

The Role of Trust in Technology, Facilitation Condition, Status Quo, and Brand Love with the Mediation of Religiosity in Shariah-Compliant P2P Lending with Continuance Behavior

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Abstract

Purpose: This study aims to examine the mediating role of religiosity in the relationship between trust in technology, facilitation conditions, status quo bias, brand love, and continuance behavior in the context of Shariah-compliant peer-to-peer (P2P) lending platforms.

Methodology: A quantitative research design was employed, utilizing a survey instrument adapted from validated scales. Data were collected from 585 users of Shariah-compliant P2P lending platforms in Indonesia. Hypotheses were tested using Pearson correlation analysis and Hayes' PROCESS macro (Model 4) with 5,000 bootstrap samples to assess direct and indirect effects.

Results: The findings reveal that all four antecedents, Trust in Technology, Facilitation Conditions, Status Quo Bias, and Brand Love, significantly and positively influence religiosity. Religiosity, in turn, demonstrates a strong positive effect on continuance behavior. Furthermore, religiosity significantly mediates the relationships between the independent variable and continuance behavior, as confirmed by bootstrap confidence intervals that excluded zero.

Originality: This study makes several original contributions to Islamic FinTech literature. First, it shifts the scholarly focus from initial adoption to continuance behavior, addressing a critical gap in existing research. Second, it positions religiosity as a central mediating mechanism, demonstrating how platform-specific perceptions translate into sustained engagement through religious motivation, a novel extension of technology continuance theory. Third, it integrates multiple theoretical perspectives, including status quo bias theory and relationship marketing theory, into a unified

framework tailored to Shariah-compliant financial services. The findings provide actionable insights for platform managers and policymakers seeking to enhance user retention in the Islamic digital economy.

Conclusion: This study concludes that religiosity serves as the essential mechanism through which platform characteristics influence sustained user engagement. Shariah-compliant P2P platforms that successfully reinforce users' religious identity and commitment are better positioned to achieve long-term viability and sustainable growth.

Introduction

The global financial ecosystem has undergone a profound transformation with the emergence of financial technology (FinTech), fundamentally reshaping how individuals access, manage, and utilize financial services. Among the most disruptive innovations is peer-to-peer (P2P) lending, a model that directly connects borrowers with investors through digital platforms, effectively disintermediating traditional financial institutions (Alalwan et al., 2017). The global P2P lending market has witnessed exponential growth, with projections indicating continued expansion as digital financial services become increasingly integrated into daily economic activities. However, this growth trajectory brings into sharp focus a critical challenge that transcends initial adoption: understanding and fostering sustained user engagement, or continuance behavior, which ultimately determines the long-term viability and success of these platforms (Bhattacharjee, 2001).

Within the Islamic financial ecosystem, Shariah-compliant P2P lending platforms have emerged as a distinct and significant category, catering to the substantial population of Muslim consumers who seek financial alternatives aligned with their religious values and ethical principles (Darmansyah et al., 2020). These platforms operate under Islamic principles that prohibit riba (interest), gharar (excessive uncertainty), and investments in haram (forbidden) activities, while promoting risk-sharing, asset-backed transactions, and socially responsible investment practices (Hussain et al., 2023). Despite the Islamic finance industry's global assets surpassing USD 4 trillion and Indonesia possessing the world's largest Muslim population, representing a vast addressable market, Shariah-compliant P2P lending continues to hold a disproportionately small market share compared to conventional P2P platforms. This disparity raises fundamental questions about the factors that influence not merely initial adoption but, more critically, the sustained usage behavior that drives platform viability.

The phenomenon of continuance behavior, defined as the continued use of a service following initial adoption, has garnered substantial scholarly attention within information systems research, distinguishing it conceptually from initial acceptance (Bhattacharjee, 2001; Venkatesh et al., 2011). Unlike initial adoption, which is often influenced by novelty and promotional incentives, continuance represents a longer-term relationship between users and technology, shaped by post-adoption experiences, evolving perceptions, and the development of psychological attachments (Oliver, 1980). In the context of Shariah-compliant P2P lending, understanding continuance

behavior is particularly critical, as these platforms require sustained user participation to maintain liquidity, achieve economies of scale, and develop sustainable business models (Zhou, 2013). Yet research examining continuance within Islamic FinTech contexts remains nascent, fragmented, and predominantly focused on initial acceptance rather than the mechanisms that sustain long-term engagement.

The existing literature on Islamic FinTech adoption has primarily drawn from established frameworks such as the Technology Acceptance Model (TAM) and the Unified Theory of Acceptance and Use of Technology (UTAUT/UTAUT2), identifying determinants including performance expectancy, effort expectancy, social influence, and facilitating conditions as significant predictors of behavioral intention toward Shariah-compliant services (Darmansyah et al., 2020; Alalwan et al., 2017). However, the transition from initial adoption to continuance behavior involves distinct psychological and behavioral mechanisms that warrant separate theoretical and empirical investigation (Bhattacharjee, 2001). Furthermore, the unique characteristics of Islamic financial services, particularly the centrality of religious compliance and the integration of spiritual values into economic decision-making, suggest that conventional technology continuance models require substantive adaptation to fully capture the dynamics at play in this context (Hari et al., 2025; Yusfiarto et al., 2023).

