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Islamic Financial Literacy, Religiosity, and Public Trust on Purchase Intention toward Sharia Insurance Products: The Mediating Role of Consumer Attitude

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ABSTRACT
The Islamic insurance industry in Indonesia continues to face persistently low market penetration despite relatively high public awareness of sharia-compliant products. This study examines the effects of Islamic Financial Literacy, Religiosity, and Public Trust on Purchase Intention toward sharia insurance products, both directly and indirectly through Consumer Attitude as an intervening variable. Data were collected from 100 residents of an urban Muslim ward in South Jakarta, Indonesia, using a five-point Likert-scale questionnaire and analysed with Partial Least Squares Structural Equation Modeling (PLS-SEM). The results show that Islamic Financial Literacy, Religiosity, and Public Trust have positive and significant effects on Consumer Attitude and Purchase Intention, both directly and through Consumer Attitude, which partially mediates each relationship. These findings support the Theory of Planned Behavior and provide insights for the development of sharia insurance marketing strategies.

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INTRODUCTION

The Islamic insurance (sharia insurance, or takaful) industry in Indonesia continues to face a persistent market-penetration challenge. According to the Financial Services Authority (Otoritas Jasa Keuangan, OJK), the national market share of sharia insurance stood at only 7.2% of the total insurance industry in the fourth quarter of 2025 (OJK, 2025), a figure that lags markedly behind the growth trajectory achieved by the Islamic banking sector (Wibowo & Rohman, 2024). This is a puzzling outcome given that sharia insurance offers, in principle, a value proposition consistent with the ta'awun (mutual assistance) and tabarru' (voluntary contribution) mechanisms that shield participants from gharar (excessive uncertainty), maisir (gambling), and riba (interest), elements considered impermissible in conventional insurance (Pramudya & Rahmi, 2022; Muksal et al., 2023).

Asset-level data illustrate the same paradox. Sharia insurance assets grew from IDR 45.07 trillion in 2024 to IDR 47.03 trillion in 2025 (a 4.35% year-on-year increase), and national contributions rose by 9.84%, from IDR 8.57 trillion to IDR 9.42 trillion (AASI, 2025). Yet aggregate asset and premium growth are imperfect proxies for individual-level purchase intention, since they are also driven by investment returns and the accumulation of existing policies rather than by new participant uptake (Krisdianto et al., 2023; Safitri, 2020). At the individual level, the 2025 National Survey of Financial Literacy and Inclusion recorded an insurance-inclusion rate of only 28.5%, well below the corresponding literacy rate of 45.45% (Kompas.id, 2025), while OJK officials have reported that sharia policies account for only about 2.8% of the total number of national insurance policyholders despite contributing 8.45% of national commercial premiums (Risalah, 2025). These figures indicate that a large share of the Indonesian public remains outside the pool of active sharia insurance participants, and that the gap between awareness and adoption is a genuine behavioural phenomenon.

A preliminary field survey conducted by the authors among 15 residents of RW 03, a densely populated urban ward in Manggarai Selatan, South Jakarta, corroborated this awareness-adoption gap: 73.3% of respondents were familiar with the term “sharia insurance,” yet only 13.3% had ever purchased a policy, and the two most frequently cited barriers were uncertainty about institutional transparency and limited understanding of the product's operational mechanism. Three candidate explanations for this gap recur in the literature. First, Islamic financial literacy remains low; the 2024 National Survey of Financial Literacy and Inclusion put sharia-insurance literacy at just 3.99%, far below conventional-insurance literacy (>45%) and general Islamic financial literacy (39.11%) (JPNN.com, 2024). Second, religiosity, while conceptually expected to draw Muslim consumers toward sharia-compliant products (Aisyah & Herianingrum, 2021), shows an inconsistent empirical relationship with actual usage: several studies report no significant direct effect of religiosity on Islamic-banking or takaful decisions (Mulyana et al., 2022; Nasir et al., 2020), and a recent study found that religiosity only marginally moderates trust-related pathways to sharia-insurance adoption among Indonesian millennials (Efendi & Wijayanti, 2025). Third, public trust in the transparency, accountability, and credibility of managing institutions remains fragile (Faiz Akbar & Purwanto, 2024), a concern amplified by the revocation of 19 insurance-company licences by OJK between 2016 and 2025 following high-profile default cases (Lembaga Penjamin Simpanan, 2025), which prompted the Indonesian Insurance Council to make the restoration of public trust the central theme of National Insurance Day 2024 (Kompas.id, 2025).

