

Factors Affecting the Intentions to use Islamic Banking among Christian Community in Pakistan



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Abstract: Islamic banking is not only a worldwide evolving phenomenon but also it is booming day by day in Pakistan. Slight research is directed to study the intentions from the perspectives of Christian personnel for the usage of Islamic banks' products and services in Pakistan. The current paper intends to address the research gap in the literature by discovering the perceptions of Christian clients to gain insights so that Islamic banks may target them also. Consequently, the focus of this research is to assess various influencing on the intentions of the Christian community in Pakistan towards Islamic banking. Primary data has been collected through 400 questionnaires distributed amongst Christian community residents of Punjab, Pakistan. The research is limited to only one religion Christianity, while bank employees and management is not touched. Decomposed theory of planned behavior is applied in our study and contributes that all independent variables have a significant impact on intention except religious norms, relative advantage, and self-efficacy.

Key Words: Islamic Banking, Christian Community, Decomposed Theory of Planned Behavior

Introduction

In recent times, Islamic banking has gained more popularity and acceptability worldwide among Muslims and non-Muslims. Islamic banking is based on principles that are followed by Islamic Sharia. In Islam, payment and receipt of interest (Riba) and other such activities such as an extra charge on late payment, gambling or speculation, and uncertainty or ambiguity are forbidden. The use of money in financial matters only acts as a facilitator in our transactions, and money cannot be made from money in Islamic banking. The transaction is based on some tangible asset, and risk must be shared between all participants. Similarly, it is also prohibited in Christianity too ([Md. Taib, Ramayah, and Razak, 2008](#)).

Islamic banks are becoming increasingly popular among non-Muslims in many states. In Bangladesh, half of the accounts of some Islamic banks are not Muslim. This is surprising because Bangladesh is a predominantly Muslim country. This is due to the sustainability of the universal economic slump or the establishment of a strong liquidity management system

(Pervez, 2014). At that time, non-Muslims become account for half of the Malaysian Islamic banks' clientele. Products offered by Islamic banks such as mortgages and takaful (Islamic insurance) have attracted keen interest from the Malaysian resident Indian and Chinese minorities ([Abdullah and Shaharuddin, 2016](#)).

Pakistan is a Muslim majority country with 96% Muslims; however, a significant number of Christians, 1.59% of the total population, are available and enjoying all rights of minorities (population census 2017, Government of Pakistan). Most Christians use banking services for their daily transactions. The government of Pakistan also encourages the inclusion of more Islamic banks. For this purpose, it is valuable to focus on the Christian community for the growth of that sector. Muslims show their intention towards Islamic banking mostly based on their faith, but in the case of non-Muslims, some other issues like profitability, risk management, and security need to be addressed as well as faith ([Faisal, Akhtar, and Rehman,](#)

2014; [Bilal et al., 2020](#)). Islamic banking faces huge competition from conventional banks ([Ishtiaq, Tufail, and Shahzad, 2019](#)), due to which they need to understand the Christian's perception of banking services and refine their approach in dealing with them ([Hidayat and Al-Bawardi, 2012](#)).

Therefore, it is valuable to explore different factors that affect the Christian community's intentions towards Islamic banking in the Pakistani context.

Literature Review

In recent research, [Aziz and Afaq \(2018\)](#) investigate the factors that affecting the individual's intentions to accept Islamic banking by applying the Decomposed Theory Planned Behavior (DTPB) in Pakistan. DTPB have recommended a widespread model for acceptance of Islamic funding in which they integrated qualifications of attitude, behavioral control perceptions, and self-beliefs or social norms to develop comprehension of causes appropriate to the acceptance of Islamic funding. [Echchabi and Abd. Aziz \(2012\)](#) also used DTPB to explore customers' intention towards Islamic financing in Morocco. [Soud and Ozlem, 2017](#) have developed DEPBB and referred to three scopes of human conduct, including attitude, perceived behavioral control, subjective norms, and further sustained by multidimensional concepts to study behavioral intentions on the way to information technology.

The present research has applied DTPB because intentions of Christian individuals towards Islamic banking might be measurable by subjective norms, attitude perceived behavioral control, and technological effects thoroughly. DTPB has publicized superior explanatory supremacy in explaining the behavioral intentions in contrast to other theories. On the source of DTPB attitude is further decomposed into awareness, ideology, competence, perceived risk, relative advantage, and corporate image. Subjective norms are decomposed into social influence and religious norms.

Intentions to Use Islamic banking

It may be defined as an individual observed probability or prospect that he/she will involve in a behavior. It is an estimated outcome which monitors one's deliberate actions. It has been inspected continuously and confirmed as the most dominant contributing factor of individual behavior. Many researchers ([Md. Taib, Ramayah, and Razak, 2008](#); [Lee and Ullah,](#)

[2011](#); [Echchabi et al., 2015](#); [Obeid and Karachi, 2016](#); [Aaminou and Aboulaich, 2017](#); [Rassool, 2018](#)) check the impact of different factors on the intentions of customers to use Islamic banking. These intentions are then further converted into attitude, behavior, and adoption. This study has measured intentions of the Pakistani Christian community to use Islamic banking through awareness, ideology, subjective norms, competence, perceived risk, corporate image of the bank, social influence, government support, relative advantage, perceived behavioral control, and self-efficacy.