This study addresses these critical gaps by developing and empirically testing a comprehensive model of continuance behavior in Shariah-compliant P2P lending, with religiosity positioned as the central mediating mechanism. Drawing upon multiple theoretical foundations, including Technology Continuance Theory (Bhattacharjee, 2001), Status Quo Bias Theory (Samuelson & Zeckhauser, 1988), Relationship Marketing Theory (Fournier, 1998), and contemporary work on religiosity and consumer behavior (Worthington et al., 2003). This study examines four key antecedents of continuance: trust in technology, facilitation conditions, status quo bias, and Brand Love. These variables were selected based on their established relevance in technology continuance literature and their particular theoretical significance in Islamic financial contexts.

Trust in technology assumes critical importance in financial services, where security, reliability, and integrity are paramount concerns (Gefen et al., 2003). In Shariah-compliant P2P lending, trust extends beyond technological functionality to encompass confidence in the platform's adherence to Islamic principles, creating a distinctive dimension of trust that conventional models do not adequately capture (Aisah et al., 2025). Facilitation conditions the organizational and technical infrastructure supporting platform use and represents another critical antecedent, reflecting the availability of resources, technical support, and compatibility with existing systems that enable sustained engagement (Venkatesh et al., 2003). Status quo bias captures the inherent human tendency to maintain existing behavioral patterns and resist change, a particularly relevant factor when considering resistance to switching between financial service providers or between conventional and Islamic platforms (Huang, 2026). Brand Love, an emerging construct in marketing literature, addresses the deep emotional attachment that users may develop toward Shariah-compliant

financial brands, potentially driving long-term loyalty and resistance to competitive offerings (Batra et al., 2012; Ismail & Spring, 2022).

Crucially, this study proposes that religiosity serves as the mediating mechanism through which these four antecedents influence continuance behavior. Religiosity, the degree of commitment to religious beliefs and practices and the extent to which these beliefs guide daily behavior, has been identified as a significant factor shaping consumer behavior in Islamic markets (Worthington et al., 2003; Mukhtar & Butt, 2012). Recent empirical evidence from Hari et al. (2025) demonstrates that consumer religiosity commitment positively influences continuance intention toward Shariah mobile banking, establishing a precedent for examining religiosity's role in sustained technology engagement. We extend this line of inquiry by positioning religiosity not merely as a direct antecedent but as a central explanatory mechanism that translates platform-specific perceptions of trust, facilitation conditions, status quo bias, and brand love into sustained behavioral outcomes. This mediation model suggests that platform characteristics influence continuance behavior to the extent that they strengthen users' internalization of their platform engagement as a meaningful expression of religious identity and commitment.

The significance of this study is threefold. First, it contributes to the growing body of Islamic FinTech literature by shifting scholarly focus from initial adoption to continuance behavior, addressing a critical gap in existing research that has predominantly examined adoption determinants. Second, it integrates multiple theoretical perspectives drawing from technology continuance theory, status quo bias theory, relationship marketing theory, and religiosity research to develop a comprehensive framework specifically tailored to Shariah-compliant financial services, thereby advancing theoretical understanding of Islamic FinTech engagement. Third, it provides practical insights for platform managers, policymakers, and Islamic financial institutions seeking to enhance user retention and sustainable growth in Shariah-compliant P2P lending platforms, ultimately contributing to the development of the Islamic digital economy.

Literature Review

This study integrates multiple theoretical perspectives to develop a comprehensive understanding of continuance behavior in Shariah-compliant P2P lending, with religiosity positioned as the central mediating mechanism. The primary theoretical frameworks underpinning this investigation are Technology Continuance Theory (TCT), Status Quo Bias Theory, Relationship Marketing Theory, and theoretical perspectives on religiosity and consumer behavior.

Technology Continuance Theory (TCT), as articulated by Bhattacharjee (2001), represents a foundational framework for understanding sustained technology use. Distinguishing continuance from initial acceptance, Bhattacharjee (2001) argued that post-adoption behavior is fundamentally different from pre-adoption behavior, as it involves ongoing evaluation of experiences and outcomes rather than simply forming initial expectations. The Expectation-Confirmation Model (ECM), which forms the core of TCT, posits that users' continuance intention is determined by satisfaction and perceived usefulness, which themselves are influenced by confirmation of prior

expectations (Bhattacharjee, 2001). Subsequent research has extended TCT across diverse contexts, demonstrating its utility in explaining sustained engagement with various technologies (Venkatesh et al., 2011; Zhou, 2013). In the context of Shariah-compliant P2P lending, TCT provides a foundation for understanding how users' ongoing experiences shape their continuance decisions, though the unique characteristics of Islamic financial services necessitate the incorporation of additional theoretical perspectives that capture the role of values, beliefs, and emotional attachments.

