic financial literacy serves as a predictive factor that might enhance an individual's inclination to embrace Islamic financial solutions. This is consistent with numerous prior research findings that indicate that economic behaviour intensifies as literacy increases (Abdullah et al., 2023; Ahmad et al., 2020; Antara et al., 2016; Su, 2012), In this instance, the implementation of Islamic FinTech. Thus, OJK utilises the financial literacy index, encompassing knowledge, beliefs, and abilities, as the principal factor in the evaluation and examination of an individual's mindset and conduct in the acceptance of Islamic financial offerings. In reference to the literature survey conducted in this research, the subsequent model and hypothesis development have been formulated in this study:

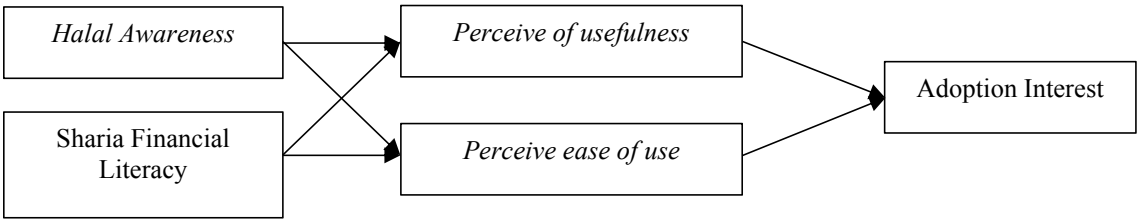


Figure 3. Theoretical Framework

H1: *Halal awareness* has a positive effect on the *level of perceived usefulness* in adopting sharia FinTech.
H2: *Halal awareness* has a positive effect on the level of *perceived ease of use* in adopting sharia FinTech
H3: Islamic financial literacy has a positive effect on the *level of perceived usefulness* in adopting Islamic FinTech
H4: Islamic financial literacy has a positive effect on the level of *perceived ease of use* in adopting Islamic FinTech
H5: *Perceive ease of use* has a positive effect on the interest in sharia FinTech adoption
H6: *Perceive ease of use* has a positive effect on the adoption interest of Islamic FinTech
H7: *Perceived usefulness* can mediate the relationship between *halal awareness* and interest in sharia FinTech adoption
H8: *Perceived usefulness* can mediate the relationship between Islamic financial literacy and interest in Islamic FinTech adoption
H9: *Perceived ease of use* can mediate the relationship between *halal awareness* and interest in sharia FinTech adoption
H10: *Perceived ease of use* can mediate the relationship between sharia financial literacy and sharia FinTech adoption interest

RESEARCH METHOD

This research is explanatory research that is carried out with a quantitative approach and survey methods to answer research questions, and uses a positivism paradigm aimed at obtaining the general purpose of

the research by conducting conclusive verification through empirical observation and logical analysis. This study's analytical unit is centred on individuals, particularly the citizens of Indonesia. This indicates that the unit of data aggregation utilised to address the concerns investigated in this study is Muslim-Indonesian citizen (Sekaran & Bougie, 2016:102). The demographic for this research comprises all Muslims in Indonesia, with a sample size of 300 derived from the multivariate sampling calculation method (Hair et al., 2013; Solimun, 2002):

N = 10 x Variable Manifest
N = 10 x 30
N = 300

According to these criteria, the conventional minimum sample size is 300 respondents (applicable to all samples irrespective of proportionality, presuming the sample is homogeneous). In order to get reliable, consistent, and representative analytical outcomes, the investigator established a standard sample size of 350 participants derived by the convenience sampling technique. Subsequently, the gathered data will undergo analysis by Structural Equation Modelling (SEM) with the Smart-PLS software. Based on this presentation, the structural equations compiled in the research derived from the diagram of the path of this research model are as follows:

$$PU = \gamma_1 HA_i + \gamma_2 SFL_i + \zeta \quad (1)$$

$$PEU = \gamma_1 HA_i + \gamma_2 SFL_i + \zeta \quad (2)$$

$$AI = \gamma_1 HA_i + \gamma_2 SFL_i + \gamma_3 PU_i + \zeta \quad (3)$$

$$AI = \gamma 1 HA_i + \gamma_2 SFL_i + \gamma_4 PEU_i + \zeta \quad (4)$$

Table 1. Variable Indicators

Variabel	Measurement Items	Source
Halal Awareness (X1)	1. Level of self-understanding of *halal* and *haram* 2. Self-effort to understand *halal products/services* 3. Level of self-understanding of *halal products/services* 4. Level of self-understanding of the limitations of knowledge of *halal products/services* 5. Level of self-understanding of the reasons for using or not using *halal products/services* 6. Level of self-understanding on how to overcome problems related to *halal products/services* 7. Understanding the impact of using *halal* products/services on others 8. The level of self-concern when not recognizing *halal products/services* 9. The level of self-need for *halal products/services* 10. Confidence in using *halal products* 11. Understanding the consequences when using *halal products/services*	Modifications of: (Aziz & Chok, 2013; Bashir, 2019; Özek & Ferraris, 2018)
Sharia Financial Literacy (X2)	1. I know and understand sharia FinTech 2. Once I know sharia FinTech, I plan to use it 3. I understand the workings of sharia FinTech 4. Sharia FinTech has a difference from conventional FinTech	Modifications of: (Pavkovic et al., 2018)
Perceive of Usefulness (M1)	1. Sharia FinTech can help me complete my financial transactions 2. Islamic FinTech can increase the productivity of financial transactions 3. Islamic FinTech can increase the effectiveness of financial transactions	Modifications of: (N. Singh et al., 2020)

	4. Sharia FinTech provides many benefits 5. Sharia FinTech features are easy to understand 6.	
Perceive Ease of Use (M2)	1. Sharia FinTech is easy to access 2. Sharia fintech is easy to use 3. Sharia FinTech is easy to operate	Modifications of: (Sarassina, 2022)
Adoption Interest (Y)	1. I intend to use sharia FinTech 2. I prefer sharia FinTech over conventional 3. If I use sharia Fintech, I want to continue using it 4. I am interested in the products offered by Sharia FinTech	Modifications of: (Sarassina, 2022)

RESULT AND DISCUSSION

Outer Model Review

In the analysis of the outer model, the researcher conducted several validity and reliability tests. This is done to ensure that all indicators contained in the research instrument are considered representative. For the validity test, the researcher conducted two tests, namely convergent validity and discriminant validity which was carried out to test the correlation between indicators of a construct used in the study, while for the reliability test the researcher evaluated the Cronbach's alpha value and the composite reliability value which can be seen in Table 2 and Figure 1. In a convergent validity test, the results can be evaluated through the loading factor value, while for the discriminant validity test, the results can be evaluated by looking at the Average Variance Extracted (AVE) value. As for testing reliability, the researcher evaluated the Composite Reliability (CR) value. In multivariate tests, the values of AVE and CR are required to exceed the threshold value of 0.60 (Joseph F Hair Jr et al., 2017).

Referring to figure 2, it can be seen that all indicators of each variable construct in the research model are considered valid. This is because, all of these indicators exceed the minimum threshold of 0.60. As for the AVE and CR values in table 2, it can be seen that each variable in this study, namely Halal Awareness (X1), Sharia Financial Literacy (X2), Perceive of usefulness (M1), Perceive ease of use (M2), and Fintech Adoption Interest (Y) has AVE and CR values of > 0.60. In that case, Cronbach's alpha value of the model of each research variable also obtained a value of > 0.60, so it can be said that all constructs used in the research model are considered valid and reliable.

