HOW THE COVID-19 CRISIS IS AFFECTING CUSTOMERS' INTENTION TO USE ISLAMIC FINTECH SERVICES: EVIDENCE FROM INDONESIA

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ABSTRACT

The objective of this study is to investigate the factors that are affecting customers' intention to use Islamic FinTech services during the Covid-19 crisis. It expands the technology acceptance model (TAM) by adding government support as a new variable for the context of Islamic FinTech services during the pandemic. Using TAM as a framework, we propose a model outlining the impact of government regulation, perceived usefulness, perceived ease of use, perceived trust, and user innovativeness on consumer attitude behaviour and the intention to use Islamic FinTech services, such as payment and peer-to-peer lending. 220 sets of data were collected from an online survey and analysed using partial least squares-structural equation modelling (PLS-SEM). The results show that government support for Islamic FinTech during the Covid-19 pandemic has had an indirect impact on attitude behaviour in using Islamic services through perceived ease of use and perceived usefulness. Attitude behaviour was found to have an impact on intention.

Keywords: Islamic fintech, Government support, User innovativeness, Customer behavior.
JEL classification: D12; G23; O14; O33.

I. INTRODUCTION

1.1. Background

The coronavirus pandemic (Covid-19) is considered to be a unique health crisis. Unlike previous pandemics, such as SARS and MERS, this one is affecting almost all economic conditions (Farooq, Laato, & Islam, 2020). The impact of the virus has also affected global economic growth, which is predicted to slow down to -4.9 percent (IMF, 2020). In Indonesia, the Composite Stock Price Index (IHSG) has seen a decline, and the condition of the capital market has also slowed down.

The majority of businesses have been temporarily shut down due to various government responses to the pandemic, namely lockdowns, large-scale social restrictions, curfews, and border closures, which have led to widespread new unemployment and salary cuts (Mathew, 2020), and also intensified poverty (McKinsey, 2020). Based on the statistical data provided by the United Nations Development Programme (2020), 79% of SMEs in Indonesia, specifically young ones, have faced negative impact, with 21% of business closing down and 58% seeing a fall in their financial turnover of up to 81%. Their major challenges are lower income, higher costs of production, difficulty in accessing capital loans, and struggling to secure traditional financing from the banking sector, thus leading to disruption to their cash flow.

As well the negative impacts, the pandemic is also affecting the way people use technology for their financial activities, such as payment transactions and lending. Among the digital payment providers in Indonesia, such as Doku, Kartuku, iPaymu, Finnet, and Xendit, the first Islamic payment application which facilitates various types of payments, namely LinkAja Syariah, has joined the market. According to Aldila (2020), LinkAja Syariah registered 140,000 users in July 2020, which increased to 1.6 million by December 2020. This alternative mode of payment has gained popularity in line with the increased number of transactions in e-commerce. The changes in consumer behaviour, from cash transactions to a modern mobile system, is a good sign for the Islamic FinTech industry.

Some small businesses and young entrepreneurs who are struggling to secure traditional financing from the banking sector are also turning to Islamic peer-to-peer lending as an alternative. Sari (2020) found that Islamic peer-to-peer lending companies were able to provide financing of up to Rp1.7 trillion, with a growth rate of 198%. 85% of borrowers lived on Java Islands, 70% of which were dominated by online MSMEs in agriculture, basic materials, food and beverages, and the health sector (Fadila, 2020). This shows that Islamic peer-to-peer lending can optimise the financing of the MSME sector during and after the Covid-19 pandemic (Bella, 2020). The Securities Commission Malaysia (2020) also added that the emergence of advanced technology in Islamic finance through peer-to-peer lending products will promote better financial inclusion for non-users of formal services who have difficulty accessing financial services due to culture or religion, lack of information, or insufficient income with high-risk business.

In response to the Covid crisis in Indonesia, government support during the pandemic has been very responsive. First, it allocated funds for the National Economic Recovery program, also known as the program Pemulihan Ekonomi Nasional (PEN), and expanded partnership strategies between Islamic financial institutions and FinTech in distributing Islamic financing to MSMEs; for example,

PT Bank Syariah Mandiri (Mandiri Syariah) and PT Alami Fintek Sharia (Wiratmini, 2020). The goal is that MSMEs who are not yet connected to the banking industry (being unbankable) can gain access to online financing through FinTech companies (IMF, 2020).

Second, the growth of Islamic FinTech is also helped by the physical and digital infrastructure, such as ports, airports, and satellites, which support the communication network. In 2021, the government is planning to allocate a budget of Rp413 trillion for infrastructure and Rp30 trillion for information and communication technology. These funds will be used for the construction of internet networks in more than 12,377 public service locations, the building of a national data centre, and for digitisation in the education sector (Ministry of Finance of the Republic of Indonesia, 2020).

Third, regulation plays an important role in creating a conducive, prudent, and solid ecosystem for the Islamic finance industry (Alam, Gupta & Zameni, 2019). Currently, there are fatwa issued by the National Sharia Board – Indonesian Council of Ulama (Dewan Syariah Nasional - MUI) including No.117/2018 concerning Information Technology-based Financing Services with Islamic Principles, and No.116/2017 concerning electronic money. In addition to these, the Financial Services Authority (OJK) is drafting a revision of regulation POJK No.77/2016 concerning Information Technology-Based Lending and Borrowing Services. This revised regulation is expected to accelerate economic growth, which is currently experiencing a slowdown due to the Covid-19 pandemic. Finally, the government is promoting inclusion and literacy programs. Although the government is giving support to digitalisation during the outbreak, the challenges remain, such as low financial and digital literacy, low user trust, low mobile wallet penetration rates, and regulation to support consumer data protection.

Previous studies of customer intention to use Islamic FinTech in Indonesia are very limited. Darmansyah, Fianto & Hendratmi (2020) analysed factors that affect such intention by comparing three models, namely the theory of planned behaviour, the theory acceptance model, and the theory of reasoned action. Another study conducted by Shaikh, Qureshi, Noordin, Shaikh, Khan & Shahbaz (2020) analysed five factors (consumer innovativeness, self-efficacy, perceived usefulness, perceive ease of use, and subjective norms) that influenced customer intention to use Islamic FinTech services in Malaysia, while the majority of other researchers have focused on mobile banking (Elhajjar & Ouiada, 2019; Singh & Srivastava, 2020; Munoz-Leiva, Climent-Climent & Liébana-Cabanillas, 2017), or digital payment (Amalia, 2018).

This study is original for the following reasons. First, Al nawayseh (2020) conducted a study of the factors that affected customers' choice of FinTech applications during the Covid-19 pandemic. The study used social influence, benefits, risks, and trust as independent variables. The study of Shaikh et al. (2020) examined the factors that influence customers' intention to use Islamic FinTech in the context of Malaysia, one of the potential markets for Islamic-compliant products. The study used perceived usefulness, perceived ease of use, consumer innovativeness, self-efficacy, and subjective norms as the independent variables, and Islamic FinTech acceptance as the dependent variable. Usman, Mulia, Chairy & Widowati (2020) conducted a study of customers' intention to use FinTech in the

context of zakat and donation. This study used trust, image, religiosity, perceived ease of use, perceived usefulness, subjective norms, and attitude as independent variables, and intention as the dependent variable.