Status Quo Bias Theory, originating from the work of Samuelson and Zeckhauser (1988), offers a complementary perspective by explaining why individuals often resist change and maintain existing behavioral patterns, even when alternatives may be objectively superior. Samuelson and Zeckhauser (1988) demonstrated through a series of experiments that individuals exhibit a systematic tendency to stick with existing choices, a phenomenon they attributed to a combination of rational decision-making processes, cognitive misperceptions, and psychological commitment. The theory conceptualizes status quo bias as comprising three core dimensions: psychological commitment (attachment to current practices based on prior investments of time, effort, and resources), cognitive misperceptions (biased evaluation of alternatives that favors the status quo), and rational evaluation (cost-benefit assessments that may genuinely favor maintaining the current state) (Polites & Karahanna, 2012). In the financial services context, status quo bias has been shown to influence consumers' willingness to adopt new technologies, including FinTech voice chatbots and digital payment systems (Huang, 2026; Guo & Barnes, 2011). For Shariah-compliant P2P lending, status quo bias may manifest as users' reluctance to transition from conventional banking relationships or traditional Islamic financial institutions, thereby affecting continuance behavior even after initial adoption has occurred.

Relationship Marketing Theory provides the third theoretical pillar, emphasizing the importance of emotional bonds and long-term relationships between consumers and brands (Morgan & Hunt, 1994). Central to this perspective is the concept of brand love, which Fournier (1998) conceptualized as a higher-order relationship construct characterized by emotional attachment, passion, and commitment. Batra et al. (2012) further developed the brand love construct, identifying its core components as passion, emotional connection, positive evaluation, and long-term relationship. In financial services, where products are often perceived as homogeneous and switching costs are high, brand love represents a source of sustainable competitive advantage (Ismail & Spring, 2022). For Shariah-compliant P2P platforms, brand love may be particularly significant due to the alignment between brand values and users' religious identity, creating emotional attachments that transcend rational evaluations of features or pricing.

Religiosity and consumer behavior literature provides the fourth theoretical pillar for this study. Religiosity, the extent to which individuals adhere to religious beliefs and incorporate them into daily life, has emerged as a significant determinant of consumer behavior in Islamic markets (Worthington et al., 2003; Mukhtar & Butt, 2012). The Religious Commitment Inventory developed by Worthington et al. (2003)

conceptualizes religiosity as a multidimensional construct encompassing beliefs, practices, and values that guide behavior. In the context of Islamic finance, religiosity influences both the adoption and continued use of Shariah-compliant products and services (Darmansyah et al., 2020; Yusfiarto et al., 2023). Notably, recent empirical work by Hari et al. (2025) found that consumer religiosity commitment positively affects continuance intention toward Shariah mobile banking, with trust in mobile banking serving as a significant mediator in this relationship. This finding suggests that religiosity operates as a motivational force that translates platform-related perceptions into sustained usage behavior.

Trust in Technology and Religiosity

Trust is a foundational concept in technology adoption and continuance research, referring to the willingness to rely on a technology based on confidence in its reliability, security, and ability to perform as expected (Mayer et al., 1995). In the context of digital financial services, trust has been consistently identified as a critical determinant of user acceptance and continued use (Gefen et al., 2003; Alalwan et al., 2017). Trust reduces the uncertainty inherent in online transactions, mitigates perceived risk, and facilitates the development of long-term relationships between users and service providers.

In the context of Shariah-compliant P2P lending, trust in technology assumes particular importance for several reasons. First, financial transactions involve inherent risks, and users must be confident that their funds are secure and that the platform operates with integrity (Zhou, 2013). Second, the Islamic finance context introduces additional complexity, as users must trust not only the technological infrastructure but also the platform's adherence to Shariah principles, including the prohibition of interest and the requirement for asset-backed transactions (Darmansyah et al., 2020). Third, the absence of physical interaction in P2P lending heightens the importance of trust as a mechanism for reducing perceived risk and enabling transaction completion (Aisah et al., 2025).

The relationship between trust in technology and religiosity warrants theoretical consideration. Religiosity reflects a broader worldview and value system that shapes individuals' judgments, decisions, and behaviors (Worthington et al., 2003). For Muslim consumers, trust in a technology may be intertwined with perceptions of its religious compatibility. A platform that inspires trust in its technological capabilities may simultaneously reinforce users' confidence that their religious obligations are being fulfilled through its use (Hari et al., 2025). This suggests that trust in technology can strengthen users' religiosity-driven motivation to engage with the platform, as the trustworthy platform becomes a vehicle through which religious values are expressed and realized. Drawing on these theoretical considerations:

***H1:** Trust in technology has a positive and significant effect on religiosity in the context of Shariah-compliant P2P lending.*

Facilitation Conditions and Religiosity

Facilitation conditions refer to the degree to which users believe that organizational and technical infrastructure exists to support their use of technology (Venkatesh et al., 2003). In the Unified Theory of Acceptance and Use of Technology (UTAUT), facilitation conditions encompass resource availability, technical support, and compatibility with existing systems, representing the enabling environment that makes technology use feasible and manageable (Venkatesh et al., 2003). Research across diverse contexts has demonstrated that facilitation conditions significantly influence both initial adoption and continued use of FinTech services (Alalwan et al., 2017; Zhou, 2013).

In the context of Shariah-compliant P2P lending, facilitation conditions extend beyond technical infrastructure to include the availability of Shariah-related information, customer support that understands Islamic finance principles, seamless integration with Islamic banking practices, and educational resources that help users understand both the technological and religious dimensions of the platform (Yusfiarto et al., 2023). When users perceive that these facilitating conditions are present, they may develop greater confidence in their ability to engage with the platform in a manner consistent with their religious values.