Awareness

It is the ability of a person to directly know, perceive and feel about a situation. Awareness is associated with the state of experience and the state of consciousness. It is a relative concept and focuses on the internal state of mind. This study has quantified awareness in expressions of knowledge and perception of consumers about Islamic banking. Numerous studies proved that the user's awareness influenced considerably its intentions to consume Islamic banking ([Faisal, Akhtar, and Rehman, 2014](#); [Obeid and Karachi, 2016](#); [Omar and Rahim, 2016](#); [Nimsith, Shibly and Rifas, 2016](#); [Soud and Ozlem, 2017](#)). Several studies discovering the position of Islamic finance in Pakistan ([Lee and Ullah, 2011](#); [Riaz, Khan, and Khan, 2017](#)) have pointed out that Pakistani customers are aware of Islamic funding services and products. For that reason, this study has the following hypothesis:

H1: Christian community's intentions to use Islamic banking in Pakistan are significantly influenced by awareness.

Ideology

An ideology is a collection of values, systems of ideas, and normative beliefs that a person holds in his mind after his understanding of the situation. The current research has measured ideology in terms of understanding, values philosophy of consumers of different financial products, and services of Islamic banks. Many researchers ([Abdullah, Sidek and Adnan, 2012](#); [Faisal, Akhtar, and Rehman, 2014](#); [Nimsith, Shibly and Rifas, 2016](#); [Omar and Rahim, 2016](#); [Soud and Ozlem, 2017](#)) discussed the relationship between ideology and customer's intentions to use products and services of Islamic banking. Pakistani researchers

([Lee and Ullah, 2011](#)) also find that ideology has a significant connection with customer's intentions to opt for Islamic banks' products and services. Henceforth the second hypothesis stays:

H2: Christian community intentions to use Islamic banking in Pakistan are significantly influenced by ideology.

Competence

It is a set of related abilities, knowledge, skills, and commitment that enables an individual to act professionally and efficiently in a wide variety of situations. This study has measured competence in lieu of updated information, proficient skills, innovations, and a strong settlement process of the bank. Foregoing studies in a range of perspectives have pointed out that customers prefer those ideas and products which are compatible with their norms, beliefs, and lifestyle ([Rehman and Masood, 2012](#); [Faisal, Akhtar, and Rehman, 2014](#); [Obeid and Karachi, 2016](#); [Omar and Rahim, 2016](#); [Rassool, 2018](#)). Therefore, it can be assumed:

H3: Christian community intentions to use Islamic banking in Pakistan are significantly influenced by competence.

Perceived Risk

It is a set of uncertainties in the mind of consumers about the outcome of product usage before purchasing a product. This study has measured perceived risk in expressions of the predicted outcome, fear of losing money, and expectation of customers about the bank. In previous literature ([Echchabi et al., 2015](#); [Omar and Rahim, 2016](#); [Rassool, 2018](#)), it is established as a crucial factor in this regard. Islamic banking. Similar findings have also been highlighted in the Pakistan context too ([Lee and Ullah, 2011](#)). On the basis of cited studies, the subsequent hypothesis is projected:

H4: Christian community intentions to use Islamic banking in Pakistan are significantly influenced by Perceived Risk.

Relative Advantage

Degree to which a new product is more superior, advantageous, and attractive to the customers over similar standing product. Relative advantage is directly proportional to the adoption of that product by the users. This study has measured relative advantage in

terms of proficiency in service providing, suitability of bank staff, collective respect, and financial benefit. Several scholars ([Lateh, Ismail and Ariffin, 2009](#); [Hidayat and Al-Bawardi, 2012](#); [Echchabi et al., 2015](#); [Obeid and Karachi, 2016](#); [Soud and Ozlem, 2017](#); [Kaakeh, Hassan and Almazor, 2018](#)) in the field of adoption and uses decided that relative advantage stays one of the most promising factors which influence consumer's intention. Some more studies in the local context ([Khattak and Rehman, 2010](#); [Lee and Ullah, 2011](#)) have studied clients' attitudes and have found that relative advantage also affects the intentions of consumers to practice Islamic funding. Hence the hypothesis is:

H5: Christian community intentions to use Islamic banking in Pakistan are significantly influenced by Relative Advantage.