The recurring inconsistency of the religiosity-intention relationship suggests that literacy, religiosity, and trust may not translate into Purchase Intention directly, but rather require a psychological bridging mechanism. The Theory of Planned Behavior (TPB; Ajzen, 1991) offers such a mechanism: behavioural intention is proximally determined by attitude toward the behaviour, and attitude is, in turn, shaped by underlying beliefs. This study therefore positions Consumer Attitude as an intervening variable between the three antecedents (Islamic Financial Literacy, Religiosity, and Public Trust) and Purchase Intention, consistent with a small but growing stream of research that models attitude as a mediator in Islamic financial-services contexts (Amini et al., 2020), while extending this approach to an integrated three-antecedent model validated specifically in the sharia commercial insurance context.

Based on this gap, this study develops a model that integrates Islamic Financial Literacy, Religiosity, and Public Trust as independent variables, Consumer Attitude as a mediating variable, and Purchase Intention as the dependent variable, among residents of RW 03, Manggarai Selatan, South Jakarta. Theoretically, this study is expected to contribute to the development of literature in the fields of Islamic financial behaviour and sharia insurance marketing through a conceptual model that integrates financial literacy, religiosity, trust, attitude, and purchase intention within a comprehensive analytical framework. In practical terms, the findings of this study are expected to serve as a basis for consideration by sharia insurance providers, regulators, and industry associations in formulating strategies to expand financial literacy, strengthen public trust, and improve the purchase intention and sustainability of sharia insurance participation.

LITERATURE REVIEW

Theory of Planned Behavior (TPB)

The Theory of Planned Behavior (TPB), developed by Ajzen (1991), explains that behavioural intention is jointly determined by attitude toward the behaviour, subjective norm, and perceived behavioural control, and that attitude is the most proximal determinant of intention. In the context of sharia insurance, Consumer Attitude represents the attitude-toward-the-behaviour component, and Purchase Intention represents the behavioural-intention component, while Islamic Financial Literacy, Religiosity, and Public Trust are positioned as belief-based antecedents that shape attitude before it develops into intention (Ajzen, 1991).

Islamic Financial Literacy

Islamic financial literacy denotes the knowledge, understanding, and skills required to evaluate sharia-compliant financial products and to make sharia-consistent financial decisions. Higher literacy is expected to reduce the cognitive uncertainty that would otherwise inhibit both a favourable evaluation of, and intention to adopt, sharia insurance (Buchori et al., 2022; Azri et al., 2024; Muksal et al., 2023).

Religiosity

Religiosity reflects the moral commitment, spiritual values, and religious beliefs that guide an individual's conduct, including economic behaviour (Sari et al., 2023). For Muslim consumers, religious conviction is expected to motivate a search for sharia-compliant financial alternatives (Maro et al., 2024).

Public Trust

Public trust in the competence, integrity, and benevolence of the managing institution (Mayer et al., 1995) is a central determinant in financial-services contexts, where consumers commit funds over long horizons in exchange for a future promise of protection. Trust in the transparency of underwriting-surplus distribution and claims processing is expected to reduce perceived risk and support both favourable attitudes and purchase intention (Faiz Akbar & Purwanto, 2024; Pangarso & Sarasi, 2025; Imsar et al., 2022).

Consumer Attitude

Consumer attitude is the composite cognitive, affective, and conative evaluation a consumer holds toward sharia insurance, and is theorised in TPB as the most proximal determinant of behavioural intention (Ajzen, 1991). Prior studies confirm that a favourable overall evaluation of product fairness and benefit translates directly into stronger purchase intention (Everlin & Dahlan, 2020), and that attitude mediates the effects of literacy (Rochmawati & Lestari, 2024; Fitriani et al., 2024), religiosity (Amini et al., 2020; Perdana, 2023), and trust (Erwan et al., 2021; Sari et al., 2023) on purchase behaviour.

