

Conceptualization of Spiritual Intelligence Quotient (SQ) in the Islamic Fintech Adoption

Konseptualisasi Kecerdasan Spiritual (SQ) dalam Penggunaan Teknologi Kewangan (Fintech) Islam

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ABSTRAK

Fintech atau teknologi kewangan kini merupakan fenomena baru dalam industri perbankan dan kewangan. Industri kewangan Islam juga merangkul teknologi baru ini dan meliputi seluruh dunia kewangan untuk menjadi sebahagian daripada revolusi. Kajian-kajian mengenai teknologi kewangan Islam (Islamic Fintech) masih terhad dan kurang jelas, terutamanya pada perspektif penggunaan (pengguna). Kertas ini bertujuan untuk mengkaji pengaruh kecerdasan spiritual (SQ) kepada niat tingkah laku penggunaan teknologi kewangan Islam (Islamic Fintech) di kalangan pengguna di Malaysia. Untuk mencapai matlamat ini, makalah ini menggunakan pendekatan analisis kandungan. Analisis ini diambil dari jurnal akademik dan dokumen yang relevan berdasarkan teori-teori tematik dalam SQ dan penggunaan teknologi kewangan Islam (Islamic Fintech). Kajian ini mendapati bahawa SQ mempunyai hubungan positif dengan tingkah laku pengguna dalam penerapan Islam Fintech.

Kata kunci: Teknologi kewangan Islam (Islamic Fintech); Kecerdasan Spiritual (SQ); penggunaan teknologi; ekonomi digital

ABSTRACT

Fintech or financial technologies is currently a new phenomena in the banking and financial industry. Islamic Finance industry also embracing this new technology and sweeping across the financial world to be part of the revolution. The studies of Islamic Fintech is still limited and underexplored, particularly on the demand side i.e. consumer. This paper intended to examine the influence of spiritual intelligence quotient (SQ) to the behavioral intention of Islamic Fintech adoption among consumers in Malaysia. To achieve this objective, this paper adopts a content analysis approach. The analysis is drawn from the perusals of academic journals and relevant documents based on thematical theories in SQ and adoption of Islamic Fintech. The review has found that SQ have positive nexus with behavior of consumers in Islamic Fintech adoption.

Keywords: Islamic Fintech; Spiritual Intelligence Quotient (SQ); technology adoption; digital economy

INTRODUCTION

ISLAMIC DIGITAL ECONOMY

The digital economy is currently in trending and is considered one of the engines in the economy growth. Malaysia also do not want to be left behind to this trend as its potential is crucial in driving the nation to achieve greater development. Malaysia is still achieving the status of developing nation despite passed the Human Development Index (HDI) by UN but considered as emerging economy by the World Bank, sharing the same status as Brazil, Indonesia and China (Investopedia 2019). The report from

World Bank Group (2018) has mentioned that the digital economy is important in driving Malaysia to knowledge-based and innovation-led economy to boost the annual growth and performance and productivity, incorporating with 11th Malaysia Plan.

Malaysian is reported have high internet penetration and have more than one cellular subscription. From year 2010 to 2016, Malaysia's digital economy grew by 9 percent annually, and expected to increase by 20 percent in the year 2020, contributed mainly by e-commerce (World Bank Group 2018). The government also set up Malaysia Digital Economic Corporation (MDEC) to accelerate the growth of digital economy to its highest potential.

This is due to the competitive advantage by Malaysia as the pioneer and champion in Islamic Finance, Halal industry and Halal tourism (Thomson Reuters and Dinar Standard, 2018). This recognition has contributed to the development of Islamic digital economy, which generated around 18.2 percent to Malaysia' GDP (Gross Domestic Product) and it is forecasted to achieve 20 percent by the year 2020.

ISLAMIC FINTECH AS DRIVER OF ISLAMIC DIGITAL ECONOMY

Islamic Fintech is part of Islamic digital economy. Few literatures mentioned that Islamic Fintech is part of Islamic Finance such as in MIFC (2016), and some put Islamic Fintech is similar with other Fintech with exception that Islamic Fintech comply to the Shariah guidelines and endorsed by Shariah authorities. Islamic Fintech, Shariah Fintech, Shariah-compliant Fintech, Halal Fintech and i-Fintech basically carry the same notion.

