



Factors Affecting the Acceptance of Financial Technology among *Asnaf* for the Distribution of Zakat in Selangor- A Study Using UTAUT

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Abstract

Financial technology or fintech, which is technology-based financial services has become a major role player in enhancing the effectiveness and efficiency of financial services. The financial industry has evolved significantly globally with the impact of technological innovation. For example in Malaysia, the financial institution can offer various services to their customers in facilitating and fulfilling their financial needs. Furthermore, the impact of fintech also had changed the social finance sector such as Zakat Institutions. For example, in Malaysia during the old days people have to go to the counter to pay *zakat* or to collect the *zakat* as well. Nevertheless with the help of various technology-based financial services such as online banking, mobile banking and others that are provided by the financial institution, the collection of *zakat* has been empowered. Contrary to that, in terms of the distribution aspect there are still a lot that can be improved with the help of fintech. Thus, in this study mobile banking will be the focus in improving *zakat* distribution rate. This study aims to explore factors that could influence *asnaf* acceptance rate in adopting mobile banking for the distribution of *zakat* using the UTAUT model. This study consists of empirical data collected from the state of Selangor, Malaysia.

Keywords: Fintech, Mobile banking, *Zakat*, UTAUT

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1. Introduction

Zakat is one of the five fundamental pillars of Islam. Payment of *zakat* is made an obligatory form of worship to Allah s.w.t. *Zakat* is a Quranic term that signifies the specific obligation of giving a portion of an individual's wealth and possession solely for charitable purposes. Literally, *zakat* is derived from an Arabic word that carries the meaning of "which purifies", as well as "which foster", growth and increase (Mannan, 1986). On top of that, *zakat* has been mentioned in the Holy Quran with other meaning such as *sadaqah* (donation) which also carries the connotation of giving in charity. According to *Lembaga Zakat Selangor* (2010), *zakat* means spending some specific property to be given or paid to the *asnaf* as they are entitled to receive the *zakat* funds in line with the conditions stipulated by *syara'*. *Asnaf* is classified into eight categories as mentioned in the Holy Quran in Surah At-Taubah.

"Alms are for the poor and the needy, and those employed to administer zakat (amil), for those whose hearts have been reconciled to the Truth, for those in bondage and in debt, in the cause of Allah and for the wayfarer" (9:60)

Zakat is a vital element in Islamic public finance which covers the moral, social and economic spheres. From the moral perspective, *zakat* washes away the sentiment of greed of the rich. On the other, in the social sphere, *zakat* acts as a safeguard to alleviate poverty from the society by making it a social obligation to the affordable Muslims. While in the economic sphere, *zakat* prevents the accumulation of wealth in the hands of a few (Wahid *et al.*, 2009).

The traditional way of *zakat* collection was done through the payment over *zakat* counter in the *zakat* office or through *zakat* counter at the mosque. However, with the advent of internet it has changed the way of payment into internet payment or also known as e-payment. According to the report, shopping or paying bills online ranked fourth among 10 specific internet uses. From the Internet World Statistics, in 2014 Malaysia is ranked in the 37th place in the world internet users list with 40.25% internet penetration of the total population. This shows that Malaysian would probably give a positive response towards the initiative of *zakat* institutions to introduce online *zakat* (e-*zakat*) to the community (Abdul Roni and Tarmidi, 2015). However, even though the management of *zakat* collection is getting better from year to year the issue of *zakat* distribution still causes a lot of problems and arguments (Lubis *et al.*, 2011). Thus, mobile banking is suggested as the new method for *zakat* distribution to *asnaf* (the people who are entitled to receive *zakat*) in Selangor. Therefore, the objective of this study is as follows:

1.1 Aim and Scope of the Study

The aim and objective of this study is primarily to identify the factors affecting the acceptance of financial technology which is mobile banking among *asnaf* for the distribution of *zakat* using the Unified Theory of Acceptance and Usage of Technology (UTAUT) model. The result from this study could be used to improve and enhance the system, method and efficiency of *zakat* distribution not only in Selangor but also in other states as well.