Purchase Intention

Purchase Intention reflects a consumer's cognitive, affective, and conative predisposition to acquire a product (Krisdianto et al., 2023) and, following Ferdinand (2014), is commonly operationalised through transactional, referential, preferential, and exploratory dimensions of interest.

H1: Islamic Financial Literacy Has a Positive Effect on Purchase Intention.

Higher Islamic financial literacy is expected to directly strengthen Purchase Intention by reducing the cognitive uncertainty that would otherwise inhibit adoption. Empirically, financial-literacy education has been linked directly to purchase intention toward sharia-compliant financial schemes (Pramudya & Rahmi, 2022; Muksal et al., 2023). Accordingly, H1 proposes that Islamic Financial Literacy has a positive and significant effect on Purchase Intention toward sharia insurance products.

H2: Religiosity Has a Positive Effect on Purchase Intention.

Religious conviction is expected to motivate Muslim consumers to prefer sharia-compliant alternatives over conventional ones. However, the empirical evidence linking religiosity directly to usage or purchase decisions is mixed (Mulyana et al., 2022; Nasir et al., 2020; Efendi & Wijayanti, 2025). H2 nonetheless proposes that Religiosity has a positive and significant effect on Purchase Intention toward sharia insurance products, to be tested against this inconsistent prior evidence.

H3: Public Trust Has a Positive Effect on Purchase Intention.

Trust in the transparency and integrity of the managing institution is expected to reduce perceived risk and thereby support purchase intention (Faiz Akbar & Purwanto, 2024; Pangarso & Sarasi, 2025; Krisdianto et al., 2023). H3 proposes that Public Trust has a positive and significant effect on Purchase Intention toward sharia insurance products.

H4: Islamic Financial Literacy Has a Positive Effect on Consumer Attitude.

Islamic financial literacy is expected to shape a favourable evaluation of sharia insurance by equipping consumers with the knowledge needed to understand its benefits and sharia-compliance mechanisms. H4 proposes that Islamic Financial Literacy has a positive and significant effect on Consumer Attitude.

H5: Religiosity Has a Positive Effect on Consumer Attitude.

Religiosity is expected to shape a favourable attitude toward sharia-compliant products even where its direct effect on intention is inconsistent, since religious conviction operates mainly through the formation of belief-consistent evaluations (Amini et al., 2020). H5 proposes that Religiosity has a positive and significant effect on Consumer Attitude.

H6: Public Trust Has a Positive Effect on Consumer Attitude.

Trust in the institution's competence, benevolence, and integrity is expected to shape a favourable evaluation of sharia insurance products. H6 proposes that Public Trust has a positive and significant effect on Consumer Attitude.

H7: Consumer Attitude Has a Positive Effect on Purchase Intention.

Consistent with TPB, a favourable overall evaluation of sharia insurance is expected to be the most proximal and strongest determinant of Purchase Intention (Ajzen, 1991; Everlin & Dahlan, 2020). H7 proposes that Consumer Attitude has a positive and significant effect on Purchase Intention toward sharia insurance products.

H8: Consumer Attitude Mediates the Effect of Islamic Financial Literacy on Purchase Intention.

Beyond its direct effect, Islamic Financial Literacy is expected to strengthen Purchase Intention indirectly by first cultivating a favourable Consumer Attitude (Rochmawati & Lestari, 2024; Fitriani et al., 2024). H8 proposes that Consumer Attitude mediates the effect of Islamic Financial Literacy on Purchase Intention.

H9: Consumer Attitude Mediates the Effect of Religiosity on Purchase Intention.

Given the inconsistent direct effect of religiosity reported elsewhere, its influence on Purchase Intention may instead operate mainly through the attitude it helps to form (Amini et al., 2020; Perdana, 2023). H9 proposes that Consumer Attitude mediates the effect of Religiosity on Purchase Intention.

H10: Consumer Attitude Mediates the Effect of Public Trust on Purchase Intention.

Trust is expected to strengthen Purchase Intention not only directly but also by shaping a favourable Consumer Attitude toward the institution and its products (Erwan et al., 2021; Sari et al., 2023). H10 proposes that Consumer Attitude mediates the effect of Public Trust on Purchase Intention.