The influence of facilitation conditions on religiosity can be understood through the lens of self-determination theory (Ryan & Deci, 2000). When external conditions support users' engagement with religiously aligned financial services, they may experience greater internalization of these behaviors as expressions of their religious identity. The ease and accessibility created by strong facilitation conditions enable users to more fully express their religiosity through platform engagement, thereby strengthening the motivational influence of religiosity (Hari et al., 2025). Conversely, poor facilitation conditions may create barriers that prevent users from translating their religious values into sustained platform engagement. Thus:

H2: Facilitation conditions have a positive and significant effect on religiosity in the context of Shariah-compliant P2P lending.

Status Quo Bias and Religiosity

Status quo bias represents the human tendency to maintain existing behavioral patterns and resist change, even when alternatives may be objectively superior (Samuelson & Zeckhauser, 1988). Polites and Karahanna (2012) identified three mechanisms underlying this phenomenon: psychological commitment (attachment to existing practices based on prior investments of time, effort, and resources), cognitive misperceptions (biased evaluation of alternatives that favors the status quo), and rational evaluation (cost-benefit assessments that may genuinely favor maintaining the current state). In the financial services context, status quo bias has been shown to influence consumers' willingness to adopt and continue using new technologies (Huang, 2026; Guo & Barnes, 2011).

In the context of Shariah-compliant P2P lending, status quo bias may manifest in various ways. Users accustomed to traditional banking relationships or conventional investment vehicles may exhibit reluctance to transition to P2P lending platforms,

even when these platforms offer Shariah-compliant alternatives. Psychological commitment to existing financial providers, cognitive misperceptions about the risks of P2P lending, and rational evaluations favoring familiar institutions may all contribute to this bias. However, in the context of continuance behavior—where users are already using Shariah-compliant P2P platforms—status quo bias may positively reinforce religiosity by reducing the likelihood of switching to alternatives and by creating a sense of stability that allows religious motivation to flourish.

The relationship between status quo bias and religiosity can be understood through the lens of cognitive consistency theories. When users maintain consistent engagement with a Shariah-compliant platform, they may experience greater alignment between their behavior and their religious values, strengthening religiosity as a motivational force. Additionally, the reduced cognitive burden associated with maintaining existing behavioral patterns may allow users to focus more attention on the religious dimensions of their platform engagement. Consistent with this reasoning:

H3: Status quo bias has a positive and significant effect on religiosity in the context of Shariah-compliant P2P lending.

Brand Love and Religiosity

Brand love represents a higher-order emotional attachment that consumers develop toward brands, characterized by passion, emotional connection, and long-term commitment (Batra et al., 2012; Fournier, 1998). Unlike mere satisfaction or loyalty, brand love reflects deep psychological bonding that drives sustained behavioral engagement, including positive word-of-mouth, willingness to pay premium prices, and resistance to switching (Ismail & Spring, 2022). Batra et al. (2012) identified seven core components of brand love: self-identity, passion-driven behaviors, positive emotional connection, long-term relationship, anticipated separation distress, positive overall evaluation, and attitude strength.

In the context of Shariah-compliant P2P platforms, brand love may be particularly significant due to the alignment between brand values and users' religious identity. When users perceive that a platform authentically embodies Islamic principles and demonstrates commitment to ethical practices, they may develop emotional attachments that go beyond rational evaluations of features or pricing (Darmansyah et al., 2020). This emotional connection may reinforce users' religious identity and strengthen the motivational influence of religiosity on behavior.

The relationship between brand love and religiosity can be understood through social identity theory (Tajfel & Turner, 1979). When users identify with a brand that reflects their religious values, the brand becomes a vehicle for expressing and reinforcing their religious identity. This process may strengthen religiosity as a motivational force, as engagement with the platform becomes intertwined with religious self-expression. Additionally, the emotional connection characteristic of brand love may enhance the salience of religious values in decision-making contexts. Therefore:

H4: Brand love has a positive and significant effect on religiosity in the context of Shariah-compliant P2P lending.

Religiosity and Continuance Behavior

Religiosity has been established as a significant predictor of consumer behavior in Islamic markets, including financial services (Mukhtar & Butt, 2012; Darmansyah et al., 2020). The Religious Commitment Inventory developed by Worthington et al. (2003) conceptualizes religiosity as a multidimensional construct encompassing beliefs, practices, and values that guide behavior. In the context of Islamic finance, religiosity influences both the adoption and continued use of Shariah-compliant products and services, as individuals seek to align their financial behavior with their religious obligations (Yusfiarto et al., 2023).

Recent empirical research provides strong support for the relationship between religiosity and continuance behavior. Hari et al. (2025) investigated consumer religiosity commitment and its influence on continuance intention toward Shariah mobile banking among the millennial generation, demonstrating that religiosity significantly predicts continuance intention. The study found that consumers with higher religious commitment exhibited stronger intentions to continue using Shariah mobile banking services, as these services were perceived as fulfilling religious obligations and expressing religious identity. This finding is consistent with earlier research by Amin et al. (2013) on Islamic banking adoption, which found that religiosity positively influences behavioral intention.