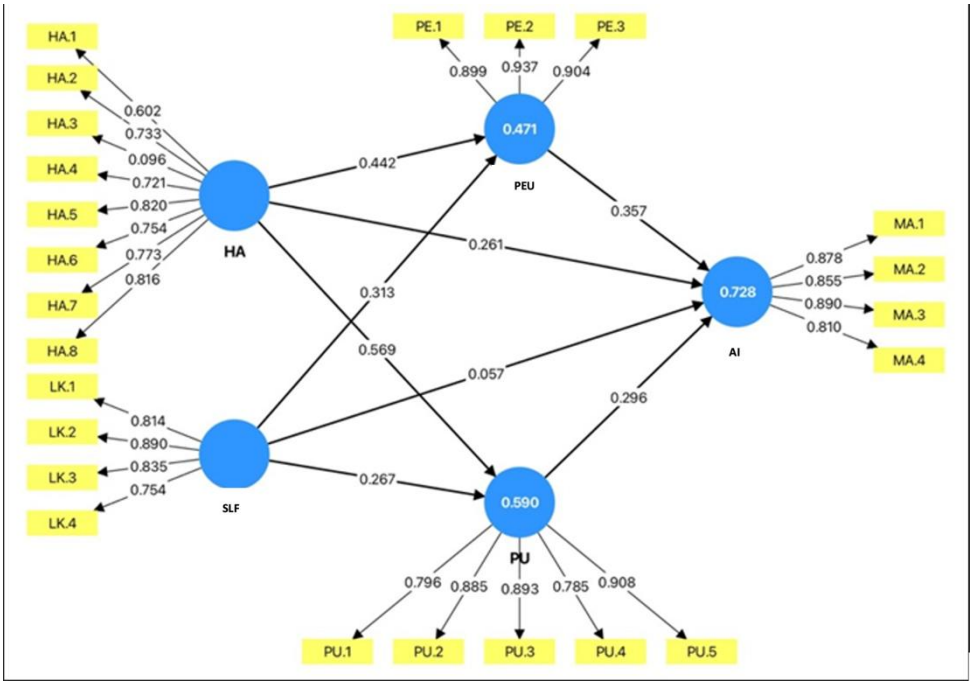


Figure 4. Outer Model Test Results

Source: Author's Data Processing Results (2025)

Table 2. Validity and Reliability

	Average Variance Extracted (AVE)	*Composite Reliability* (CR)	Cronbach' s Alpha	Remarks
Halal Awareness	0,510	0,874	0,828	Valid & Reliable
Sharia Financial Literacy	0,680	0,894	0,843	Valid & Reliable
Perceive of Usefulness	0,835	0,931	0,907	Valid & Reliable
Perceive Ease of Use	0,731	0,938	0,901	Valid & Reliable
Interest in Fintech Adoption	0,737	0,918	0,881	Valid & Reliable

Inner Model Analysis

After conducting *an outer* model analysis, the researcher expanded the *inner model* of the study. In this stage, the researcher evaluates several aspects, namely the value of the determination coefficient (R2) and tests the hypothesis both *directional* and *indirectional.* This is done to measure the feasibility of the model created in the study, to know how much independent variables affect other variables. In evaluating the coefficient of determination (R2), there are several criteria considered, such as if the R2 value > 0.67 (strong model); 0.33-0.67 (moderate model); 0.199-0.33 (weak model) (Hair et al., 2013).

Table 3. Coefficient Determination Test

	R-Square	Adj. R-Square	Remarks
Perceive of Usefulness	0,728	0.582	Valid & Reliable
Perceive Ease of Use	0,471	0.460	Valid & Reliable
Interest in Fintech Adoption	0,728	0.716	Valid & Reliable

Referring to table 3, it can be seen that independent variables, namely *Halal Awareness* (X1) and Sharia Financial Literacy (X2) have a fairly strong influence on fintech adoption interest with an Adj. R2 value of 0.716 (71.6%). However, *Halal Awareness* (X1) and Sharia Financial Literacy (X2) only had an effect of 0.582 (58.2%) on *Perceive of Usefulness* and 0.460 (46.0%) on *Perceive Ease of Use.* Where, if the value refers to the model's strength criteria, the influence given is moderate.