Based on previous theories and research, the authors have developed the following conceptual framework as an approach to problem-solving:

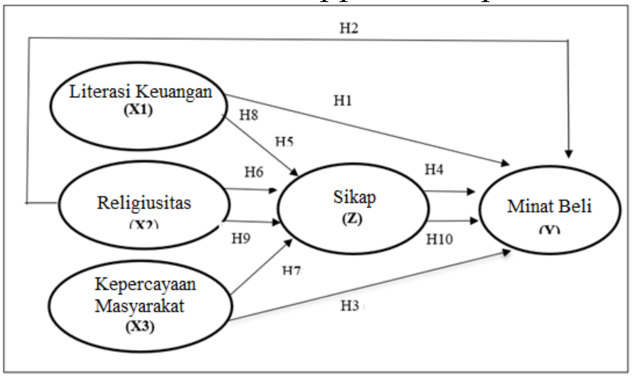

Figure 1. Conceptual Framework

METHODOLOGY

This study employs a quantitative approach to analyse the effects of Islamic Financial Literacy, Religiosity, and Public Trust on Purchase Intention toward sharia insurance products, with Consumer Attitude serving as the mediating variable. The study design is a causal-explanatory design to test both direct and indirect relationships among the variables in the research model.

The study population consists of residents of RW 03, Manggarai Selatan, South Jakarta, an urban ward selected purposively based on preliminary-survey evidence of a pronounced gap between awareness (73.3%) and adoption (13.3%) of sharia insurance. The sampling frame comprised 660 households. A purposive, non-probability sampling procedure was applied, with inclusion criteria requiring respondents to be domiciled in RW 03, aged at least 17 years or married, Muslim, acting or potentially acting as the household's financial decision-maker, and not currently a sharia-insurance policyholder. The sample size was determined based on the recommendation of Hair et al. (2017), which specifies a minimum of 10 times the largest number of indicators loading on a single construct. With a maximum of 10 indicators per construct, the minimum number of respondents required was 100. This study successfully collected data from 100 respondents, thereby meeting the requirements for PLS-SEM analysis, and this figure was cross-validated against a Slovin's-formula estimate of 87 respondents at a 10% margin of error given a population of 660 (Sugiyono, 2019).

Primary data were collected through a structured questionnaire, administered both in printed form and through an online form, using a five-point Likert scale ranging from 1 (Strongly Disagree) to 5 (Strongly Agree). The research instrument was developed based on indicators adapted from various previous studies and theoretical frameworks. The operationalisation of the research variables, including dimensions, indicators, and measurement references, is presented in Table 1.

Table 1. Operational Definitions of Variables

Variable	Variable Concept	Dimensions (10 items each)	References
Islamic Financial Literacy (X1)	The level of understanding, belief, and skill of the community in managing finance based on sharia principles.	Knowledge, Understanding, Skill, Confidence	OJK (2025); Buchori et al. (2022); Azri et al. (2024)
Religiosity (X2)	The level of belief, understanding, and practice of a person's religious teachings in daily life and financial decision-making.	Ideological, Ritualistic, Experiential, Intellectual, Consequential	Glock & Stark (1965); Maro et al. (2024); Sari et al. (2023)
Public Trust (X3)	Consumer belief and positive expectation toward the integrity, credibility, and capability of the sharia insurance institution.	Ability, Benevolence, Integrity	Mayer et al. (1995); Faiz Akbar & Purwanto (2024)
Consumer Attitude (Z)	A consumer's overall evaluation of sharia insurance, reflecting feelings of favour or disfavour and behavioural tendency.	Cognitive, Affective, Conative	Ajzen (1991); Amini et al. (2020); Perdana (2023)
Purchase Intention (Y)	The tendency or desire of a person to seek information, consider, and purchase sharia insurance products in the future.	Transactional, Referential, Preferential, Exploratory	Ferdinand (2014); Krisdianto et al. (2023)

Source: developed from Chapter II theoretical review, 2026.

Data were analysed using the Partial Least Squares Structural Equation Modeling (PLS-SEM) method with SmartPLS software. The analysis stages included testing the outer model through validity and reliability tests, as well as the inner model, which covered path coefficients, the coefficient of determination (R^2), effect size (f^2), predictive relevance (Q^2), and indirect effects to test the mediating role of Consumer Attitude. Hypotheses were tested via bootstrapping with 5,000 subsamples; a path coefficient was considered statistically supported at $t > 1.96$ (two-tailed, $\alpha = 0.05$) and $p < 0.05$.

