

# Determinant of Indonesian Customers Intention to Use Islamic Life Insurance: Theory of Planned Behavior Approach

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## ABSTRACT

This research aims to determine the determinants of intention to use Sharia life insurance among Muslims in Indonesia. The total sample size in this study reached 101 participants, determined using the convenience sampling technique. The data analysis technique employed in this research adopts partial least square structural equation modelling (PLS-SEM) using SmartPLS 3.0 software. The findings of this study indicate that the intention to use Sharia life insurance is determined by attitude and perceived behavioral control. However, religiosity was not found to mediate the relationship between attitude, perceived behavioral control, and subjective norm in relation to the intention to use Takaful. This research also provides recommendations for Sharia life insurance companies in Indonesia to enhance their products and services, aiming to foster a positive perception among the Muslim community towards Sharia life insurance.

**Keywords:** Intention; Muslim Consumer; Islamic Life Insurance

**JEL Classification:** G20, G22

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## INTRODUCTION

Life insurance plays a crucial role in mitigating financial risks for consumers and their families (Richter et al., 2019). It provides financial protection to policyholders by reducing the income uncertainty resulting from sudden death (Islam et al., 2021; Richter et al., 2019). Moreover, life insurance significantly contributes to savings, liquidity, and

the economic growth of a country (Beck & Webb, 2003; Ward & Zurbruegg, 2002). The activities within the insurance market stimulate the accumulation of new capital and channel savings into productive investments, thereby realizing economic growth and enhancing risk management efficiency (Arena, 2008).

Nevertheless, in countries with a Muslim majority, the adoption of life insurance has not been readily embraced (Karich, 2004). The primary consideration for a Muslim in utilizing a financial service (such as life insurance) remains the adherence to Sharia principles to avoid *riba* (usury), *gharar* (uncertainty), and *maysir* (gambling) (Raza et al., 2019). This circumstance has paved the way for the emergence of the concept of Islamic life insurance, known as *Takaful*, as an alternative to conventional insurance (Hamid & Rahman, 2011). This system allows policyholders to contribute or donate within a framework of sharing losses with other members (Raza et al., 2019). The concept operates based on principles of cooperation and voluntary contributions. Additionally, *Takaful* operates under Islamic rules and legislation such as the Quran, Sunnah, and *Ijma* (Hassan & Abbas, 2019).

As of 2022, the total number of Sharia insurance and reinsurance companies in Indonesia has reached 43, with Sharia life insurance assets accounting for 5.6% of the total life insurance assets and a market share of 3.7% (OJK, 2023). However, the composition of Sharia insurance premiums in Indonesia only amounts to 4.76% of the total premium composition (OJK, 2023). The penetration of Sharia insurance has only reached 0.13% by 2023, indicating the relatively low interest of the Indonesian Muslim community in using Sharia insurance (Nisaputra, 2023; Poan et al., 2022). As the country with the world's largest Muslim population, it is crucial to enhance the contribution of Sharia insurance to the national insurance industry by increasing the interest of the Muslim community in Sharia insurance (Poan et al., 2022).

Exploration regarding the interest of Muslim consumers in becoming policyholders in Sharia insurance companies has been undertaken by scholars (Brahmana et al., 2018; Husin & Rahman,

2016; Kazaure, 2019; Nasir et al., 2021; Poan et al., 2022). Brahmana et al. (2018) research revealed that individual attitudes and behavior control would influence the behavioral intention to use Sharia insurance. Similar findings were also demonstrated in Kazaure (2019) and Nasir et al. (2021) studies, indicating that attitude, perceived behavioral control, and subjective norm play crucial roles in fostering interest in Sharia insurance usage. Poan et al. (2022) explained that interest in using Sharia insurance depends on the level of consumer trust, which is shaped by subjective norms and individual religiosity. In contrast, Husin & Rahman (2016) clarified that subjective norms are not the primary predictor in the increased individual interest in Sharia insurance.

The divergence in these findings makes research on the interest in using Sharia insurance intriguing to pursue. Consistent with several of these literatures, this study employs the Theory of Planned Behavior, which is considered reliable in depicting individual behavior by considering aspect of perceived behavioral control, subjective norm, and attitude (Ajzen, 1991). To accommodate the inconsistency in previous findings, this research introduces religiosity as a moderating variable (Baron & Kenny, 1986; Borzooei & Asgari, 2013).