Table 4. Hypothesis Test

	Original Sample	Mean	T-Stat	P-Value/ Prob.	Remarks
HA → AI	0,261	0,255	2,459	0,014	Accepted
HA → PU	0,569	0,572	7,218	0,000	Accepted
HA →PEU	0,442	0,443	4,295	0,000	Accepted
HA → PU→ AI	0,168	0,174	2,176	0,030	Accepted
HA → PEU → AI	0,158	0,156	2,775	0,006	Accepted
SLF → AI	0,057	0,062	0,795	0,427	Rejected
SLF → PU	0,267	0,264	2,961	0,003	Accepted
SLF → PEU	0,313	0,218	2,752	0,006	Accepted
SLF → PU → AI	0,079	0,080	1,762	0,078	Rejected
SLF → PEU → AI	0,112	0,111	2,286	0,022	Accepted
PU → AI	0,296	0,302	2,393	0.017	Accepted
PEU → AI	0,357	0,352	3,979	0.000	Accepted

The Relationship between Halal Awareness, Perceive of Usefulness, Perceive Ease of Use, and the Interest of Sharia FinTech Adoption in Indonesia

Referring to the results of the hypothesis test, it can be seen that *halal awareness* has a positive and significant effect on the interest in the adoption of sharia FinTech in Indonesia. Statistically, this condition can be seen in the probability results obtained, which are 0.014 < 0.05 with an influence value of 26.1% (0.261). These results confirm that the aspect of an individual's halal awareness has a crucial role in influencing a person's interest in using a certain product or service that represents the level of understanding, belief, and

concern of a person for Islamic principles (Bashir, 2019; Ramdzan Ali et al., 2021). In the context of Indonesia, where the majority of the population is dominated by Muslims, *halal awareness* is certainly a psychological and religious factor that affects economic behavior. This argument is certainly in line with *the Theory of Planned Behavior* (TPB) which illustrates that religious beliefs and *halal* values can shape a person's positive attitude towards certain products (Abdul Khalek et al., 2023; Destiana & Tairas, 2021), including Islamic finance. So, if it is associated with the results of the research, it is very in line if *halal awareness* can affect the interest of Islamic financial service users to use Islamic FinTech because it is considered more relevant to the beliefs and needs of a Muslim in carrying out economic activities (Albra et al., 2023; Ambali & Bakar, 2013) . These findings are also in line with the facts on the ground in Indonesia which are currently experiencing an escalation of the halal lifestyle (*halal life style*) and the development of the halal industry which is quite massive (Indonesia.go.id, 2020) . When the concept of halal is not only applied to food but also to the digital financial system, people tend to have the perception that sharia fintech is more morally safe, in accordance with religious values, and avoids the practice of usury. Therefore, scientifically it can be concluded that *halal awareness* plays an important role as an important factor that positively and significantly increases interest in the adoption of sharia finTech in Indonesia.

Furthermore, this study also found that *halal awareness* had a positive and significant effect on the *perception of usefulness* aspect of Islamic FinTech with a probability value of 0.000 < 0.05 with an influence value of 0.569 (56.9%). This is because, awareness of the halal aspect makes users see the technology not only as a financial tool, but also as a solution that is in accordance with religious values (Albra et al., 2023; Hartani et al., 2020; Muslichah et al., 2020) . Within the framework of ***the Technology Acceptance Model*** **(TAM), the** perception of usefulness is formed when individuals feel that a technology provides real benefits according to their needs (Davis et al., 1989). In the context of the Muslim community in Indonesia, where the majority of the population is Muslim, halal awareness increases the belief that sharia FinTech is able to provide financial services that are free of usury, *gharar*, and non-sharia practices, so that the technology is perceived to be more useful than conventional alternatives. Which is present as a solution for people who need a financial system according to Islamic values and increase halal financial inclusion (Aulia, 2018; Hakim & Supriyanto, 2024; Juwita et al., 2023; Prastiawan et al., 2021).