While previous studies have mainly considered perceived ease of use, perceived usefulness, perceived trust, ability to use technology, and attitude, we contend that government support may also influence the intention to use Islamic FinTech. Government support is also required to facilitate its growth by developing specific regulations, improving infrastructure, providing skilled human capital, and providing venture funds. Therefore, this study aims to fill a gap in the literature by examining a new variable, government support, which is yet to be tested in the context of Islamic FinTech. By confirming its influence on strengthening customer intention with empirical support, this study provides new insights into the topic of Islamic FinTech.

Second, Indonesia, as one of the potential markets for Islamic finance products, with 87.2% of the population being Muslim and 97% of businesses being micro, small, and medium enterprises, has the potential to strengthen its economic growth by optimising the role of Islamic FinTech. Although such technology has attracted the interest of stakeholders, its long-term usage remains uncertain (Ryu, 2018). Further analysis and observation on the continuance of customers' intention to use Islamic FinTech services during times of crisis is crucial. To the best of the author's knowledge, only one study, conducted by Al nawayseh (2020), has discussed customer intentions during the Covid-19 outbreak, in this case in Jordan. Other studies have focused on analysing various factors. Therefore, our study aims to explore customers' intention to use Islamic FinTech during the Covid crisis specifically in Indonesia, which has rarely been discussed by previous researchers.

1.2. Objective

The objective of the study is to examine the factors that affect customers' intention to use Islamic FinTech services in Indonesia during the Covid-19 pandemic. The findings are expected to provide deeper understanding of people's intentions to adopt Islamic FinTech, such as payments and peer-to-peer lending, which may benefit practitioners, policymakers, academics, and society. The remainder of the paper is organised as follows. Chapter 2 presents the literature review, Chapter 3 describes the research methodology, while Chapter 4 discusses and analyses the results. Chapter 5 concludes the paper and provides recommendations for further research, together with the limitations of this study.

II. LITERATURE REVIEW
2.1. Background Theory
2.1.1 Development of Islamic FinTech in Indonesia
FinTech constitutes a transformation of the financial system based on new technology. Milian, Spinola & Carvalho (2019) state that it is a combination of the financial industry, technology, and innovation. Kim, Park, Choi & Yeon (2015) add that FinTech refers to companies that use technology to increase the efficiency

of the financial system. This development has caused a shift in the finance and banking industry, in which operational activities are now more technology-driven (Miskam, Yaacob & Rosman, 2019). According to the World Bank (2020), FinTech services consist of peer-to-peer lending, payment services, market provisioning, crowdfunding equity, analytics and artificial intelligence, wealth management, insurance, amongst others. Based on the data provided by Asosiasi FinTech Indonesia (2018), the highest growth of FinTech services was in peer-to-peer lending, 40%, and payment services, at 34%.

Alam et al. (2019) explain that the growth of start-ups in the FinTech industry in the form of payments, remittances, digital currencies and others, has been well regulated and overseen by the government because it has created an alternative financial ecosystem available to both customers and businesses. FinTech is also competing with the traditional banking and financial industry in the form of services, products and delivery services.

The development of FinTech triggered the introduction of Islamic FinTech in Indonesia. Ammana was the first Islamic FinTech company and has been operating since 2018. Although Islamic FinTech is relatively new, the services it provides are not significantly different from conventional FinTech, as they both provide financial services. The major difference is the financing contract, as Islamic FinTech needs to follow shariah law. There are three main principles with which Islamic FinTech must comply, namely that it is free of interest (*riba*), uncertainty (*gharar*), and gambling (*maysir*). In Indonesia, Islamic FinTech business is based on MUI No. 67/DSN-MUI/III/2018, which regulates the provision of the new financial technology institutions (Parizi, 2019). In addition, Islamic FinTech places strong emphasis on three issues, namely ethical values, the real economic sector, and social benefits. Ethical finance with values of transparency, fairness and responsibility is needed to generate MSMEs in Indonesia.

According to Piskin and Kus (2019), the Islamic peer-to-peer lending model is different to that of conventional finance. In Islamic P2P lending, transactions should be based on profit sharing, with several types of contract, such as Al-Ba'i, Ijarah, Mudarabah, Musharakat, Wakalah Bi-I Ujrah, and Qardh. Currently, there are thirteen Islamic FinTech service companies that have been registered with Otoritas Jasa Keuangan (OJK), namely PT. Ammana Fintek Syariah, Alami Sharia, Investree Syariah, PT. Dana Syariah Indonesia, Danakoo Mitra Artha, Qazwa, PT. Duha Madani Syariah, PT. Syarfi Teknologi Finansial, Bsalam, Ethis Indonesia, PT. Berkah Finteck Syariah, Kapital Boost Indonesia, and Papitupi Syariah.

2.1.1. Technology Acceptance Model

The technology acceptance model (TAM) was first introduced by Davis (1986) as the most persuasive and robust model in innovation acceptance behaviour. In order to predict the actual usage of new technology, a model construct will normally consist of the variables of perceived ease of use (PEOU) and perceived usefulness (PU) (Lai, 2017). Adams, Nelson & Todd (1992) later validated the model by exploring validity and reliability measurements for PU and PEOU in different settings and different information systems. After its validation, Straub (1994) and Agarwal and Prasad (1999) extended the model by adding culture, type

of information system, and task characteristics as moderating effects. In addition, Venkatesh and Davis (1996) also expanded the model by adding external variables, such as social influence, self-efficacy, and other perceptions.

During its development, TAM has been employed by many researchers in various fields, such as mobile wallets (Alaeddin, Rana, Zainudin & Kamarudin, 2018); e-commerce (Fayad & Paper, 2015; Fedorko, Bacik & Gavurova, 2018); e-learning (Ibrahim, Leng, Yusoff, Samy, Masrom & Rizman, 2017); mobile banking (Aboelmaged & Gebba, 2013); big data (Okcu, Koksalmis, Basak & Calisir, 2019); and business-related technologies (Bach, Čeljo & Zoroja, 2016). Gbongli, Xu & Amedjonekou (2019) investigated the use of mobile-based money services using the issues of technology anxiety, self-efficacy, perceived ease of use, perceived usefulness, attitude toward mobile money, intention to use mobile money, and personal innovativeness.