## LITERATURE REVIEW

### Theory of Planned Behavior

The Theory of Planned Behavior (TPB), proposed by Ajzen (1987), serves as a social psychology theory aimed at aiding in predicting and understanding individual behavior. The fundamental concepts of this theory are not significantly different from the Theory of Reasoned Action (TRA) (Fishbein & Ajzen, 1975). In general, TRA posits that the intentions and behaviors of individuals depend on their attitudes and subjective norms. These two aspects are considered by individuals cognitively and foster their interest until

they exhibit specific behavior (Fishbein & Ajzen, 1975; Rutter & Bunce, 1989). These considerations are also applied in understanding TPB, but this theory also takes into account the aspect of individual behavioral control or perceived behavioral control (Ajzen, 1991). In behaving, an individual not only considers the motivational aspects they believe in, but also the accessibility of interactions, which has an impact on their behavior (Ajzen, 1991). This accessibility of interactions is related to the availability of resources, time, facilities, and the individual's ability to perform the behavior (Ajzen, 2020). Thus, this theory considers attitude, subjective norm, and perceived behavioral control concerning the behavioral intentions of individuals.

The ability of this theory to comprehend the complexity of individual behavior has been applied within the scope of Islamic economics studies, such as understanding attitudes toward Islamic banking (Mustapha et al., 2023), intention to pay zakat (Yusfiarto et al., 2020), interest in waqf (Berakon, Mutmainah, et al., 2022), interest in investment in the Islamic capital market (Yusfiarto et al., 2023), and intention to use Sharia insurance (Husin & Rahman, 2016; Kazaure, 2019; Poan et al., 2022). In the context of the intention to use Sharia insurance, this theory has helped provide an understanding that the interest to the Muslim community in using Sharia insurance begins with the growth of positive attitudes, the individual's ability to control behavior, and the influence of subjective norms (Brahmana et al., 2018; Kazaure, 2019; Nasir et al., 2021). Furthermore, the theory has also been expanded by considering religiosity and trust factors in the acceptance of Sharia insurance (Husin & Rahman, 2016; Poan et al., 2022). Consistent with these findings, this research also adopts the TPB constructs (attitude, subjective norm, perceived behavioral control, and intention)

by adding the construct of religiosity as a moderator.

### Islamic Life Insurance

Sharia insurance, often referred to as insurance based on Sharia principles derived from the Quran and Sunnah (Hassan & Abbas, 2019). Aligns with Islamic teachings that prohibit elements such as *riba*, *gharar*, and *maysir*. The implementation of Sharia insurance is mandated to avoid these forbidden practices. Fundamentally, Sharia insurance provides an alternative to conventional insurance associated with elements deemed incompatible with Islamic Sharia law (Khan, 2013). Thus, Sharia insurance emerges by offering a scheme of mutual benefits, harmonization within a community, and a form of mutual responsibility (Hassan & Abbas, 2019; Khan, 2013). Unlike the risk transfer concept prevalent in conventional insurance, Sharia insurance emphasizes the sharing of risks among members, aiming to foster societal solidarity in achieving collective well-being (Ariff & Iqbal, 2011; Beck & Webb, 2003). As a form of Sharia insurance, Sharia life insurance, commonly known as *takaful*, also introduces the concept of risk-sharing among members of a group (Farooq et al., 2010).

### Hypotheses Development

An individual's attitude is associated with positive or negative feelings toward a particular action (Fishbein & Ajzen, 1975). The emotions an individual experiences are evaluated through their beliefs and ultimately result in specific behavior (Ajzen, 1991). Thus, the intention to use Sharia insurance will be influenced by an individual's attitude toward Sharia insurance. An individual may perceive that Sharia insurance will have a more favorable impact compared to conventional insurance (Kazaure, 2019; Nasir et al., 2021). The low interest in insurance in Indonesia, as depicted by Brahmana et al. (2018), is attributed to a lack of

marketing efforts related to insurance in the community. Generally, their intention and interest heavily depend on attitudes based on their financial literacy (Brahmana et al., 2018; Poan et al., 2022). Therefore, these individual perceptions ultimately drive their attitudes toward the use of Sharia insurance (Razak et al., 2013). Based on the above exposition, the hypothesis will be formulated as follows

H1: Attitude have a positive impact on intention to use takaful.