On the other hand, it is also known that *halal awareness* has a positive and significant effect on the aspect of *perceiving ease of use* sharia FinTech with a probability value of 0.000 < 0.05 with an influence value of 0.442 (44.2%). Theoretically, *halal awareness* can affect the *perceived ease of use* of Islamic FinTech through the ***perspective of the Technology Acceptance Model*** **(TAM). This is because, in TAM, the** perception of ease of use is formed when individuals feel that technology is in accordance with their values, needs, and beliefs (Davis et al., 1989). Awareness of the halal aspect makes users more confident that the sharia FinTech system has been designed according to sharia principles so that it is considered easier to understand and use (Albra et al., 2023; Aslan, 2023; Bashir, 2019). Conceptually, the suitability of these religious values lowers psychological barriers to technology and increases the perception of ease of use, which in turn encourages the acceptance of sharia-based digital financial technology. In addition, when individuals have a high halal awareness, they tend to be more open to financial technology that is in accordance with sharia principles because it is considered to be in line with their religious values. This makes users feel that the use of sharia FinTech is not only beneficial but also easy to adopt because the system, features, and procedures are perceived more clearly and in accordance with their beliefs (Hakim & Supriyanto, 2024; Juwita et al., 2023; Prastiawan et al., 2021).

In the context of Indonesia, where the majority of the population is Muslim, the integration of sharia principles in financial technology can increase user acceptance due to the compatibility of religious values with digital technology innovations. In addition, sociologically and marketably, awareness in Indonesia plays a psychological factor that strengthens the perception of the ease of use of Islamic FinTech. When people realize that a FinTech service has met the halal principles, they feel safer, trusted, and comfortable in using it, so the process of learning to use the application becomes easier. This condition suggests that *halal awareness* can function as an **external factor in TAM** that reinforces the perception of ease of use in a positive and significant way, especially in Muslim communities who have a religious orientation in digital financial decisions.

Thus, based on the explanation of the role of *the perceived aspects of usefulness* and *ease of use,* it can be said that these two aspects have an important role in the relationship of *halal awareness* to the interest in the adoption of sharia FinTech in Indonesia. This is because, individuals who have a high halal awareness tend to pay more attention to the suitability of financial services with sharia principles. However, this awareness does not always immediately encourage the intention to use Islamic fintech if users have not felt the real benefits of the service. When users consider that sharia fintech provides significant benefits, such as ease of transactions, security, and conformity with Islamic values, the perception of perceived *usefulness* will strengthen the influence of halal awareness on adoption interest (Aulia, 2018; Hakim & Supriyanto, 2024; Juwita et al., 2023; Prastiawan et al., 2021). In addition, even though a person has a high halal awareness, interest in using sharia fintech will increase if the technology is considered easy to understand and use. The ease of registration process, application navigation, and clarity of service features can reduce psychological barriers and increase users' confidence in Islamic financial technology. Therefore, the combination of the perception of ease of use and the perception of benefits serves as a mechanism that bridges halal awareness with the interest in the adoption of sharia fintech, so that both are important factors in explaining the behavior of technology acceptance in the context of Islamic finance. This is certainly in line with research findings that show that both aspects can significantly mediate to strengthen (Hakim & Supriyanto, 2024; Juwita et al., 2023; Prastiawan et al., 2021) *the halal awareness relationship* with the interest in sharia FinTech adoption.