Fintech is derived from the financial technology. Financial Stability Board (FSB) has defined Fintech as “*technologically enabled financial innovation that could result in new business models, applications, processes, or products with an associated material effect on financial markets and institutions and the provision of financial services*” (BIS 2017). It is a new way of doing financial transaction where it combines the area of finance and IT in a click. This technology is disruptive in nature because the consumer will no longer need to banking traditionally and the brick-and-mortar banking is getting less popular. This is because Fintech is deemed effective and efficient in many ways, in the sense of economical value, time, energy, cost, productivity and even for social responsibility. The high financial inclusion, the high rate of internet penetration, the high mobile cellular subscription and millennials group as the driver of digital economy are among the contributing factor in the development and growth of Fintech.

Islamic Fintech is still in infancy stage but its business starts up is growing fast. From the Shariah point of view, the adaptation of any supporting services in Islamic finance is much encouraged and is within the permissible areas of development in Islam (Djafri 2017). It is concluded that Fintech is only impermissible if there is clear evidence that it is in conflict with Shariah principles, such as the prohibited elements in a transaction – *riba*, *maysir*, *gharar*, etc. The transaction must also be transparent with no hidden costs, irresponsible or unethical financing (Djafri 2017). Islamic Fintech

perform activities in accordance with Shariah principles (Dwi Marlina and Alex 2017). Todorof (2018) positively forecasting that technology can accelerate the economies of Muslims particularly in Fintech industry, especially in P2P, remittance, crowdfunding and mobile wallet. This can be done by having harmonization of standards and guidelines to minimize the risk. Islamic Fintech not only offers efficiency in mobile banking and low transaction cost, but it also provides transparency and flexibility, which is vital elements in Islamic Fintech to follow the Shariah guidelines and *Maqasid al-Shariah* (objectives of Shariah).

The compliancy of Islamic Fintech to Shariah principles make it is more attractive to the financial provider. Based on the report by MIFC (2016), Investment Account Platform (IAP) is among the earliest Fintech in Islamic Finance in Malaysia, while Dinar Standard (2018) has listed seven (7) Islamic Fintech business startups based in Malaysia; Ataplus, Global Sadaqah, Hello Gold, PayHalal, PichIN, Rohingya Project and Skola Fund. In comparison with other countries, Indonesia have the highest startups with 31 Islamic Fintech start up, USA with 12 Islamic Fintech startups, UAE with 11 and UK with 10 startups. The other countries like Russia, Iran and Egypt have accumulated 22 Islamic Fintech startups. Up to this date, Islamic Fintech startups are 93, globally.

Thus, the need of Islamic Fintech studies is considered vital as it complements the robust Islamic finance industry in Malaysia. The report from Thomson Reuters and Dinar Standards (2018) has confirmed that Malaysia have a thriving market of Islamic finance and the digitalization of banking system make the industry catching up fast. Academically speaking, there are some research gaps that need to be addressed in the Islamic Fintech adoption. Currently most of the studies in Islamic Fintech are hovering on supply-side i.e. regulation, business model, startups, success stories, rulings, and innovation. The adoption rate of Islamic digital product among consumers is reported growing but there are quite limited studies on the acceptance and adoption of Islamic Fintech, especially the factors that contribute to the adoption itself. Since the Islamic Fintech is Shariah-compliant financial product, the role of spirituality to the Islamic Fintech adoption is also under explored. This is because the role of spirituality is majorly discussed in Islamic financial product in traditional banking and the role of SQ is majorly confined in the organizational setting.

Thus, this paper intends to address the nexus of spiritual intelligence quotient (SQ) to the technology adoption of Islamic Fintech and how it shapes the individual consumption of Islamic financial product in financial technology.