2. Literature Review

2.1 Zakat Institutions in Malaysia

In Malaysia, the *Zakat* Institution is under the jurisdiction of each state. Each state has their own law regarding *zakat*. For example, in Selangor, the highest authority is the Sultan of Selangor which then will be followed by the State Islamic Religious Council or MAIS (*Majlis Agama Islam Selangor*). However, there are some states which have privatized their *zakat* institution like Selangor, Wilayah Persekutuan Kuala Lumpur, Pahang, Pulau Pinang, Melaka and Negeri Sembilan (Ahmad *et al.*, 2006). This privatization has been made to ensure the *zakat* management is capable of providing quality service in maximizing customers' satisfaction through professional approach, latest technology used in accordance with Islamic values.

2.2 Zakat Collection and Distribution in Malaysia

Nowadays, technology innovation has improved how *zakat* is collected. Since the people do not know how to calculate the amount of *zakat* they need to pay, the institution has provided a calculator on their website which can calculate the total amount to be paid according to the type of *zakat* such as *zakat* on income, *zakat* on business, *zakat* on gold and silver and others. There are various ways for the Muslim to pay their *zakat*. For example, *Zakat* Selangor has provided four ways for the Muslims in the state to pay *zakat*. The first method is through the internet banking. *Zakat* payers now can pay *zakat* through their internet banking. Currently there are 10 banks that offer the service which are RHB Bank (RHB Online banking), AmBank (AmOnline), CIMB Bank (CIMB Clicks), Bank Islam (Bank Islam Internet Banking), OCBC Bank (OCBC Al-Amin Internet Banking), Public Bank (PB e-Bank.com), Bank Rakyat (iRakyat), EON Bank (EON Bank Online Banking), HSBC Bank (HSBC online Banking) and Maybank (Maybank2u).

The second method is through credit card and debit card. Those who would like to pay *zakat* using a credit card can just go to any *Lembaga Zakat Selangor* (LZS) counter and just swipe the card. However, the counter only allows Islamic credit card which has been recognized by the *Jabatan Mufti Negeri Selangor*. Among the Islamic credit or debit cards that are allowed are (1) Bank Islam (Visa and Master), (2) Al-Taslif AmBank (Visa and Master), (3) I-Bank Rakyat, (4) Al-Ikhwani Maybank Islamic, (5) Al-Rajhi Bank and (6) Al-Aiman BSN. For a debit card, all local banks including Al-Rajhi Bank are allowed as long as the card has the logo of MEPS BANKCARD and microchip. The third method is through MyClear FPX (Financial Process Exchange). FPX is a service where the payment can be done in real time directly from ones' internet banking. The fourth method includes others, such as through salary deduction, directly through any LZS counter, through postage, SMS, and others.

2.3 Issues in Zakat Distribution

Even though the collection of *zakat* has been developing from year to year, the issue of *zakat* distribution still remains to be discussed and improved for the benefit of the *asnaf* (Lubis *et al.*, 2011). Channel and method of distribution issues have attracted the attention of Muslim community, especially the *zakat* payers (Hafizah *et al.*, 2016). This is because the *zakat* payers would like to know where and to whom do the *zakat* they paid go to. There are also prior studies discussing the issues of the inefficiency and poor management in *zakat* distribution (Ahmad *et al.*, 2006; Ahmad *et al.*, 2005; Ibrahim, 2008; Wahid *et al.*, 2009). These studies share one common issue, which is even when the collection of *zakat* is getting better year by year the issue regarding *zakat* distribution still arises up.

According to Azman *et al.* (2012), there are three issues on *zakat* institutions in Malaysia which are (1) inefficiency especially in distribution aspects, (2) identifying and tracing prospective *zakat* payers, and (3) capacity building of the *asnaf*. In the efficiency aspect, the *zakat* distribution does not reach the ‘real’ *asnaf* due to lack of knowledge. Secondly, the *zakat* was distributed to the right person but at the same time, there are other people who need more *zakat* compared to the former. Thirdly, the element of bureaucracy which would eventually slow down the process of *zakat* application. For example, people who have ‘bad’ experience with the authority would feel discouraged to apply for *zakat* due to personal dignity.