The Relationship between Sharia Financial Literacy, Perceive of Usefulness, Perceive Ease of Use, and the Interest of Sharia FinTech Attachments in Indonesia

Table 4 reveals that Islamic financial literacy has no effect on the interest in the adoption of Islamic FinTech in Indonesia. The results of this finding certainly contradict the hypothesis formulated in this study. The effect of Islamic financial literacy on FinTech adoption interest if referring to ***the Technology Acceptance Model*** **(TAM) is more apt to be based on technology aspects, and the perception of benefits** (Davis, 1989; Davis et al., 1989; Davis & Venkatesh, 1996)**. If a person has qualified knowledge related to Islamic finance, but there are no tools or technology that are in line and make it easier for users to access financial products and services, it can reduce a person's interest in using these Islamic financial products and services.** Several studies show that ***perceived usefulness*****, ease of use, social influence, and government support** are the main determinants in the intention to use Islamic FinTech, not the level of Islamic financial literacy of users. This means that even if a person understands the concept of Islamic finance, it does not automatically make him interested in using Islamic fintech platforms if the technology is not considered practical or useful in daily life. This shows that there is a phenomenon in Indonesia where people can use FinTech services due to digital access factors, financing needs, or technology trends, even though the level of Islamic financial literacy is still limited.

However, in contrast to previous results, Islamic financial literacy actually has a positive and significant effect on *the perception of usefulness* and *ease of use.* This is because the acceptance of technology is greatly influenced by two main perceptions, namely perceived *usefulness* and perceived *ease of use* (Albaity & Rahman, 2019; Pala et al., 2024) . Islamic financial literacy plays an important role because the higher the public's understanding of Islamic finance principles, products, and digital transaction mechanisms, the more likely they are to consider the technology useful and easy to use. Research on the adoption of Islamic FinTech shows that Islamic financial literacy has a positive influence on the use of FinTech services, where the acceptance of the technology is explained through the perception of convenience and usability (Boonsiritomachai & Pitchayadejanant, 2019; Najib & Fahma, 2020; Shaikh et al., 2020).

Islamic financial literacy increases *perceived usefulness* because individuals who understand Islamic finance concepts such as contracts, transparency, and halal principles will be better able to see the benefits of Islamic FinTech in meeting the needs of financial transactions that are in accordance with religious values and economically efficient. Research in Indonesia shows that Islamic financial literacy along with the perception of convenience and usability have a significant effect on interest in using Islamic FinTech services, such as *sharia-based e-money* (Hidayat, 2023; Juwita et al., 2023; Shoffan Hasyim et al., 2022b) . This shows that financial knowledge not only increases trust in the system, but also reinforces the perception that it provides real benefits in people's financial activities. In addition, Islamic financial literacy also strengthens *perceived ease of*

use because individuals who have sufficient knowledge about digital financial products and systems tend to understand how Islamic FinTech applications work more easily (Aristei & Gallo, 2025; Sardiana, 2016).. In the context of the adoption of financial technology in Indonesia, research shows that factors such as the perception of convenience and usability have a significant influence on increasing the acceptance of sharia-based digital financial services.

Other findings in this study also confirm that *the perception of usefulness* and *ease of use* can significantly mediate the relationship between Islamic finance literacy and interest in Islamic FinTech adoption. So, it can be said that a person's interest in adopting sharia FinTech cannot be directly influenced by sharia finance alone, but it is necessary to have experience in the *aspects of perceice of usefulness* and *ease of use* when using technology in this case sharia FinTech itself. This is because Islamic financial literacy increases individual understanding of Islamic financial principles such as the prohibition of usury, transaction justice, and the mechanism of sharia products, so that users are better able to assess that sharia FinTech services provide perceived usefulness, such as ease of access to halal financing and sharia-compliant transactions. In addition, a good level of literacy also makes it easier for individuals to understand how applications and digital features are provided, thereby increasing the perception of perceived ease of use. These two perceptions then reinforce a positive attitude towards technology and encourage the intention to adopt sharia FinTech, because in the technology adoption model, perceived benefits and ease of use are the main determinants in the formation of behavioral intention. Thus, Islamic financial literacy not only has a direct effect on adoption interest, but also indirectly through increasing the perception of benefits and ease of use of Islamic FinTech services in Indonesia.