In the context of Islamic FinTech services, the technology acceptance model was chosen because it was developed to analyse the use and adoption of new information technology (Davis, 1986). Darmansyah et al. (2020) agree that the latent variables in TAM are the most important factors to determine individuals' intention to use Islamic FinTech in Indonesia. in comparison to the theory of reasoned action (TRA) and the theory of planned behavior (TPB). In TAM, customers' intention is determined by two principles, perceived benefit and perceived ease of use. Perceived benefit is defined as the degree to which people believe that the use of information technology will enhance their job efficiency, while perceived ease of use is defined as the level at which people believe that the use of information technology will be effortless (Venkatesh & Bala, 2008). The model has been used by some researchers in the field of FinTech (Shaikh et al., 2020; Huei, Cheng, Seong, Khin & Bin, 2018; Hu, Ding, Li, Chen & Yang, 2019; Chang, Wong, Lee & Jeong, 2016; Amalia, 2018; Ichwan & Kasri, 2019).

2.2. Previous Studies

A few studies have been conducted related to consumer acceptance of Islamic FinTech services or Islamic FinTech services (Shaikh et al., 2020; Usman et al., 2020), but the majority have been focused on mobile banking (Elhajjar & Ouaida, 2019); digital payment (Amalia, 2018); and FinTech (Ichwan & Kasri, 2019; Niswah, Mutmainah & Legowati, 2019; Al nawayseh, 2020).

Shaikh et al. (2020) conducted a study of the factors that affect bank customers' acceptance of Islamic FinTech services in Malaysia. 205 sets of data were collected to test the technology acceptance model. Their finding show that perceived usefulness, perceived ease of use, and consumer innovativeness were significant, while self-efficacy and subjective norms were insignificant in influencing such acceptance.

Usman et al. (2020) investigated the relationship between trust, religiosity, image, perceived ease of use, perceived usefulness, and attitude in relation to customer acceptance of FinTech with regard to Islamic philanthropy in Indonesia. 425 sets of data were collected through an online questionnaire and analysed using SEM-PLS to test the application of TAM. The study found that trust and religiosity had a significant relationship with perceived usefulness and perceived

ease of use, while trust, religiosity, perceived usefulness, perceived ease of use had a significant influence on attitude and intention.

Ichwan and Kasri (2019) conducted a study of the factors that influence millennials to invest in peer-to-peer lending products in Indonesia. 400 sets of data were collected through a questionnaire and analysed using TAM. The finding show that perceived knowledge, trust, and ease of use had a significant relationship with attitude, while attitude had a positive relationship with millennials' intention.

Niswah et al. (2019) examined the factors that influence Muslim millennials' use of FinTech for donations in Indonesia. Data were collected online from 115 respondents and TAM and TPB employed. The study found that perceived behavioural control, subjective norms, and perceived usefulness had a significant influence on behavioural intention, that perceived usefulness and perceived ease of use had an insignificant relationship with attitude, and that attitude had no significant influence on behavioural intention.

Amalia (2018) examined the factors that affect the use of the FinTech digital payment method Paytren using TAM with 199 respondents. The findings show that perceived ease of use and subjective norms had a significant relationship with perceived benefit and perceived ease of use, and that perceived benefit had a significant relationship with attitude.

Elhajjar and Ouaida (2019) examined the factors that influenced the adoption of mobile services in the banking sector in Lebanon using the technology acceptance model. 320 sets of data were collected to measure the relationship between the variables. The results show that perceived risk, digital literacy, resistance to change, perceived ease of use, and perceived usefulness were significant, while awareness and compatability were insignificant.

Current research on customers' intention to use conventional FinTech services during the Covid-19 pandemic has been discussed by Al nawayseh (2020). This study expands the model by using social influence, benefits, technology risks, and trust as independent variables. 500 sets of data from respondents in Jordan were analysed using SEM-PLS. The results show that benefits and social norms significantly affected customers' intention to use FinTech services during the pandemic, while technology risks were found to have no significant affect.

Based on these previous studies, the majority of researchers use perceived ease of use, perceived usefulness, attitude, trust, perceived risk, subjective norms, user knowledge or literacy, and intention as their variables to examine the acceptance of technology. However, no previous research has examined government support for customers' intention to use Islamic FinTech. Therefore, this study expands the TAM method by filling this gap in the literature.

III. METHODOLOGY
3.1. Data
The primary data for the study were collected through an online platform, with the convenience sampling technique used to select the research sample. This technique is most frequently used in quantitative research (Etikan, Musa & Alkassim, 2015), including in relation to the topic of the adoption new technology and the issue of the Covid-19 pandemic, such as clinical education in Italy (Fiorino Colombo, Natale, Azzolini, Lagioia & Danese, 2020).

The study population comprised Fintech users, and the sample were users of Islamic Fintech payment services and peer-to-peer (P2P) lending; the borrowers had more than 3 months' experience of the services and lived in Jabodetabek[1] and outside Jabodetabek[2]. According to Kline (2011) and Boomsma and Hoogland (2001), the minimum necessary sample size for SEM to yield good quality result is within the range of 100 to 200. Another study conducted by Anderson and Gerbing (1988) states that the minimum sample to acquire parameter estimates with low standard error is 150. This method was used by Faturohman, Hassandi, and Yulitanti (2020) to investigate the factors influencing customers to use online *waqf* applications in Indonesia. 220 sets of data, divided into payment and peer-to-peer lending customers, were collected to investigate the factors that influence customers' intention to use Islamic FinTech services in Indonesia.

3.2. Model Development

According to the literature review, several factors have been used to investigate customers' intention to adopt FinTech, such as perceived ease of use, perceived usefulness, perceived trust, religiosity, image, attitude, subjective norms, and intention (Shaikh et al., 2020; Usman et al., 2020; Ichwan & Kasri, 2019; Niswah et al., 2019). Al nawayseh (2020) modified the TAM model to analyse factors that affected customers when choosing FinTech applications during the Covid-19 pandemic in Jordan. However, further analysis is required of the relationship between government support during the crisis and customer intention. The application of TAM does not always obtain the same results, as these depend on the variables chosen by researchers and the characteristics of the country studied. Therefore, this study expands the model by adding government support to analyse further customers' intention in the context of the Covid-19 crisis in Indonesia.

The SEM in this study consists of one latent exogenous variable, namely government support, and six latent endogenous variables, namely perceived usefulness, perceived trust, perceived ease of use, user innovativeness, attitude behaviour, and intention. The research framework developed is shown in Figure 1.