Corporate Image

It is the manner in which an enterprise appears, is comprehended and understood to the public, and the opinion that the people have about it. The corporate image is that whatever the public remains supposed to see after the corporation is declared. It is the style in which a corporation or firm offers themselves to the community (such as customers, investors, and employees. The current research has measured corporate image in relation to ethical banking, confidentiality, truthfulness, interior and exterior background of the bank. Numerous studies established that the corporate spitting image of Islamic Banks influenced consumers' intentions to use their products and services ([Lateh, Ismail and Ariffin, 2009](#); [Abdullah, Sidek and Adnan, 2012](#); [Hidayat and Al-Bawardi, 2012](#)).

Several studies ([Khattak and Rehman, 2010](#); [Rehman and Masood, 2012](#); [Riaz, Khan, and Khan, 2017](#)) see the sights of Islamic banking status in Pakistan, pointed out that Pakistani customers checked the image of Islamic banks before using them. Therefore, it can be assumed that:

H6: Christian community intentions to use Islamic banking in Pakistan are significantly influenced by Corporate Image.

Religious Norms

It defines as the degree to which somebody follows his spiritual values, philosophies, beliefs, and performances in routine life. Religion subsidizes the

base of information that explains and regulates the approach and performance of any individual. Islamic banking is basically familiarized to satisfy the Muslim consumers' appeal to acquire halal funding or credits, which is exempted from Riba (interest), in accordance with the way of their spiritual philosophies. Riba is prohibited in Christianity also, so it focused on Christian as well as Muslim customers. Many studies sustained the sound effects of spiritual association and assurance on buyers' intention to take on Islamic lending ([Gait and Worthington, 2008](#); [Lateh, Ismail and Ariffin, 2009](#); [Masood, Aktan and Amin, 2009](#); [Rashid, Hassan, and Ahmad, 2009](#); [Abdullah, Sidek and Adnan, 2012](#); [Abdullah and Shaharuddin, 2016](#); [Obeid and Karachi, 2016](#); [Aaminou and Aboulaich, 2017](#); [Setiawan, Panduwangi and Sumintono, 2018](#)). Several studies discovering the status of Islamic banking in Pakistan ([Rehman and Masood, 2012](#); [Naz and Farooq, 2016](#); [Riaz, Khan, and Khan, 2017](#)) pointed out that religious obligation also strongly affected the intentions of consumers headed for Islamic financing. So, another hypothesis for this study stands:

H7: Christian community intentions to use Islamic banking in Pakistan are significantly influenced by Religious Norms.

Social Influence

It is an observed community pressure to involve or not to involve in any behavior. Societal influence may possibly be characterized by peer pressure, guidance, encouragement, sales, advertisement, and traditional values. Three types of social influence are conformity (often implicit), compliance (going along with explicit requests), and obedience (giving into the directions of an authority). Islamic banks offer a risk-sharing concept instead of guaranteed profit. This research has quantified social influence as social pressure, social atmosphere, and inheritance features of people about Islamic banking—previous studies ([Md. Taib, Ramayah, and Razak, 2008](#); [Lateh, Ismail and Ariffin, 2009](#); [Khattak and Rehman, 2010](#); [Lee and Ullah, 2011](#); [Hidayat and Al-Bawardi, 2012](#); [Abdullah, Sidek and Adnan, 2012](#); [Nimsith, Shibly and Rifas, 2016](#); [Obeid and Karachi, 2016](#); [Riaz, Khan, and Khan, 2017](#); [Kaakeh, Hassan and Almazor, 2018](#)) have found a significant link between subjective norms and aiming to practice Islamic banks in different parts of the world. On the basis of quoted studies, the following hypothesis is anticipated:

H8: Christian community intentions to use Islamic banking in Pakistan are significantly influenced by Social Influence.

Perceived Behavior Control

It is the anticipation of a singular entity about the enactment of a behavior is surrounded by his control. This study has measured it as consumer observation about his ability to deal with Islamic banks. [Echchabi and Abd. Aziz \(2012\)](#) found that perceived behavior control has impacted on intentions of customers either to use or not the product of Islamic banks. Therefore, it can be assumed that:

H9: Christian community intentions to use Islamic banking in Pakistan are significantly influenced by Perceived Behavior Control.

Government Support

It denotes to a government agenda, policies, and actions that affect the perception, intention, decision, and behavior of households, homegrown companies, and global business. Rifiuddin and Alam (2015) have mentioned that the Pakistan government tried its best to shift the whole financial intermediation from a conventional (interest-based banking system) to a complete Islamic banking system. The central bank of Pakistan has gained the global award of the finest Central Bank in encouraging Islamic finance in lieu of the year 2018. On the origin of these facilities, this study has developed the following hypothesis:

H10: Christian community intentions to use Islamic banking in Pakistan are significantly influenced by Government Support.

Self-Efficacy

It may be referred to as one's confidence in one's capability to be successful in specific circumstances and achieve a task. Self-efficacy is not about self-image, self-worth, or any other parallel construct, although it is related to our confidence, self-esteem, and hopefulness. This research has measured self-efficacy as a consumer's confidence in his ability to deal with services and products of Islamic banking. [Echchabi and Abd. Aziz \(2012\)](#) has highlighted that self-efficacy influenced consumers' intention in Islamic banking. Based on the existing literature, the study has developed the next hypothesis:

H11: Christian community intentions to use Islamic banking in Pakistan are significantly influenced by Self-Efficacy.