The structural equations used in this study are as follows.

$$Z = a + \beta 1\ LIT + \beta 2\ REL + \beta 3\ TRU + \varepsilon 1$$
$$Y = \beta 4\ LIT + \beta 5\ REL + \beta 6\ TRU + \beta 7\ Z + \varepsilon 2$$

Notes:
LIT = Islamic Financial Literacy
REL = Religiosity
TRU = Public Trust
Z = Consumer Attitude
Y = Purchase Intention
β = Path Coefficient
ε = Error

RESEARCH RESULT

Outer Model

All 50 indicators across the five constructs achieved outer loadings above the 0.7 threshold, jointly satisfying the criteria for convergent validity. Cronbach's alpha and composite reliability for every construct exceeded 0.90, and the Average Variance Extracted (AVE) for every construct exceeded 0.5 (Table 2), indicating that each indicator is consistent and possesses adequate convergent validity. Discriminant validity was also supported for every construct pair via the Fornell-Larcker criterion and the Heterotrait-Monotrait (HTMT) ratio, all of which were below 0.90, indicating that the five constructs are empirically distinct.

Table 2. Outer Model (Convergent Validity and Reliability)

Variable	Indicator	Outer Loading	Result	Cronbach's Alpha	AVE
Islamic Financial Literacy (X1)	X1_1	0.829	Valid	0.939	0.647
	X1_2	0.804	Valid		
	X1_3	0.803	Valid		
	X1_4	0.793	Valid		
	X1_5	0.760	Valid		
	X1_6	0.771	Valid		
	X1_7	0.804	Valid		
	X1_8	0.843	Valid		
	X1_9	0.846	Valid		
	X1_10	0.784	Valid		
Religiosity (X2)	X2_1	0.797	Valid	0.944	0.665
	X2_2	0.828	Valid		
	X2_3	0.843	Valid		
	X2_4	0.802	Valid		
	X2_5	0.803	Valid		
	X2_6	0.721	Valid		
	X2_7	0.852	Valid		
	X2_8	0.822	Valid		
	X2_9	0.817	Valid		
	X2_10	0.865	Valid		
Public Trust (X3)	X3_1	0.806	Valid	0.943	0.661
	X3_2	0.865	Valid		
	X3_3	0.791	Valid		
	X3_4	0.807	Valid		
	X3_5	0.749	Valid		
	X3_6	0.812	Valid		
	X3_7	0.828	Valid		
	X3_8	0.813	Valid		
	X3_9	0.813	Valid		
	X3_10	0.839	Valid		
Consumer Attitude (Z)	Z_1	0.809	Valid	0.938	0.643
	Z_2	0.782	Valid		
	Z_3	0.822	Valid		
	Z_4	0.803	Valid		
	Z_5	0.770	Valid		
	Z_6	0.829	Valid		
	Z_7	0.793	Valid		

Variable	Indicator	Outer Loading	Result	Cronbach's Alpha	AVE
	Z_8	0.844	Valid		
	Z_9	0.784	Valid		
	Z_10	0.777	Valid		
Purchase Intention (Y)	Y_1	0.838	Valid	0.939	0.648
	Y_2	0.786	Valid		
	Y_3	0.785	Valid		
	Y_4	0.845	Valid		
	Y_5	0.819	Valid		
	Y_6	0.848	Valid		
	Y_7	0.810	Valid		
	Y_8	0.753	Valid		
	Y_9	0.725	Valid		
	Y_10	0.827	Valid		

Note: composite reliability for all constructs ranged from 0.947 to 0.952 (not shown separately). Discriminant validity (Fornell-Larcker and HTMT) and inner VIF are not reproduced here as detailed correlation/VIF matrices were not reported in the source analysis; readers may request these from the corresponding author. Source: field survey data, 2026.