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[1] Jabodetabek refers to Jakarta, Bogor, Depok, Tangerang, and Bekasi
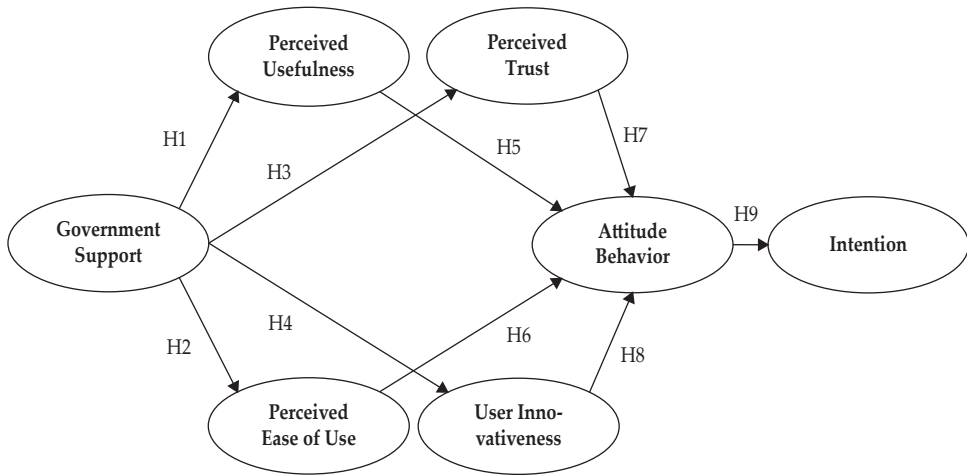[2] Outside Jabodetabek in this study refers to other cities on Java Island

Figure 1.
Model Development of Customer Intention to use Islamic FinTech in Indonesia
and Hypothesis Testing

According to Park, Kim & Forney (2006), government support is considered to be an external factor that plays an important role in introducing new technology. Yoon, Guimaraes & O'Neal (1995) also state that government support can be varied, such as financial guidance, imposition of new regulations, fiscal and tax policies, and infrastructure, amongst others. In addition, Wang and Chen (2012) state that proactive governments will influence individuals' perception that they exist to support a particular system. The empirical study conducted by Al Haderi (2014) found that government support has a positive impact on individuals' perceived usefulness if they belief that the technology will provide benefits for them. Riquelme and Rios (2010) also explain that customers will think new technology is convenient and easy to use if the government introduces regulations to support its implementation. In the context of Islamic FinTech, government support, such as good infrastructure, regulation, and continuous programmes, will make people think that Islamic FinTech services are friendly and easy to use, enhance their job performance and provide benefits. Therefore, the following hypotheses are proposed:

H1: Government support has a positive and significant impact on perceived usefulness during the Covid-19 pandemic.
H2: Government support has a positive and significant impact on perceived ease of use during the Covid-19 pandemic.

Trust is a major concern regarding the implementation of new systems or technology in a country. Parent, Vandebeek & Gemino (2005) divided trust into two categories, namely that in the mechanism (technology) and that in the entity (government) that provide services. In addition, Lin and Ho (2009) argue that government intervention can either encourage the implementation of new

technology or hinder the process. When people believe that the government will provide good support for new technology, they will be more likely to use it (Chong, Ooi, Lin & Tan, 2010). In the field of banking, Marakarkandy, Yajnik & Dasgupta (2017) conducted a study of the factors that affect customer use of online banking. They found that government support, such as regulation and infrastructure, had a significant effect on customer trust. In the context of Islamic FinTech, customers will have trust in government support if it provides security that protects the system (Grabner-Krauter & Faullant, 2008). This support would be very important during times of crisis where the economy is not stable. Therefore, it is proposed that:

H3: Government support has a positive and significant impact on trust during the Covid-19 pandemic.

According to Khalil (2000), a country need innovation in order to be more competitive than others, while Handoko, Smith & Burvill (2014) found that government plays an important role in the process of transferring knowledge and technology to SME innovativeness in Indonesia. Kemmis (2004) and Rogers (2003) state that an important stage in the transfer process is the ability to adapt to new technology. In the context of Islamic FinTech, when the government supports digitalisation during the Covid-19 pandemic, people will learn to adapt to the new conditions and concentrate more on online systems (Arora, Charm, Grimmelt, Ortega, Robinson, Sexauer & Yamakawa, 2020). Therefore, the related hypothesis posited is:

H4: Government support has a positive and significant impact on user innovativeness during the Covid-19 pandemic.

According to Davis et al. (1989), perceived ease of use refers to the level of customers' perception that new technology is user friendly, while perceived usefulness refers to their level of perception of the use of new technology in improving job performance (Kim, Choi, Park & Yeon, 2016). If customers believe that FinTech services are easy to use, they will be more likely to feel the benefits of using them and will have a positive attitude towards such services (Garay, Font & Corrons, 2019). Numerous studies have found a positive correlation between both perceived ease of use and perceived usefulness and attitude towards new technology, such as online banking (Boateng, Adam, Okoe & Anning-Dorson, 2016; Szopiński, 2016; Montazemi & Qahri-Saremi, 2015); FinTech services (Huei et al., 2018; Hu et al., 2019; Jin, Seong & Khin, 2019); and Islamic FinTech (Shaikh et al., 2020). Therefore, it is proposed that:

H5: Perceived usefulness has a positive and significant impact on attitude behaviour to adopt Islamic FinTech during the Covid-19 pandemic.
H6: Perceived ease of use has a positive and significant impact on attitude behaviour to adopt Islamic FinTech during the Covid-19 pandemic.

Numerous empirical studies have also found that trust play an important role in shaping the attitudes of potential users towards using a new technology. In the context of mobile banking adoption, Hanafizadeh, Behboudi, Koshksaray & Tabar (2014) found that perceived trust had a significant relationship with the attitude of customers towards using mobile banking services, while Mahad, Mohtar & Othman (2015) made similar findings. Their study agreed that users' perceived trust had a significant effect on user attitude. In the context of FinTech services, Hu et al. (2019) underline that user trust has a significant relationship with attitudes regarding the adoption of FinTech services. The following hypothesis is therefore proposed:

H7: Perceived trust has a positive and significant impact on attitude behaviour to adopt Islamic FinTech during the Covid-19 pandemic.

User innovativeness refers to the level of early adoption of new technology. If people are highly innovative, they will have more interest and intention to try new products and technology (Leicht, Chtourou, & Youssef, 2018). Since Islamic FinTech services are a new introduction, individual innovation plays an important role in affecting attitude. Kim, Mirusmonov & Lee (2010) agreed that when mobile services were launched, people's innovation reflected their attitude. Therefore, it is posited that:

H8: User innovativeness has a positive and significant impact on attitude behaviour to adopt Islamic FinTech during the Covid-19 pandemic.

According to Sekhon, Sunikka, Peura-Kapanen & Raijas (2010), when users have a positive attitude towards new technology, they will be more likely to have a strong intention to display a specific behaviour. Gupta and Arora (2017) found that customers' attitude had a positive effect on their intention to adopt mobile banking in India. Hu et al. (2019) agreed that the attitude of customers in China had a significant and positive impact on their intention to use FinTech services. Therefore, the associated hypothesis put forward is:

H9: Attitude behaviour has a positive and significant impact on the intention to adopt Islamic FinTech during the Covid-19 pandemic.

3.3. Measurement
In order to achieve the research objectives, a questionnaire was constructed and primary data were collected through an online platform to obtain meaningful results. The questionnaire was divided into three parts: the first part asked screening questions; the second part established the respondents' profile; and the third part examined the variables using a five-point Likert scale, from strongly disagree (1), disagree (2), neutral (3), agree (4), to strongly agree (5). The structure of the questionnaire is shown in Table 1.