In the prospective payer’s aspect, the authors believe that the collection of *zakat* could be improved not only by identifying those who pay *zakat* but also trace down to the prospective *zakat* payers. *Zakat* institution aims is to build and guide the *asnaf*. Just by giving the *asnaf* a sum of money to buy their necessities is only a short-term solution. The long-term goal is to transform from an *asnaf* to the one who becomes the payer of the *zakat*. However, this could be achieved by providing education, certain skills, and training that could be the catalyst for future employability or entrepreneurship development.

2.4 Financial Technology (Fintech) Usage

The trend towards digitalization and technological innovation has been transforming many areas including Islamic banking as well. Nowadays, the term ‘Fintech’ or also known as financial technology is a buzz word in the banking and financial industry, is on the rise. The technology innovation does not only happen in the mainstream financial sector but also in the public and non-financial sector such as *Zakat* Institutions to ensure successful financial inclusion. *Zakat* payment and distribution method has evolved from desk or service counter to internet banking. The technological changes in the method have also significantly improved the collection rate. Currently, there is no consensus on what the term ‘Fintech’ means (Schueffel, 2016). Therefore, in this sub-section, the definition of ‘Fintech’ will be briefly discussed.

2.4.1 Definition of Fintech

There is no consensus on what the term ‘Fintech’ means (Schueffel, 2016). Different authors interpret it differently. Therefore, in this sub-section, the definition on ‘Fintech’ will be briefly discussed. Table 1 shows the concise definitions of Fintech.

Table 1: Definition of Fintech

Author	Definition
(Bettinger, 1972) p.62	“FINTECH is an acronym which stands for financial technology, combined bank expertise with modern management science technique and the computer”.
(Micu and Micu, 2016) p. 380	“Financial Technology, also known as Fintech is a new sector in the finance industry that incorporates the whole plethora of technology that is used in finance to facilitate trades, corporates’ business interaction, and services provided to the retail consumer”.
(Shim and Shin, 2016) p. 170	“Fintech is an emerging financial services sector that includes third-party payment, MMF, insurance products, risk management, authentication, and peer-to-peer (P2P) lending”.

- (Maier, 2016) p. 143 “Driven by technological advances, new service model has developed in the financial industry which offer additional opportunities to customers. Under the common denominator ‘fintech’, these new businesses aim to challenge existing financial institutions by using technology to deliver value to the customers in an alternative way”.
- (Čižinská, Krabec, and Venegas, 2016) p. 1 “Fintech is an economic industry composed of companies that use technology and are technology savvy to make financial services more efficient”.
- (Lončarski, 2016) p. 2 “In addition to this, a particular evolution and the use of technology (commonly referred these days as fintech) in finance are disrupting traditional business model in financial markets, as well as bringing about new and uncharted risk territories”.
- (Shen and Huang, 2016) p. 221 “Internet finance, which is often referred to as ‘digital finance’ and ‘Fintech’ outside China, was coined by Ping Xie and Chuanwei Zou (2012)”.
- (Xie, Zou, and Liu, 2016) p. 241 and 250 “Internet finance is a spectral concept. It covers all form of financial transaction and financial intermediaries and markets, such as commercial banks, securities firms, insurance companies, and stock exchange, to the scenario under Walrasian equilibrium (where neither financial intermediaries nor markets exist) caused by the impacts of internets technologies” and “We think internet finance and fintech are essentially different word for the same concept”.
- (Jun and Yeo, 2016) p. 159 “Recent advances in information and communication technology (ICT) have led to the rapid development and expansion of new and 18 innovative financial services, often termed as Fintech”
- (Kim, Choi, Park, and Yeon, 2016) p. 1058 “Fintech is a service sector which uses mobile-centered IT technology to enhance the efficiency of the financial system. As a term, it is a compound of ‘finance’ and ‘technology’ and collectively refers to industrial changes forged from the convergence of financial services and IT”.
- (Xie and Zou, 2013) p. 1 “Besides indirect financing via commercial banks and direct financing through securities markets, a third way to conduct financial activities will emerge, which we call ‘internet finance”.
- (Barberis, 2014) p. 5 “Fintech refers to the application of technology within the financial industry. The sector covers a wide range of activities from payment (e.g. contactless) to financial data and analysis (e.g. credit scoring), financial software (e.g. risk management), digitized processes (e.g. authentication) and, perhaps most well-known to the wider public, payment platforms (e.g. P2P lending).”