LITERATURE REVIEW

ISLAMIC FINTECH

The specific and focused literature on Fintech and Islamic Fintech is quite assimilar as the stage of the industry; nascent. According to EY reports, Fintech has achieved the initial mass adoption in most markets (EYGM 2017). The growing population of millennials Muslim with information loaded and technology-savvy drives the digital economy to its highest potential (Thomson Reuters & Dinar Standard 2018). Millennials and its subsequent generations will continue to steer the Islamic digital economy with current population 2.8 billion out 8.3 billion is millennials.

Currently, the study in Fintech products and services are researched by the researchers and

consultancies in the countries which Fintech and Islamic Fintech are reaching and penetrating the mass. For example in the case of Islamic Fintech, there are a lot of studies in Indonesia compared to Malaysia for example such as in Junaidi and Sferianto (2018) in “A Model of Factors Influencing Consumer’s Intention To Use E-Payment System in Indonesia”, Firmansyah and Ramdani (2018) in “The Role of Islamic Financial Technology (FinTech) Start-Up in Improving Financial Inclusion in Indonesia Case: Angsur”, Dwi Marlina and Alex (2018) in “Sharia Fintech: Positive innovation in consumer perspective”, Rusydiana (2018) in “How to Develop Sharia Fintech Industry in Indonesia? Interpretive Structural Model Approach”, Hadi Ryandono (2018) in “FinTech Waqaf: Solusi Permodalan Perusahaan Startup Wirausaha Muda” and Mawarrini, Afidah, and Pawestri (2017) in “Identifikasi Pembayaran Bergerak (Mobile Payment) yang Mengganggu (Disruptive) di Indonesia” to name a few. The reports from Dinar Standard stated that Indonesia is the largest hub of Islamic Fintech (Dinar Standard 2018).

TABLE 1. Number of Islamic Fintech startups

Countries	Number of Islamic Fintech
Indonesia	31
US	12
UAE	11
UK	10
Malaysia	7
Others	22

Source: Dinar Standard (2018), pg. 6

The study on Fintech by Malaysian researcher in Malaysia setting is still at infancy stage for example Mohamad Engku Abdullah, Abdul Rahman and Abdul Rahim (2018) in “Adoption of financial technology (Fintech) in mutual fund/ unit trust investment among Malaysians: unified theory of acceptance and use of technology (UTAUT)”. Alaeddin, Altounjy, Zainudin, and Kamarudin (2018), Jin, Seong and Khin (2019), and Huei, Cheng, Seong, Khin, Raymond and Bin (2018) and Alaeddin and Althounjy (2018) in “Trust, Technology Awareness and Satisfaction Effect into the Intention to Use Cryptocurrency among Generation Z in Malaysia” to name a few. However, none of them is focusing specifically for Islamic Fintech. According to the report by IFN Fintech,

Malaysia, UAE and Bahrain are the emerging market in the Islamic Fintech hence there are so many investors, project launched and initiatives from the government to these three countries (Red Money 2018). Since the current studies in Islamic Fintech is extremely limited in Malaysia compared to Indonesia, there is an urgency to study the Islamic Fintech acceptance and adoption behaviour among consumers.

SPRITUAL INTELLIGENCE QUOTIENT (SQ)

Intelligence means the mind has the ability to adapt, to shape and to select the certain environment (Azreen Jihan and Rosidah, 2014). Spiritual intelligence is the intelligence that revolving on the deep meaning of life and a sense of purpose and values. This

meaning, value and purpose shaping our life by our belief system playing role in action we take (Zohar and Marshall, 2004). According to Zohar and Marshall (2004), the spiritual intelligence is defined as a sense of connection to a wider view, which the individual solves problem by using this intelligence in their actions and life and consequently provide meaningful of being. They called it as ultimate intelligence. Spiritual intelligence as mentioned before is still a new area compared to Intelligence Quotient (IQ) and Emotional Quotient (EQ).

Salimah (2017) has discussed seven spectrum of spiritual intelligence: (i) divinity – the sense of connection to God, (ii) mindfulness – the sense of awareness of the mind and body, (iii) intellectuality – cognitive (iv) community – spiritual connection quality at large, to connect with others (v) extrasensory – spiritual and perception with non-rational knowing (vi) childhood spirituality – historical association to spiritual through activity or tradition (vii) trauma – stimulus to spiritual awareness through illness, emotionally or spiritually.