Individual considerations in deciding to use a product are not solely based on the perceived benefits of the product but also take into account societal influences. This is demonstrated through subjective norms, defined as the environmental encouragement for individuals to undertake the same action (Fishbein & Ajzen, 1975). An individual will strive to conform to their surroundings, including their attitude toward a product (Ajzen, 1991, 2020). Empirical findings by Kazaure (2019) also indicate that a manager's interest in accepting Islamic health insurance is influenced by the environmental encouragement around them. Therefore, when peers, family, community, or individuals in the same business use Sharia insurance, it serves as a trigger for an individual to also adopt Sharia insurance (Brahmana et al., 2018; Kazaure, 2019; Nasir et al., 2021). However, the low level of public knowledge regarding Sharia insurance may lead individuals to not consider environmental influences in their decisions (Husin & Rahman, 2016). Based on the above exposition, the hypothesis will be formulated as follows:

H2: Subjective norm have a positive impact on intention to use takaful.

Another influencing factor that can stimulate an individual's interest in using a product is the success and ability of the individual to perform a specific action (Ajzen, 1991). This is considered as

perceived behavioral control and serve as a differentiation offered by the TPB (Ajzen, 1987). This predictor is influenced by the internal beliefs and situational beliefs of the individual. In general, an individual's intention to perform an action is based on their perception of their ability to do so (Ajzen, 1991; Bandura et al., 1980). A similar phenomenon occurs in the context of accepting Sharia life insurance. When someone perceives that Sharia insurance is necessary and that accessibility to Sharia life insurance is fulfilled, their intention to use Sharia life insurance is likely to grow. Several empirical findings have demonstrated that behavioral control is a primary predictor of the intention to use Sharia insurance (Abror et al., 2022; Brahmana et al., 2018; Kazaure, 2019). Based on the above exposition, the hypothesis will be formulated as follows:

H3: Perceived behavioral control have a positive impact on intention to use takaful.

Inclusion of moderation variables, as suggested by Baron & Kenny (1986), was also implemented in this study. The variable of religiosity was utilized to address the inconsistency in existing empirical findings (Baron & Kenny, 1986; Husin & Rahman, 2016; Kazaure, 2019; Nasir et al., 2021). Religiosity is believed to play a role in influencing individual perceptions and intentions (Borzooei & Asgari, 2013; Loser et al., 2008). Religiosity represents an individual's level of adherence to and implementation of their religious beliefs (Çavuşoğlu et al., 2023; Wang et al., 2020). Thus, individual behavioral preferences are also expected to be influenced by their level of religiosity (Çavuşoğlu et al., 2023). The findings of Borzooei & Asgari (2013) indicate that religiosity plays a significant role in moderating the relationship between trust and intention to purchase halal products. These findings support the argument that the intention to purchase a product

is driven by religiosity within individuals (Lindridge, 2005). Based on the above exposition, the hypothesis will be formulated as follows:

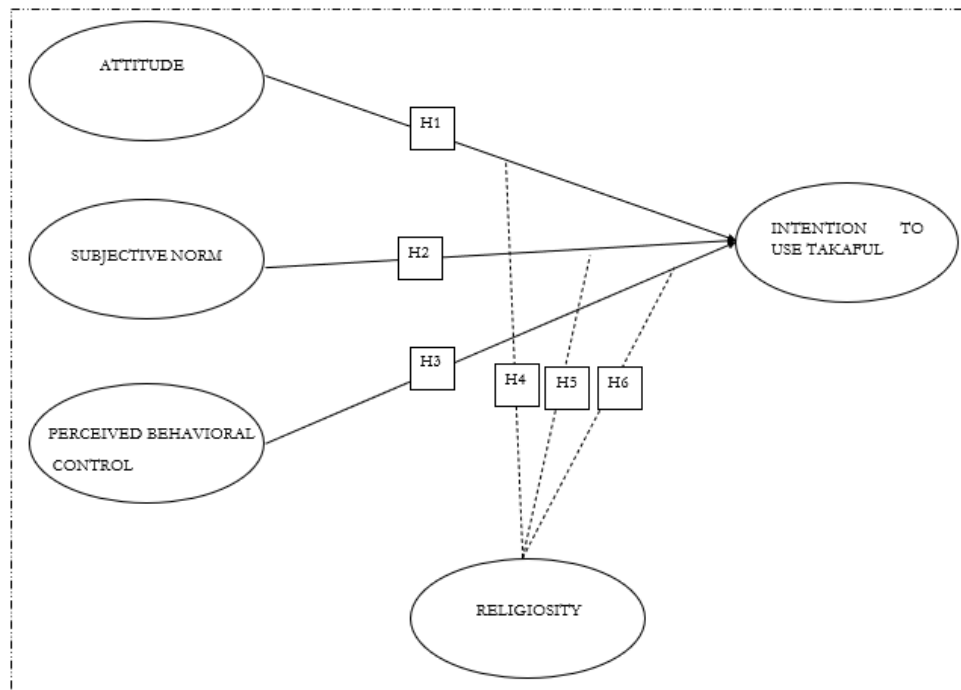
H4: Religiosity moderate the relationship between attitude and intention to use takaful.