The Influence of Perceive of Usefulness and Perceive Ease of Use on the Interest in Sharia FinTech Adoption in Indonesia

Referring to table 4, it can be seen that the *perceice of usefulness* and *ease of use aspects* can positively and significantly affect the interest in the adoption of sharia FinTech in Indonesia. This is in line with the Technology Acceptance Model ***(TAM)*** **framework** which states that technology acceptance is influenced by the perception of benefits and ease of use of the system. *Perceived usefulness* refers to the extent to which a person believes that the use of technology can improve performance or provide tangible benefits in financial activities, such as ease of transactions, time efficiency, and wider access to Islamic financial services (Davis, 1989; Hakim & Supriyanto, 2024; Normalini MK, 2019; Rahmiati & Yuannita, 2019).. In the context of sharia FinTech in Indonesia, the perception of benefits is an important factor because people will be more interested in using services if the technology is able to increase the effectiveness of financial management according to sharia principles (Shoffan Hasyim et al., 2022b).. Several empirical studies also show that *perceived usefulness* has a positive influence on the decision or intention to use Islamic digital financial services, so the higher the perception of benefits, the greater the public's interest in adopting it (Hidayat, 2023; Juwita et al., 2023; Prastiawan et al., 2021).

In addition, *perceived ease of use* also plays a significant role in increasing interest in the adoption of Islamic FinTech (Davis, 1989; Hidayat, 2023; A. N. A. Malik & Annuar, 2021; Normalini MK, 2019; Shoffan Hasyim et al., 2022).. This concept refers to the level of ease of users in understanding, operating, and utilizing digital financial applications or platforms. In Indonesia, the success of the adoption of sharia FinTech is greatly influenced by the ease of application interface, simple registration process, and fast access through digital devices. Empirical studies show that ease of use not only directly influences the intention of use, but also increases the perception of the benefits of such technology (Albra et al., 2023; Juwita et al., 2023).. In other words, if people feel that sharia FinTech applications are easy to use, then they will be more confident that the technology provides added value in their financial activities.

Conceptually, the relationship between *perceived usefulness*, *perceived ease of use*, and interest in adopting sharia FinTech shows that the two variables complement each other in shaping user attitudes and intentions towards sharia-based financial technology. Research on FinTech in Indonesia also found that both factors simultaneously affect *behavioral intention* or interest in using FinTech services, as users tend to adopt technologies that are considered useful as well as easy to operate (Davis, 1989; Davis et al., 1989).. Thus, strengthening features that provide real benefits and a simple and user-friendly system design is an important strategy for the development of Islamic FinTech in order to increase the level of public adoption in Indonesia.

CONCLUSION AND SUGGESTION

This study shows that the adoption model of Islamic FinTech in Indonesia is influenced by factors of Islamic financial literacy, halal awareness, and perception of technology such as perceived usefulness and perceived ease of use. The results of the study confirm that the higher the level of sharia financial literacy of the community, the greater their understanding of the benefits and suitability of sharia FinTech services with sharia principles. In addition, halal awareness also strengthens the public's belief that the use of sharia FinTech not only provides ease of transactions, but also ensures compliance with Islamic values. Thus, the combination of Islamic finance understanding and positive perception of technology is an important factor that encourages increasing public interest in adopting Islamic FinTech services in Indonesia.

Furthermore, this study also confirms that perceived usefulness and perceived ease of use play a role as mediating variables that bridge the influence of Islamic financial literacy on the interest in Islamic FinTech adoption. This means that people who have good knowledge of Islamic finance tend to see Islamic FinTech technology as something useful, easy to use, and able to meet the needs of financial transactions in accordance with sharia principles. These findings reinforce the relevance of the technology adoption model in explaining the behavior of using Islamic FinTech in Indonesia, while showing that increasing Islamic finance literacy and education is an important strategy to expand sharia-based financial inclusion in the digital era. The limitation of this study is only conducted in Indonesia, and each province do not have the same portion as most of respondents are from Jawa Island. For further research, this study recomends to examine the perception of sustainability performance from customers side to increase their usage intention to sharia fintech.

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