Source: Schueffel (2016)

From the definition above, it can be seen that each of the literature gives different views about Fintech. However, the authors had highlighted that all the definitions have two commonalities that they shared which are (1) financial industry and (2) technology innovation, for enhancing or facilitating financial activities in the broadest sense and as a result the following definition of Fintech is proposed:

“Fintech is a new financial industry that applies technology to improve financial activities.”

In Malaysia, on July 2016 Bank Negara Malaysia (BNM) the central bank of Malaysia, specifically has introduced its Regulatory Sandbox for the proactive agenda of ‘Fintech’. In the paper, BNM refers ‘fintech’ as “technological innovation applied to the provision of financial services”. Therefore, in Malaysia, the definition of fintech will be based on what is provided by Bank Negara Malaysia.

2.4.2 Enhancement of Zakat Distribution Method: Mobile Banking

In early stage of mobile banking adoption research in Malaysia, Amin *et al.* (2006) defined SMS-banking as banking transaction via mobile phone in the form SMS. Amin *et al.* (2007) defined mobile banking as banking transaction such as checking balance, latest transaction and credit card transaction through mobile phone. Thye Goh *et al.* (2014), defined mobile banking to financial transaction such as checking account balance, bill payment and other financial services (p2p lending or p2p payment) done via mobile phone, tablets or any

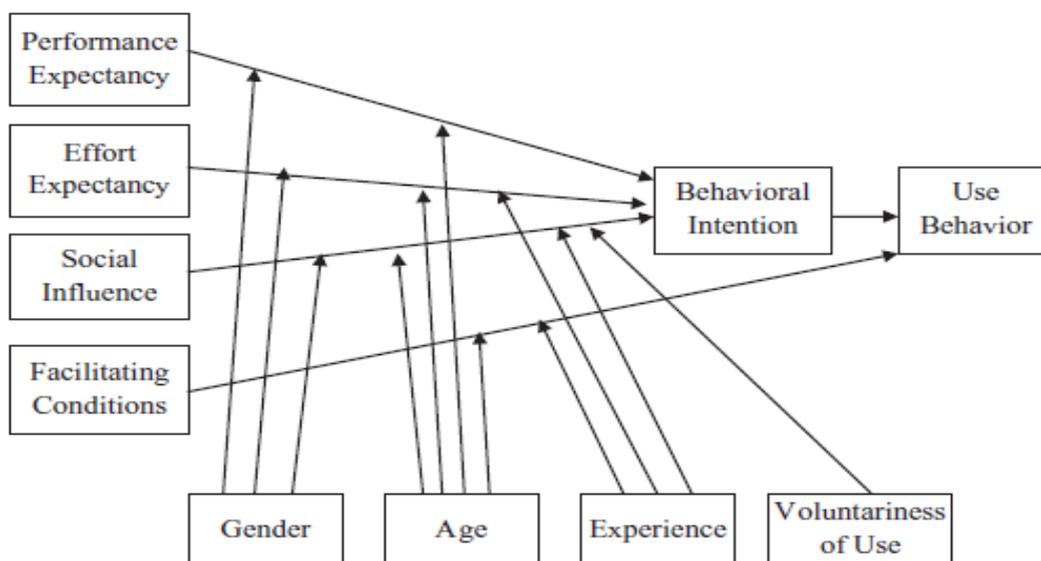
device that have equivalent functions. Valentine (2011) also stated that the channel for mobile banking services can be categorized as ‘triple play’ which is through SMS-based, web-based and mobile Apps. For example, Maybank has Maybank2u apps for their consumers, CIMB bank has CIMB Click apps, and Bank Islam have Bank Islam *i*-info and TAP Mobile-banking-*i*. All the financial services innovation has given a lot of benefit to the consumers by reducing cost and less time consuming. Therefore, in this study mobile banking is defined as any financial transaction that could be done via mobile phone through all the channel (SMS-based, web-based, and mobile Apps) provided by the banks.