H5: Religiosity moderate the relationship between subjective norm and intention to use takaful.

H6: Religiosity moderate the relationship between perceived behavioral control and intention to use takaful.

**Research Framework**

Based on the previous empirical studies, the research framework was shown in Figure 2.



**Figure 1**  
**Research Framework**

**METHODOLOGY**

**Sampling & Procedure**

This study is a quantitative research using primary data. The data collection technique employed in this research is an online survey using a questionnaire. The questionnaire consists of 23 items adapted from previous studies and modified to suit the research objectives (Ajzen, 1991; Lindridge, 2005). Additionally, a Likert 5-point scale was adopted in this study, with "1" indicating strongly disagree and "5" indicating strongly agree. In terms of sampling technique, a convenience sampling approach was employed due to its non-random criteria, ease, accessibility, and time

availability (Etikan, 2016; Sekaran & Bougie, 2016). The total collected samples in this study reached 117. Out of the total samples, 16 respondents did not complete the questionnaire and were excluded from the sample. Therefore, the total number of samples used in the analysis was 101. This sample size met the minimum criteria established using the Kaiser-Meyer-Olkin (KMO) test, with a KMO value of 0.888, exceeding the threshold 0.80 (> 0.80) (Cureton & D'Agostino, 2013). Overall, the study sample was predominantly composed of male participants, aged between 20-30 years old, married, with employment mostly as employees, and the majority of respondents having an

income of less than Rp 3.000.000. These results are presented in table 1.

**Table 1.**  
**Demographic Respondence**

Description	Criterion	Frequencies
Gender	Male	37
	Female	64
Age	20-30 years old	49
	31-40 years old	22
	Over 40 years old	30
Married Status	Married	54
	Single	47
Job	Employee	34
	PNS/POLRI/TNI	30
	Farmer	20
	Entrepreneur	12
Income	Professional	5
	Under Rp 3.000.000	50
	Rp 3.000.000 - Rp 5.000.000	27
	Rp 5.000.000 - Rp. 10.000.000	21
	Over Rp 10.000.000	3

## Data Analysis

The partial least squares structural equation modeling (PLS-SEM) approach was adopted in this study for data analysis. This technique enables estimation processes for small sample sizes with complex model structures (Hair et al., 2021). The complexity referred to here involves the incorporation of moderation variables into the model constructed by the researcher (Hair et al., 2021; Sarstedt et al., 2017). Moreover, this technique has been confirmed to play a role in estimating individual behaviors, including in the context of life insurance acceptance behavior (Berakon, Aji, et al., 2022; Poan et al., 2022). To support the PLS-SEM technique, this research utilized SmartPLS 3.0 software for data analysis.

## RESULT AND DISCUSSION

### Data Screening

The first test in this study began with data screening to avoid common method bias (CMB)

issues and non-response bias problems. These issues can impact the reliability of the research constructs (Juneman, 2013). CMB testing was conducted using the Harman single-factor test, and non-response bias testing was performed by comparing the means between the initial and final responses (Armstrong & Overton, 1977; Rodríguez-Ardura & Meseguer-Artola, 2020). The CMB test results revealed a five-factor structure (eigenvalues greater than 1) with a maximum variance by one factor at 45.42%, and each factor contributed less than 50 percent covariances within the variables (Rodríguez-Ardura & Meseguer-Artola, 2020). These results indicate no issues of CMB in the research data. Furthermore, the mean values between the initial and final responses did not show any significant differences. Therefore, it is concluded that there is no non-response bias issue (Armstrong & Overton, 1977).