Table 1.
Questionnaire Items

Variable	Code	Items	Sources
Government Support (GS)	GS1	The government provides infrastructure to support the use of Islamic FinTech services, such as telecom networks.	Hu et al. (2019); Marakarkandy et al. (2017)
	GS2	The government has introduced regulations to support Islamic FinTech services.	
	GS3	Government support could improve the use of Islamic FinTech services.	
	GS4	The government provides programs to support Islamic FinTech services.	
Perceived Usefulness (PU)	PU1	Islamic FinTech services can meet my needs.	Fedorko et al. (2018); Hu et al. (2019); Lockett and Littler. (1997); Huh et al. (2009)
	PU2	Transactions using Islamic FinTech services can save time efficiently.	
	PU3	Islamic FinTech services can improve efficiency.	
	PU4	Islamic FinTech services makes it easy to manage my financial activities.	
	PU5	Overall, Islamic FinTech services are useful for me.	
Perceived Ease of Use (PE)	PE1	The applications and websites are friendly and understandable.	Hu et al. (2019); Wang, Wang, Lin & Tang (2014)
	PE2	The applications and websites are very easy to use.	
	PE3	The applications and websites are very easy to operate.	
	PE4	The applications and websites require little effort.	
Perceived Trust (PT)	PT1	The companies that manage Islamic FinTech services are honest, and keep their promises and obligations.	Usman el al. (2020)
	PT2	The companies that manage Islamic FinTech services provide secure privacy.	
	PT3	The information provided by the companies that manage Islamic FinTech services are reliable.	
	PT4	The information provided by the companies that manage Islamic FinTech services meet my needs.	
User Innovativeness (UI)	UI1	Compared to my peers, I would be the first to experiment with new technologies.	Turan et al. (2015)
	UI2	I would like to explore new technologies.	
	UI3	I would like to look for more information about new technologies.	
	UI4	I have high expectations about the performance of the new systems I use.	
	UI5	I usually easily adapt to new technologies.	

Table 1.
Questionnaire Items (Continued)

Variable	Code	Items	Sources
Attitude Behaviour (AB)	AB1	I have pleasant experiences using Islamic FinTech services.	Hu et al. (2019); Grabner & Faullant. (2008)
	AB2	I am interested in Islamic FinTech services.	
	AB3	I believe using Islamic FinTech services is a good idea.	
	AB4	I like to be informed about news from Islamic FinTech companies.	
Intention (INT)	INT1	If I have used Islamic FinTech services, I am willing to continue using them.	Hu et al. (2019)
	INT2	I will recommend Islamic FinTech services to my friends.	
	INT3	I will use Islamic FinTech services in the near future.	
	INT4	I presently intend to use Islamic FinTech services.	
	INT5	I intend to use Islamic FinTech services to increase convenience.	

3.3. Method

Following previous research, the method used in this study was a quantitative approach using a questionnaire. The study variables consisted of government support, perceived usefulness, perceived ease of use, perceived trust, user innovativeness, attitude, and intention to adopt Islamic FinTech. The data were analysed using PLS-SEM (partial least squares - structured equation modelling). This statistical software has been used in various fields, such as marketing, business, and management (Hair, Ringle & Sarstedt, 2013)**.** PLS path modelling is used to examine the direct and indirect effects of independent variables on the dependent variable.

Based on Figure 2, path analysis is used to measure the indirect effect of government support on attitude behaviour. Six paths were examined in the structural model:

$$PU = 11^{*}GS + C_{1} \tag{1}$$

$$PE = 21^{*}GS + C_{2} \tag{2}$$

$$PT = 31^{*}GS + C_{3} \tag{3}$$

$$UI = 41^{*}GS + C_{4} \tag{4}$$

$$AB = \beta 51^{*}PU + \beta 52^{*}PE + \beta 53^{*}PT + \beta 54^{*}UI + C_{5} \tag{5}$$

$$INT = \beta 55^{*}AB + C_{6} \tag{6}$$

where:
GS   : Government Support
PE   : Perceived Ease of Use
PU   : Perceived Usefulness
PT   : Perceived Trust
UI   : User Innovativeness
AB   : Attitude Behaviour
INT   : Intention
ς : Error

In order to obtain the results, the analysis comprised several steps. In the first step, the study used SEM-PLS for the goodness of fit of model (R-squared), a reliability and validity test (Cronbach's alpha, rho_A, composite reliability, AVE), and a collinearity test (VIF). Instead of using Cronbach's alpha, some previous researchers have used composite reliability because both tests are based on a similar interpretation that 0.7 and above is considered to be very good (Ursachi, Horodnic, & Zait, 2015). VIF is used to check for multicollinearity. If the value exceeds the threshold of 4, the model has a correlated independent problem or multicollinearity problem (Hair, Black, Babin & Anderson, 2010). Moreover, the study conducted by Ascarya and Rahmawati (2018) indicates that each indicator can be considered to be very significant if the value of the standardised loading factor is above 0.5.

In the second step, the bootstrapping technique was employed to test the hypothesis based on path modelling (Hair, Ringle & Sarstedt, 2011). A two-tailed test was used at a significance level of 5 percent. In the final step, an analysis of the descriptive statistics was conducted to illustrate the demographic and other selected characteristics of the respondents.

IV. RESULTS AND ANALYSIS
4.1. Results
4.1.1 Profile of the Respondents
As shown in Table 2, 69.5% of the respondents were male and 30.5% were female. The majority, 44.5%, were in the age range 29 – 39, followed by 29.5% in the age range 40 – 50. 17% were peer-to-peer lending users and 83% payment service users. In terms of occupation, 68.2% were private employees and 26.8% entrepreneur. 67.3% were from Jabodetabek[3], while 32.7% were from outside Jabodetabek[4]. Monthly income was dominated by the level between Rp5.000.001 – Rp7.500.000, at 44.5%.

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[3]   Jabodetabek refers to Jakarta, Bogor, Depok, Tangerang and Bekasi
[4]   Outside Jabodetabek in this research refers to other cities on Java Island.

Table 2.
Respondent Profile

Demographic Variables		Frequency	Percent
Gender	Male	153	69.5
	Female	67	30.5
Age	18 – 28	20	9.1
	29 – 39	120	54.6
	40 – 50	65	29.5
	>50	15	6.8
Education	Senior High School	20	9.1
	Bachelor's Degree	132	60.0
	Master's Degree	66	30.0
	Doctoral Degree	2	0.9
Occupation	Private Employee	151	68.2
	Civil Servant	6	2.7
	Entrepreneur	59	26.8
	Other	5	2.3
Region	Jabodetabek	148	67.3
	Outside Jabodetabek	72	32.7
Monthly Income	Rp2.500.000 – Rp5.000.000	91	41.5
	Rp5.000.001 – Rp7.500.000	98	44.5
	Rp7.500.001 – Rp10.000.000	25	11.2
	Above Rp10.000.000	6	2.8

The results also show that 86% of the respondents knew about the services offered by Islamic FinTech, while 14% were not aware of them. 80% of the respondents had used Islamic FinTech services such as apps and websites, while 20% had not done so. In the case of customers' understanding of the differences between Islamic and conventional FinTech, 69% of the respondents knew and understood the differences, while the remainder did not.