The collection methods have been transforming rapidly from over the years. From traditional method which is counter service until the application of internet banking and so on. However, technology innovation for the distribution of *zakat* is not on the same level as the collection process. Therefore, in this study mobile banking (m-banking) is suggested as the new distribution channel of *zakat* to the *asnaf*. Mobile banking features which are mobility, user friendly, cost-saving, anytime, and anywhere could be one of the solutions to tackle the issue of inefficiency.

The application of mobile banking will not only help to strengthen the distribution method of *zakat* in Selangor but from the economic sphere as well. Previous studies have shown that mobile banking has been very effective in improving financial inclusion of a country such as Ghana, in which there are a large number of people who live below the international poverty line which is US\$ 1 per day. Thus mobile banking has provided banking access to 90% of the people who do not have financial access (Hinson, 2011). According to Klein and Mayer (2011), the significance of mobile banking is threefold. First, it provides financial access to the underserved population such as *asnaf* and unbanked location. Second, it will improve the regulatory and competition policy. Third, it gives insight on the fundamental concept of this services.

2.5 Unified Theory of Acceptance and Usage of Technology (UTAUT) Model

Figure 1: UTAUT Model



Source: Venkatesh *et al.* (2003)

Figure 1 shows the overall concept of the UTAUT model. UTAUT model was developed by Venkatesh *et al.* (2003) with the purpose of integrating the fragmented theory and research on individual acceptance of information technology into a unified theoretical model. Therefore, the eight specific models of the determinants of intention and usage of information technology were compared and the conceptual and empirical similarities across these models were used to formulate UTAUT. Table 3 and Table 4 will briefly explain the core constructs of UTAUT and its definitions.

Table 3: Constructs Integrated into UTAUT Model

Core construct	Construct and theories	References
Performance Expectancy	Perceived usefulness (TAM/TAM2 and C-TAM-TPB)	Davis (1989)
	Extrinsic motivation (MM)	Davis, Bagozzi, and Warshaw (1992)
	Job-fit (MPCU)	Thompson, Higgins, and Howell (1991)
	Relative advantage (IDT)	Moore and Benbasat (1991)
	Outcome expectations (SCT)	Compeau and Higgins (1995)
Effort Expectancy	Perceived ease of use (TAM/TAM2)	Davis (1989)
	Complexity (MPCU)	Thompson et al. (1991)
	Ease of use (IDT)	Moore and Benbasat (1991)
Social Influence	Subjective norm (TRA, TAM2, TPB and C-TAM-TPB)	Ajzen (1991), Fishbein and Ajzen (1975), Taylor and Todd (1995)
	Social factors (MPCU)	Thompson et al. (1991)
	Image (IDT)	Moore and Benbasat (1991)
	Perceived behavioral control (TPB and C-TAM-TPB)	Ajzen (1991), Taylor and Todd (1995)
Facilitating Conditions	Facilitating conditions (MPCU)	Thompson et al. (1991)
	Compatibility (IDT)	Moore and Benbasat (1991)

Source: Venkatesh *et al.* (2003)