Inner Model

The research model was evaluated using the R^2, Q^2 predictive relevance, and Standardized Root Mean Square Residual (SRMR) to measure the model's explanatory and predictive ability. The analysis results show that the R^2 value for Consumer Attitude is 0.520, meaning that Islamic Financial Literacy, Religiosity, and Public Trust account for 52.0% of the variation in Consumer Attitude. Meanwhile, the R^2 value for Purchase Intention is 0.689, indicating that Islamic Financial Literacy, Religiosity, Public Trust, and Consumer Attitude account for 68.9% of the variation in Purchase Intention. The overall model Q^2 value of 0.851 is well above zero, indicating strong predictive relevance, while the SRMR value of 0.062 (< 0.08) indicates a good level of model fit. The results of the hypothesis testing, the coefficient of determination, and the direct and indirect effects among the variables are presented in Table 3 and Table 4.

Table 3. Structural Model Evaluation

Metric	Construct	Value
R^2	Consumer Attitude	0.520 (52.0%)
R^2	Purchase Intention	0.689 (68.9%)
Q^2 predict	Model	0.851
SRMR	Model	0.062

Note: R^2 adjusted, inner VIF, and NFI were not computed in the source analysis and are not reported here. Source: field survey data, 2026.

Table 4. Hypothesis Testing

Hyp.	**Path**	**Coefficient**	**T-stat**	**P-values**	**F^2**	**Result**
H1	Islamic Financial Literacy → Purchase Intention	0.351	5.443	0.000	0.263	Signifikan***
H2	Religiosity → Purchase Intention	0.151	2.302	0.022	0.054	Signifikan**

Hyp.	Path	Coefficient	T-stat	P-values	F²	Result
H3	Public Trust → Purchase Intention	0.142	2.103	0.036	0.052	Signifikan**
H4	Islamic Financial Literacy → Consumer Attitude	0.442	5.867	0.000	0.373	Signifikan***
H5	Religiosity → Consumer Attitude	0.356	4.608	0.000	0.239	Signifikan***
H6	Public Trust → Consumer Attitude	0.327	5.070	0.000	0.217	Signifikan***
H7	Consumer Attitude → Purchase Intention	0.462	6.365	0.000	0.329	Signifikan***
H8	Literacy → Attitude → Intention	0.204	4.541	0.000	–	Signifikan*** (partial mediation)
H9	Religiosity → Attitude → Intention	0.164	3.480	0.001	–	Signifikan*** (partial mediation)
H10	Trust → Attitude → Intention	0.151	4.033	0.000	–	Signifikan*** (partial mediation)

*Note: *** $p<0.01$, ** $p<0.05$. R^2 (Consumer Attitude) = 0.520; R^2 (Purchase Intention) = 0.689; Q^2 predict = 0.851; SRMR = 0.062. Source: field survey data, 2026.*

The results of the hypothesis testing presented in Table 4 were analysed through a discussion based on the Theory of Planned Behavior (TPB). In addition, the results of this study were compared with findings from previous research to strengthen the interpretations obtained.

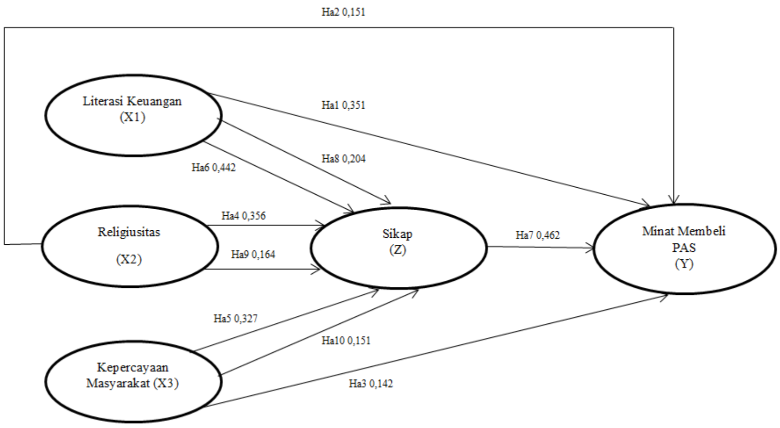

Figure 2. Estimated Structural Model with Standardised Path Coefficients

DISCUSSION

H1: Islamic Financial Literacy Has a Positive Effect on Purchase Intention

The test results show that Islamic Financial Literacy has a positive and significant effect on Purchase Intention, with a path coefficient of 0.351, a t-statistic of 5.443, and a p-value of 0.000. Thus, H1 is accepted. These results are consistent with the Theory of Planned Behavior, which positions belief-based understanding as a foundation for behavioural intention, and corroborate Pramudya & Rahmi (2022) and Muksal et al. (2023), who found that financial-literacy education directly strengthens purchase intention toward sharia-compliant products. Sharia insurance providers need to continue strengthening literacy education so that prospective participants understand the tabarru' and mudharabah mechanisms underlying the product, since a deeper understanding directly encourages the intention to participate.