### Measurement Model Assesment

The reflective construct testing in this study was conducted by examining the reliability and validity of reflective constructs. Reliability testing was performed by assessing the Composite Reliability (CR) values, with a threshold of 0,60 (> 0,60), as recommended by Hair et al. (2019). In this study, CR values ranged from 0.901 to 0.948 (> 0,60), indicating that the reflective constructs of the study are reliable. The testing continued with convergent validity examination using loading factor values and Average Variance Extracted (AVE) values. Before testing, loading factor values below the threshold of 0,70 (< 0,70) were excluded from

the constructs, as they could affect the validity. Therefore, PBC3 and REL4 were excluded (Hair et al., 2021). The remaining indicators in this study exhibited loading factor values above the threshold of 0,70 (> 0,70) and AVE values ranged from 0.763 to 0.785 (> 0,50) (Hair et al., 2019). For discriminant validity testing, the Heterotrait-Monotrait (HTMT) ratio and Fornell-Larcker criterion were examined. Overall, the HTMT values were below the threshold of 0,90 and the correlation values between constructs were lower than the square roots of AVE (Hair et al., 2019). It can be concluded that the reflective constructs in this study are valid. The test results are presented in tables 2, 3, and 4

**Table 2**  
Outcome of HTMT

Variabel	AT	INT	PBC	REL	SN
Attitude	1				
Intention	0.798	1			
Perceived Behavior Control	0.501	0.535	1		
Religiosity	0.750	0.564	0.399	1	
Subjective Norm	0.614	0.571	0.654	0.459	1

**Table 3**  
Outcome of Fornell-Larcker Criterion

Variabel	AT	INT	PBC	REL	SN
Attitude	0.873				
Intention	0.726	0.945			
Perceived Behavior Control	0.486	0.500	0.847		
Religiosity	0.682	0.501	0.375	0.907	
Subjective Norm	0.576	0.528	0.609	0.423	0.886

**Table 4**  
Outcome of Loading Factor, AVE, and CR

Laten Construct	Manifest Construct	Loading Factor	AVE	CR
Attitude	AT1	0.859		
	AT2	0.865		
	AT3	0.899	0.763	0.941
	AT4	0.899		
	AT5	0.844		
Intention	INT1	0.939	0.894	0.944
	INT2	0.952		
Perceived Behavior Control	PBC1	0.832	0.718	0.901

	PBC2	0.805		
	PBC3	dropped		
	PBC4	0.901		
	PBC5	0.848		
Religiosity	REL1	0.922		
	REL2	0.909		
	REL3	0.891	0.823	0.933
	REL4	dropped		
Subjective Norm	SN1	0.783		
	SN2	0.905		
	SN3	0.939	0.785	0.948
	SN4	0.918		
	SN5	0.877		

### Structural Model Assesment

Testing the formative construct in this study began by applying the Standardized Root Mean Square Residual (SRMR) to assess model fit. The SRMR value in this study is 0.071 which is below the threshold of 0.080 ( $< 0,80$ ), indicating that te constructed model is fitting well (Henseler et al., 2014). To identify symptoms of multicollinearity, a test was conducted by examining the variance inflation factor (VIF) values. Overall. The VIF values ranged from 1.721 to 2.592, which is below the threshold of 3 ( $< 3$ ), indicating the absence of multicollinearity symptoms (Hair et al., 2019). The test results are presented in table 5.

The hypothesis testing was continued by examining the research hypotheses using the bootstrap 5,000 approach with a two-tailed significance p-value. The reseults of the hypothesis testing indicated that 2 hypotheses were accepted, while 4 hypotheses were rejected. The 2 accepted hypotheses include a significantly positive influence of attitude on intention to use takaful ( $\beta= 0.567$ , p-value  $< 0,01$ ) and a significantly positive influence of perceived behavioral control on intention to use takaful ( $\beta= 0.173$ , p-value  $< 0,1$ ). Furthermore, 4 hypotheses were rejected, which include the relationship between subjective norm and intention to use takaful, the moderating role of

religiosity in the relationship between perceived behavioral control, attitude, and subjective norm on intention to use takaful (p-value  $> 0,1$ ). The testing results are clearly presented in table 7.