The theoretical basis for religiosity's influence on continuance behavior draws from multiple perspectives. From a motivational perspective, religiosity provides intrinsic motivation for engaging in behaviors perceived as religiously sanctioned (Deci & Ryan, 2000). When Muslim consumers view the use of Shariah-compliant P2P lending as fulfilling religious obligations or expressing religious identity, they are more likely to continue using these services. From a value-belief-norm perspective (Stern, 2000), religiosity represents a core value that shapes beliefs about appropriate financial behavior, which in turn influences behavioral intentions. From a cognitive consistency perspective, continued use of religiously aligned services reduces cognitive dissonance and reinforces religious identity. Given these theoretical and empirical foundations:

H5: Religiosity has a positive and significant effect on continuance behavior in the context of Shariah-compliant P2P lending.

The Mediating Role of Religiosity

Building on the individual hypotheses proposed above, we argue that religiosity serves as a mediating mechanism through which trust in technology, facilitation conditions, status quo bias, and Brand Love influence continuance behavior. This mediating role is consistent with recent empirical findings demonstrating that religiosity operates as a mediator in Islamic financial services contexts (Hari et al., 2025).

The mediation logic can be articulated as follows. Trust in technology, facilitation conditions, status quo bias, and brand love represent platform-specific perceptions and dispositions that shape users' overall engagement with Shariah-compliant P2P lending. These factors, however, do not directly determine continuance behavior. Instead, they

influence the extent to which users internalize their platform engagement as an expression of religious identity and commitment (Mukhtar & Butt, 2012). When users perceive that the platform is trustworthy, supported by adequate resources, aligned with their existing behavioral patterns, or worthy of emotional attachment, they are more likely to view their use of the platform as a meaningful expression of religiosity. This strengthened religiosity, in turn, drives sustained behavioral engagement (Hari et al., 2025).

This mediation model is supported by prior research. Hari et al. (2025) found that trust in mobile banking mediates the relationship between religiosity commitment and continuance intention, establishing a precedent for examining mediation pathways involving religiosity in Islamic FinTech contexts. Similarly, Yusfiarto et al. (2023) demonstrated that religiosity mediates the relationship between perceived usefulness and continuance intention in Islamic mobile banking. The theoretical grounding draws from value-belief-norm theory (Stern, 2000), wherein core values (religiosity) translate contextual factors into behavioral outcomes, and from self-determination theory (Ryan & Deci, 2000), wherein external conditions influence intrinsic motivation through internalization processes.

The proposed mediation model suggests that the indirect effects of trust, facilitation conditions, status quo bias, and brand love on continuance behavior—operating through religiosity—represent the primary mechanisms through which these antecedents influence sustained platform engagement. Direct effects may also exist, but we hypothesize that the indirect effects through religiosity are significant and meaningful. Thus:

H6a: Religiosity mediates the relationship between trust in technology and continuance behavior.

H6b: Religiosity mediates the relationship between facilitation conditions and continuance behavior.

H6c: Religiosity mediates the relationship between status quo bias and continuance behavior.

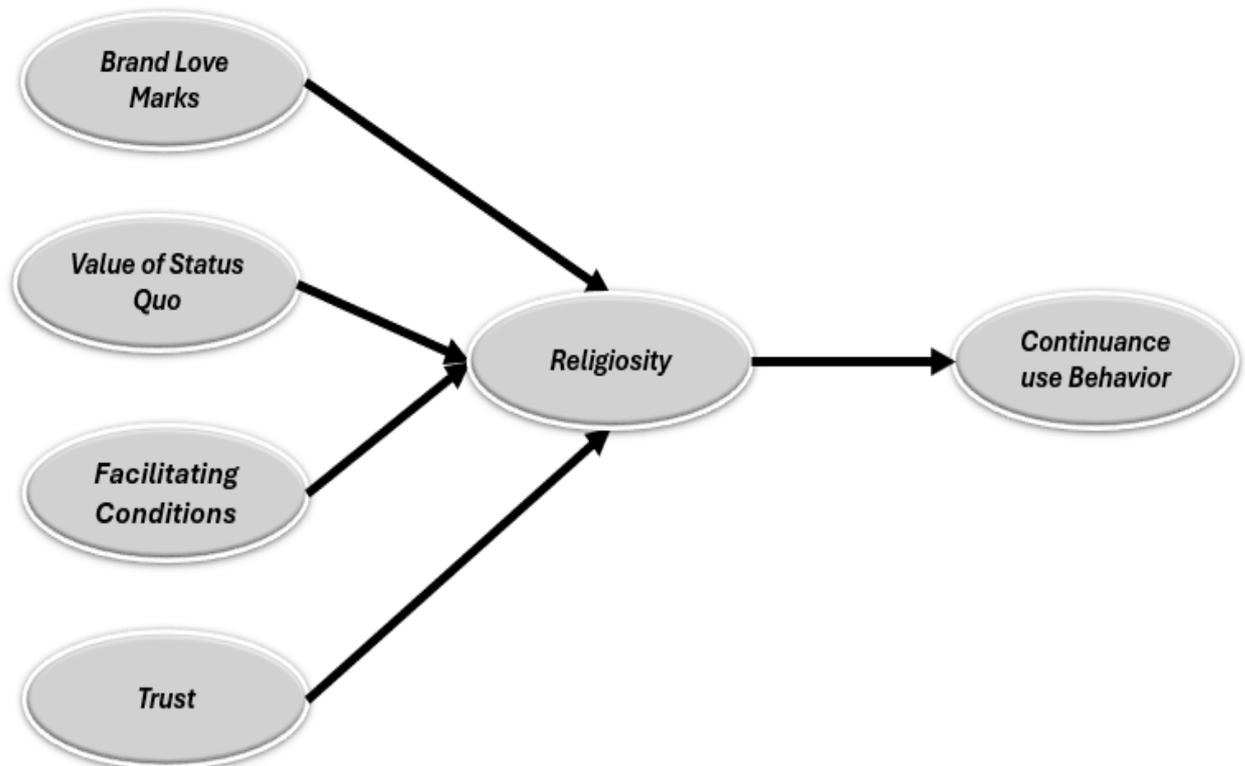
H6d: Religiosity mediates the relationship between brand love and continuance behavior.