In previous studies (Rashid, Hassan, and Ahmad, 2009; Khattak and Rehman, 2010; Lee and Ullah, 2011; Rehman and Masood, 2012; Faisal, Akhtar, and Rehman, 2014; Echchabi et al., 2015; Naz and Farooq, 2016; Obeid and Karachi, 2016; Aminou and Aboulaich, 2017; Ali and Puah, 2017; Riaz, Khan, and Khan, 2017; Aziz and Afaq, 2018; Rassool, 2018; Shaikh, 2018) Muslims are more focused due to Islamic banking is grounded on principles of Islam and very rare researchers (Md. Taib, Ramayah, and Razak, 2008; Latch, Ismail and Ariffin, 2009; Masood, Aktan

and Amin, 2009; Abdullah, Sidek and Adnan, 2012; Hidayat and Al-Bawardi, 2012; Abdullah and Shahrudin, 2016; Nimsith, Shibly and Rifas, 2016; Omar and Rahim, 2016; Sabirzyanov 2016; Soud and Ozlem, 2017; Israr, Qureshi and Butt, 2018; Mbawuni and Nimako, 2018; Setiawan, Panduwangi and Sumintono, 2018) discuss Non-Muslims. This study has discussed only Non-Muslims (Christianity) in Pakistan because Riba (interest) is also prohibited in the Bible, which is a new scope of the study. The current research has explored some specific factors (Figure 1) that affected the intentions of Christian communities to consume Islamic banking in Pakista.

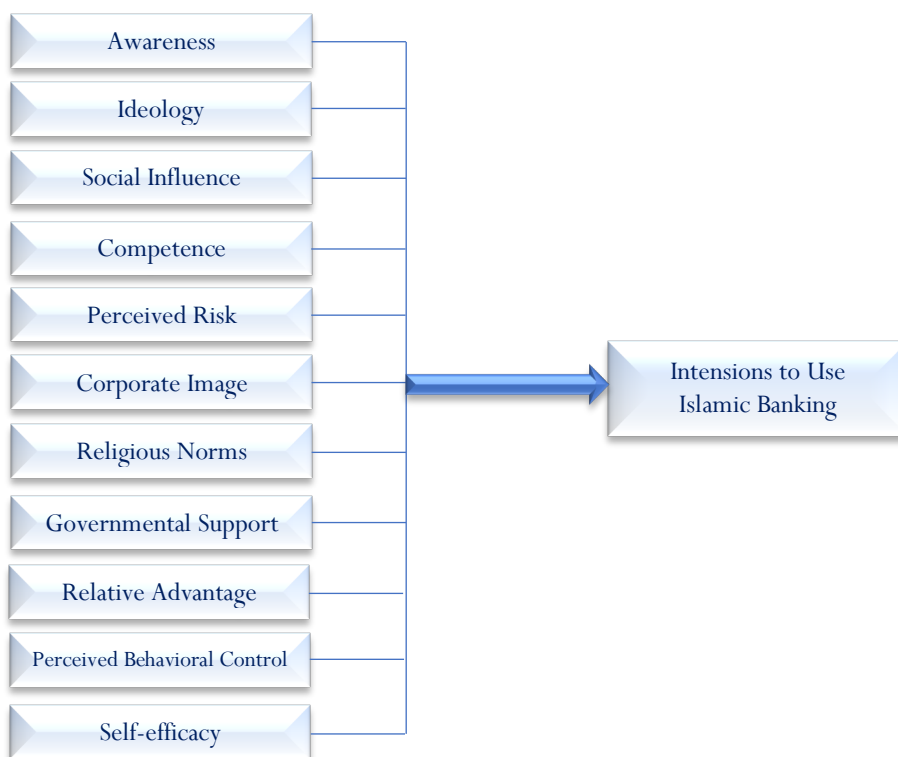


Figure 1: Conceptual Framework

Research Methodology

The current research has been undertaken to find the different potential elements having an impact on the intentions of the Pakistani Christian community for the use of Islamic banks financial services. For this purpose, the current research is started with a comprehensive assessment of literature with the purpose of recognizing the background of research.

The hypothesis has been developed based on circumstantial understanding.

This study is purely based on the quantitative method to make available more comprehensive outcomes and to come across the objectives of the research. A cross-sectional study has been undertaken, and data is collected one time only during the entire passage of research. The population of our study is the

Christian community of Pakistan (users and non-users of banks also). We use the snowball technique, which is sub type non-probability sampling. It is used where potential applicants are tough to find. In snowball sampling, one respondent refers to other respondents for assessment or study.