4.1.2 Reliability and Validity Test
The results of the reliability test can be seen in Table 3, which shows that Cronbach's alpha coefficient is between 0.5 and 0.9. According to Hulland (1999), a value of 0.4 or higher is acceptable for exploratory research, while a value of 0.7 or higher is preferred. Barclay, Higgins and Thompson (1995) added that the interpretation of composite reliability should be similar to Cronbach's alpha, with values of 0.7 and above considered to be very good. In this study the value was above 0.8.

Table 3.
Reliability and Validity

Variable	Cronbach's Alpha	rho_A	Composite Reliability	AVE
Attitude Behaviour (AB)	0,872	0,875	0,914	0,726
Government Support (GS)	0,831	0,837	0,889	0,669
Intention (INT)	0,832	0,834	0,882	0,599
Perceived Ease of Use (PEU)	0,851	0,873	0,901	0,699
Perceived Trust (PT)	0,730	0,735	0,832	0,556
Perceived Usefulness (PU)	0,870	0,877	0,906	0,659
User Innovativeness (UI)	0,861	0,865	0,900	0,644

In addition, the average variance extracted (AVE) value is convergent validity is used to measure the variance explained by the items compared to that due to measurement error. The value of AVE should be 0.5 and above (Fornell & Larcker, 1981). Therefore, it can be concluded that the latent variable used in this study fulfils the requirement for reliability and validity and that the results are at level of reliability and consistency, and are valid.

4.1.3 Multicollinearity Test

The VIF results can be seen in Table 4. Hair et al. (2010) state that a common threshold for VIF is 10, while Kline (1998) states that its maximum value is 5. Based on the results, it can be seen that the study passed the multicollinearity test.

Table 4.
Collinearity Assessment (VIF)

	AB	GS	INT	PE	PT	PU	UI
AB			1,000				
GS				1,000	1,000	1,000	1,000
INT							
PE	3,931						
PT	3,638						
PU	4,527						
UI	4,158						

4.1.4. Structural Model

Goodness test fit in PLS was based on the value of R-squared, as shown in Table 4. It is used to measure the strength between two or more variables. The higher the coefficient, the closer the relationship between the variables. According to Wong (2013), an R-squared value of 0.75 is considered to be substantial, 0.50 is considered as moderate, and 0.25 weak. Based on the results shown in Table 5, the R-squared value of 0.613 for intention can be considered to be good. This means that the five latent variables (PE, PU, PT, UI, and AB) moderately explain 61.3% of the variance

in the intention to use. In addition, the conceptual model explains 74.6% of the variance in attitude, 63.9% of the variance in perceived ease of use, 58.8% of the variance in perceived usefulness, 54.5% of the variance in user innovativeness, and 46.3% of the variance in perceived trust.

Table 5.
R-Squared

Variable	R-Squared
Attitude Behaviour	0,746
Intention	0,613
Perceived Ease of Use	0,639
Perceived Trust	0,463
Perceived Usefulness	0,588
User Innovativeness	0,544

Table 6.
Hypothesis Testing

Hypothesis	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (|O/STDEV|)	P Value	Decision
GS -> PU	0,767	0,767	0,037	20,671	0,000	Accepted
GS -> PE	0,799	0,801	0,034	23,780	0,000	Accepted
GS -> PT	0,681	0,685	0,037	18,222	0,000	Accepted
GS -> UI	0,737	0,737	0,040	18,514	0,000	Accepted
PU -> AB	0,431	0,434	0,091	4,756	0,000	Accepted
PE -> AB	0,331	0,327	0,088	3,764	0,000	Accepted
PT -> AB	0,107	0,112	0,058	1,835	0,067	Rejected
UI -> AB	0,052	0,049	0,090	0,573	0,567	Rejected
AB -> INT	0,783	0,783	0,034	22,979	0,000	Accepted

Hypothesis 1: Government support has a positive and significant impact on perceived usefulness during the Covid-19 pandemic.

Based on Table 6, the findings show that there was a positive and significant relationship between government support (GS) and perceived usefulness (PU), with the p-value less than or equal to the alpha (α) or $0.000 \leq 0.05$, meaning H1 is accepted.

Hypothesis 2: Government support has a positive and significant impact on perceived ease of use during the Covid-19 pandemic.

There was a positive and significant relationship between government support (GS) and perceived ease of use (PE), with the p-value less than or equal to the alpha (α) or $0.000 \leq 0.05$, so H2 is accepted.

Hypothesis 3: Government support has a positive and significant impact on trust during the Covid-19 pandemic.

There was a positive and significant impact of government support (GS) on perceived trust (PT), with the p-value less than or equal to the alpha (α) or $0.000 \leq 0.05$, therefore H3 is acccepted.

Hypothesis 4: Government support has a positive and significant impact on user innovativeness during the Covid-19 pandemic.

There was a positive and significant impact of government support (GS) on user innovativeness (UI), with the p-value less than or equal to the alpha (α) or $0.000 \leq 0.05$, meaning H4 is accepted.

Hypothesis 5: Perceived usefulness has a positive and significant impact on attitude behaviour to adopt Islamic FinTech during the Covid-19 pandemic.

There was a positive and significant relationship between perceived usefulness (PU) and attitude behaviour (AB), with the p-value less than or equal to the alpha (α) or $0.000 \leq 0.05$, so H5 is accepted. This finding is in line with the study of Hu et al. (2019).

Hypothesis 6: Perceived ease of use has a positive and significant impact on attitude behaviour to adopt Islamic FinTech during the Covid-19 pandemic.

There was a positive and significant relationship between perceived ease of use (PE) and attitude behaviour (AB). with the p-value less than or equal to the alpha (α) or $0.000 \leq 0.05$, so H6 is accepted. This finding is in line with an empirical study conducted by Shaikh et al. (2020), who found that perceived ease of use was one of the main factors that motivated customers to use Islamic FinTech services in Malaysia.

Hypothesis 7: Perceived trust has a positive and significant impact on attitude behaviour to adopt Islamic FinTech during the Covid-19 pandemic.

Perceived trust (PT) was found to have an insignificant impact on attitude behaviour (AB), with a p-value higher than alpha (α), or $0.067 > 0.05$, so H7 was rejected, although it was statistically significant at the level of 99%.

Hypothesis 8: User innovativeness has a positive and significant impact on attitude behaviour to adopt Islamic FinTech during the Covid-19 pandemic.

User innovativeness (UI) was found to have an insignificant impact on attitude behaviour (AB), with the p-value higher than alpha (α) or $0.567 > 0.05$, so H8 was also rejected.

Hypothesis 9: Attitude behaviour has a positive and significant impact on intention to adopt Islamic FinTech during the covid-19 pandemic.