Methodology

This study employed a quantitative research design utilizing a survey instrument to collect primary data from users of Shariah-compliant P2P lending platforms in Indonesia. The questionnaire was developed based on established measurement scales adapted from prior validated studies to ensure content validity and reliability. All constructs were measured using multi-item scales with a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). Trust in technology was measured using four items adapted from Gefen et al. (2003) and Alalwan et al. (2017), assessing users' confidence in the platform's reliability, security, and ability to perform transactions as expected. Facilitation conditions were measured using four items adapted from Venkatesh et al. (2003), capturing users' perceptions of the availability of organizational and technical infrastructure, including resource

availability, technical support, and compatibility with existing systems. Status quo bias was measured using five items adapted from Polites and Karahanna (2012) and Huang (2016), assessing psychological commitment, cognitive misperceptions, and rational evaluations that favor maintaining existing behavioral patterns.

Figure 1: Conceptual Framework



Moreover, brand love was measured using six items adapted from Batra et al. (2012) and Ismail and Spring (2022), capturing passion-driven behaviors, positive emotional connection, long-term relationship orientation, and emotional attachment toward the Shariah-compliant platform. Religiosity was measured using the Religious Commitment Inventory-10 (RCI-10) developed by Worthington et al. (2003), comprising ten items assessing both intrapersonal religiosity (personal religious beliefs and practices) and interpersonal religiosity (religious engagement with others). Continuance behavior was measured using four items adapted from Bhattacharjee (2001) and Zhou (2013), assessing users' intention to continue using the Shariah-compliant P2P platform and their resistance to switching to alternative services. The questionnaire was initially developed in English, translated into Bahasa Indonesia using a forward-backward translation procedure by two bilingual experts to ensure linguistic equivalence, and pilot-tested with 30 respondents to identify and resolve any ambiguities before full-scale data collection.

Data analysis was conducted using a two-step approach employing SPSS (Version 28) and the PROCESS macro for SPSS developed by Hayes (2018). First, descriptive statistics, reliability analysis, and correlation analysis were performed using SPSS to

assess the internal consistency of the measurement scales using Cronbach's alpha, with a threshold of 0.70 considered acceptable. Preliminary analyses also included assessment of common method bias using Harman's single-factor test, normality testing using skewness and kurtosis values, and multicollinearity assessment using variance inflation factor (VIF) scores. Second, the hypothesized relationships were tested using Hayes' PROCESS macro (Model 4) for mediation analysis, which employs ordinary least squares regression-based path analysis to estimate direct and indirect effects.

This approach was selected because it allows for simultaneous testing of multiple mediators, provides bootstrap confidence intervals for indirect effects, and is particularly appropriate for complex mediation models in social science research (Hayes, 2018). The mediation hypotheses (H6a-H6d) were tested using bootstrap resampling with 5,000 samples to generate bias-corrected confidence intervals, with mediation considered significant when the 95% confidence interval for the indirect effect did not include zero. Control variables, including age, gender, education level, and frequency of platform use, were incorporated into the analysis to account for potential confounding effects. The PROCESS macro approach was preferred over structural equation modeling for this study due to its robust handling of mediation effects with smaller sample sizes and its straightforward interpretation of indirect effects through bootstrap confidence intervals (Hayes, 2018; Preacher & Hayes, 2008).

Results

Correlation Analysis

Table 1 presents the Pearson correlation coefficients among all study variables. The correlation matrix reveals that all independent variables (Trust in Technology, Facilitation Conditions, Status Quo Bias, and Brand Love), the mediator (Religiosity), and the dependent variable (Continuance Behavior) are significantly correlated at the 0.01 level. Trust in Technology demonstrated the strongest correlation with Religiosity ($r = .545, p < .001$), followed by Brand Love ($r = .554, p < .001$) and Facilitation Conditions ($r = .506, p < .001$). Status quo bias also showed a significant positive correlation with religiosity ($r = .480, p < .001$). Regarding continuance behavior, religiosity exhibited the strongest correlation ($r = .554, p < .001$), followed by brand love ($r = .459, p < .001$) and trust in technology ($r = .444, p < .001$). These preliminary results provide initial support for the hypothesized relationships and justify further examination through mediation analysis.