The final sample size is comprised of 400 Christian residents of Pakistan. This study has tried to cover all the sectors such as government servants, private employees, paramedical staff, and businessmen. In the current research, survey design is adopted, and data have been collected through a questionnaire to test the study hypotheses. We adopted the self-distribution and self-collection method because of convinced benefits. The items used in our research questionnaire have been adopted from prevailing literature ([Faisal, Akhtar, and Rehman, 2014](#); [Soud and Ozlem, 2017](#); [Aziz and Afaq, 2018](#); [Kaakeh, Hassan and Almazor, 2018](#)). The questionnaire was first developed in the English language, then converted into Urdu for better understanding and response of respondents. Most

population of our study is very low qualified due to which we use that language which is easily accepted by them. The translation from English to Urdu was done through the National University of Modern Languages (NUML) Faisalabad campus.

The current research has used the self-administrative questionnaire method to collect the primary data by distributing 400 questionnaires, out of which three hundred and twenty (320) have been returned, including seven (7) incomplete responses. This study has achieved a good response rate of 78 % ([Babbie, 2010](#)). For analysis of data gathered through questionnaires, different statistical methods have been undertaken through Statistical set for Social Sciences (SPSS 23.0).

Results and Discussion

Table 1 designates the transitory summary of altered demographic individualities such as gender, age, marital status, religious sectors, and purpose to use banking services.

Table 1. Respondent Profile

Description		Frequency	Percentage
Gender	Male	200	63.9
	Female	113	36.1
Age (Years)	30 or Less	154	49.2
	31 – 50	134	42.8
	51 or More	25	8.0
Marital Status	Single	135	43.1
	Married	178	56.9
Religious Sector	Catholic	188	60.1
	Protestant	99	31.6
	Any Other	26	8.3
Purpose to Use Banking Services	Daily transactions	53	16.9
	Profitability	26	8.3
	For salary	186	59.4
	Any other reason	48	15.3

Relationship between Intentions of Christians to use Islamic Banking and Different Aspects of Influencing Factors (Study Hypothesis)

The present research will study the elements grounded on prevailing literature, practices, and theories. In the Pakistani context, it is estimated that the Islamic banking sector hardly needs to focus on different aspects like awareness, ideology, religious norms,

competence level of bank, perceived risk in customers mind, social influence, relative advantage, corporate image of banks, perceived behaviour control, government support for Islamic banks and self-efficacy of individuals to attract the Christian community towards their services. Therefore, eleven hypotheses (mentioned earlier) have been developed to identify all the potential factors affecting the intentions to use Islamic Banking among Christian Community in Pakistan.

Table 2. Correlation Matrix

Variable	1	2	3	4	5	6	7	8	9	10	11	12
1: Intentions	(1)											
2: Awareness	.692**	(1)										
3: Ideology	.776**	.687**	(1)									
4: Religious Norms	.673**	.625**	.708**	(1)								
5: Competence	.547**	.561**	.653**	.592**	(1)							
6: Perceived Risk	-.416*	-.251	-.395**	-.356*	-.240	(1)						
7: Social Influence	.597**	.538**	.631**	.570**	.633**	-.249	(1)					
8: Relative Advantage	.659**	.625**	.741**	.666**	.624**	-.372**	.703**	(1)				
9: Corporate Image	.630**	.544**	.603**	.664**	.526**	-.297**	.503**	.608**	(1)			
10: Prcv Bhvr Cntrl	.659**	.586**	.678**	.602**	.584**	-.310**	.551**	.653**	.618**	(1)		
11: Govt Support	.607**	.548**	.567**	.584**	.569	-.198**	.504**	.577**	.600**	.638**	(1)	
12: Self-Efficacy	.532**	.523**	.646**	.468**	.517**	-.227**	.534**	.592**	.436**	.601**	.527**	(1)

** 0.01 level of significance

* 0.05 level of significance

The correlation coefficients in Table 2 between intentions and all other variables except perceived risk and social influence indicate a positive association. Only two variables, perceived risk, and social influence showed a negative association.

OLS regression analysis has been presented in Table 3. The output of the analysis express significant link between the dependent variables and different

independent variables except for religious norms, relative advantage, and self-efficacy. Furthermore, the results indicate that the overall model is significant ($R^2 = .713, p < .001$). The value of R^2 shows that the eleven independent variables illuminate 71 percent of the deviation in the dependent variable. A comprehensive discussion on these upshots has been recounted in the subsequent section.