There was a positive and significant relationship between attitude behaviour (AB) and intention (INT), with the p-value less than or equal to the alpha (α), or $0.000 \leq 0.05$. Therefore, H9 is supported to explain intention.
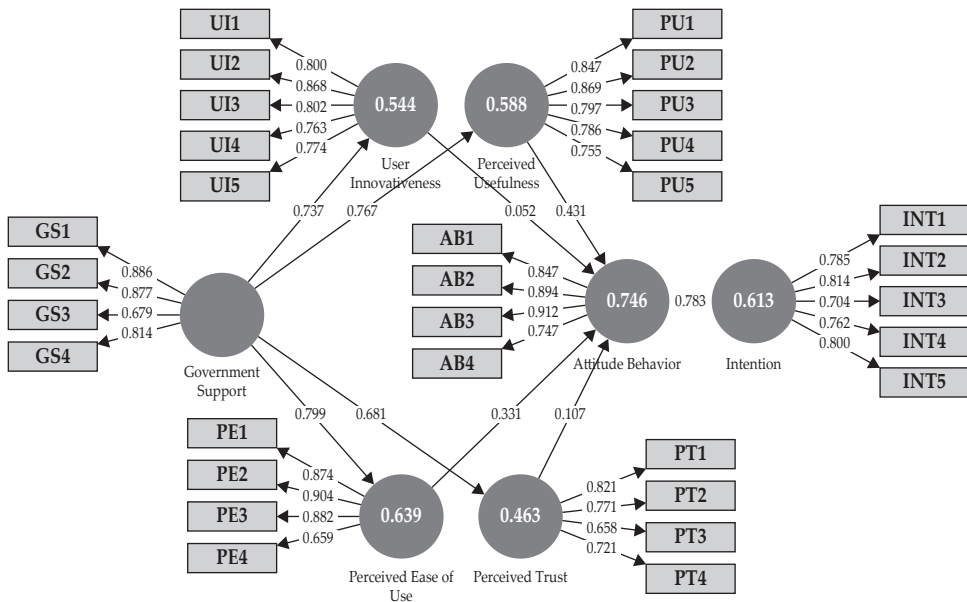
Figure 2.
Outer Loadings

As shown in Figure 2, all the measured variables (GS1 – GS4) significantly explain government support. GS2 (The government has introduced regulations to support Islamic FinTech services) has the highest loading factor of 0.877, followed by GS1 (The government provides infrastructure to support the use of Islamic FinTech services, such as telecom networks) at 0.886 and GS4 (The government provides programs to support Islamic FinTech services), at 0.814.

All the measured variables (PE1 – PE4) significantly explain perceived ease of use. PE2 (The application and website are very easy to use) has the highest loading factor of 0.904, followed by PE1 (The application and website are user-friendly and understandable) at 0.874 and PE3 (The application and website are very easy to operate) at 0.882.

All the measured variables (UI1 – UI5) significantly explain user innovativeness. UI2 (I would like to explore new technologies) has the highest loading factor of 0.868, followed by UI3 (I would like to look for more information about new technologies) at 0.802 and UI1 (Compared to my peers, I would be the first to experiment with new technologies) at 0.800.

All measured variables (PU1 – PU5) significantly explain perceived usefulness. PU2 (Transactions using Islamic FinTech services can save time efficiently) has the highest loading factor of 0.869, followed by PU1 (Islamic FinTech services can meet my needs) at 0.847.

All the measured variables (PT1 - PT4) significantly explain perceived trust. PT1 (Companies that manage Islamic FinTech services are honest, and keep their promises and obligations) has the highest loading factor of 0.821.

All the measured variables (AB1 – AB4) significantly explain attitude behaviour. AB3 (I believe using Islamic FinTech services is a good idea) has the

highest loading factor of 0.912, followed by AB2 (I am interested in Islamic FinTech services) at 0.894 and AB1 (I have a pleasant experience when using Islamic FinTech services) at 0.847.

All the measured variables (INT1 – INT5) significantly explain intention. INT2 (I will recommend Islamic FinTech services to my friends) at 0.814 has the highest loading factor, followed by INT5 (I intend to use Islamic FinTech services to increase convenience) at 0.800.

4.3. Analysis

During the Covid-19 pandemic, government support in Indonesia has encouraged customers to try and implement new technologies. The regulations imposed by the government related to physical and social distancing encourage society to easily adapt to the new environment, in which the majority of activities need to be based on online, such as online shopping, online teaching, and online business through e-commerce. Although shifting to online systems is challenging for some people, the situation has actually transformed their ability to embrace the new technology (Stanciu, Radu, Sapira, Bratoveanu & Florea, 2020). Government support in the form of regulations, infrastructure, funding and programs during the pandemic has been found to have a significant and positive impact on customers' perceived ease of use, perceived usefulness, perceived trust, and user innovativeness.

Government support during the pandemic has encouraged Islamic FinTech companies to provide services based on customers' needs and expectations, although social distancing limits face-to-face services between customers, investors, and FinTech companies. This finding is in line with the study of Hu et al. (2019). Natalia (2020) adds that all technology-based financial services, including digital payment systems, digital financial innovation (IKD), online loans, equity crowdfunding (ECF), and other FinTech solutions, have continued to run normally during the Covid-19 pandemic because of the nature of the business that supports digitalisation. Islamic FinTech services are also known for their easy processes, ease of operation, user-friendliness for new users, and they require little effort. The degree of ease in using the apps and website of Islamic FinTech services is very important at this time. The findings of this study show that government support during Covid-19 has had an impact on customers' trust. The data provided by Asosiasi FinTech Indonesia (AFTECH) shows that FinTech payments have helped individuals and MSMEs to make transactions during social distancing. In addition, the data from the Rapyd (2020) regarding Asia Pacific E-commerce and Payment Guide, 2020 shows that the transactions using ATMs and debit cards fell to around 450 million in April compared to 550 million in March 2020. This shows that there were changes in customer behaviour and that trust in FinTech services grew compared to traditional services during the Covid-19 crisis. This new finding adds to the literature and contributes to the understanding of customers' perceptions of the role of government support in developing Islamic FinTech services.

User innovativeness in this study indicates how easily and quickly customers can adapt to new technology compared to their peers. According to Turan, Tunc & Zehir (2015), the successful implementation of new technology depends on individuals' ability to adopt to new technology. Another empirical study conducted

by Darmansyah et al. (2020) supports the view that the use of technology has had a significant effect on customers' intention to use Islamic FinTech services in Indonesia. The more people are exposed to technology, the greater their intention to use FinTech services. In addition, the features of security and user-friendliness in FinTech also increase customers' intention to use the services, and which become part of their daily activities.