H2: Religiosity Has a Positive Effect on Purchase Intention

The results show that Religiosity has a positive and significant effect on Purchase Intention, with a path coefficient of 0.151, a t-statistic of 2.302, and a p-value of 0.022. Thus, H2 is accepted, although with a smaller effect than literacy. This finding is notable given the inconsistent religiosity effects reported elsewhere (Mulyana et al., 2022; Nasir et al., 2020; Efendi & Wijayanti, 2025): among the religiously homogeneous, urban Muslim community sampled here, religious conviction retained a modest but statistically robust direct association with intention, in line with Maro et al. (2024) and Sari et al. (2023). Religious leaders and community figures can play a role in encouraging sharia insurance participation as a concrete manifestation of religious values in financial life.

H3: Public Trust Has a Positive Effect on Purchase Intention

The results show that Public Trust has a positive and significant effect on Purchase Intention, with a path coefficient of 0.142, a t-statistic of 2.103, and a p-value of 0.036. Thus, H3 is accepted. This result corroborates Faiz Akbar & Purwanto (2024) and Pangarso & Sarasi (2025), and directly addresses the transparency concerns raised by respondents in the preliminary survey. Sharia insurance providers and regulators need to continue strengthening transparency in fund management and claims settlement so that public trust converts more efficiently into actual purchase intention.

H4: Islamic Financial Literacy Has a Positive Effect on Consumer Attitude

The analysis shows that Islamic Financial Literacy has a positive and significant effect on Consumer Attitude, with a path coefficient of 0.442, a t-statistic of 5.867, and a p-value of 0.000, the strongest effect on attitude among the three antecedents. Thus, H4 is accepted. This finding is consistent with Buchori et al. (2022) and Azri et al. (2024), who state that literacy shapes a favourable evaluation of sharia financial products. Educational interventions such as seminars, short explanatory videos, and interactive contract simulations are likely to be a particularly high-leverage investment for shaping favourable attitudes toward sharia insurance.

H5: Religiosity Has a Positive Effect on Consumer Attitude

The results show that Religiosity has a positive and significant effect on Consumer Attitude, with a path coefficient of 0.356, a t-statistic of 4.608, and a p-value of 0.000. Thus, H5 is accepted. This finding supports the proposition that religiosity operates mainly through attitude formation rather than directly on intention (Amini et al., 2020).

Faith-congruent messaging framed around maqashid al-shariah (protection of life, wealth, and lineage) is likely to be more effective than direct fear-based appeals in cultivating favourable attitudes among religious consumers.

H6: Public Trust Has a Positive Effect on Consumer Attitude

The results show that Public Trust has a positive and significant effect on Consumer Attitude, with a path coefficient of 0.327, a t-statistic of 5.070, and a p-value of 0.000. Thus, H6 is accepted. This finding is consistent with Krisdianto et al. (2023) and Imsar et al. (2022), who state that institutional trust shapes favourable evaluations of financial-service providers. Concrete transparency measures, such as regular publication of tabarru'-fund management reports and independent sharia audits, are expected to strengthen consumer attitude toward sharia insurance.

H7: Consumer Attitude Has a Positive Effect on Purchase Intention

The results show that Consumer Attitude has a positive and significant effect on Purchase Intention, with a path coefficient of 0.462, a t-statistic of 6.365, and a p-value of 0.000, the strongest coefficient in the entire model. Thus, H7 is accepted. This finding supports the Theory of Planned Behavior, which positions attitude as the most proximal determinant of behavioural intention (Ajzen, 1991), and is consistent with Everlin & Dahlan (2020). Marketing and product-development resources are likely to yield the greatest return when directed at cultivating a favourable overall evaluation of sharia insurance rather than targeting purchase intention directly.