Table 1: Correlation Matrix

Variable	1	2	3	4	5	6
1. Trust in Technology	1					
2. Facilitation Conditions	.443**	1				
3. Status Quo Bias	.418**	.404**	1			
4. Brand Love	.496**	.460**	.460**	1		
5. Religiosity	.545**	.506**	.480**	.554**	1	

6. Continuance Behavior	.444**	.424**	.378**	.459**	.554**	1
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Note: N = 585. **p < .01 (2-tailed)

Hypothesis Testing

Mediation analysis was conducted using Hayes' PROCESS macro (Model 4) with 5,000 bootstrap samples to test the hypothesized relationships. The analysis examined both the direct effects of the four independent variables on religiosity (H1-H4) and religiosity on continuance behavior (H5), as well as the indirect effects through religiosity (H6a-H6d).

The results of the mediation analysis are presented in Table 2. All four independent variables demonstrated significant positive effects on religiosity, supporting H1 through H4. Trust in technology had a significant effect on religiosity ($\beta = .5486$, $t = 15.7129$, $p < .001$). Facilitation conditions significantly influenced religiosity ($\beta = .5067$, $t = 14.1643$, $p < .001$). Status quo bias showed a significant positive effect on religiosity ($\beta = .5148$, $t = 13.2131$, $p < .001$). Brand Love also significantly affected religiosity ($\beta = .5502$, $t = 16.0510$, $p < .001$). Additionally, religiosity demonstrated a significant positive effect on continuance behavior (β ranging from .4319 to .4829 across models, all $p < .001$), supporting H5.

Furthermore, the mediation hypotheses (H6a-H6d) were tested by examining the indirect effects of each independent variable on Continuance Behavior through Religiosity. The results indicated that religiosity significantly mediated the relationship between trust in technology and continuance behavior (indirect effect = .2429, 95% bootstrap CI [.1920, .2964]), supporting H6a. Similarly, religiosity mediated the relationship between facilitation conditions and continuance behavior (indirect effect = .2308, 95% bootstrap CI [.1848, .2797]), supporting H6b. The indirect effect of status quo bias on continuance behavior through religiosity was also significant (indirect effect = .2486, 95% bootstrap CI [.1960, .3036]), supporting H6c. Finally, religiosity significantly mediated the relationship between Brand Love and continuance behavior (indirect effect = .2377, 95% bootstrap CI [.1887, .2886]), supporting H6d.

Table 2: Direct and Indirect Effects (Mediation Analysis)

Hypothesis	Hypothetical Path	β	SE	t	p	R ²	F	LLCI	ULCI
Direct Effects									
H1	Trust Technology → Religiosity	.5486	.0349	15.7129	< .001	29.75%	246.89	.4801	.6172
H2	Facilitation Condition → Religiosity	.5067	.0358	14.1643	< .001	25.60%	200.62	.4364	.5769

H3	Status Quo Religiosity	→	.5148	.0390	13.2131	< .001	23.05%	174.58	.4383	.5914
H4	Brand Love Religiosity	→	.5502	.0343	16.0510	< .001	30.65%	257.63	.4829	.6176
H5	Religiosity Continuous Behavior	→	.4319	.0404	10.6955	< .001	32.32%	138.96	.3526	.5112
Indirect Effects	Hypothetical Path		Effect	SE					LLCI	ULCI
H6a	Trust Technology Religiosity Continuous Behavior	in → →	.2429	.0261					.1920	.2964
H6b	Facilitation Condition Religiosity Continuous Behavior	→ →	.2308	.0244					.1848	.2797
H6c	Status Quo Religiosity Continuous Behavior	→ →	.2486	.0276					.1960	.3036
H6d	Brand Love Religiosity Continuous Behavior	→ →	.2377	.0254					.1887	.2886

Note: N = 585. Bootstrap samples = 5,000. CI = Confidence Interval. All direct effects are significant at $p < .001$. Indirect effects are significant, as bootstrap confidence intervals do not include zero.

The findings of this study offer meaningful insights into the psychological and spiritual mechanisms that underpin continuance behavior in Shariah-compliant P2P lending platforms. By positioning religiosity as a mediating mechanism, this research moves beyond the predominant focus on initial adoption in Islamic FinTech literature and reveals how platform-specific perceptions translate into sustained engagement through the reinforcement of religious identity and commitment.

The finding that trust in technology strengthens religiosity, which subsequently drives continuance behavior, aligns with the broader literature on trust in digital financial services. Gefen et al. (2003) established that trust reduces uncertainty and facilitates online transactions, but this study extends that logic to Islamic financial contexts. When users perceive a platform as trustworthy, they experience reduced cognitive dissonance between their religious values and their financial behavior (Festinger,

1957). This alignment allows users to view their platform engagement not merely as a transactional activity but as a meaningful expression of their religious commitment. Hari et al. (2025) similarly observed that trust serves as a critical pathway through which religiosity influences continuance intention in Shariah mobile banking. The implication is that trustworthy platforms create conditions under which users can focus on the spiritual dimensions of their financial decisions rather than being preoccupied with security concerns or uncertainty.