Spiritual intelligence (SQ) is quite a new term although the discussion of it has been made since Imam al Ghazali's *Ihya' Ulumuddin*. According to Imam Ghazali, the human disposition is bestowed by God since birth of every human being to this world. The disposition is divided into three faculties; faculty of mind ('*aql*), faculty of anger (*ghadb*) and faculty of desire (*syahwat*) (Che Zarina, 1997). SQ currently in attention as it is considered a holistic approach to the human behavior, as it touches on the view of a person and his/her position in this world.

In Islamic perspective, Ubale and Abdul Hakim (2015) has discussed the sources of SQ in determining of human behavior. The researcher has discussed in their analysis that sources of spirituality are worshipping to God (Allah), reading holy book (Quran), remembrance of Allah, Islamic preferable supplication, giving out charity, good deeds, going to mosque and involve in mosque activities, fearing Allah and voluntary prayer. The researchers argued that spirituality is significant in modelling the human behaviour. This also have the similar study with Elmi & Zainab (2015) in their studies which found seven domains of spiritual intelligence (SQ). The seven domains in the S are are *al-ruh*, *al-qalb*, *al-nafs*, *al-aql*, faith, worship and morality. Shamsiah Banu, Saedah and Che Zarina (2015) analysed the similarities that are found in Imam al-Ghazali's *Ihya' Ulumuddin* and Hassan Langgulung's *Manusia dan Pendidikan* – which carried the seven (7) themes in

SQ for human excellence. The themes are; purpose and meaning of life, consciousness, transcendences, spiritual resources, self-determination, reflection and coping with life obstacle.

The SQ talks about the source of spirituality such as patented rituals which indirectly or directly implies religiosity. Does this mean that spirituality and religiosity carry the same notion? According to Van Niekerk (2018), it is difficult to define both spirituality and religiosity. Apparently, spirituality is part of religiosity but not necessarily the other way around. Furthermore, spirituality is hard to define as it not associated with institution or organization as religiosity. Van Niekerk (2018) argued that spirituality encompassed the ritual practice and geography factors, but it transcends to higher consciousness and meaning beyond life. It also encompassed all aspects of life such as environmentalism, politics, social construct and said to diminish the barriers that imposed by religion and religiosity. It is argued to be more holistic approach toward a better judgement and perspective although it is criticized not having the core value and definition like religiosity.

The effort by Van Niekerk (2018) to differentiate between spirituality and religiosity also has confirmed the attempt by Mattis and Jagers (2001). Mattis and Jagers (2001) believe that religiosity is the manifestation of spirituality, although religiosity is not the only mean of manifestation. In fact, the psychologist tries to remerge the spirituality and religiosity as it complements each other.

For this study, the authors follow the similar notion of spirituality, which religiosity is part of SQ. The author believes that spirituality is encompassed all aspects of life. Although spirituality is hard to define quantitatively, there are attempts over the years to try to measure it. SQ measurement of SISRI-24 by King and DeCicco (2009) is considered as the most holistic one and the most recent to measure SQ. To compare with SQ measurement, the measurement of religiosity should be modified into the target audience and geography landscape. Thus, SQ is deemed fit in this study.

SQ dimensions had been proposed and validated by King and DeCicco (2009) which named Spiritual Intelligence Self-Report Inventory (SISRI-24). After year 2009, SISRI-24 has been used as a basis to measure SQ as the dimensions encompassed religions and belief systems. SISRI-24 is covering four dimensions; critical existential thinking, personal meaning production, transcendental awareness and conscious state expansion.