In terms of attitude behaviour, the variables of perceived ease of use and perceived usefulness were found to have a significant and positive impact, while perceived trust and user innovativeness were found to have no significant impact during the Covid-19 crisis. This is due to two factors. First, the lack of financial literacy that may hinder the application of Islamic FinTech services. Pratama (2020) states that only 69% of the Indonesian population are banked, while 51% of them are unbanked. Although government promotes the application of Islamic and conventional FinTech services to all levels of businesses in Indonesia, the development of technology has helped many irresponsible people to easily create applications and websites which are targeted towards unbanked people with low financial literacy who need money to meet basic short-term needs or consumption. Even now, illegal FinTech also uses social media to text messages, which offer loans at high interest. This issue has affected customers' perception of trust. Therefore, in order to increase financial inclusion during the Covid-19 pandemic, support from the regulatory side is still needed to ensure optimal growth in the FinTech industry.

The second reason is the lack of digital literacy. The Covid-19 pandemic has lent more urgency to the modernisation of Government to Person (G2P) payments in Indonesia, especially using FinTech services. However, the adoption of Islamic FinTech for G2P payments is still limited (Asosiasi FinTech Indonesia, 2020). The use of cards and the distribution of physical assistance continue to dominate the distribution of government assistance to the community during the COVID-19 period. In addition, some micro, small, and medium enterprises lack the ability to adapt to the changes in technology. In other words, although the government provides infrastructure and systems to promote Islamic FinTech services, the use of these varies based on customers' willingness to adapt to the new technology, their education level and occupation. This empirical finding makes a new contribution to the field of Islamic FinTech services, filling the gap between previous studies and practice.

V. CONCLUSION AND RECOMMENDATIONS
5.1. Conclusion
The purpose of this study was to investigate the factors that have affected customers' intention to use Islamic FinTech services during the Covid-19 pandemic. The Securities Commission of Malaysia (2020) states that the emergence of Islamic FinTech offers opportunities for unbanked users with very low financial literacy and MSMEs to have better and more sustainable lives and business in the future. Hudaefi (2020) adds that Islamic FinTech also promotes social finance through *waqf*, *zakat*, and i*nfaq*, being able to promote the sustainable development goals of reducing inequality and ending poverty and hunger.

Based on the results, government support for Islamic FinTech, which consists of partnership strategies between Islamic finance and Islamic FinTech companies, physical and digital infrastructure, regulation, and inclusion and literacy programs, has had an indirect impact on attitude behaviour to use Islamic services through perceived ease of use and perceived usefulness. Attitude behaviour was found to have an impact on intention. However, user innovativeness and perceived trust were found to have no impact on attitude behaviour.

5.2. Recommendations

Islamic FinTech services, as an alternative to increasing financial inclusion, need cooperation between Islamic FinTech companies, the government, banks, and customers. This study has several implications for Islamic FinTech companies. The findings can be used as a reference for practitioners to prioritise strategy based on customer intent during the Covid-19 crisis. Although perceived trust and user innovativeness were found to have no significant on customers' intention to use Islamic FinTech services, FinTech companies still have an opportunity to dominate the huge market of unbanked people by offering transparent products and user-friendly features.

Probst (2020) states that transparency can increase users' trust in digital technology. In addition, Bourne (2019) elaborates that transparency in financial products means clear information is provided to the public about product features, risks of investments, prices, fairness, and unquestioned business principles. Wang et al. (2014) agree that the open programs and activity will increase customers' willingness to continue in using FinTech services. Birchall (2011) adds that during the crisis, transparency should be a main feature of the culture and morals of companies. One of the ways to increase transparency is to utilise marketing tools, such as social media promotion, website navigation, search engine optimisation, or real feedback from public figures or current customers. In this way, any lack of customer trust will be reduced and the issue of illegal FinTech companies could also be diminished.

Islamic FinTech companies could also make marketing campaigns, such as offering rewards to their close connections or to current customers if they share their experiences of using the services with those close to them. Social influence can come from family, colleagues, friends, and public figures who play key roles in changing people's points of view. This strategy is supported by previous empirical studies which have found that social influence has a strong relationship with customers' intention to use mobile banking in Pakistan (Asmy, Mohd & Thaker, 2019). In addition, Islamic FinTech companies could also create online forums to make their activities visible to customers and investors. These forums could be used as platforms for all customers to enhance their knowledge and share their use of services with their social networks. This strategy could lead to a further increase in customers' trust in using Islamic FinTech services.

Moreover, given the importance of user-friendly features, Islamic FinTech companies should consider the behaviour of potential unbanked customers. According to Dupas, Karlan, Robinson & Ubfal (2018), these customers normally prefer to use cash and other alternative service providers. They consider that

non-transparent policies, rejection, long processes to obtain credit, and high fees are not relevant to their financial lives. Bachas, Gertler, Higgins & Seira (2016) add that long transaction queues, limited branches in rural areas, and trust are other reasons for this situation. Islamic FinTech companies, as alternative financial providers, have a great opportunity to increase financial inclusion by offering financial products to unbanked customers and informal sectors based on daily wages. Wang et al. (2014) state that FinTech company should also consider the importance of system reliability and promptness, such as automatic replies, short waiting times, and frequently asked questions sections.

This study contributes to the understanding that government support plays an important role in the development of the Islamic FinTech industry and indirectly influences customers to use Islamic FinTech services. In response to the Covid-19 pandemic, the policies launched by the Central Bank of Indonesia concerning digital transformation and synergies between banking and FinTech have been vital in accelerating economic recovery (Bank Indonesia, 2020). The payment system policy is also directed at strengthening the momentum of national economic recovery, synergies between the government and other authorities, and expanding digital acceptance throughout Indonesia. Government support in promoting effective collaboration between stakeholders will establish a more stable ecosystem in the future.

In order to prioritise consumer protection, government regulation is needed concerning FinTech registration mechanisms, monitoring and supervision, business and data protection, risk management, consumer protection, and transparency. Consequently, customer trust will be increased and digital financial innovation will continue to develop, remain responsible and safe, and risks can be managed properly.

This study also offers several implications for the related theory. First, the findings expand the literature by incorporating government support with other factors such as perceived ease of use, perceived usefulness, perceived trust, and user innovativeness related to customers' intention to use Islamic FinTech services. Previous studies have largely focused on customer perception. This study has advanced understanding of the role of government support in developing Islamic FinTech, and its indirect influences on customers' continuance intention through perceived ease of use and perceived usefulness. Second, the study has advanced understanding of customers' intentions during crises. The related findings enrich the literature on Islamic FinTech by showing the major factors that could influence people's intention to use Islamic FinTech services during the Covid-19 pandemic.

5.3 Limitations and Future Research

The study has several limitations. First, the sample size is focused on Java Island and is small compared to the population of Indonesia, which might affect generalisation of the results. Future studies are encouraged to expand the research with more samples from other provinces in Indonesia. Second, the data collection method used was a survey. Future research should conduct in-depth interviews in order to gain deeper understanding of the impact of the Covid-19 pandemic on consumers' intention to use Islamic finance products, especially Islamic FinTech.

Further research is also encouraged to add more variables, such as application features, religious beliefs, brand image, and physiological factors for intervening the factors and attitude behavior, as well as intention.

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