The role of facilitation conditions in shaping religiosity-driven continuance behavior reflects the importance of supportive infrastructure in enabling values-congruent behavior. Venkatesh et al. (2003) originally conceptualized facilitation conditions as enabling technology use, but this study reveals a deeper psychological mechanism. When users encounter seamless technical support, clear Shariah-related information, and compatibility with existing financial practices, they experience fewer barriers to integrating platform use into their religious lives. Self-determination theory (Ryan & Deci, 2000) provides a useful lens for interpreting this finding: supportive external conditions facilitate the internalization of behaviors as personally meaningful. Users who find the platform easy to navigate and well-supported are more likely to internalize their engagement as an authentic expression of religiosity rather than a compromise or convenience. This finding aligns with Yusfiarto et al. (2023), who demonstrated that perceived ease of use in Islamic mobile banking operates through religiosity to influence continuance.

Perhaps the most nuanced finding concerns status quo bias, which is conventionally viewed as an inhibitor of technology adoption and change (Polites & Karahanna, 2012; Samuelson & Zeckhauser, 1988). In the context of continuance behavior among existing users, this study reveals a different dynamic. Status quo bias appears to reinforce religiosity-driven engagement rather than impede it. Huang (2026) observed that status quo bias influences switching intentions in FinTech contexts, but this study suggests that once users have established engagement with a Shariah-compliant platform, their inertia serves to strengthen rather than weaken continued use. This can be understood through cognitive consistency theories: maintaining consistent behavioral patterns reduces psychological discomfort and allows users to sustain the alignment between their financial behavior and religious values. The finding suggests that platform managers should not view status quo bias as merely an obstacle to adoption but as a potential resource for retention once users have committed to the platform.

The finding that brand love operates through religiosity to influence continuance behavior contributes to the growing literature on emotional attachments in financial services. Batra et al. (2012) conceptualized brand love as a deep emotional connection characterized by passion and long-term commitment, while Ismail and Spring (2022) noted its growing relevance in financial services contexts. This study extends these insights by demonstrating that brand love in Islamic financial contexts is not merely an emotional attachment but a mechanism for reinforcing religious identity. Social identity theory (Tajfel & Turner, 1979) suggests that when users love a brand that embodies their religious values, that brand becomes an extension of their identity. The

platform is no longer merely a service provider but a vehicle for expressing and affirming religious commitment. This aligns with Darmansyah et al. (2020), who found that brand-related factors significantly influence Islamic FinTech adoption, and extends their work into the continuance domain.

The consistent mediating role of religiosity across all four antecedents underscores its centrality in Islamic financial contexts. This finding supports the work of Mukhtar and Butt (2012), who established religiosity as a fundamental driver of consumer behavior in Islamic markets, and extends it specifically to technology continuance. Worthington et al. (2003) conceptualized religiosity as a multidimensional commitment that guides behavior across life domains. This study demonstrates that platform-specific factors, trust, facilitation conditions, status quo bias, and brand love do not directly determine continuance behavior but rather operate by strengthening this underlying religious commitment. The implication is that Islamic FinTech platforms succeed not merely by providing functional utility but by enabling users to fulfill religious obligations and express religious identity.

Conclusion

This study advances understanding of continuance behavior in Shariah-compliant P2P lending by demonstrating that religiosity serves as the central mechanism through which platform-specific factors translate into sustained engagement. The findings reveal that trust in technology, facilitation conditions, status quo bias, and brand love do not directly determine continuance but rather operate by strengthening users' religious commitment, which then drives continued platform use. This insight carries significant implications for both theory and practice. Theoretically, it extends Technology Continuance Theory, Status Quo Bias Theory, and Relationship Marketing Theory by integrating religious motivation as an explanatory mechanism, demonstrating that Islamic FinTech contexts require frameworks that account for the spiritual dimensions of consumer behavior. Practically, the findings suggest that platform managers should view their role not merely as technology providers but as enablers of religiously meaningful financial engagement. Strategies that build trust, ensure supportive infrastructure, leverage inertia positively, and cultivate emotional brand attachments are most effective when they simultaneously reinforce users' religious identity. As the Islamic digital economy continues its trajectory of growth, platforms that authentically connect technological functionality with religious values will be best positioned to achieve sustainable user engagement and long-term viability.

Limitations and Future Research Directions

Several limitations of this study suggest avenues for future inquiry. The cross-sectional design limits causal inference, and future research employing longitudinal methods could establish temporal precedence and examine how the mediating role of religiosity evolves as users gain experience with platforms. The Indonesian context, while appropriate given its large Muslim population and growing Islamic FinTech sector, may limit generalizability to other Islamic markets with different regulatory environments, cultural norms, and levels of Islamic financial literacy; comparative

studies across countries such as Malaysia, the United Arab Emirates, and Pakistan would enhance external validity. The R^2 values, while statistically significant, indicate room for additional explanatory variables; future research might explore alternative mediators such as perceived Shariah compliance authenticity, Islamic financial literacy, or social influence from religious networks, as well as moderators such as age, gender, or prior FinTech experience. The conceptualization of religiosity as a unitary construct could be refined through multidimensional approaches that distinguish between belief, practice, knowledge, and experiential dimensions, each of which may mediate differently. Finally, qualitative methodologies such as phenomenological interviews or ethnographic approaches could provide a richer understanding of how users experience the interplay between platform characteristics and religious motivation in their everyday financial lives.

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