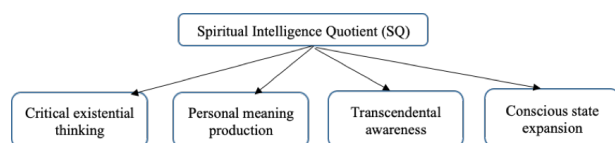


FIGURE 1. Spiritual Intelligence Quotient (SQ) Dimensions
Source: King and DeCicco (2009)

Critical existential thinking is happening when an individual able to think deeply on his existence in this world, combining the scientific knowledge and individual experience on the philosophies of the existence. This aspect dealing with the matter of life, death, metaphysics, universe, time or space. Personal meaning production is happening when one can find the true purpose of life and life meaning. This make the person able to live according to his/her true purpose and the sources of this might come from leisure activities, work, remembering something or dreams. Transcendental awareness is the capacity to perceive transcendent dimension of the self, of others and of the physical world in complete consciousness. It also defined as the ability to comprehend and understanding the difference aspects of life of himself/herself and also life of the others from the various viewpoint beyond surface. Conscious state expansion, as its terms implies is happening when one can achieve the state of union with the spiritual state of consciousness either in pure consciousness, cosmic consciousness and oneness. This can be achieved by the mediation and high vibrational consciousness, and also personal spiritual experience. In Islamic practice, this oneness can be achieved by the ritual of worshipping such as prayer (*solat*) five times a day, remembrance of God, reciting *zikir* (praises to God) and *solawat* (praises to Prophet Muhammad), doing muhasabah (*self-reflection*) and many more.

Numerous studies had been done on the SQ using SISRI-24 for example Abdul Kadir, Mohd Khalid and Mysara Syafikah (2017) on SQ in job performance of banking employee, Chan and Siu (2016) in their studies of SQ to the Hong Kong university students, the relationship of SQ and resilience of nursing student in a critical care (Allen, Emlund, Kozdronkiewicz, Bayer and Bland 2018), the relationship between SQ and lifestyle with job satisfaction (Taziki, Taziki, Akbari, Saghafi and Behnampour 2016), the relationship of SQ of a leader with the service quality (Silingiene and Skeriene 2016) and also the effect of SQ to the transformational leadership (D'Brot 2017).

SPIRITUAL INTELLIGENCE QUOTIENT (SQ) AND TECHNOLOGY

How spiritual intelligence relate with technology adoption? Numbers of studies has proved the union of spirituality and technology, i.e. techno-spiritual or techno-religious. A research by Salimah (2017) and Nahdatul Akma and Fariza Hanis (2013) had suggested that there is high demand for this subject where the people use technology to affirm their spirituality. The religious-centric of web-based and mobile apps has assist the daily ritual and remembrance of God for the people. For example, in Islamic rituals, there are tons of apps on prayer time, calls for prayer (*adhan*), holy Quran recitation, and many more. This also reflected by the financial transaction where the consumer, Muslim especially demand more on the Shariah-compliant financial product, thus the booming of Islamic finance industry. In the emergence of Fintech, the evolution of Islamic Fintech is also come along as it mirrored the Islamic finance and financial technology, called Fintech. In the report by Dinar Standard (2018), currently there are more than 12000 Fintech there are now around 93 Islamic Fintech starts up in the world, which more than USD 100 million fund from government of UAE, Malaysia, Indonesia and Bahrain.

A study by Mansori (2012) in "Impact of Religion Affiliation and Religiosity on Consumer Innovativeness: The Evidence of Malaysia" has argued and found that religiosity affect the consumers' attitude toward innovative product. This is confirmed by Bénabou, Ticchi, and Vindigni (2015) in their studies "Religion and Innovation", which found that the religious consumers have less tendency toward innovative product. The growing literature has shown that SQ is moderating the human behavior and the decision making including to adopt technology.

SPIRITUAL INTELLIGENCE QUOTIENT (SQ) AND HUMAN BEHAVIOR

Spirituality and religiosity have shaped the human behaviour. The impact of spirituality and religiosity impact human life such as consumption of product, diet, mentality, dressing code, environment, and many more.

Upadhyay, Upadhyay and Pinto (2015) in "Spiritual intelligence and oragnisational effectiveness system" have reviewed briefly on the literature of Spiritual intelligence (SQ).