Table 4: UTAUT Model

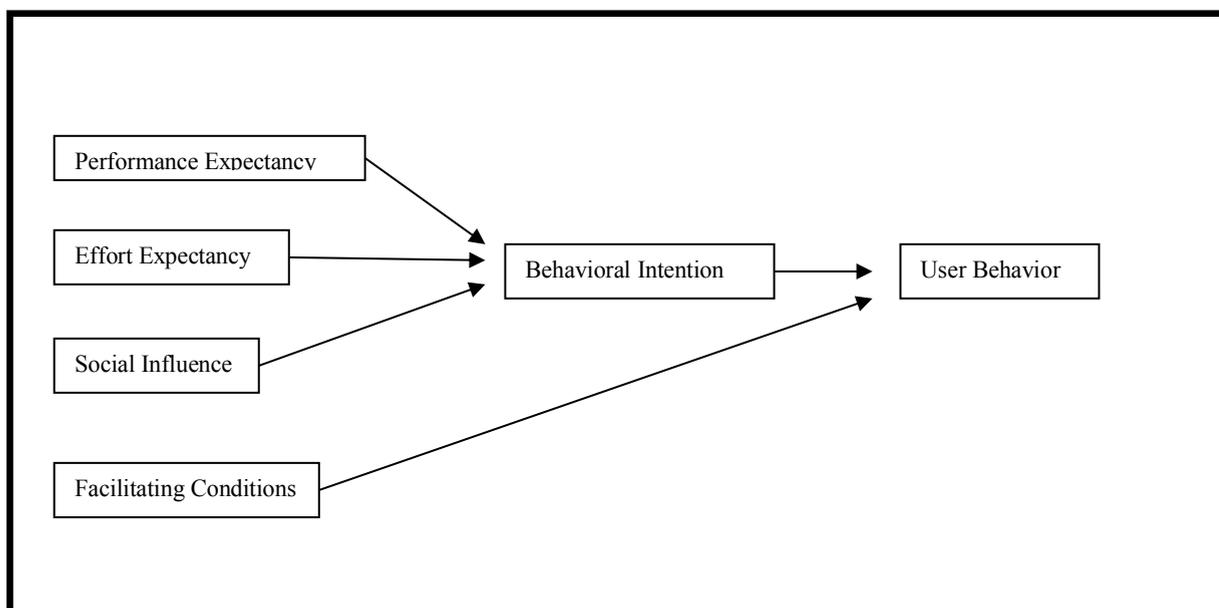
Core Construct	Definitions	Reference
Performance Expectancy	“the degree to which an individual believes that using the system will help him or her to attain gains in job performance”.	Venkatesh <i>et al.</i> (2003)
Effort Expectancy	“the degree of ease associated with the use of the system”.	
Social Influence	“the degree to which an individual perceives that is important, others believe he or she should use the new system”.	
Facilitating Conditions	“the degree to which an individual believes that an organizational and technical infrastructure exists to support the use of the system”.	

3. Methodology

3.1 Research Model

In this study, UTAUT was employed to study the acceptance of *asnaf* and mobile banking usage as one of the distribution methods of *zakat*. From Figure 1, UTAUT will have four factors that will influence the use of mobile banking for *zakat* distribution which are performance expectancy, effort expectancy, social influence, and facilitating conditions. However, in this study we did not discuss the moderating effect of gender, age, experience and voluntariness because we wanted to focus only on the core determinants that could influence the acceptance of mobile banking by the *asnaf*. Therefore, an adaptation of model with some alteration had been done to the research model. The research model that will be used in this study is on the altered model (refer Figure 2).

Figure 2: Research Model



3.2 Hypotheses

Based from altered model, the following five hypotheses are developed:

- Hypothesis 1*: Performance expectancy positively affects *asnaf* intention to use mobile banking for the distribution of *zakat*.
- Hypothesis 2*: Effort expectancy positively affects *asnaf* intention to use mobile banking for the distribution of *zakat*.
- Hypothesis 3*: Social influence positively affects *asnaf* intention to use mobile banking for the distribution of *zakat*.
- Hypothesis 4*: Facilitating conditions of mobile banking positively affects *asnaf* usage behavior of actually using the mobile banking for the distribution of *zakat*.
- Hypothesis 5*: *Asnaf* behavioral intention to use mobile banking positively affects the *asnaf* usage behavior of using the mobile banking for the distribution of *zakat*.