Table 3. Results of OLS Regression Analysis

Independent Variables	Standardized Beta (B)	Standard Error (e)	t	Significance (P)
Awareness	.194	.041	4.707	.000***
Ideology	.334	.051	6.504	.000***
Religious Norms	.058	.051	1.134	.258
Competence	-.093	.042	-2.228	.027**
Perceived Risk	-0.093	.026	-3.541	.000***
Social Influence	.088	.035	2.547	.011**
Relative Advantage	-.035	.044	-.802	.423
Corporate Image	.112	.050	2.244	.026**
Perceived Behavioral Control	.082	.041	1.989	.048**
Government Support	.131	.045	2.923	.004**
Self-Efficacy	-.030	.029	-1.027	.305

Dependent Variable: Intentions to use Islamic banking
 $R^2 = .713, F \text{ value} = 67.841, (P = .000)$
 $N = 313$
 Acceptance Level: *** 0.01 level of significance ** 0.05 level of significance

The first hypothesis of this study is about the relationship between Christian individual's awareness and intentions to use Islamic banking in Pakistan. Rendering to the outcomes, a positive significant effect of awareness ($B = .194, P = .000$) has been identified on the intentions of Christians towards Islamic financing in Pakistan. Hence, it can be concluded that intentions are expressively influenced by the awareness level of consumers. These consequences are in line with the outcome of certain relevant studies ([Abdullah, Sidek and Adnan, 2012](#); [Echchabi and Abd. Aziz, 2012](#); [Hidayat and Al-Bawardi, 2012](#); [Naz and Farooq, 2016](#); [Nimsith, Shibly and Rifas, 2016](#)).

The findings certify the certain declarations of the decomposed theory of planned behaviour ([Soud and Ozlem, 2017](#)), which imagine the view predominantly about attitude, subjective norms, perceived behavioral control, and technology. According to DTPB, attitude is governed by compatibility, complexity, awareness, uncertainty, and relative advantage. So positive impact of awareness on intentions endorses the DTPB in the current context. It is worth stating that if proper awareness is delivered to the Christians about the Islamic way of banking, they shift towards Islamic banking very positively. Therefore, it is decisive for the banking management and government to contribute more courtesy and standing on awareness about Islamic financial transactions.

The relationship between the ideology of consumers and their intention headed for Islamic banking has been confirmed by the second hypothesis. Results are positive and significant ($B = .334, P = .000$). Beta value demonstrates that a 33% increase in intentions is in line for increasing the ideology level of clients. Correlation examination has also sustained these outcomes and shown a progressive association ($r = .687$) flanked by ideology and intentions. Outcomes of multiple regression analysis have confirmed that ideology has a positive impact on intentions to use Islamic Banking. These outcomes are aligned with some previous researches ([Faisal, Akhtar, and Rehman, 2014](#); [Setiawan, Panduwangi and Sumintono, 2018](#)). In addition, these results also endorse the assumptions of decomposed theory of planned behaviour. Thus, the positive impact of ideology on intentions supports the DTPB. These domino sound effects admit that the ideology of Christian's acts as a commanding feature of their intentions heading towards usage of Islamic financing. This direct relationship demonstrates that Islamic

institutions of banking must need to capture the ideology of the Christian community, which will be helpful for them to attract more and more customers.

This research has framed the hypothesis H3 to check the relationship between the competence of Islamic banks and Christian's intentions to use Islamic banking in Pakistan. Grounded upon regression analysis fallouts, a significant impact of the competence has been testified on the intentions of clients about Islamic lending in Pakistan. These findings are also compatible with the results of previous studies locally ([Lee and Ullah, 2011](#); [Rehman and Masood, 2012](#)) and globally ([Lateh, Ismail and Ariffin, 2009](#); [Echchabi and Abd. Aziz, 2012](#); [Echchabi et al., 2015](#); [Obeid and Karachi, 2016](#); [Setiawan, Panduwangi and Sumintono, 2018](#)). These results also support the assumption of the decomposed theory of planned behaviour. Consequently, a deviating substantial relationship between competence and intentions specifies that an enhancement incompetence level of banks is a very important factor, but negative Beta value shows that in line for rise incompetence level of Islamic banks, the intentions will decline. It affirms that Christian personages consider Islamic banks are not competent as compared to conventional banks in Pakistan. The reported results are more critical for management of Islamic banks because there is a great working required for improvement in their worth to attract non-Muslim clients.

Results proved that in the case of low perceived risk in the mind of Christian people, the intentions become high. These results are consistent with existing findings of [Lee and Ullah, 2011](#), [Ali and Puaah \(2017\)](#), and [Aziz and Afaq \(2018\)](#). Decomposed theory of planned behaviour is supported with these results. Negative Beta value states that if the perceived risk of Christian people is high, then their intentions on the way to Islamic services becomes reduced. Bearing in mind the indirect and significant connection of perceived risk with intentions, an interpretation can be drawn that the administration of the Islamic banking system will be able to expand their customer level by dropping the risk which is imagined in the mind of Christian clients.