The dimensions of spiritual intelligence (SQ) has been discussed for example the proposal by Zohar and Marshall (2004) are high self-awareness, spontaneity, being vision and value led, holism, compassion, celebrations of diversity, field independence, humility, tendency to ask fundamental “Why” question, ability to reframe, positive use of adversity and sense of vocation. They had argued that most of organizational behaviors study correlated with emotional intelligence (EQ) and intellectual intelligence (IQ), but none for spiritual intelligence (SQ) (Upadhyay *et al.*, 2015). The researches have proposed the dimensions for spiritual intelligence (SQ) as follows: feeling of oneness (FOO), self-realization (SR), foresightedness (FS), professionalism (PF) and self-effacement (SE). Bavarsad, Ahmadi, Rahimi, and Zamani (2014) in “A study of the effect of organizational intelligence and spiritual intelligence on organizational health” found that spirituality dimensions such as value discovery, knowing the purpose of life, and being respectful toward each other can create healthier organizations. Yazkhiruni (2017) has studied the spirituality aspect to the Shariah auditing judgment performance. The total 146 internal auditors have participated in the experiments and the study found that spiritual intelligence is found significantly influenced the judgment performance of the auditors.

In the consumer behavior, Azreen Jihan, Rosidah and Faridah (2016) had validated through confirmatory factorial analysis (CFA) the structure and dimension of SQ in purchasing Halal cosmetic and skincare. The measurements of SQ used for 470 women for SQ is sense of purpose, sense of community and consumer well-being. This validation has confirmed the structure of dimension in SQ for behavioral intention. The similar study also done by Zanariah and Ishak (2015) in validating the dimensions of Islamic SQ (ISI). The dimension used by the researchers are the four traits of Prophet Muhammad PBUH which are; *siddiq, amanah, tabligh and fatonah*. This concept was developed in response to the earliest researchers who claimed that SQ is not only a deep understanding of existence being, but also finding the meaningful life in relationship with God. SQ also been discussed by Ranjbarian *et al.*, (2014) in post-purchase of consumers in Naein city, Iran. The result shows that consumers’ SQ affect post-purchase that influence their satisfaction.

In recent years, there are several studies on SQ. The spotlight moving from emotional intelligence

(EQ) and intellectual intelligence (IQ) to spiritual intelligence (SQ). This is because the researches found that SQ can shape the behavior of human. Although spiritual SQ is collectively studied for organizational behavior (Yazkhiruni, 2017), the new studies have tried to embed it into the behavior of individual in determining the choice and decision (Azreen Jihan and Rosidah, 2014). Spirituality or religiosity in human behavior or attitude is not new apparently. It has playing vital role in consumption approach, opinion, quality and adoption of innovative product. Spirituality can also impact the consumption of new product in finance and banking. Rehman and Shabbir (2010) and Ansari (2014) has found in their studies that religiosity has positive correlation with new product adoption. As Islamic Fintech as considered new product, it is imperative to look out if SQ influence the Islamic Fintech adoption.

SPIRITUAL INTELLIGENCE QOUTIENT (SQ) AND ISLAMIC FINTECH

Spirituality and the choice of financial product is one of the important nexuses. The booming of Halal industry in most Muslim countries has change the consumer drive to Shariah-compliant product. The information-loaded millennials have aggravated the thriving Halal industry. Spirituality has changed the driver of international marketing and producers aware of it and thus tries to meet the demand from religion-conscious consumers (Norafni, 2016). It does affect the consumption on Islamic financial products among consumers. For example, Farhana (2014) in her PhD dissertation has proven that “religiosity positively and directly influences consumers buying attitude and purchase intention towards Islamic financial products” in Bangladesh. The role of religiosity is also explained by Mukhtar and Butt (2012) in which they concluded that it significantly correlates with the intention to choose Halal products. In other studies by Naser, Al Salem and Nuseibeh (2013), the researchers found that customers in Kuwait are somehow divided into two; religious and liberals. The customers are using dual financing i.e.; conventional and Islamic, to diversify their investment. Religious factor on the other hand, is ranked 14th among the 25 factors of selection in selecting Islamic banks. Compared to the Pakistani consumers, the study by Muhammad Ali and Syed Ali (2015) in “Factors affecting to select Islamic credit cards in Pakistan: The TRA model” revealed that religion plays a positive impact on the use of