H8: Consumer Attitude Mediates the Effect of Islamic Financial Literacy on Purchase Intention

The results indicate that Consumer Attitude mediates the effect of Islamic Financial Literacy on Purchase Intention, with a path coefficient of 0.204, a t-statistic of 4.541, and a p-value of 0.000. Because the direct effect of literacy on intention (H1) remains significant, this is classified as partial mediation. Thus, H8 is accepted. This finding is consistent with Rochmawati & Lestari (2024) and Fitriani et al. (2024), who show that attitude is a crucial mechanism linking literacy to purchase behaviour. Literacy programmes should therefore be designed not only to convey information but also to shape a positive evaluation of the product.

H9: Consumer Attitude Mediates the Effect of Religiosity on Purchase Intention

The results indicate that Consumer Attitude mediates the effect of Religiosity on Purchase Intention, with a path coefficient of 0.164, a t-statistic of 3.480, and a p-value of 0.001. Thus, H9 is accepted as partial mediation. This finding reconciles the inconsistent direct-effect evidence reported elsewhere (Mulyana et al., 2022; Nasir et al., 2020): once an attitude pathway is modelled explicitly, religiosity's total effect on intention (direct plus indirect, 0.151 + 0.164 = 0.315) is considerably larger than its direct effect alone, consistent with Amini et al. (2020) and Perdana (2023). Da'wah and religious-education approaches to sharia insurance promotion should aim to shape belief-consistent attitudes rather than relying on religious appeals alone.

H10: Consumer Attitude Mediates the Effect of Public Trust on Purchase Intention

The results indicate that Consumer Attitude mediates the effect of Public Trust on Purchase Intention, with a path coefficient of 0.151, a t-statistic of 4.033, and a p-value of 0.000. Thus, H10 is accepted as partial mediation. This finding is consistent with Erwan et al. (2021) and Sari et al. (2023), who state that trust strengthens purchase behaviour partly through the favourable attitude it helps to form. Transparency measures should therefore be communicated in ways that are also designed to shape favourable consumer attitudes, rather than treated as compliance disclosures alone.

CONCLUSIONS AND RECOMMENDATIONS

The research findings show that Islamic Financial Literacy, Religiosity, and Public Trust have a positive and significant impact on Consumer Attitude and Purchase Intention toward sharia insurance products, both directly and through indirect effects. This study also demonstrates that Consumer Attitude, the strongest single predictor in the model, acts as a partial mediating variable in the relationship between each of the three antecedents and Purchase Intention. These findings indicate that purchase intention is influenced not only by literacy, religiosity, and trust directly, but also by the favourable attitude these antecedents help to form.

From a practical perspective, sharia insurance providers, regulators, and industry associations need to strengthen their collaboration to expand Islamic financial literacy education, reinforce transparent institutional practices, and design faith-congruent communication, with the explicit aim of cultivating a favourable consumer attitude rather than targeting purchase intention directly. Support for literacy-building, trust-strengthening, and religiosity-congruent marketing, delivered in ways that shape attitude, can be expected to convert more efficiently into actual sharia insurance participation and to support the long-term growth of the industry.

ADVANCED RESEARCH

This study still has several limitations that should be taken into account when interpreting the results. First, the structural model incorporates only the attitude component of the Theory of Planned Behavior and does not include subjective norm or perceived behavioural control. Second, the sample (n = 100) was drawn via purposive, non-probability sampling from a single urban ward, which satisfies the minimum requirements for PLS-SEM estimation but limits generalisability beyond the local context. Third, the cross-sectional design precludes inference about how attitude and intention evolve over time or in response to continued education or direct product experience. Fourth, all constructs were measured via a single self-report instrument administered at a single time point, creating a risk of common method bias and, specifically for the religiosity items, social-desirability bias.

Given these limitations, future research is advised to incorporate subjective norm, perceived behavioural control, and other theoretically relevant constructs such as perceived risk, financial capability, product knowledge, and brand image, to make the research model more comprehensive. Furthermore, the use of probability-sampling designs across a broader geographic area, longitudinal designs, and mixed-methods approaches combining quantitative analysis with in-depth interviews could provide a deeper understanding of the factors affecting sharia insurance purchase intention, particularly the mechanism through which religiosity operates predominantly via attitude rather than directly.

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