The OLS regression analysis has identified an insignificant effect of relative advantage on intentions to use Islamic Banking. Hence, H5 is rejected based on the study results. These results certify the former argumentations described in prevailing literature

([Abdullah, Sidek and Adnan, 2012](#); Sheikh, 2018) that the effectiveness of comparative advantage is not a substantial part of a consumer's behavioral intentions to use Islamic financial transactions. Current results negate the assumption of decomposed theory of planned behaviour. The results of regression analysis ($B = .112$, $P = .026$) highlight that corporate image of Islamic banks have a significant and direct impact on intents to consume Islamic finance. These results indicate that if the corporate image of banks is positive in mind of customers, they prefer to use the facilities and products offered by Islamic banks. At present only one Islamic bank, Meezan bank limited achieved that objective by grooming their brand image, all other banks are in developing stage now. Considering this fact, Meezan bank became the top ranked Islamic bank in Pakistan at that time. The findings of our study sustain the affirmations of preceding studies ([Gait and Worthington, 2008](#); [Lateh, Ismail and Ariffin, 2009](#); [Masood, Aktan and Amin, 2009](#); [Khattak and Rehman, 2010](#); [Abdullah, Sidek and Adnan, 2012](#); [Hidayat and Al-Bawardi, 2012](#); [Rehman and Masood, 2012](#)).

The certain assertion of the decomposed theory of planned behaviour in which attitude is auxiliary disintegrated into corporate image, ideology, competence, awareness, perceived risk, and relative advantage is also confirmed by the results of correlation and regression. Although, a momentous direct connection between these two variables detected in this study reveals that the administration must enhance the inclusive brand image of their banks on the corporate level by which they are able to become a strong competitor of conservative banks. Administration of the Islamic system of banking must enhance the inclusive brand image of their banks on corporate level by which they are able to become a strong competitor of conservative banks and improve their non-Moslem client base.

The results of regression analysis ($B = .058$, $P = .258$) suggest no influence of religious norms of Christian personnel on their intention of usage Islamic financial services. Therefore, H7 is rejected. These findings are aligned with the conclusions of some earlier studies ([Lateh, Ismail and Ariffin, 2009](#); [Abdullah, Sidek and Adnan, 2012](#); [Hidayat and Al-Bawardi, 2012](#); [Israr, Qureshi and Butt, 2018](#); [Mbawuni and Nimako, 2018](#)) in which religious norms play an insignificant impact towards Islamic financing intentions. The supposition of the decomposed theory

of planned behaviour ([Taylor and Todd, 1995](#)) is also negated by these results. These results accept that religious obligations are not an important facet of Christian's intentions to practice Islamic financing.

Table 3 indicates that social influence is a very imperative feature of Christian's intentions on the way to Islamic lending. These judgments back the recommendations of former studies ([Md. Taib, Ramayah, and Razak, 2008](#); [Masood, Aktan and Amin, 2009](#); [Echchabi and Abd. Aziz, 2012](#); [Echchabi et al., 2015](#); [Aziz and Afaq, 2018](#)). The applicability of the decomposed theory of planned behaviour is also proved by seeing the results of variables. Because rendering to DTPB subjective norms is governed by normative views and social pressure. Social pressure is totally based on social influence. This research work has acknowledged a substantially direct connection between social influence and behavioral intentions, which demonstrates that the overall performance of Islamic banks in Pakistan can be upgraded by improving the social systems around the Christian societies.

According to the results of regression analysis ($B = .082$, $P = .048$), a positive significant impact of perceived behaviour control on intentions has been developed. It means an increase in perceived behavioral control may also increase the intentions of Christians towards Islamic funding. The results of regression and correlation analysis are parallel with the findings of previous research (Echchabi and Abd. Aziz, 2012). These outcomes are correspondingly accomplished the declarations of decomposed theory of planned behaviour which refers to three scopes of human conduct, including perceived behavioral control. Consequently, a direct connection among variables emphasize that it is crucial for the banking administration to prepare the behaviour of Christian community in the direction of Islamic financial transactions. It is worth stating that if a proper mechanism is settled by banking management to control on the behaviour of Christians individuals, they alter towards Islamic banking.

This study has developed H10 to check the relationship between government support for Islamic banking institutions and the Christian community's intents to use Islamic banking products and services in Pakistan. Grounded upon regression analysis upshots, a progressive significant influence of government support has been appeared on the intentions of clientele about Islamic financing in Pakistani. The

regression analysis results prove that intentions towards Islamic banking are considerably linked with the government support for banks. These findings are also well-matched with the results of previous studies ([Rashid, Hassan, and Ahmad, 2009](#); [Echchabi and Abd. Aziz, 2012](#)). These outcomes are also correspondent by the decomposed theory of planned behaviour because theory proclaims that perceived behavioral control is decomposed into government support. Subsequently, an absolute substantial relationship between government support and intentions identifies that an enhancement in support and policy level of government for Pakistan Islamic banks leads to upturns the number of non-Muslim clients.