credit card. Same goes to Islamic home financing, in which religious belief is statistically significant to the behavioural intention of consumers in Karachi, Pakistan (Muhammad Ali, Syed Ali and Puaah 2015). This is also similar to Islamic financing for home purchasing as religiosity is found to be statistically significant to the Muslim consumers in Klang Valley, Malaysia (Shah Alam, Janor, Zanariah, Che Wel & Ahsan, 2012). However, an empirical study by Pepinsky (2012) on Islamic finance in Indonesia found that the level of religiosity does not determine their usage of Islamic finance, but rather serves as a globalization and modernization factor. Over the years, the consumers' preference has steering to more on Shariah-compliant consciousness. Newaz, Fam and Sharma (2016) in "Muslim religiosity and purchase intention of different categories of Islamic financial products" found that spirituality mediated the influence of buying attitude of consumers to the Islamic financial product such as insurance and capital market product. Mansor, Masduki, Mohamad, Zulkarnain and Aziz (2015) in their studies of Malaysia consumers in "A study on factors influencing Muslim's consumers preferences towards takaful products in Malaysia" on the consumption behaviour of takaful and found that it related significantly. Soma, Primiana, Wiryono, and Febrian (2017) in "Religiosity and Islamic banking product decision: Survey on employees of Pt Telekomunikasi Indonesia" also found that among consumers in Indonesia workers that religiosity dimensions affect their purchasing decision of Shariah-compliant Islamic financial product. These all proves that spirituality affect the consumption and adoption of Islamic financial product significantly.

As mentioned in previous section, the Islamic Fintech products is part of Islamic financial product. Islamic Fintech in fact combines the Islamic financial product and digital technology which are strongly related with SQ. This means SQ will influence the adoption of Islamic Fintech products.

PROPOSED MODEL OF SQ AND ISLAMIC FINTECH ADOPTION

In the proposed model, the SQ is conceptualized into the behavioural intention of consumers based on the previous description on the relationship between the SQ and the behavioural intention of technology adoption, in this case is Islamic fintech. The relationship of the user adoption is with behavioural intention is explained well by Turner, Kitchenham,

Brereton, Charters and Budgen (2010) which they found that the behavioural intention is best prediction of user adoption of technology compared to other variables. Thus, this conceptualization predict that the SQ influence the behavioural intention of consumers in adopting Islamic Fintech and thus predict the user adoption of Islamic Fintech.

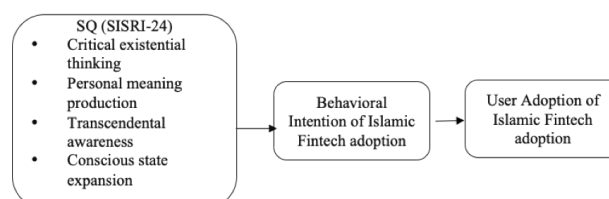


FIGURE 2. Conceptualization of SQ to Islamic Fintech Adoption
Source: Authors modification

CONCLUSION

This paper aims to explore the possibility of nexus between SQ and behavioral intention of Islamic Fintech adoption among consumers in Malaysia. The topics of Islamic Fintech in academia is currently in attention although the industry itself it considered nascent. It is one of the potential industry that may generate handsome profit considering the growing population of Muslims worldwide, the higher Islamic financial inclusion and high penetration of internet banking and mobile application, especially to the millennials generation.

This study has addressed some gaps in previous studies. From the review, the authors has identify a gap that need to be filled to integrate the concept of SQ and to improve better prediction of Islamic Fintech adoption among consumers in Malaysia. The integration is not uncommon and so does in the realms of Islamic finance. According to Djafri (2017), the academician believe that the technology impact on Islamic finance promote the opportunity to embark on multidisciplinary reseach in information technology (IT), finance and Sharia. The present study propose a conceptual framework on the SQ to the behavioral intention of Islamic Fintech adoption among consumers in Malaysia. The future work may explore the nexus quantitatively or qualitatively. This is to get the better outlook and way forward of Islamic Fintech industry in Malaysia. This will benefit the financial service provider, Fintech start-ups, and government – as to how the consumers adopt this new technology in financial transaction and the factors contributing to the adoption

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