3.3 Data Collection

The data collection process can be divided into three places which are:

- Mobile *Zakat* Counter (*Kaunter Zakat Bergerak*)
 - A lot of *asnaf* go there to apply for *zakat* (financial assistance), highly preferred by *asnaf* because most of them have difficulty going to the main branch in the city centers due to lack of transport and other difficulties. Usually, the mobile counter will set up their base to the nearest mosque in certain areas.
- Ihya' Ramadhan Iftar* Program 2018
 - With the assistance from *zakat* officers, a list of program was given where a lot of *asnaf* will gather together for *Iftar* during the month of *Ramadhan*. From the list given, 6 mosques were visited from different areas which are (1) Puncak Alam, (2) Shah Alam, (3) Kuala Selangor (4) Petaling, (5) Gombak and (6) Klang districts in Selangor state.
- International Islamic University Malaysia (IIUM) Library
 - During the pilot test, some of the respondents were IIUM students. These students have also received *zakat* (financial assistance) for furthering their studies.

Survey questionnaire was used in collecting the data. A total of 470 valid questionnaires were collected during the data collection phase. The items for the questionnaire was adapted from the previous study of Venkatesh *et al.* (2003). Then, the item was translated into Malay language since not all *asnaf* (categories 'a' and 'b') are able to read English. The translated questionnaire was then validated by academicians with high proficiency level in both Malay and English languages. A translator was also hired to double check the questionnaire, so that it will be appropriate for the *asnaf* to answer correctly. On top of that, *zakat* officers also give good reviews of the questionnaire before and during the distribution process.

3.3.1 Analysis

In this study, Statistical Package for Social Science (SPSS) was employed to analyze the data using reliability analysis, correlation analysis and regression analysis.

Reliability Analysis	Reliability analysis is a measure to define the degree to which measurements are free from error and therefore yield consistent results.
Correlation Analysis	Correlation analysis is a measure of the degree to which a change in the independent variables will result in a change in the dependent variable.
Regression Analysis	Regression analysis includes any techniques for modeling and analyzing several variables, with a focus on the relationship between a dependent variable and one or more independent variables.

4. Results and Findings

A successful efforts in data collection and analysis must provide a good result that leads to research findings. Table 5 below describes the detail findings.

4.1 Descriptive Analysis

Table 5: Respondent Demographic

Gender		
Male	166	35.3%
Female	304	64.7%
Age		
19-37	53	11.3%
38-51	238	50.6%
52-75	179	38.1%
Race		
Malay	438	93.1%
Chinese (<i>Muallaf</i>)	3	0.6%
Indian (<i>Muallaf</i>)	5	1.1%
Others	24	5.1%
Category of <i>Asnaf</i>		
<i>Fakir and Miskin</i> (Poor and Needy)	419	89.1%
<i>Muallaf</i> (Chinese and Indians)	29	6.2%
<i>Fisabilillah</i>	21	4.5%
<i>Ibnu Sabil</i>	1	0.2%

From Table 5, the results show that there are more females *asnaf* compared to males. Besides that, most of them from the age ranging from 38-51 years old which then followed by age group ranging from 52-75 years old and 19-37 years old respectively. We can say that most of the *asnaf* are older people with most of them are Malays, only few of them are Indians, Chinese (*muallafs*), and others ethnic groups. Most of the *asnaf* are from *fakir* and *miskin* category, then followed by *muallaf*, *fisabilillah* and *ibnu sabil*.

4.2 Reliability Analysis

Table 6: Reliability Analysis Result

	Cronbach's alpha
Performance expectancy	0.838
Effort expectancy	0.866
Social influence	0.805
Facilitating conditions	0.740
Behavioral intention	0.918
User behavior	0.916
Cronbach's alpha (for 6 items above)	0.838

Table 6 shows the result of reliability analysis for all the measures. The result indicates that all the measures are robust in term of their internal consistency reliability as indexed by composite reliability. The composite reliability ranged from 0.74 to 0.916, which exceeded the recommended threshold value of 0.70.