The effect size was assessed in this study by examining the Cohen's  $f^2$  values. A value of 0.02 indicates a small effect size, 0.15 suggests a medium effect size, and 0.35 indicates a large effect size (Cohen, 2013). In this research, the  $f^2$  values ranged from 0.008 to 0.287, indicating a medium effect size. Subsequently, coefficient determination testing focused on the intention to use takaful construct ( $R^2$ ). The testing results revealed a value of 0.536, indicating that 53.6% of the predictors in this study can explain the intention to use takaful (Hair et al., 2019). To ezamine prediction relevance, Stone-Geisser's  $Q^2$  estimation was applied in this study. The  $Q^2$  value in this research was 0.481, exceeding the minimum threshold of 0. Thus, it is concluded that the constructed research model has prediction relevance (Hair et al., 2017). The final testing in this study was PLSpredict testing. PLSpredict testing was applied to determine the model fit with out-of-sample estimation considerations (Shmueli et al., 2019). The root mean square error (RMSE) and mean absolute error (MAE) values in the PLS model were expected to be lower than those in the naïve



linear model (Benchmark) (Hair et al., 2021; Shmueli et al., 2019). Focusing on the intention to use construct, the RMSE and MAE values in PLS were below the Benchmark RMSE and MAE, indicating

that the research model has been well reconstructed, The testing results are presented in tables 5 and 6.

**Table 5**  
Outcome of VIF,  $f^2$ ,  $Q^2$ , and  $R^2$

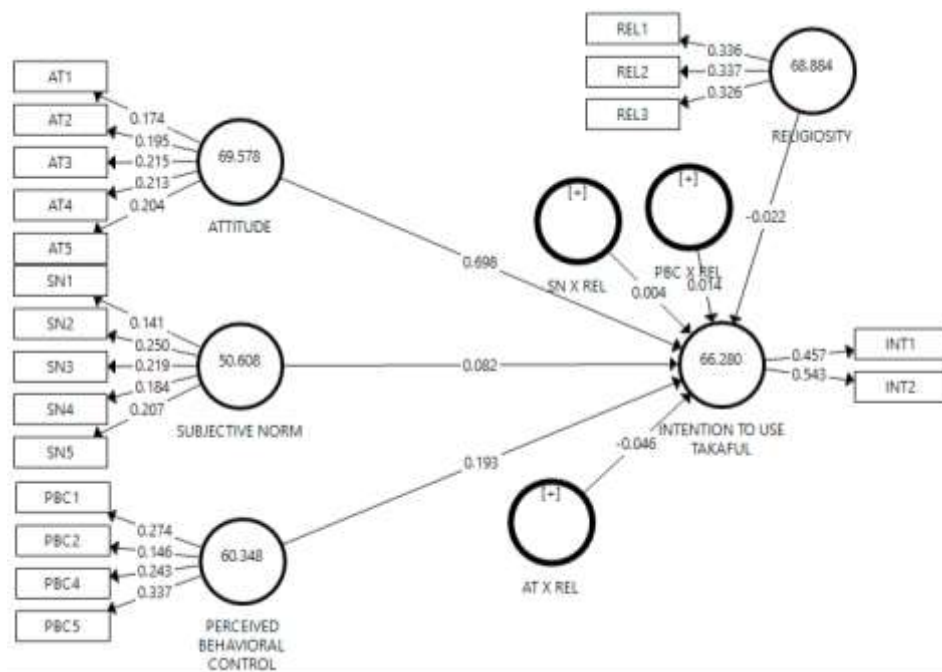
Variable	VIF	$f^2$	$Q^2$	$R^2$
Attitude --> Intention	2.592	0.287		
Perceived Behavior Control --> Intention	1.721	0.040	0.481	0.536
Subjective Norm --> Intention	2.077	0.008		

**Table 6**  
Outcome of PLSpredict

Indicator	PLS		LM	
	RMSE	MAE	RMSE	MAE
INT1	0.608	0.441	0.720	0.530
INT2	0.519	0.386	0.546	0.414

**Table 7**  
Outcome of Hypothesis Test

Hipotesis	$\beta$	t-stat	p-value	Conclusion
Attitude --> Intention	0.567	5.449	0.000	Supported
Perceived Behavior Control --> Intention	0.173	1.757	0.079	Supported
Subjective Norm --> Intention	0.084	0.845	0.398	Not Supported
Attitude x Religiosity --> Intention	-0.066	0.747	0.455	Not Supported
Perceived Behavior Control x Religiosity --> Intention	0.020	0.202	0.840	Not Supported
Subjective Norm x Religiosity --> Intention	0.006	0.056	0.955	Not Supported