The last hypothesis (H11) has been formulated in our research to assess the relationship between the self-efficacy of Christian persons and their intents on the way to facilities provided by Islamic banks in Pakistan. The consequences of multiple regression analysis are ($B = -.030$, $P = .305$) indicates no impact of self-efficacy on Christian persons intentions to practice Islamic financial services. Hence, H11 is rejected. These findings are parallel through the findings of some older studies ([Echchabi and Abd. Aziz, 2012](#)), which demonstrate that self-efficacy has no impact on customers' intentions. These reported results admit that self-efficacy among Christian's is not an imperative facet of their intentions on the road to practice Islamic financing.

Study Contribution

This study is not only a valuable addition towards prevailing relevant academic literature, but also it has some significant practical contributions in the field of Banking and Finance.

It is obvious that the setup of Islamic banking is gaining fame surrounded by not merely Muslim clients, then also non-Muslim clients. Our study developed a new scope for the Islamic banking sector to enhance their performance by touching the Non-Muslim (Christian) sector of Pakistan. This research offers a more all-inclusive view about the intentions of consumers towards Islamic financing in contrast to previous research studies ([Echchabi and Abd. Aziz, 2012](#); [Abd. Echchabi et al., 2015](#); [Ali and Puah, 2017](#); [Kaakeh, Hassan and Almazor, 2018](#)). This study contributes to the prevailing theoretical literature by scrutinizing the affiliations of some additional aspects which are covered under the theory of decomposed

planned behaviour ([Taylor and Todd, 1995](#)). [Aziz and Afaq \(2018\)](#) have tested the said theory in the Pakistani context in recent past, but their target population was Muslims. On the other hand, the current research has sustained all the statements of DTPB by concentrating on the behavioral intentions of Christian community for the first time in Pakistan. Therefore, it marks a momentous contribution to the existing literature.

Furthermore, this study covers a modern area of research that is life-threatening to the success of the banking sector and is decisive to regulatory bodies. The contemporary study stands as the first full devoted study in the local perspective, which purely emphasizes on this vital research area, with the extreme interest in intentions of Christian communal. Therefore, the results of this research work are believed to be useful for customers, scholars, policymakers, managers, planners as well as all stakeholders in seizing the behaviour and improving the perceptions of the Christians about Pakistani Islamic banks in an effective manner. This study delivers valuable information on the preferences of Pakistan's banking sector clients about the characteristics essential to the success of the Islamic banking system. Current results provide valuable insights for the management of Islamic banking. That research is filled with valuable information that marketers will use for attracting and retaining potential customers, and they can take the appropriate steps to improve consumer attitudes. In addition to the positive settings, they can also search for negative settings that hinder the development of positive attitudes. This study contributes just before Islamic banks to frame effective policies and tactics which appeal more Christian patrons.

Moreover, this research intends to be fruitful for Christian customers financing according to their religious beliefs and trustworthiness. As many Christians are employed in different sectors due to specific quotas and some limitations of Muslim staff. The majority of them belonged to the lower middle class and needed loans and other services offered by banks. Therefore, the results of this study are more likely to convey their preferences and displeasures to the management of banks, which will be beneficial for those clients in the future too. Additionally, as the process of converting the entire financial intermediation from a conventional system to a full-fledged Islamic system is observed in Pakistan ([Rifiuddin and Alam, 2015](#)). Considering the said

factor, this study points out the factors which are helpful to achieve their goal. At last, Islamic banking set up is beneficial for our economy directly because (Ernst & Young, 2016) reported that in the period afterwards the financial crunch of 2007–2009, Islamic banking had retained greater Compound Annual Growth Rate (CAGR) in entire states excluding UAE. In republics like Qatar, Turkey, Pakistan, Indonesia, and Saudi Arabia, the CAGR has surpassed 20%.

Conclusion

This research has observed several factors influencing the intentions of the Christian community to use Islamic banking in Pakistan. Furthermore, the study has also tested the decomposed theory of planned behaviour in a new perspective, such as intentions to use of Islamic banking products and services among Christian Community only. Results of the current study have revealed that awareness, competence, corporate image, ideology, social influence, perceived risk, government support, and perceived behavioral control have a significant impact on intentions headed for Islamic finance. In contrast, religious norms, relative advantage, and self-efficacy have an insignificant impact in this regard. Considering the results of the study, the management of Islamic banks

in Pakistan should pay special attention to the awareness and to promote their corporate image for more growth and success. On the other hand, it is equally important for the Government of Pakistan, State Bank of Pakistan, and other regulatory bodies to formulate effective policies focusing on the potential factors highlighted in the current study for the growth of Islamic Banking in Pakistan.

Study Limitations and Future Research Recommendations

The target population of our research is comprised of only one religion which is Christianity, while other communities of Non-Muslims like Hinduism, Buddhism, and Jews are not being part of our research. Therefore, there is an opportunity for future research that other non-Muslim communities may also be included. This study is conducted in Pakistan, where Christians are in the minority, in the future the same study would be conducted in other country having Christian majority. This research is only limited within Pakistan and data is collected from some major cities of Punjab. This study is bound to individual consumers (users and non-users of Islamic banks). The employees and management of banks are not touched for the said purpose.

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