4.3 Correlation Analysis

Table 7: Correlation Analysis Result

	PE	EE	SI	FC	BI	UB
PE	1.000					
EE	0.691**	1.000				
SI	0.475**	0.286**	1.000			
FC	0.342**	0.579**	0.436**	1.000		
BI	0.487**	0.269**	0.582**	0.330**	1.000	
UB	0.383**	0.163**	0.663**	0.387**	0.868**	1.000

Notes: PE= performance expectancy, EE= effort expectancy, SI= social influence, FC= facilitating conditions, BI= behavior intention, UB= user behavior. **Correlation is significant at the 0.01 level (2-tailed)

Table 7 shows the correlation analysis. Generally, all the item is loaded significantly ($p < 0.01$) on its construct. All the coefficients are ranging from 0.286 to 0.868 (significant).

4.4 Regression Analysis

Table 8: Regression of adoption factors on intention

	β	t -value
PE	.217	6.282***
EE	-.051	-1.889
SI	.390	10.946***
R ²		.400
Adjusted R ²		.397

Notes: PE= performance expectancy, EE= effort expectancy, SI= social influence, UB= use behavior

Table 9: Regression of Intention to use on User behavior

	β	t-value
FC	.084	4.773***
BI	.921	34.889***
R ²		.764
Adjusted R ²		.763

Notes: PE= performance expectancy, EE= effort expectancy, SI= social influence, FC= facilitating conditions, BI= behavior intention, UB= use behavior. *** Regression is significant at the .001 level

From the results shown in Tables 8 and 9, we can confirm whether the hypotheses are supported or not as follows:

- Hypothesis 1: Performance expectancy positively affects *asnaf* intention to use mobile banking for the distribution of *zakat*.
 - The result indicates that performance expectancy positively affects *asnaf* intention to use mobile banking for *zakat* distribution ($\beta = .217, p < .001$). Therefore, hypothesis 1 is supported. This also means that when *asnaf* expect mobile banking to increase performance, their intention to use also increases.
- Hypothesis 2: Effort expectancy positively affects *asnaf* intention to use mobile banking for the distribution of *zakat*.
 - The hypothesis is not supported.
- Hypothesis 3: Social influence positively affects *asnaf* intention to use mobile banking for the distribution of *zakat*.
 - The result indicates that social influence positively affect *asnaf* intention to use mobile banking for *zakat* distribution ($\beta = .319, p < .001$). Therefore, hypothesis 3 is also supported. Hence, we can say that if peers, family members or someone important to the *asnaf* suggest him/her to use mobile banking, it will increase their intention to use them.
- Hypothesis 4: Facilitating conditions of mobile banking positively affects *asnaf* usage behavior in using the mobile banking for the distribution of *zakat*.
 - The result indicates that facilitating conditions positively affect *asnaf* to use mobile banking for *zakat* distribution ($\beta = .084, p < .001$). Therefore, hypothesis 4 is also supported. This means that, when the *asnaf* receive more facilitating conditions to use mobile banking, they will use it for *zakat* distribution as well.
- Hypothesis 5: *Asnaf* behavioral intention to use mobile banking positively affects the *asnaf* usage behavior in using the mobile banking for the distribution of *zakat*.
 - The result indicates that behavioral intention positively affect *asnaf* to use mobile banking for *zakat* distribution ($\beta = .921, p < .001$). Therefore, hypothesis 5 is supported. This also means that, when the *asnaf* have higher intention to use mobile banking for *zakat* distribution, they have higher usage rate of using mobile banking for *zakat* distribution.

5. Conclusion

All the findings support the UTAUT model to understand the factors affecting the acceptance of financial technology among *asnaf* for the distribution of *zakat* except for effort expectancy which is found to be not significant. Therefore, it is suggested that the Department of Technology for Zakat institutions to discuss with financial institutions to develop system or apps that is mobile user friendly for *asnaf* in enhancing efficiency in the distribution of *zakat*.

Finally for future studies, it is recommended to further add new value to the model which has not been validated or overlooked so far in the previous studies.

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