**Figure 2**  
Outcome of Evaluation Model

## Discussion

The hypothesis testing on the relation between attitude and intention to use takaful in this study reveals a significant positive correlation, supporting hypothesis 1. These results align with previous findings indicating that attitude has a positive impact on the intention to use insurance (Brahmana et al., 2018; Kazaure, 2019; Nasir et al., 2021). The positive feelings individuals have regarding Islamic insurance can ultimately drive their intention to use it. Psychologically, individuals' positive feelings arise after cognitive considerations of the relative advantages offered (Jacoby, 2002). Thus, their perception to use product will be shaped by the positive experiences they receive (French et al., 2005). The positive influence of attitude on intention to use has elucidated that the Indonesian Muslim perceives Islamic life insurance as offering relative advantages, thereby increasing their usage of Islamic life insurance (Hamid & Rahman, 2011; Nasir et al., 2021). This presents a potential opportunity for Islamic life insurance providers to enhance services and product access, aiming to improve the positive perception of the community towards Islamic life insurance and ultimately foster their intention to use it.

Furthermore, the intention to use Islamic life insurance in this study is also indicated by the role of behavioral control. Perceived behavioral control has a significant positive effect on the intention to use takaful, supporting hypothesis 3 in this research. Similar findings have been elucidated by Husin & Rahman (2016), stating that behavioral control can enhance the intention to participate in Islamic life insurance. These findings further emphasize the need for Islamic life insurance providers to develop their products and services, as they are related to the situational trust held by individuals. The improvement is easily accessible and aligns with their expectations. These cognitive

and situational considerations will ultimately be manifested in actions, such as an interest in becoming customers of Islamic life insurance (Ajzen, 1991; Husin & Rahman, 2016; Jacoby, 2002). The significant influence of attitude and perceived behavioral control demonstrated in this study further clarifies that the primary assessment of the Muslim in Indonesia regarding Islamic life insurance will be grounded in the products and services offered.

They tend not to be influenced by environmental pressures. Their evaluation of Islamic life insurance is based on the objectivity of the services and product provided. This is evident in the lack of influence of subjective norms on the intention to use takaful, leading to the rejection of hypothesis 2 in this study. These results contradict the findings of Brahmana et al. (2018) and Nasir et al. (2021), but align with the research findings of Husin & Rahman (2016). Theoretically, subjective norms have been explained as the influence of the immediate environment on individuals' perception and behaviors (Ajzen, 1991, 2020). With the lack of influence of subjective norms on the intention to use Islamic life insurance, it becomes clear that Islamic life insurance needs to enhance the services and the products offered to improve the positive perception of the community towards Islamic life insurance.

Finally, this research also found that the level of religiosity does not moderate the relationship between attitude, subjective norm, and perceived behavioral control towards the intention to use takaful. Therefore, hypotheses 4, 5, and 6 in this study are rejected. These findings support the research findings of Hasan & Rahman (2023), indicating that the level of religiosity does not play a mediating role in the relationship between subjective norm, attitude, and perceived behavioral control towards the intention to use takaful. This result provides an understanding that the

assessment of the Muslim in Indonesia regarding takaful products and services is not based on the religious values they hold but rather focuses on the utility value of the services offered by tafakul. In certain situations, individuals may separate religious views from their needs to choose a particular product (Memon et al., 2019). Therefore, enhancing services and Islamic life insurance companies in Indonesia to thrive.

## CONCLUSION AND RECOMMENDATION

### Conclusion

This study aims to investigate the intention to use Islamic life insurance among the Muslim in Indonesia, considering the influence of subjective norm, attitude, perceived behavioral control, and the moderating effect of religiosity. The findings of this research indicate that perceived behavioral control and positive attitudes are crucial determinants for the Muslim in Indonesia to foster the intention to use Islamic life insurance. Additionally, to use Islamic life insurance.

Meanwhile, the moderating effect of religiosity was not demonstrated in this study.

### Recommendation

These findings can have practical implications for Sharia-compliant life insurance providers to focus on the development of products and services offered. This is crucial as it is the primary consideration for the community compared to social influence and religious values. The development of products and services needs to be undertaken considering the socio-cultural conditions of the Muslim population in Indonesia to generate Sharia-compliant insurance products and services that are precisely targeted. This research also provides theoretical insights that the level of religiosity cannot directly strengthen a Muslim's perception of Sharia-compliant products. Furthermore, the study suggests testing belief variables as moderation variables and distinguishing between Muslim communities with high and low levels of trust to deepen understanding regarding the acceptance of Sharia-compliant life insurance in Indonesia.

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